THE FRONT OPENED.

THe *Christian Souldier* in IEHOVAH'S *might*,
Watching in Prayer, manly keepes his *station*,
And in his compleat Armes *Diuinely* bright,
Prepares to make resistance in *tentation*.

Sathan (chiefe Captaine in this hellish field)
His *poysoned fiery Darts* against him flingeth;
Which catch't and quench't with *Faith's vnpierced Shield*;
Hits, falls, and *only tryes*; no damage bringeth.

The World (Leiuetenant Generall in this fight)
In *Harlots habit*, fawningly allures him
To sinfull, shamefull swaruing from all right,
This done, *Wealth*, *Honours*, *Pleasures*, she assures him.

Which he contemning; full of *Spleene and Hate*,
Shee turnes her *Smiles to Frownes*, nought else now breathing
But (Tyrant-like) Fire, Faggot, Sword, and Bate,
Gibbets and Gayles, no crueltie out-leauing.

The *Flesh*, the *last*, the *worst* of hellish traine,
When outward *Foes* assault him with tentation,
Traytrously yeelds, allur'd with *Worldly gaine*;
Him also moues to yeeld, and quit his station.

Fayling in this; *Treason* he turnes to *Rage*;
And like a Captaine *old* and *subtile* places
Legions of lawlesse Lusts, which he doth wage,
To fight against *Him* and his *sauing Graces*.

'gainst all these powers of Hell *Christs Champion stands*,
And though sometimes his strength fainteth and faileth,
Through fierce encounters of these *horrid bands*;
In his *Grand Leader's might* he still preuayleth:

Vntill at last full *Victory* he gaines,
Treads, *tramples* on their *Crests* with feet victorious,
In *triumph* leads them *captiue*, and obtaines
An heauenly *Crowne*, Royall, Immortall, Glorious.

I. D.

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I. D.

THE CHRISTIAN warfare

Against the Deuill World *and* Flesh

Wherein is described their nature, the maner of their fight and meanes to obtaine victorye

By Iohn Downame

Bachelar in Diuinity and preacher of Gods word.

LONDON

Printed by William Stansby

THE CHRISTIAN WARFARE,

The First Part.

WHEREIN IS FIRST GENERALLY SHEWED THE MALICE, POWER AND THE POLITIKE STRATAGEMS OF THE spirituall Enemies of our saluation, Satan and his *Assistants, the* World *and the* Flesh, *with* the meanes also whereby the *Christian* may withstand and defeat *them*.

AND AFTERWARDS MORE SPECIALLY THEIR PARTICVLAR TENTATIONS, against the seuerall causes and meanes of our Saluation, whereby on *the one side, they allure vs to* Securitie *and* Presumption, *and on* the other side, draw vs to *Doubting* and *Desperation*, are expressed and answered.

WRITTEN ESPECIALLY FOR THEIR SAKES who are exercised in the spirituall Conflict of tentations, and are afflicted in CONSCIENCE in the sight and *sense of their sinnes.*

By I. DOWNAME Bachelar in Diuinitie, and *Preacher of* GODS *Word.*

The fourth Edition, corrected and enlarged by the Authour, as appeareth in the Epistle to the Reader.

EPHES. 6.11.

Put on the whole armour of God, that yee may be able to stand against the assaults of the Deuill.

LONDON,
Printed by *William Stansby.* 1634.

TO THE RIGHT REVEREND FATHER IN GOD GEORGE,

LORD BISHOP OF *DERIE*, in the Realme of *IRELAND*, I.D. his *only and most louing Brother wisheth all* present happinesse and future blessednesse.

The life of a true Christian (Right Reuerend) is full of labour and trouble, and this accompanied with daily dangers. And as it is truly said of all the sonnes of Adam, *that* man is borne to labour and trouble, as the sparkes flie vpward, Iob 5.7. *hauing (as it were) by inheritance from their great Grand-father his toilsome sweat, as well as his sinfull corruption; so is it in more speciall manner the lot and portion of the second* Adam, *and of all the children which God hath giuen him, according to the new Birth by spirituall Regeneration. For as himselfe was worne out with labours, loaded with afflictions, tried and almost tired with tentations and troubles; and pursued, euerie day, and in euery place, with bitter persecutions, euen to the* Heb. 2.13.

taking away of his precious life, and so by his Crosse passed to his Crowne: so he hath appointed that all his redeemed should tract him in the same afflicted way, and pledge him in the same bitter Cup; only with this difference, that he drunke of it a deepe draught, euen to the very dregs, and hath left vnto vs a lesse quantity and better relished. For his was so imbittered with his Fathers wrath due to our sins, that he may truly put to vs that question (as of a thing impossible) which hee once asked of his
Matth.20.22. *two Disciples,* Are yee able to drinke of that Cup which I shall drinke of? *But ours is sweetned with the infusion of his Merits, which taketh death out of the pot, euen the bitternesse of sin, and with the influences of his Fathers fauour which conuerteth all our afflictions to our good, and maketh of these deadly poysons, soueraigne cordials, by tempering them with the bloud of this innocent Lambe. Howbeit some remain-*
Col.1.24. *ders there are behind* of the afflictions of Christ, *that we also with the Apostle* must fill vp in our flesh, *which though they be small and light, being compared with the sufferings of our Head, yet are they many and heauy, in respect of our abilities to beare them, causing vs oftentimes to sweat vnder our burthen, and in our present sense, to complaine with the Apo-*
2.Cor.1.8. *stle, that we are* pressed out of measure and aboue strength, in so much as we despaire of life. *And these are the lot and portion not only of some of Gods children, but of all who either will imbrace holinesse in this life, or expect happines in the life*
2.Tim.3.12. *to come;* For all that will liue Godly in Christ Iesus shall
Acts 14.22. suffer persecution; and wee must by much tribulation enter into the Kingdome of God. *Of all which labours, and troubles, afflictions and persecutions incident (as it were) in a speciall manner to the faithfull, as wee haue had the experience of all former ages; so haue we not only predictions of the like for future times to the very end of the World in the holy Scriptures, shewing that they shall be, but also diuers comparisons illustrating their nature, and qualities, and the state and condition of those that beare them. For our liues are compared to the dayes of an hireling, or mercenary labourer, who*

taketh

taketh great paines, and toileth from morning to night, not like a Free-holder, who suiteth his worke according to his owne will, but like a seruant who denying himselfe is in all things to submit to his Masters pleasure. Neither are their labours like those of some Artificers, who though they take but slight paines and by fits, are able to subsist and to maintaine their charge liberally with their easie gettings: But like the Husbandmans, which as it is toilesome and troublesome, so tedious and neuer at an end. Neither doth the Christian take this paines amongst his Domestiques and familiar Friends, whose sweet societie might lighten his labours, but farre absent from home among strangers. In regard whereof the Christian in the Scriptures is compared to a Pilgrime or Trauailer, and his life to a tedious and painfull pilgrimage; in which he meeteth with few friends and many dangers, finding in all places harsh vsage and hard entertainment, and running many hazards by reason of Theeues and Robbers that lie in his way. Yea, hee trauaileth not only like a Pilgrime amongst strangers; but also like a Souldier through the thickest of his mortall enemies, who daily encounter him, and with their continuall assaults on all sides labour to hinder him in his Christian march, all which he must conquer before he can obtaine the Crowne of victorie. And in this respect the Christians life is compared to a Warfare, in which he acteth the part both of a painfull pioner in toilesome labour, and of the valiant Souldier in a dangerous fight, herein like vnto Nehemiah's Builders, who were equally prepared to doe the Lords worke and to fight his battailes. For hee is assaulted on all sides, with many and mighty enemies, who with might and mayne indeuour his destruction. The Deuill (with whole Legions of infernall spirits) goeth about like a roaring Lion seeking to deuoure him, and casts continually against him his fiery darts of tentations which would mortally pierce and wound him, if they were not quenched and beaten backe with the shield of faith. The World joyneth with him in this fight, and ministreth vnto him his most preuayling weapons: yea, it selfe furiously assaulteth euery true Christian both

Iob 7.1. and 14.6.

Psal.116.5, 6.

Gen.47.9. Psal.119.54. and 39.12. 1.Pet.2.11.

Esay 41.2. 2.Cor.10.4. 1.Tim.1.18.

1.Pet.5.8.

both on the right hand with tentations of prosperity, and on the left with afflictions and persecutions. The Flesh like a secret Traytour is ready to betray him, and to set open the gates of his soule to let in those professed Enemies, when as they come against him and giue the assault. The which as it should moue euery Christian to shake off security, and standing vpon his continuall watch to be prepared for the fight, seeing there is no time for ease and retchlesnesse, where there is no place free from danger; so should it stirre vp Gods faithfull Ministers who are appointed Captaines ouer the Lords Armies, to traine vp all those committed to their charge in this Military Discipline, whereby they may be fitted for this Christian Warfare; and to teach them the nature of their spirituall Enemies, their power and policies, and how they may so put on their Armour and vse their Weapons, that they may stand with courage and comfort in the day of battaile, in hope and assurance of obtaining victorie. This I haue indeauoured in this Worke, to traine vp others that are vnskilfull in this Militarie Discipline, and to arme the weake Christian against the assaults of these pernicious Enemies, strengthening the weake hands and feeble knees, and vpholding him who is ready to fall; *and that I may by this essay (not vndertaken heretofore by any that I know of) stirre vp some other of the Lords greatest Worthies who are of farre better abilities, to vndertake this profitable, yet difficult taske, and to bring what I haue begun to greater perfection. The which my Labours in their seuerall Parts, I haue in their first publishing, dedicated to seuerall Patrones, as their worth deserued, and my particular obligations bound me; and now comming againe to the Presse to bee published ioyntly in one Volume, I haue made choice of your Lordship my only and most deare Brother, to bee the Patrone of the whole Worke, and those new Additions annexed vnto it. For to whom is it better due than vnto your selfe, by whom as Gods chiefest meanes and instrument I haue obtained all my poore abilities of effecting this or any other worke of my Ministerie. For when God inclined my heart to follow my studies, who*

Iob 4.3,4.

was

was destinated by my Friends to another calling, you chiefly encouraged and enabled me in this course of comming to the Vniuersitie, where you became my louing, carefull and painfull Tutour (as you were to many others;) and shining vnto vs not only in the light of Learning, but also of a Religious life and Christian conuersation, you did not only inlighten our vnderstandings with humane knowledge, but also were a notable instrument, through Gods blessing, to worke our hearts to a loue of all goodnesse by Your instructions, gouernment, and exemplary vertues. Yea, after I came to more maturitie, You were my chiefest helpe to direct me in my studies of Diuinitie, and afterwards my principall, if not only, pattern and precedent in the exercise of my Ministerie, whom I propounded for imitation, though in a great distance, being neuer able with my best endeuours to attaine vnto the least part of Your perfections. All which I ingenuously, and with a single and simple heart, without the least desire of insinuation or affectation of Flatterie (as God knoweth) publish vnto the World, that being otherwise vnable to pay the least part of my debts, I may leaue them vpon this my accompt by an humble and thankefull acknowledgement, vntill the reckoning of that last and great Audit, when as our Supreame Soueraigne shall giue you a full recompence of reward for all the good, which he by your meanes hath communicated to my selfe and many others. In the meane time I hauing by your helpe and assistance (next vnder God) beene enabled to worke, doe gratefully dedicate vnto you these fruits of my Labours, as being not only most worthie of this respect, but also best able to defend that which is true and right, and to amend whatsoeuer is amisse; earnestlie desiring of our gracious and good God the long continuance of your happie daies, that you may still remaine a notable Instrument of his Glorie, and the Churches good in this World, that so after this life ended you may bee crowned with glorie and immortalitie in the life to come, when as wee shall be no more separated by Land and Water, but shall for euer and euer enjoy one anothers societie withall other the

blessed Saints and Angels, and be eternally happie in the Vision and Fruition of the blessed Trinitie; To whom I giue all glorie and praise for making Mee a poore Instrument of his Glorie in this and other my Labours, and vouchsafing mee the honour of being,

Your Lordships louing and

most respectiue Brother,

IOHN DOWNAME.

TO THE ZEALOVS, AND SINCERE PROFESSORS OF GODS TRVE RELIGION, Sr. THOMAS SMITH, *Knight*,

Gouernour of the *Muscouie* and *East Indie* Companies, *and Treasurer of the new Plantation in* Virginea; *Sir* IOHN SCOT, Knight, and their Ladies; ROBERT CHAMBERLAINE Esquire, and ANNE his Wife, his *welbeloued and most respected friends:* I. D. *wisheth* the fruition of all true comforts of this life, and eternall happines in the life to come.

MAnifold (Right Worshipfull) and most dangerous are the tentations and assaults of our spirituall enemies, whereby they labour to hinder the saluation of Gods Elect, and to increase the greatnes of their hellish Dominions, by withdrawing (if it were possible) Gods seruants from their Subiection and Allegeance, and making them their slaues and perpetuall Vassals. To this end they take indefatigable paines, going continually about seeking whom they may deuoure; sometime like roaring Lions, compelling by violent force, and sometimes like old Serpents, alluring and deceiuing with treacherous policies. Neither doe they rest in the time of our rest, but waking and sleeping they set vpon vs, one while inticing vs to swallow the poyson of sinne, with the sugred baits of worldly vanities; and another while driuing vs into their snares of perdition, with the sharpe pricking goads of misery and affliction. Before vs they set carnall pleasures, deceiuing riches, and vaine Honours, to allure vs to

come

come into the broad way that leadeth to destruction: and behind vs they hold the three-stringed Whip of Losse, Shame, and Punishment, to keepe vs from going backe, and to hasten vs with winged speed to run forward in this hellish iournie. Neither doe they greatly care what path we chuse in this common way of perdition; whether the spacious way of security and presumption, or the strait path of horrour and desperation; whether the toyling way of insatiable couetousnesse; or the soft faire way of bewitching pleasures; whether the open way of Worldlinesse and Atheisme, or through the hidden thickets of Hypocrisie and dissimulation: in a word, they regard not in what way we walke, so we goe forward in the wayes of sinne; for though they seeme diuers and contrarie one to another, yet they haue all the same end, meeting together in Hell and Destruction. And howsoeuer they cannot with all their malice, power, and policies, attaine vnto their desires by bringing Gods Elect and faithfull ones to perdition and endlesse misery, because God their heauenly Father who hath taken vpon him their protection frustrateth all their subtill policies with his All-seeing Wisdome, and withstandeth all their might with his Almightie power; yet doe they exceedingly with their assaults and tentations, foile, vexe and trouble them; by working in some, forgetfulnesse of God and of themselues, security, and carelesse retchlesnesse; and turmoyling others with horrible feares, desperate doubtings, and bitter agonies. Whereby it commeth to passe, that the one sort securely go on in sin, forgetting the end of their Creation, Redemption, and holy Vocation, vnto which God hath called them, vntill with Salomon they haue found in the end of their Worldly delights, nothing but vanitie and vexation of spirit: and the other are so affrighted, astonished, and continually tormented with doubtings, feares, and the continuall assaults of their spirituall Enemies, that they goe mourning all the day long, pining away in griefe and anguish of minde, till at last they grow weary of their liues, thinking their soules an intolerable burthen to their bodies, and their bodies to the earth. The consideration of which lamentable and too too miserable effects, as it should moue all Christians to stand vpon their guard, and to arme themselues with the spirituall Armour, that they may not be ouercome of their tentations, and fall into these great mischiefes: so should it moue Gods faithfull Ministers (whose dutie it is, not only themselues to walke in the wayes of righteousnesse, but also as spirituall guides to lead others with them) in discharge of their conscience before God, and in Christian commiseration and compassion towards their Brethren, to vse all good meanes both by speaking and writing, whereby they may be preserued and freed from these snares which their spirituall enemies doe lay to intrap them; by beating downe with the Cannon-shot of Gods threatnings, the high forts of their proud presumption, and rousing them out of the deepe slumber of retchlesse securitie; as also by raising vp and comforting those that mourne in Sion, stooping, yea, lying groueling vnder the heauy burthen of their sinnes. The which howsoeuer it is performed by many in respect of their seuerall charges committed to them; and some also haue briefly touched some points in writing, which concerned the comforting and raising vp of their priuate friends; yet not any (that I know of) haue in our language largely and generally handled these Controuersies, and spirituall Conflicts betweene the Chri-

Iob 32.4.5.

Christian and the enemies of his saluation, for the common good of the whole Church. And therefore hauing with Elihu long waited to see if those who were more ancient, better experienced, and more richly furnished with Gods Gifts and Graces than my selfe, would vndertake this Worke, which is to God most acceptable, and to his Saints and Children so profitable and necessarie: at length after others long silence, I resolued to speake, and no longer to conceale such true comforts, as God hath reuealed vnto mee; to the end that hereby I might releeue and comfort those who are poore in spirit, and humbled in the sight of sinne; or at least by offering willingly to this vse my small Mite, I might giue an occasion vnto others better able, to vnlocke and open their rich treasuries, that they may bestow vpon their poore Brethren their great Talents and Gifts of better value. The which my Labours as I did not rashly vndertake, so I haue not suddenly finished them; for almost three yeeres sinte, I purposed to take this Worke in hand, which I haue now, by Gods assistance, finished; but at first (I confesse) I intended not that it should come into publike view; but onely (as others before mee) propounded as the end of my Labours, the comforting and raising vp of a most faithfull Seruant of God, and my most deare Friend, who hath bound mee with many benefits to the performance of all Christian duties. But afterwards finding it to grow to such a Volume, that it was too great to passe in a written Copie; and hoping that that which was profitable for one might be beneficiall vnto many, at length I resolued to make my Labours publike by committing them to the Presse. The principall things that I propounded to my selfe in this Treatise are these; first and specially I endeauour to comfort those who are afflicted in conscience, in the sight and sense of their sinnes by offering vnto them certaine assurance, that their sinnes are remitted, and that themselues are elected to eternall life, in the state of Grace, reconciled vnto God in Christ, and receiued into his loue and fauour. Secondly, I labour to lead the Christian in an euen course, vnto the Hauen of eternall Happinesse; that he may not runne aside, neither on the right hand, and so falling vpon the rocks of presumption make shipwracke of his soule; nor yet on the left hand, and so plunge himselfe into the Gulfe of desperation. Wherein I haue purposely and aduisedly auoided their practice, who scatter their consolations they know not where, to be applied they care not by whom; whereof it commeth to passe that those that are most secure and presumptuous arrogate them, to whom they doe not appertaine; and those that are afflicted and humbled dare not appropriate them to themselues; because they are deliuered indefinitely to all, without all caution or any condition, whereby they might be restrained rather to them than any other in whom sinne yet liueth and raigneth. Wherein they resemble negligent Physicians, who hauing made a good medicine for a sicke man, doe not giue it vnto him, but cast it carelesly into some corner, whither the sicke patient in respect of his faintnesse and weaknesse is likely neuer to come: which being found and greedily drunken vp by those who haue no need of it, in steed of doing them good doth turne to their bane and vtter destruction. Lastly, I haue desired to giue solid and substantiall Consolations, which are firmely grounded vpon Gods vndoubted Truth, and such infallible reasons as cannot be gain-said; and haue withall deliuered the conditions, vpon which they are

to be receiued, and the vndoubted signes and markes of those, to whom of right they appertaine; to the end that those who find these things in themselues, may not doubt to apply them to their wounded Consciences, whereby they may bee soundly cured and throughly comforted; and that those who find no such condition obserued by them, nor any such signe or marke in them, may be debarred from participating of these Consolations, which would nourish in them Security and Presumption; and contrariwise examining themselues according to these Rules, and finding no correspondencie between themselues and them, may hereby be awakened out of their Lethargie of Securitie, and attaining vnto a sight and sense of their miserable estate may neuer be at rest, till by vsing all good meanes for this purpose, they may find these markes and signes of their Election, Vocation, Iustification, and Sanctification in them, that so they may boldly and fitly apply vnto themselues these comforts and consolations as rightly and truly appertaining vnto them. All which my Labours I thought good to dedicate vnto your Worships, partly, because I desired to giue this testimony of my true thankfulnesse, for those manifold benefits which from some of you I haue receiued, and of mine vnfained loue which I beare to you all, for your Vertues and approued Godlinesse; and partly because I thought none fitter to whom I might commend this Discourse of the Christian Warfare, *than your Selues who are old experienced Souldiers in fighting these Spirituall battailes, and therefore haue judiciall feeling and sensible apprehension of those things which I haue written and commended to your Patronage. Now the Lord our God, who is the Fountaine of all goodnesse, and the Sole Giuer of all true Consolation, increase in you more and more the Gifts and Graces of his Sanctifying Spirit, and so fill your hearts with all sound Spirituall Comfort, and the Ioy in the Holy Ghost, that you may through the course of your whole liues, cheerefully goe forward in the profession and sincere practice of his Religion and true Godlinesse, and after this life may receiue that Crowne of Righteousnesse, which is prepared and laid vp for you in his Kingdome of eternall Glorie.* AMEN.

Your Worships in the Lord

most assured,

IOHN DOWNAME.

TO THE CHRISTIAN READER.

CHriſtian Reader, hauing beene incouraged by diuers, no leſſe godly than iudicious, who haue peruſed theſe my poore labours, and giuen them their approbation; and not a little comforted in my ſelfe, in that, through Gods bleſſing, I haue beene a meanes of comforting others, for the refreſhing of whoſe fainting ſoules I chiefly intended all my paines; I was made the more willing this fourth time to reuiew them, for thy further benefit, and not onely to purge them from many faults which eſcaped in the three former impreſſions, but alſo to adde ſome things which ſeemed wanting in the former Editions, as diuers other ſtrategems of Sathan vſed in his aſſaulting weake Chriſtians. As alſo certaine generall meanes whereby the weake Chriſtian may bee enabled to withſtand our ſpirituall enemies, added to the two & twenſieth Chapter of the firſt Booke; & ſome comfortable preſeruatiues againſt deſperation, added to the thirtie ſixt Chapter of the ſecond Booke, beſides many other enlargements of particular points not before ſo fully handled; which in the table of the Contents are thus marked, * Now if any ſhall complaine, that theſe many editions and additions, doe make the Booke too chargeable to ſuch buyers as deſire to haue the beſt; to ſuch I anſwere that in this reſpect I were worthy blame, if by my greateſt labour and ſtudy I could haue perfected this worke at the firſt: but ſeeing this practicall and experimentall diuinitie needeth not ſo much reading and ſtudying, (eſpecially there being ſo little written of this argument) as conference, obſeruation and experience; I hope I ſhall not deſerue to be cenſured, if vſing theſe helpes, I haue laboured to bring this worke to more perfection, which without them were altogether impoſſible. Eſpecially conſidering that though this be better, yet the former editions are not in themſelues, or for their vſe that haue them, worſe than they were before. Neither did I thinke it fit to deferre the ſetting forth of this treatiſe, till by putting my laſt hand vnto it, I ſhould haue brought it to the greateſt perfection I was able, ſeeing I did write as well for the comfort of thoſe then liuing (many of which might dye before the worke could be perfected) as of thoſe who are yet vnborne;

vnto whom if I might by my labours deriue any ſpirituall good, and ſo further the ſaluation of any one ſoule; I ſhould thinke it a matter of much more worth and importance, than the ſparing of a little corruptible coyne: eſpecially ſeeing there are few ſo poore that haue bought the former editions, who haue not ſome poorer friend vpon whom they may beſtow them. But now Chriſtian Reader know, that I haue put to this worke my laſt hand; hauing no purpoſe (in reſpect of my age, weakeneſſe and many imployments) any more to inlarge or alter it, and the rather becauſe I haue taken great paines both in adding many things which by experience I found neceſſarie, for the comforting of afflicted conſciences, and ſtrengthning them againſt Sathans tentations, and in correcting the whole worke and purging it from many faults which were crept into the former editions. All which my labours I commend to the good bleſſing of our gracious God, and both thee and my ſelfe to his mercifull and al-ſufficient protection.

Thine in the Lord,

IOHN DOWNAME.

THE CONTENTS OF THE FIRST PART OF THE CHRISTIAN WARFARE.

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FINIS.

THE CHRISTIANS VVAR-FARE.

OF THE POVVER AND POLICIES OF OVR SPIRITVALL Enemies, and of the meanes how we may withstand the one, and defeate the OTHER.

The first Booke.

CHAP. I.

That all the godly are assaulted with the spirituall enemies of their Saluation.

THE Apostle hauing shewed the mysterie of our saluation and the causes thereof for the confirmation of our faith, in the three first Chapters of his Epistle to the Ephesians, and afterwards in the other Chapters hauing set downe diuers duties both generally belonging to all Christians, and also particularly appertaining to men of sundry conditions, that he might moue them to repentance and amendment of life; in the next place, like the Lords Centinell, doth discouer and giue vs warning of the approach of mightie enemies, willing vs to arme our selues at all points in our owne defence, and couragiously to stand vnder the standard of Christ Iesus, that wee may be continually in readinesse to endure the encounter, Chap. 6. 10, 11, &c. Whereby hee giueth vs to vnderstand, that as soone as we seeke for assurance of saluation in Christ, and endeauour to serue the Lord in a holy and Christian life, wee are to prepare our selues for a combat, vnlesse we would suddenly be surprised. For the spirituall enemies of our saluation bandie themselues against vs as soone as we haue giuen our names vnto God, and taken vpon vs the profession and practice of Christianitie, which are the liuerie and cognisance of our heauenly Lord and Master. And this is manifest by the example of Gods children from time to time, who although they liued in peace and securitie before they were intertained into Gods family, yet no sooner were they admitted to be of Gods houshold seruants but Satan and the World haue raged against them, labouring both by inward temptations and outward furie, either to withdraw them from Gods seruice by flattering inticements, or vtterly to destroy and ouerthrow them by open violence. No sooner

ner had *Abel* offered a sacrifice of sweete smelling sauour vnto God, but Satan stirreth vp *Cain* to become his Butcher. Whilest *Moses* was contented to be reputed the sonne of *Pharaohs* daughter he enioyed all prosperitie, but as soone as he ioyned himselfe to Gods people and Church, *Pharaoh* seeketh his life. As long as the Israelites worshipped the Egyptian Idols, they sate by their fleshpots in peace & quietly enioyed the fruits of the Land; but as soon as they made but a motion of seruing the Lord, the King stirred vp by the Deuill, doth rage against them with more then barbarous crueltie. Whilest *Paul* persecuted the Church of God, Satan did not so much trouble him either outwardly in bodie or inwardly in mind; but no sooner was he truly conuerted to the faith and preached the Gospell, but presently he setteth his wicked Impes on worke to take away his life; which the Lord not permitting, hee moueth them to persecute him by imprisoning, whipping, and stoning him; and not content with these outward afflictions, hee sendeth his messenger to buffet him, that hee might bee no lesse vexed inwardly in minde then outwardly in bodie. Yea he spared not our Sauiour Christ himselfe, but as soone as he began to shew himselfe to be the Sonne of God and Redeemer of Mankind, in performing the duties of his calling, then especially he bendeth all his force against him, hee tempteth and assaulteth him fortie dayes together, and taking the foyle himselfe, hee stirreth vp his wicked instruments to persecute him, and at length to take away his life.

Gen. 4.

2. Cor. 12.

Matth. 4.

Whosoeuer therefore resolue to be Gods seruants, must make account to be his Souldiers also; & whilst with *Nehemiahs* followers, with one hand they performe the works of their callings and Christianity, they must with the other hand hold their weapons to repel their spiritual enemies, who continually labour to hinder the Lords buildings. For no sooner do we become friends to God, but presently Satan assaulteth vs as his enemies. No sooner do we receiue the Lords presse-mony and set foot into his Campe, but Satan aduanceth against vs his flagges of defiance, labouring both by secret treacherie, and outward force, to supplant and ouercome vs.

Nehem. 4. 17.

Q. Sect. 2. The twofold vse of this doctrine.

Here therefore is instruction for secure Worldlings, and consolation and incouragement for Gods children. Worldly men in stead of fighting the Lords battailes, spend their time in chambering and wantonnesse, in lusts and vncleannesse, in Musicke and dalliance, in surfetting and all voluptuousnesse, in carelesnesse and idlenesse, as though there were no enemie to assault them, and as if Satan were some meeke Lambe and not a roring Lion readie to deuoure them. So that good *Moses* comming neere them cannot heare the noyse of them that haue the victory, nor the noyse of them that are ouercome, but the noyse of singing and merriment, for they are not fighting the battailes of the Lord of Hosts, but solemnizing a Sabbath to the golden Calfe, sitting downe to eat and drinke, and rising vp to play. The spirituall Cananites are quite forgotten, and they remember not the blessed Land of Promise, whereunto like Pilgrimes they should bee trauelling, but make this World, this Wildernesse of sinne, the place of their ioy and delight. In a word, they flourish in their outward states, and neuer in their mindes feele any vexation of Sathans temptations. And what is the cause of all this? If you aske them, they will say, that they haue such a strong faith and peace of conscience, that Sathans temptations haue no power ouer them; neither were they euer troubled with any of his encounters. And not content with these bragges of their owne happie estate, they censure and condemne Gods children, accounting their state most desperate who are molested with Satans temptations, and goe mourning vnder the burthen of sin all the day long; supposing either that they are in Sathans power, and haue more grieuously sinned then other men, or that they are mad and franticke so to vexe themselues with such needlesse sorrow. But let such men know, that of all others their state is most dangerous, for they are grieuously sicke, and haue no sense of their disease; their wounds are so mortall that they depriue them of all feeling; they are assaulted, yea taken prisoners whilest they sleepe soundly in securitie, and discerne not the approach of the enemie. They make therefore no resistance, because they are ignorant of the assault. And what can be more dangerous then to haue the enemie approach and lay hands on vs before we be aware? But this is the state of those men: for as one saith, They are most assaulted, when they feele no assault. Let them know, that they are not the Lords Souldiers but the Deuils Reuellers, and therefore hee fighteth not against them because they are his friends. For there was neuer any of Christs souldiers in the Militant Church which haue not been exercised in this warfare; there was neuer any so strong in faith but Satan durst encounter him, euen the Apostles, yea *Adam* in the state of innocency, yea our Sauiour Christ himselfe. There were neuer any so constant in the course of Christianitie, but the World hath sought to draw them out of the right way by her baits of prosperitie, or to force them to sin by threatning aduersitie. There were neuer any that haue had in them one sparke of Gods Spirit (Christ excepted) who haue not felt it assaulted and often foiled by the flesh. For *the flesh lusteth against the spirit, and the spirit against the flesh, and they are contrarie the one to the other.* Yea the Apostle

Exod. 32.

That the worldlings peace proceedeth not from strength of faith but carnall securitie.

Non ergo vt pugnant, quia se impugnari ignorant. Tum maxime impugnantur, cum se impugnari nesciunt. Hieron. ad Heliodor.

Gal. 5. 17.

Apostle, *Paul* himselfe when hee was most sanctified, *saw another law in his members warring against the law of his mind, and leading him captiue to the law of sinne*, as appeareth, *Rom.*7.23.

It is not therefore their strength of faith, but their carnall securitie, which so lulleth them asleepe in the cradle of worldly vanities that they cannot discerne this fight; it is not their peace with God nor the peace of conscience which makes them thus quiet, for *there is no* (such) *peace saith my God, to the wicked*, but it is peace which they haue made with Satan, *a couenant with death and an agreement with hell*, as the Prophet speaketh: *Esa.*28.15. *When the strong armed man* Satan (quietly) *keepes the house, the things that he possesseth are in peace; but when a stronger then hee commeth* to dispossesse him, he will neuer lose his possession without a fight, and wee cannot chuse but feele the blowes in so sharp an encounter, * *Luk.*11.21 If a man neuer enter the field to fight against Satan, or if at the first encounter hee yeeld himselfe prisoner, and be content to be tied in the pleasing fetters of sinne, it is no maruaile that he doth not rage in his conscience, when as alreadie he is in his captiuitie readie to performe all those works of darknes wherein he imployeth him: but if when Christ the Redeemer is preached vnto him by his Ambassadours, hee would shew any desire of comming out of his thraldome, surely this spirituall *Pharaoh* would neuer lose his seruice but by force and compulsion, neither can so strong a man be forced but we must needs feele the conflict. While the prisoner lieth in the dungeon, loaded with bolts and tied in chaines, the keeper sleepeth securely, because he knoweth he is safe; but if his bolts being filed off and his chaines loosed, he haue escaped out of prison; then the Iaylor beginneth to bustle, and pursueth him speedily with Hue and Cry: so whilest Satan holdeth vs imprisoned in the darke dungeon of ignorance, loaded and tied with the heauie bolts and chaines of sinne, he is reckelesse and secure; but if our Sauiour by his Ambassadours in the preaching of the Word, loose and vnburthen vs of these chaines, and by the light of his Spirit so illuminate the eyes of our vnderstanding, that we see the way out of Satans dungeon of ignorance, and so escape out of his captiuitie, then he rageth against and pursueth vs, as *Pharaoh* did the Israelites, that either he may bring vs backe againe into his bondage, or else destroy vs, if wee make resistance. Lastly, they feele not any fight betweene the flesh and the Spirit, because the flesh wholly ruleth them, and like a floud with a cleere current carrieth them wholy into a sea of sinne without any stop or resistance, and therefore no maruaile they feele not this fight, when the spirit which is one of the Combatants hath no force nor residence in them.

Secondly, Gods children who continually feele the assaults of their spirituall enemies, and see the breaches which are made in their soules with the continuall batterie of their temptations, may receiue no small consolation hereby, when as they consider that all who professe themselues Gods seruants, and resolue to serue the Lord in holinesse and righteousnesse, are thus tempted and tried. *For the Dragon is wroth with the woman* (that is, Gods Church) *and her seed which keepe the Commandements of God, and haue the testimony of Iesus Christ*; and like a roring Lion seeketh their destruction, because they haue renounced him, and fight vnder the Standard of the Lord of Hosts whom he maligneth. And hence it is that whilest we liue without sense of sinne, wee eate and drinke and take our ease without disturbance, but after wee make any conscience of our wayes, and endeuour to serue the Lord, then Satan casteth against vs the fierie darts of his temptations and wee feele many conflicts betweene the flesh and the spirit, with which the worldly man is neuer troubled. Whilest we are poore and beggerly in Gods graces, and be content to rest in the earth as vpon our owne natiue soyle, Satan letteth vs alone as hauing nothing to loose: but if once wee enrich our selues with the vnualuable treasures of Gods spirituall graces, and make the World a passage or place of pilgrimage, and desire to saile through this dangerous Sea into our owne heauenly Countrie; then this Arch-pyrate Satan will set vpon vs, and discharge against vs a whole volley of tentations, that so hee may spoile vs of this rich fraught, and sinke our soules in bottomlesse perdition. Neither will hee euer giue ouer this fight till wee safely arriue in the Hauen of rest, when as being out of his reach we shall be quite freed from the danger of his encounters. So that when we are thus tempted and assaulted by Sathan, the World, and our corrupt flesh, it is a strong argument to perswade vs that we are ascertained for Gods Souldiers, and haue receiued the presse money of his Spirit; for Satans Kingdome is not diuided, neither doth hee fight against those who are his friends and seruants, but them who wage warre against him, and fight vnder the Lords Standard. True it is that when his seruants haue committed such abominable and grieuous sinnes, as haue made deepe wounds in their seared consciences, whereby they are awakened out of their sleepie lethargie of securitie, then Satan filleth them with horrour and despaire, that hee may keepe them from true repentance, when he can hide from them their sinnes no longer; and the Lord in his iust iudgement and for

Q. Sect.4. That the true Christian may receiue comfort by feeling the spirituall conflict.

*Reuel.*12.17.

*Matth.*12, 25,26,

the example of others, doth suffer Sathan to begin in them the torments of Hell in this life; but if hee can by any meanes hide their sinnes and keepe them quietly in his Kingdome, hee will neuer vexe them. And hence it is that whereas one perisheth through despaire, many thousands perish through presumption and securitie. Let all those therefore who feele the burthen of their sinnes, and are vexed with the continuall assaults of their spirituall enemies, comfort themselues; for hereby they haue assurance that they are members of the Church Militant, into which none but Souldiers are entertained, and that now they begin to be Gods friends and seruants, when as Satan oppoſeth himselfe against them.

CHAP. II.

Why God suffereth his seruants to bee exercised in the spirituall conflict of temptations.

Q. Sect. 1. God suffereth his seruants to be tempted & first for his owne glory.

BVt here it may be demanded, why the Lord will suffer his seruants to be thus tempted & assaulted, whereas the wicked are free from such conflicts. I answere, first for his owne glory, for whereas our enemies are strong and mightie, and we weake and feeble, hereby is the Lords Omnipotent power manifested to all the World, by whose assistance such impotent wretches conquer and subdue such furious and puissant enemies.

Q. Sect. 2. Secondly, for the manifesting of his spirituall graces in them.

Secondly, God suffereth his children to be tempted, that so those spirituall graces which he hath bestowed vpon them may the more cleerly shine to his glory. For who can know whether they be Gods golden vessels before they be brought to the touchstone of temptation? Who could know the faith, patience and valour of Gods Souldiers, if they alwayes lay quietly in Garrison and neuer came to the skirmish? Who could feele the odoriferous smell of these aromaticall spices, if they were not punned and bruised in the morter of afflictions? For example, who would haue discerned *Abrahams* faith, *Dauids* pietie, *Iobs* patience, *Pauls* courage and constancie, if they had beene neuer tempted, which now to the glorie of God shine to all the World?

Q. Sect. 3. God suffereth his seruants to be tempted for their spirituall good, and first to bring them to repentance *Iob* 13.26.

And as the Lord suffereth Satan & his Imps to trie his children for his owne glory, so also for their spirituall and euerlasting good: for first hereby hee chastiseth them for their sinnes past, and recalleth them to their remembrance, that so they may truely repent of them. And this cause *Iob* speaketh of: *Iob* 13.26. *Thou writest* (saith hee) *bitter things against me, and makest me to possesse the iniquities of my youth.*

Secondly, hereby he manifesteth vnto vs our secret and hidden sinnes, which the blind eyes of our iudgement would not discerne, if their sight were not quickned with this sharp water of temptation. For so long as we liue in peace, our secure consciences neuer summon vs to the barre of Gods iudgement; but when wee are rouſed vp by temptation, wee enter into a more strait examination of our selues, and search what secret sinnes lie lurking in the hidden corners of our hearts, that so we may repent of them and make our peace with God, without whose assistance wee can haue no hope to stand in any temptation.

Thirdly, the Lord hereby preuenteth our sinnes to come: for when wee haue experience, that the most sharpe weapons, which Satan vseth to inflict deepe wounds in our consciences, are our sinnes, this will make vs most carefull to abstaine from them, lest thereby we strengthen him for our owne ouerthrow. And as these temptations of Satan are in this regard so many bridles to restraine vs from sinne; so also they are so many prickes to let out the wind of vain-glory, wherewith like bladders we be puffed vp, as we may see in the example of *Paul, who lest he should be exalted out of measure through the abundance of reuelations receiued a pricke in the flesh, the messenger of Satan to buffet him*: 2.*Cor.* 12.7.

2.*Cor.* 12.7.

Q. Sect. 4. By tentation God discouereth vnto vs our infirmities

Fourthly, the Lord suffereth Satan to assault vs, that wee may hereby come to the sight of our owne weaknesse and infirmities, when wee haue receiued many foiles; and learne to relie vpon his helpe and assistance in all our dangers; for so proud wee are by nature, that before we come to the fight wee thinke that wee can repell the strongest assaults, and ouercome all enemies which oppose themselues against vs by our owne power; but when wee see our selues vanquished and foiled with euery small temptation, wee learne to haue a more humble conceit of our owne abilitie, and to depend wholy vpon the Lord. And this end is set downe, *Deut.* 8.2. and 13.3.

Matth. 26.33.

Deut. 8.2. & 13.3.

Q. Sect. 5. That God suffereth Satan to assault vs, that wee may be moued to put on the spirituall armour.

Fifthly, the Lord permitteth Sathan continually to assaile vs with his temptations, to the end we may continually buckle vnto vs the whole armour of God, that wee may be readie for the battaile. For as those who haue no enemies to encounter them, cast their armour aside and let it rust, because they are secure from danger; but when the enemies are at hand and sound the alarme, they both wake and sleepe in their armour readie for the assault: so, if wee should not continually skirmish with our spirituall enemies, wee would lay aside the spirituall armour; but when we haue continuall vse of it, both day and night wee keepe it fast buckled vnto vs, that being armed at all points, wee may bee able to make re-

resistance that wee be not surprised at vnawares.

¶. Sect. 6. God by tentations increaseth in vs his spirituall graces.

Lastly, by this conflict the Lord strengthneth and increaseth all his graces in vs: for as by exercise the strength of the bodie is preserued and augmented, and in short time decayeth through idlenesse and sloth; so the gifts of Gods Spirit, faith, affiance, hope, patience and the rest languish in vs, if they be not exercised with temptations. *For tribulation bringeth forth patience, and patience experience, and experience hope, and hope maketh not ashamed*, as it is *Rom.* 5.3,4 5. For when once wee haue beene tempted and tried, and the Lord hath mercifully deliuered vs from the temptation, afterwards being so assaulted we patiently endure it, hoping for the Lords assistance, beleeuing and assuring our selues, that the Lord who hath deliuered vs, will againe deliuer vs, as it is *Psal.* 27.9. Moreouer, when wee see the great need of the graces of Gods Spirit this will as a strong motiue intice vs to a carefull vse of all good meanes whereby we may attaine vnto them, whereas if wee were free from this spirituall conflict; wee should not so cleerely see nor apprehend the vse and necessitie of them.

Rom. 5.3,4.

1. *Sam.* 17.37. *Psal.* 27.9. 2. *Cor.* 1.10.

CHAP. III.

Arguments whereby wee may be encouraged to enter into this spirituall conflict.

¶. Sect. 1. That the cause of our warre is iust.

AND thus haue I shewed that all that will be Gods seruants must fight his battailes against his and our spirituall enemies, and the causes why the Lord presseth vs to this seruice. Now that wee may goe couragiously into the field, let vs consider of some reasons and motiues which may make vs resolute and valiant. The first is the iustnesse of our cause: For though souldiers be neuer so strong and well furnished, yet if their consciences tell them that they fight in a bad quarrell, it will much abate their courage, and make them cowardly and timerous. But our cause is most iust, and our warre most lawfull, for God who is iustice it selfe hath proclaimed it by his Heraulds the Apostles. So *Eph.* 6.10. *Finally my brethren be strong in the Lord, & in the power of his might.* 11. *Put on the whole armour of God that yee may be able to stand against the assaults of the deuil, &c.* And *Iam.* 4.7. *Resist the deuil and he wil flie from you.* And 1. *Pet.* 5.8. *Be sober and watch, for your aduersary the Deuill as a roaring Lion walketh about seeking whom he may deuoure*: 9. *Whom resist stedfast in the faith.*

Ephes. 6.10.

Iam 4.7. 1. *Pet.* 5.8.

The cause of our spirituall warre of great importance.

Secondly, the cause of our warre is of great weight, as namely for the glory of God and our owne saluation; for in all Satans skirmishes, he seeketh to impeach Gods glory with false imputations, and to bring vs to vtter destruction. And this may appeare by his first conflict with our mother *Eue*, *Gen.* 3.4,5. where hee accuseth God of a lie, who is truth it selfe; and of impotencie and enuious disdaine, saying, that the cause why he did forbid them to eate of the fruit of the tree of the knowledge of good and euill, was not (as he had said) because they should die, but because hee knew that when they should eate thereof, their eyes should bee opened, and they should bee as Gods, knowing good and euill. Where first he seeketh to dimne the beames of Gods glory by accusing him of a lie, and to perswade them that he was not omnipotent, seeing that he was not able to hinder them from being Gods, if they tasted of this fruit: lastly, that he therefore forbad them to eate thereof, because hee enuied them so glorious an estate. And secondly hee laboureth to destroy our first Parents both bodie and soule, by tempting them to disobedience and the transgression of Gods Commandement: and therefore our Sauiour Christ, doth very fitly ioyne these two together, saying, that hee was *a lier and a man-slayer from the beginning*. A *lier*, in that he falsely accused God of lying; a *man-slayer*, because hee did it to this end, that he might murther our first parents and all their posteritie both bodie and soule. So that you see that the end of Satans fight is to dishonour God and destroy vs, and therefore if we haue any regard of Gods glory (which should bee more deere vnto vs then our owne soules) or any respect of our owne saluation, if wee would not treacherously betray them both by our slothfulnesse or cowardize into the hands of Gods and our enemie; let vs valiantly enter the field, and neuer cease our couragious fight till we haue obtained a full victorie.

Gen. 3.4,5.

Iohn 8.44.

¶. Sect. 2. The profit of this spirituall fight.

The second reason to moue vs to vndertake this fight, is the profit which wil accrew vnto vs thereby: for if the getting of some bootie and prize, or the receiuing of some trifling pay will moue the souldiers of earthly Princes to vndergoe all dangers, and with wonderfull perill of life to fight euen at the Cannons mouth; how much more should the stipend of our heauenly King moue vs to fight this combat how terrible soeuer it seemeth to flesh and bloud? For first, that is truly here verified, Peace is the daughter of warre: neither can wee sooner enter the field to fight against these enemies, but presently we shall haue peace with God, and soone after the fruit thereof the peace of conscience. Whereas if we betray Gods cause to Satan, and our soules to sinne, well may we be lulled asleepe in carnall securitie, but wee shall neuer enioy this peace with God, and peace of conscience: for *there is no peace, saith my God, to the wicked, Esay* 57. And whosoe-

Pax belli filia.

Esa. 57.21.

uer haue taken this trecherous truce with Satan, shall find that hee will breake it for his best aduantage, if not in the whole course of their liues, yet at the houre of death when as they shall be able to make no resistance.

Promises made to those that fight. *Apoc.2.& 3.*

Secondly, if wee fight against these enemies and valiantly ouercome, the Lord hath promised to giue vs to eate of the tree of life which is in Paradise, and the Manna that is hid, and that he will write our names in the Booke of Life, that is, hee will in this life bestow on vs all his spirituall graces, and in the life to come repleniſh vs with such *ioyes as neither eye hath seene, nor eare heard, nor heart of man conceiued.* Let vs therefore striue that we may ouercome. For our labour is but short, but our reward shall be eternall. On the other side, if we consider Satans pay which he giueth vnto his souldiers, we shall find that it is nothing but the pleasures of sinne for a season, and in the end euerlasting death and destruction of bodie and soule: *For the wages of sinne is death*, as it is *Rom.* 6.23. Who therefore is so slothfull and cowardly that would not be encouraged, to fight the Lords battailes against our spirituall enemies, with such promises made by him who is truth it selfe and cannot deceiue vs? Who is so desperate and foole-hardie as to fight vnder Satans banner, seeing the pay which hee giueth is euerlasting death, and vtter confusion?

1.Cor.2.9.

Breuis est labor, premium verò æternum.

Rom.6.23.

§. *Sect.*3. The honour that will accompany our victorie.

The third reason to moue vs to this fight, is the honour which will accompany this victory: for if earthly souldiers will purchase honour with the losse of life, which is nothing else but the commendation of the Prince, or applause of the vaine people; what hazard should wee not vndergoe in fighting the spirituall combat, seeing our grand Captaine the Lord of hosts, and infinite multitudes of blessed Angels looke vpon vs & behold our combat, whose prayse and approbation is our chiefe felicitie? What perill should wee feare, to obtaine a crowne of glory which is promised to all that ouercome, and to become heires apparent of Gods Kingdome? On the other side, the shame and confusion of face which shall ouertake them who cowardly forsake the Lords standard and yeeld vnto Satan, when as they shall not dare to looke the Lord in the face whose cause they haue betrayed, should serue as a strong motiue to encourage vs to the fight.

§. *Sect.*4. The necessitie of vndertaking this warfare.

The fourth reason to perswade vs, is the necessitie of vndertaking this combat. There is no man so cowardly that will not fight when there is no hope in flight, no mercie to be expected in the enemie, no outrage and cruelty which will not be committed. But such is our enemie that wee cannot possibly flee from him, his malice is vnreconcileable, his crueltie outragious; for hee fighteth not against vs, to the end that hee may obtaine soueraigntie alone, abridge vs of our liberty, spoile vs of our goods; but hee aimeth at our death and destruction of bodie and soule. If therefore we so carefully arme our selues against earthly enemies, who when they haue done their vttermost rage can but shorten a miserable life, how much more carefully should we resist this enemy, who seeketh to depriue vs of euerlasting life, and to plunge vs into an euer dying death?

Secondly, this fight is necessary because in our Baptisme wee haue taken a military Sacrament, and promised faithfully vnto the Lord, that wee will continue his faithfull souldiers vnto the end fighting his battailes against the flesh, the World, and the Deuill. There we haue giuen our names vnto Christ, to whom wee owe our selues and liues by a double right, both because hee hath giuen them vnto vs, and also restored them the second time when we had lost them. There we are put in mind of his bloudshed for our redemption, which should encourage vs to fight couragiously, that wee may be preserued from falling againe into the cruell slauery of sinne and Satan.

Thirdly, vnlesse wee fight this spirituall combat, and in fighting ouercome, we shall neuer be crowned with the crowne of glory: for it is not giuen vnto any to triumph, who haue not fought valiantly and subdued their enemies. The euerlasting peace of Gods Kingdome is not promised to such cowards as neuer entred the field, or being entred haue presently yeelded themselues to be the captiues of Satan: but vnto those that fight couragiously and gloriously ouercome. *If any man* (saith the Apostle) *striue for a masterie, hee is not crowned except he striue as he ought to doe:* So the Apostle *Iames* pronounceth the man *blessed that endureth tentation; for when he is tried* (or rather as the words are, when by triall he shall be approued) *he shall receiue a crowne of life, which the Lord hath promised to them that loue him.* Whereby it appeareth, that none are crowned vnlesse they striue as they ought, and therefore much lesse they which striue not at all; that none are blessed but those who are tempted, and being tempted endure the tentation; that first wee must be tried, and by triall approued, before we can receiue the crowne of life.

2.Tim.2.5.

Iames 1.12.

§. *Sect.*5. Those that will fight against our spirituall enemies, are sure of victory.

Lastly, wee may be encouraged to this fight by certaine hope of victorie, for wee fight vnder the Standard of Christ Iesus, who alone is mightier then all our enemies that assault vs. If we did indeed regard our enemies strength and our owne weakenesse onely, we might well be discouraged from vndertaking this combat; but if wee looke vpon our grand Captaine Christ, whose loue towards vs is no lesse then his power, and both

Deficientes ſublenat; & vincentes coronat. Auguſt.

both infinite, there is no cauſe of doubting, for he that exhorteth vs to the fight, will ſo helpe vs that we ſhall obtaine victory. When we faint he ſuſtaineth vs, and crowneth vs when we ouercome. He hath alreadie vanquiſhed our enemies to our hand, and hath cooled their courage and abated their force. He hath bruiſed the Serpents head, ſo that he ſhall not be able to ouercome the leaſt of his followers, well may hee hiſſe againſt them, but he cannot hurt them, for his ſting is taken away. Sathan was the ſtrong man who poſſeſſed all in peace, but our Sauiour Chriſt who was ſtronger then hee, comming vpon him hath ouercome him, and taken from him all his armour wherein he truſted, and diuided his ſpoyles, *Luke* 11.21,22. We fought againſt mightie enemies and great Potentates, but our Sauiour hath *ſpoyled principalities and powers, and hath made a ſhew of them openly, and hath triumphed ouer them vpon the Croſſe, and ſo through death hath deſtroyed him that had the power of death, that is, the Deuill, that hee might deliuer all them which for feare of death were all their life ſubiect to bondage*, as it is, *Heb.* 2. 14,15. Hee was indeed a mightie Prince of this wordly Canaan, but our good *Ioſhua* hath ſubdued him, and hath left nothing for vs to doe who are his ſouldiers & followers, but to tread in his necke in token of victory. But we alaſſe are faint hearted, like vnto *Iether* the firſt borne of *Gedeon*, for though our Sauiour Chriſt hath conquered theſe our ſpirituall enemies, and hath put the Sword of his Spirit into our hands, wherewith wee might alſo vanquiſh them: yet we are afraid to draw the ſword, becauſe we are but freſh water ſouldiers and white-liuered; and therefore wee had need to encourage our ſelues, not onely by looking on the victory of our chiefe Captaine, but alſo on the conqueſt of our fellow ſouldiers, who were weake and fraile like our ſelues. So likewiſe Chriſt hath ouercome the World, and willeth vs to be of good comfort, ſeeing wee ſhall be partakers with him in his triumph, if we will ioyne with him in his fight. And though our fleſh be a treacherous enemie and ſtronger to vs then the ſpirit, yet ſo wee will fight againſt the luſts thereof wee ſhall be ſure of victory, for he will aſſiſt vs with his holy Spirit, and therewith enable vs more and more to mortifie this old man and body of ſinne. Well may wee take a foyle in this ſpirituall combat, but the Lord will raiſe vs vp againe; *For though wee fall, yet ſhall wee not be caſt off, becauſe the Lord putteth vnder his hand*, as it is *Pſal.* 37.24. And the Lord hath promiſed, that he will not ſuffer *vs to be tempted aboue our power, but will giue the iſſue with the temptation, that we may be able to beare it*, as it is 1. *Cor.* 10.13. and hee that hath promiſed is faithfull and true, yea truth it ſelfe, and therefore hee will be as good as his word. Though therefore Satan encounter vs with all furie, let vs not be faint-hearted, but couragiouſly endure his aſſaults, and ſo in the end the victorie will be ours: for if we *reſiſt the Deuill, he will flie from vs*, if we fight the Lords battels valiantly, *the God of peace ſhall tread Satan vnder our feet ſhortly*. For the promiſe of bruiſing the Serpents head doth belong not onely to Ieſus Chriſt our head, but alſo to all thoſe who are members of his bodie.

Iames 4.7.

Rom. 16.20. *Gen.* 3.15.

Let vs not therefore feare to fight againſt beaten and conquered enemies, ſlothfully pretending our weakneſſe to withſtand theſe ſonnes of *Anakim*: for as one ſaith; Euery one ſhall be a conquerour who deſireth the conqueſt. For if we will be the Lords ſouldiers, hee will not ſuffer himſelfe to bee ſo much diſgraced, as to let vs be ouercome by his mortall enemies. He hath armed vs himſelfe with his owne armour, and ſent vs out to fight his battailes, and therefore hee will not haue vs vanquiſhed, being fortified with his ſtrength, for ſo ſhould himſelfe be ouercome in vs, and his weapons would be eſteemed weake and inſufficient. Yea hee hath ingrafted vs into his owne bodie, and we are liuely members thereof, and therefore let vs neuer thinke that all the power of Hell ſhall be able to ouer-come vs: for what head can with patience ſuffer his ſound members to be pulled from his bodie, if he be able to defend them?

§. Sect. 6. That it ſtandeth with Gods glorie to aſſiſt vs in the fight.

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CHAP. IV.

Of the malice of our ſpirituall enemy Satan.

§. Sect. 1. The generall parts of the booke.

AND ſo much concerning the reaſons which may incourage vs to vndertake this combat. Now wee are to ſpeake of the ſpirituall warfare it ſelfe, wherein (as in all other wars) we are to conſider of our preparation to the conflict, & the conflict it ſelfe. In our preparation: we are firſt to conſider of the ſtate, qualitie, and condition of our enemies, and of the meanes whereby wee may withſtand and ouercome them. Concerning the firſt, in an enemie who proclaimeth warre againſt vs, wee are to conſider two things: firſt, of his will, and ſecondly, of his power. For if he haue will to hurt vs and no power, he is not to bee greatly regarded; if power and no malicious and vnreconcileable will, he is not ſo much to bee feared; but if his power bee great and puiſſant, and his will malicious, then is it time to looke about vs, and to muſter all our forces, that we may be readie to endure the encounter. Firſt, therefore concerning the will of our grand and arch-enemie Satan, if we conſider thereof aright, we ſhall find that it is moſt maliciouſly bent againſt vs, ſo that there

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Rom. 16.20. *Gen.* 3.15.

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AND ſo much concerning the reaſons which may incourage vs to vndertake this combat. Now wee are to ſpeake of the ſpirituall warfare it ſelfe, wherein (as in all other wars) we are to conſider of our preparation to the conflict, & the conflict it ſelfe. In our preparation: we are firſt to conſider of the ſtate, qualitie, and condition of our enemies, and of the meanes whereby wee may withſtand and ouercome them. Concerning the firſt, in an enemie who proclaimeth warre againſt vs, wee are to conſider two things: firſt, of his will, and ſecondly, of his power. For if he haue will to hurt vs and no power, he is not to bee greatly regarded; if power and no malicious and vnreconcileable will, he is not ſo much to bee feared; but if his power bee great and puiſſant, and his will malicious, then is it time to looke about vs, and to muſter all our forces, that we may be readie to endure the encounter. Firſt, therefore concerning the will of our grand and arch-enemie Satan, if we conſider thereof aright, we ſhall find that it is moſt maliciouſly bent againſt vs, ſo that there

Satans will moſt malicious.

there is no hope of truce or reconciliation with him, though wee could finde in our cowardly hearts to labour and ſue for a diſhonorable peace with Gods and our enemy. For his malice is not newly conceiued but inueterate, euen as ancient, within a few dayes as the World it ſelfe, and much more durable; for the World ſhall haue an end, but Satans malice to mankind is endleſſe, becauſe the cauſe thereof, namely, the loue and fauour of God toward the faithfull (whoſe eſtate hee doth enuy and maligne, himſelfe being eternally reprobated) ſhall be endleſſe and eternall. And this appeareth in the example of our firſt parents, who were no ſooner placed in the garden of pleaſure, and poſſeſſed of Paradiſe, but Satan being almoſt burſt with enuie to ſee their happy eſtate, neuer reſted till hee had diſgorged his malice, and diſpoſſeſſed them of that happineſſe which they enioyed. Neither doth hee leſſe maligne and hate thoſe who being falne in *Adam* are raiſed vp in Chriſt, and haue the fee ſimple of euerlaſting glory, purchaſed by Chriſts merit, ſealed and aſſured vnto them by the Spirit of God and a liuely faith. And hence it is that the Lord (knowing Satans malice towards his children, and that whether hee fawneth or frowneth, hee alwayes ſeeketh their deſtruction) hath proclaimed open warres betweene vs, that wee may alwayes ſtand vpon our guard, and not be ſurpriſed at vnawares; that alſo we may not entertaine a thought of peace, though Satan offer it on whatſoeuer conditions: for what peace can there be betweene the children of God and the children of *Belial*, betweene the ſeed of the Woman and the ſeed of the Serpent, ſeeing God himſelfe from the beginning hath put enmitie betweene them?

Gen.3.15.

2. Sect.2. Satans malice ioyned with violence.

But as the malice of Satan is inueterate, ſo alſo it is mortall and deadly, not to be ſatiſfied by offering a ſmall iniurie, by taking away our goods and good name, or afflicting vs with ſickneſſe, no not by taking away our liues; for nothing will ſatisfie him but our finall deſtruction of bodie and ſoule. And this his malice is liuely deciphered vnto vs by diuers names which are giuen him in the Scriptures. For he is called Satan, that is, an aduerſarie, ſtill readie to croſſe vs in all our ſuits which wee make vnto God, as hee did *Iehoſhua* the high Prieſt, *Zach.*3.1. Hee is called an enemie, and that a malicious one; for where Chriſt the good husbandman ſoweth wheate, there he ſoweth tares, that is, Hypocrites amongſt true profeſſors, to the diſhonour of God, the diſcredit of the Goſpell, and the reproch of the true profeſſours thereof. And leſt we ſhould thinke that hee is ſome milde natured enemie who will bee ſatisfied with ſome ſmall reuenge, he is called a murtherer and a man-ſlayer, as though this were his profeſſion and occupation. And

Zach.3.1. *Matth.13.39.*

leſt we ſhould imagine him to be one lately falne to this trade, our Sauiour telleth vs that he hath beene ſo from the beginning, ſo that like an olde hangman hee is fleſht in bloud and crueltie; and therefore ſeeing wee can hope for no mercy at his hands, let vs ſo much the more couragiouſly oppoſe our ſelues againſt him. But for as much as the moſt ſauage man hath ſome reliques of humanitie left in him, therefore the holy Ghoſt compareth him to beaſts, that wee may expect nothing from him but brutiſh cruelty; as firſt to a Lion, yea a Lion roring after his prey, who is ſo hungry and rauenous, that he deſireth nothing more then to ſeaze vpon that which hee purſueth, 1. *Pet.*5.8. Now who would not be moſt carefull to keepe himſelfe out of the pawes of ſuch a rauenous beaſt? or if hee were encountred by him, who would not reſiſt him if hee had any hope of victorie? But in truth Satan is farre more cruell then the roaring Lion, who (if wee may giue credit to Hiſtories) ſpareth thoſe that fall down flat before him; whereas if he ſhould get vs at ſuch aduantage, hee would proudly trample vs vnder foot, and make vs ſure for euer riſing. And therefore leſt wee ſhould looke for any mercie at his hands by ſubmiſſion, the Holy Ghoſt calleth him the *great red Dragon*, *Apoc.*12.3. which beaſt beareth ſuch naturall malice to mankinde, that he deuoureth them not onely for hunger, but alſo for ſport or hatred, in ſatisfying whereof he taketh great delight; ſuch a beaſt is our enemie, who is ſo fleſht in bloud and crueltie, and ſo ouer-carried with malice and hatred, that hee eſteemeth it his chiefe ſport and paſtime to deſtroy vs. Yea hee is farre more dangerous, for the other rageth but againſt the bodie, this againſt both body and ſoule; that beaſt wee may eaſily auoide, but it is impoſſible to flie from this winged Dragon, and therefore there is no other meanes to eſcape his furie, but by arming our ſelues ſtrongly, and fighting valiantly till we haue put him to flight.

*1. Pet.*5.8.

*Apoc.*12.3.

2. Sect.3. Satans malice ioyned with treacherous falſehood.

And thus you ſee Satans malice ioyned with crueltie and raging violence, which he vſeth when hee hath any hope of ſurpriſing vs by aſſault; but if he find vs ſtrongly fortified with Gods graces, and at all points armed with the compleat armour of a Chriſtian; if hee perceiue that wee are hedged in and fenced on all ſides (as hee ſpeaketh of *Iob*) that is, guarded and protected by Gods almightie and all-ruling prouidence, ſo that hee hath no hope of ouercomming vs by aſſault and force; then he ſheweth no leſſe malice and more ſubtiltie in ſeeking our deſtruction, by fauning vpon vs, and alluring vs to ſinne, by offering the baites of honour, pleaſure and commoditie, that ſo hee may make entrance (as it were by a poſterne gate) and ſubdue vs while wee are abando-

*Iob.*1.10.

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ned of the Lords assistance, and disarmed of our spirituall weapons, whereby we should make resistance. And thus he dealt with our first Parents, who being inticed to sinne, and also yeelding to the intic ement, and so being depriued of Gods protection, and the breastplate of righteousnesse, were laid open to those deadly wounds which hee inflicted on them. For assoone as they had tasted of the forbidden fruit, they perceiued their nakednesse, and therefore couered themselues with figge leaues; too weake an armour to repell the fierie darts of Satan. Thus he disarmed the Israelites, by tempting them to worship the golden Calfe, so that *Moses* saw that they were naked, that is, disarmed of Gods fauour and protection, *Exod.*32.25. And this his policy he taught his seruant *Balaam*, who when hee could not curse them whom God had blessed, gaue this cursed counsaile to *Balaak*, that the Moabitish women should intice the Israelites to commit with them first carnall, and then spirituall whoredome, knowing that to be the onely meanes to bring Gods curse vpon them. As we may see if wee compare *Numb.*25.1,2. with the 31. Chapter and 16. Verse, and *Apoc.*2.14. So also this wilde Boare would haue broken downe the hedge which defended *Iob* by tempting him to blaspheme God. And thus our subtill enemie *Sinon*-like inticeth vs with deceiuing allurements, euen with our owne hands to breake downe the wall of our defence, and to make an open passage for whole troupes of sinnes to enter and surprize vs, whilest wee (ouercome with a false ioy) glut and make our selues drunke with the cup of voluptuous pleasures, and lie snorting in the dead sleepe of carnall securitie, not so much as once dreaming of our approching ruine and destruction.

*Exod.*32.25.

*Num.*24.14. & 25. 1,2. & 31. 16.

*Apoc.*2.14.

And hereof he hath the name of tempter giuen him, yea, hee is not onely called a tempter, but, *κατ' ἐξοχὴν, ὁ πειράζων, the tempter*, because he is a tempter of tempters, & as it were a tempter by profession, *Mat.*4. 2. 1.*Thes.*3.5. The consideration whereof should make vs most carefull to withstand all his temptations, whereby hee allureth vs vnto sinne. For if we yeeld unto them, hee will surely disarme vs of Gods fauour and protection, and so deadly wound our soules when hee hath made them naked. There is no wise man will put off his armour and cast away his weapons in the presence of his cruell enemie, though hee perswade him thereto with many flattering speeches and faire promises; and shall wee let Satan disarme vs, because he allureth vs thereto, by promising some vnlawfull profit or vaine pleasure, especially seeing we know him to be an enemie no lesse treacherous then malicious? But as hee is a tempter to intice vnto sinne, so also he is our accuser after that wee haue sinned, requiring of God that hee will execute his iustice vpon the offenders who haue deserued punishment. Of this there needs no further proofe then his owne testimonie, *Iob* 1.7. where he professeth that he had beene compassing the earth about, like a Promoter to spie out faults, that hee might informe against the offenders. But because wee will not rest in his testimonie, who is the father of lies, wee will adde thereunto another of vndoubted authoritie: for *Apoc.*12.10. it is said, that the Saints *reioyce because Satan, who was the accuser of their brethren, was cast downe, which accused them before God day and night.* So that Satan can spare no time, from accusing vs for sinne, but that which he imployeth in tempting vs thereunto, or in inflicting those punishments which God permitteth him to lay vpon vs. Whereby we may perceiue the malice & treachery of our enemy, who though hee be the chiefe cause which moueth vs to sinne, yet himselfe is the first that accuseth vs for it, and that vncessantly. Which may serue as a strong argument to make vs warie of our wayes, lest falling into sinne, we giue Satan occasion to insult ouer vs, and to preferre bils of inditement before our heauenly Iudge, whose exact iustice will not let sinne goe vnpunished. If there were a Promoter continually prying into all our actions who were most maliciously disposed against vs, and readie to informe of all our misdemeanours vnto the Magistrate, how fearefull would we be to doe any thing which would bring vs within the compasse of the Law? But such an Informer continually obserueth all our behauiour, euen in our secret chambers; who will not faile to accuse vs euen of those sinnes which he himselfe hath tempted vs vnto: and therefore seeing this malicious blab still prieth into our actions, this should be of more force to with-hold vs from all sinne, then if all the World did looke vpon vs.

Iob 1.7.

*Apoc.*12.10.

But he is not only an accuser, but a slanderer also, and thereof hee hath his name *διάβολος*. If therefore hee can spie but an apparance of euill in vs, he will not sticke to say, that wee haue or will commit that euill which he suspecteth vs of: for he will wrest and misconstrue all we do to the worst sense, and make of euery mole-hill an huge mountaine. Thus wrongfully did hee slander *Iob*, that hee serued God for that end for which *Demetrius* serued his Goddesse, namely for aduantage, because hee preserued him and blessed all he had; affirming that if he would take away his goods, and a little afflict his bodie, hee would blaspheme him to his face, *Iob* 1.10. And this also teacheth vs to looke warily to our actions, abstaining not onely from euill, but also from all appearance thereof, as the Apostle exhorteth, that so

Acts 19.25.

Iob 1.10.

we

9. *Sect.*4. That Satan is a tempter and an accuser of the faithfull. *Matth.*4.2. 1.*Thes.*3.5.

we giue not to our malicious enemie the least aduantage. Neither is Satan only an accuser and slanderer, but also an executioner or hangman, readie, with all alacritie and sauage crueltie to inflict that punishment the which the Lord adiudgeth vs vnto, as wee may see in the historie of *Iob*. And this also sheweth vnto vs the extreame malice of our enemie, which maketh him to forget that glorious state wherein he was created, and with all willingnesse to execute so base an office.

1. *Thes.* 5. 21.

Q. Sect. 3. That Satans malice should increase our resolution to withstand him. *Ephes.* 6. 12.

By all which it appeareth that our enemie Satan is most malicious, yea *maliciousnesse* it selfe, as he is called *Ephes.* 6. 12. that is, the father and author of all malice and enuie, who laboureth might and maine to dishonor God and worke our destruction. The consideration whereof should rouze vs out of our carnall security (whereby men behaue themselues, as though either they had no enemie at all, or else such a gentle natured one, that they may haue peace with him at their owne pleasure) seeing there is no hope of peace and truce, vnlesse we can be content to liue in his thraldome to our vtter destruction: for whomsoeuer hee keepeth as his prisoners in this life, hee will at the houre of death and iudgement bring out to execution. Let vs therefore oppose against Sathans malice, Christian resolution; stedfastly purposing and endeuouring to continue our fight in resisting Sathan to our liues end, how troublesome soeuer it seemeth to flesh and bloud. For seeing there is no truce to be hoped for, nor to be desired if it were offered, by reason of the enmitie which is betweene vs and our enemie; seeing his malice is so inueterate and mortall, that there is no mercie to be expected, but all barbarous and raging cruelty; seeing also we fight the Lords battailes, who hath assured vs of victorie in the end: This should make vs so resolute, that though wee be foiled, wounded, and as it were beaten downe on our knees, yet wee should neuer yeeld, but make resistance euen to the last gaspe. For what more honourable death then to die in fighting the Lords battailes? What death more profitable, seeing by dying we shall ouercome, and obtaine a finall victorie ouer all our enemies, and receiue the crowne of glorie, euerlasting happinesse, promised to all those who fight valiantly in this combat vnto the end?

Apoc. 14. 13.

Apoc. 2. 10.

CHAP. V.

Of the strength of our spirituall enemie Satan.

Q. Sect. 1. Of Satans strength considered in himselfe.

ANd thus haue I shewed the malicious wil of our enemie. Let vs now consider of his power. For though he be most malicious, yet if hee wanted power to execute his malice, wee might well contemne him, and rest secure, making no great preparation to resist his weake assault. But with our enemie it is far otherwise: for as his will is most maliciously bent to hurt, so is he strong and mightie to effect his will. And this his power and abilitie, consisteth partly in his strength, and partly in his skill and warlike policie, whereby hee imployeth all his strength to his best aduantage. His strength may be considered both in himselfe and in his aides. In respect of his owne strength he is very mightie, so that if the Lord permitteth him, hee is able to raise the winds, stirre vp tempests, bring downe fire from Heauen, and vtterly destroy vs in a moment. And this his strength the holy Ghost expresseth, by comparing him to things most strong, either in the Sea or on the Land, that so wee may be more carefull to arme our selues against him. He is compared to the great *Leuiathan* or Whale, whose inuincible force is described by the Lord himselfe, *Iob.* 41. He is compared to a Lion, yea to a *roaring lion*, which rauenously hunting after his prey hath his force redoubled with his hunger. And also to a *great red Dragon*, hauing seuen heads and tenne hornes, whose strength is so great, that with his very taile hee drew the third part of the stars of Heauen, and cast them to the earth, that is, hee vanquisheth and subdueth many in the visible Church, which make some profession of Religion, but in their liues denie the power thereof. And this his strength is so much the more dangerous, by reason of his mortall malice and deadly poyson which he casteth out of his mouth in great abundance.

Esay 17. 12. *Iob* 41.

2. *Pet.* 5. 8.

Apoc. 12. 4.

Q. Sect. 2. Other names whereby Satans power is shewed. *Luke* 11. 21.

And lest we should contemne this brutish might, which a weake man may with policie defeate, therefore hee is compared to a *strong armed man*, who keepeth in peace all that he possesseth. And lest wee should despise him because hee is but one, the holy Ghost telleth vs that he is a mightie Prince, not of one Land or Countrie but of the whole World, who therefore hath infinite multitudes at his commandement: neither is there one of these Princes alone, but huge multitudes; and therefore the holy Ghost speaking of them, vseth the plurall number, saying, that wee *fight against principalities, against powers, and against the worldly gouernors, &c.* Whereas therefore the holy Ghost doth call him the strong man, Satan, and the Deuill in the singular number; hee would not haue vs to conceiue that there is onely one, but it is partly to note the chiefe of the kingdome of darkenesse, according to that, *Matth.* 25. 41. *Depart from me yee accursed into euerlasting fire, which is prepared for the Deuill and his Angels.* And in this sense he is called *Beelzebub* the Prince of Deuils,

Iohn 12. 31.

2. *Cor.*

Ephes. 6. 12.

Matth. 25. 41.

Matth. 12. 24.

Matth. 12. 45.

Marke 16. 9. Luke 8. 30.

Ephes. 6. 12.

2. Cor. 4. 4.

Deuils, *Mat.* 12. 24. And partly to intimate vnto vs their great conſent and agreement in ſeeking the deſtruction of mankinde; for though they be an huge multitude, yet they combine themſelues together, as if they were but one, in ſeeking our deſtruction.

Otherwiſe the Scriptures euidently ſhew vs, that there is not one alone, but many to aſſault vs. Our Sauiour telleth vs, that one Spirit taketh vnto him ſeuen more, and they all enter into one man. It is ſaid alſo that Chriſt had caſt out of *Mary Magdalen* ſeuen, that is, many Deuils. And *Luke* 8. 30. there is mention made of a man poſſeſſed with an whole legion, that is with an huge multitude. So that as our enemies are powerfull in ſtrength, they are alſo in numbers numberleſſe, enow to beſet vs all on all ſides, and in all places, and therefore our fight muſt needs be dangerous; which danger the Apoſtle aggrauateth, by telling vs that they are the Princes of darkneſſe, and therefore as well able to aſſault vs in the night as in the day; which fight of all other is moſt terrible, when we cannot ſee our enemies, and therefore can not tell on which ſide to defend our ſelues. Secondly, he telleth vs that wee wraſtle not with enemies of fleſh and bloud like vnto our ſelues, but with ſpirituall wickedneſſe, which are moſt dangerous; becauſe being ſpirits they can with incredible ſwiftneſſe paſſe from place to place which are farre diſtant, and therefore the more fitly take all aduantages, either in aſſaulting vs at their pleaſure, or withdrawing themſelues when they find reſiſtance. Being ſpirits they can lie ſecretly in ambuſhment, euen in our bedchambers, and ſo ſurprize vs when they find vs moſt wretchleſſe and ſecure; for wee can not diſcouer them before we feele their aſſaults. Thirdly, hee ſaith that they are in high places, to note vnto vs that they haue gotten the aduantage of the vpper ground; and therefore the fight muſt needs be dangerous, when our enemie fighteth againſt vs from an high place or fort, we ſtanding ſo low that wee are ſcarce able to reach him. But becauſe earthly things cannot ſufficiently ſhew the power of our enemie Satan, therefore he is called *the God of this world*; to note vnto vs, that in reſpect of worldly ſtrength and humane reſiſtance, hee is after a ſort omnipotent, that is, able to doe what he liſt, if hee were not reſtrained by Gods diuine power, who alone is truely omnipotent, and ouer-ruled by no ſuperiour.

§. Sect. 3. Of the courage and audacioufneſſe of Satan.

And thus you ſee the puiſſant power of this our ſpirituall enemie. But though hee were ſtrong, yet if withall hee were a daſtard and void of courage, he were the leſſe to be feared; but as he is very ſtrong, ſo alſo he is exceeding deſperate and audacious, for there was neuer man that liued, whom he durſt not encounter, yea and that after (by Gods aſſiſtance) he had taken many ouerthrowes. Though *Dauid* were a moſt holy man and according to Gods owne heart, yet hee aſſaulted him, and gaue him diuers foiles, by tempting him to adulterie, murther, and in pride of heart to number the people. Though *Iob* was by Gods owne teſtimonie the iuſteſt man on earth, and therefore the beſt armed with the breaſt-plate of righteouſneſſe: yet Satan durſt encounter him as long as God would ſuffer him. Hee reſiſted *Iehoſhua* the good high Prieſt, *Zach.* 3. 2. He buffetted *Paul* the choſen veſſell of the Lord, 2. *Cor.* 12. 7. Yea ſo ventrous he is, that he aſſaulted our firſt Parents in the ſtate of innocencie, when they were armed with free will, and might if they would haue reſiſted his temptations. Nay, ſo deſperately audacious is this our enemie that hee durſt encounter our grand Captaine Chriſt Ieſus, who was God and man, able to deſtroy him with a word of his mouth; and that not once but many times, after hee was ſhamefully foiled and ouerthrowne. Yea ſo inſolent and foole-hardie hee is, that hee did not onely aſſault him here on earth when hee was in the ſhape of a ſeruant, and whereas in reſpect of his outward ſtate hee might haue ſome hope of preuailing; but alſo hee wageth warre againſt him in Heauen, ſitting at the right hand of his Father in all glorie, power and maieſtie, when as he hath no appearance of hope to preuaile, but is moſt ſure that hee ſhall haue the ouerthrow. And this appeareth, *Apoc.* 12. 7. *And there was a battaile in Heauen: Michael and his Angels fought againſt the Dragon; and the Dragon fought and his angels, but they preuailed not, &c.* Where by *Michael* wee are to vnderſtand Chriſt himſelfe, for he onely is the Prince of Angels; and this name ſignifying ſuch an one as is equall with God Almightie, can agree to no other but vnto Chriſt alone. And by the Dragon we are to vnderſtand Satan, as appeareth Verſe 9. who fought againſt our Sauiour, though he preuailed not. If then he durſt encounter the moſt valiant Souldiers that euer fought the Lords battailes, yea if he durſt ſet vpon our Sauiour Chriſt himſelf; then ſurely there is no doubt but that he hath courage enough to ſet vpon vs who are weake and feeble, altogether vnable in our ſelues to make reſiſtance.

2. Sam 11. & 24. 1.

Zach. 3. 1.

2. Cor. 12. 7.

Luke 4. 3, 6, 9, 13.

Apoc. 12. 7.

§. Sect. 4. Satans power ſhould make vs arme our ſelues againſt his encounters.

Seeing therefore our enemies are ſo puiſſant in ſtrength, ſo innumerable in multitude, ſo dangerous and ſo audacious, let vs ſhake off all ſecuritie, and continually ſtand in readineſſe to endure the encounter: for what folly is it for vs with ſecure Worldlings to contemne and make no reckoning of ſuch enemies? Seeing euery one of vs muſt reſiſt a huge multitude; ſeeing we which are weak and

and feeble are to withstand those which are strong and mightie; seeing wee which are flesh & bloud must enter combat with those which are spirituall wickednesses, principalities, powers, and Princes of darknesse; seeing wee who are cowardly and fearefull must sustaine the encounter of those who are desperate and audacious; lastly, seeing wee haue in our selues no aduantages against them, & they want no aduantages against vs, let vs not therefore foolishly contemne such puissant enemies; but with all care and diligence let vs arme our selues against them, and *worke out our saluation with feare and trembling*, as the Apostle exhor-

Phil.2.12. *Phil.2.12.*

Q. Sect.5. Consolations against the feare of Satans power.

But as wee are not securely to contemne these enemies: so wee are not faintly to yeeld vnto them, nor cowardly to despaire of victory. For as all those who securely contemning them neuer stand vpon their guard, are most sure to be surprised & ouerthrowne; so whosoeuer arme themselues against them, and enter into the spirituall combat with a desire to ouercome, shall most certainly obtaine victorie. For though their power be great, yet it is not infinite, and that which they haue, it is not from themselues, but from the Lord, who so curbeth them with his all-ruling prouidence, that they are not able to goe one iot further then hee looseth out the raines; as it plainly appeareth both by examples and testimonies of Scripture. Though Satan were most maliciously disposed against *Iob*, so that hee did with all extremitie execute that which God suffered him to doe, yet he could not goe one iot further then his commission. Hee could not touch his substance till the Lord had said,

Iob 1.12.

Iob 1.12. *All that he hath is in thy hand.* And then not preuailing against him by depriuing him of his goods, hee commeth againe to the Lord to haue his commission inlarged, and when he had got authoritie to afflict his bodie, he could not touch his life, because the Lord had not giuen him so much libertie. Though *Saul* were a wicked man, yet Satan could not hurt or vexe him, till the Lord sent him. And hence it is that hee is called the *spirit of God*, because hee is Gods slaue and wholly at his appointment. So he could not deceiue the false prophets of *Ahab*, till hee had gotten licence of the Lord, *1. King.* 22. 22. Nay, so farre is Satan from hauing absolute authoritie and power ouer the faithfull, that it is limited and restrained in respect of the meanest creatures; for a whole legion of Deuils could not so much as enter into one herd of swine, till by earnest intreatie they had obtained leaue of our Sauiour Christ. And therefore much lesse can they preuaile against any of Gods children, seeing the very haires of their head are numbred. Well may Sathan maligne vs and

1.Sam.16.14.

Verse 15. & *cap.*18.*vers.*10.

Luke 8.31,32.

*Matth.*10.29.

earnestly desire our ruine and destruction, well may hee seeke to sift vs like wheate, as hee did *Peter*; but our Sauiour Christ maketh intercession for vs, so that our faith shall neuer faile, *Luke* 22.31. This also is manifest by plaine testimonies, *Iude* 6. it is said, that the Lord hath *reserued the wicked angels in euerlasting chaines vnder darknesse, vnto the iudgement of the great day*, 2.Pet.2.4. *God spared not, the Angels that had sinned, but cast them downe into Hell, and deliuered them into the chaines of darknesse to be kept vnto damnation.* And *Apoc.* 20.2. Satan is said to haue beene bound by the Angel of the Lord for a thousand yeeres, so that he could not stirre till the Lord suffered him to be loosed. By all which the holy Ghost noteth vnto vs, that Satan is no more able to doe vs hurt, then a malefactour who being bound hand and foot is fast tied vp in strong chaines, till the Lord looseth him and giueth him leaue.

*Iud.*6.

2.*Pet.*2.4.

*Apoc.*20.2.

Q. Sect.6. How Satan is said to resist God.

But here some man may obiect, that Satan is said in the Scriptures, to resist God and to oppose himselfe against him, and euen to fight a battaile against our Sauiour Christ himselfe and his blessed Angels, *Apoc.*12.7. I answere, that this resistance and fight dependeth on Gods permissiue prouidence, neither could he so much as stirre against God, if he did not suffer him. Hee is indeed most maliciously disposed against the Lord, and by this his malice is stirred vp to doe those things which hee thinketh most displeasant in Gods eyes: but because the Lord chaineth and curbeth him in with his omnipotent power, hee is onely able to doe those things that God permitteth him, and, will he nill he, he is constrained to obey his Creator, and to be at his commandement.

*Psal.*18.

Q. Sect.7. That the Lords ouer-ruling power giueth vs assurance of victorie.

Seeing therefore Satans power is restrained by the omnipotent power of God, this may serue as a strong reason to strengthen our faith in the assurance of victorie; especially considering that the Lord is not only omnipotent in power, but also in respect of his will most readie to aide and support vs in all our conflicts. For hee hath promised vs, that we shal not *be tempted aboue our power, and that hee will giue a good issue to the temptation*, though the beginning and middle are dangerous and troublesome, 1. *Cor.*10 13. And that if we will but resist the Deuill, we shall put him to flight, *Iam.*4.7. Though therefore in our selues wee are very weake, yet God will assist vs in this combat, which as well concerneth his owne glorie as our good, and being armed with his power, the gates of Hell cannot preuaile against vs. Well may the Lord suffer vs to take a foile, that thereby learning to know our owne weakenesse, wee may the more carefully rest on his power, and more earnestly craue his assistance, but then hee will raise vs vp

1.*Cor.*10.13. *Iames* 4.7.

though

though wee be neuer ſo feeble, for the more apparent our infirmities are, the more cleerly will the omnipotent power of the Lord ſhine vnto all the World, when by his helpe we haue obtained victorie.

Q. Sect. 8. If we will ouercome we muſt wholly relie on the Lord.

Would wee therefore reſiſt Satans force and ſtrength? then let vs not goe armed in our owne power, for wee are ſo weakened with ſinne and corruption, that wee are not able to withſtand his leaſt aſſault; but deſpairing in our owne abilitie, let vs relie our ſelues wholly on the Lord: *for we are ſtrengthened with all might through his glorious power*, as it is *Col.* 1. 11. and though in our ſelues we are able to doe nothing, *yet we are able to doe all things through the helpe of Chriſt which ſtrengtheneth vs*, as it is *Phil.* 4. 13. Of our ſelues we are not able to endure the leaſt encounter of our ſpirituall enemies, but yet if we truſt in the Lord, hee *will giue vs victorie through Ieſus Chriſt*, 1. *Cor.* 15. 57. And hence it is that the Apoſtle preparing vs for this ſpirituall combat, doth exhort vs to *be ſtrong in the Lord, and in the power of his might*; *and to put on the whole armour of God, that we may be able to ſtand againſt the aſſaults of the Deuill*, *Epheſ.* 6. 10, 11. If then wee would be ſafely protected from the furie of Satans power, let vs not oppoſe againſt it our owne ſtrength, for then ſurely wee ſhall be ouercome, but let vs relie our ſelues on the almightie power of God, profeſſing with the Prophet *Dauid*, *Pſal.* 18. 2. that the *Lord is our rocke and fortreſſe, and hee that deliuereth vs*; *our God and our ſtrength, in him will wee truſt*; *our ſhield, the horne of our ſaluation and our refuge*. Let vs with him call vpon *God which is worthy to be praiſed*, and ſo ſhall wee bee *ſafe from all our enemies*, *Verſe* 3.

Col. 1. 11.

Phil. 4. 13.

1. Cor. 15. 57.

Rom. 8. 37.

Epheſ. 6. 10, 11.

Pſal. 18. 2.

Q. Sect. 9. Conſolations againſt the feare of the multitude of our enemies.

In like manner when wee conſider of the infinite number of our enemies, which daily aſſault euery one of vs, let vs thereby be awakened out of the ſlumber of careleſſe wretchleſneſſe, and beeſtirred vp to ſtand vpon our guard more carefully: but yet let not this diſcourage vs from the fight, becauſe there are many to one, *for the Lord is with vs* whileſt we fight his battailes, and therefore *what mattereth it who oppoſe themſelues againſt vs?* *Rom.* 8. 31. *The Lord will fight for vs, therefore let vs hold our peace*, *Exod.* 14. 14. *The battell is not ours but Gods, and therefore let vs not be afraid of this great multitude*, as it is 2. *Chron.* 20. 15. for the greater the number is which fighteth againſt vs, the more will the Lord glorifie himſelfe in our victorie, the greatneſſe of his power ſhining ſo much the more cleerely in the weakneſſe of the meanes, and our infirmities ſeruing as a foile, to make the riches of his omnipotencie and glory appeare more glorious. So that the Lord ſtanding on our ſide, it is not materiall how many wicked ſpirits aſſaults vs, if hee take vpon him our preſeruation, wee need not care though the whole power of Hell ſeeke our deſtruction. But if ſuch be the frailtie of our faith, that wee would oppoſe number againſt number, let vs conſider that if we will fight the Lords battailes, hee will ſend as many bleſſed Angels to our aide and reſcue, as there are wicked ſpirits which aſſault vs; *for the Angels of the Lord pitch their tents round about them that feare him*, *and deliuer them*, as it is *Pſal.* 34. 7. So that if the Lord open our eyes, as he did the eyes of *Eliſhaes* ſeruant, wee ſhall plainly perceiue that there are more with vs then againſt vs, 2. *King.* 6. 16.

Rom. 8. 31.

Exod. 14. 14.

2. Chron. 20. 15.

Pſal. 34. 7.

2. King. 6. 16.

Q. Sect. 10. Conſolations againſt the feare of our enemies, becauſe they are ſpirituall.

So when we conſider that wee wreſtle not againſt fleſh and bloud, but againſt ſpirituall wickednesſes, this ſhould make vs labour that our care and diligence may counteruaile the diſaduantage which we haue in the fight. But wee are not to be diſcouraged hereby from entring the combat: for though we be but fleſh and bloud, yet the Spirit of God dwelling in vs, can eaſily diſcerne and defeate all Satans ambuſhments; for light and darkeneſſe are to him alike. And whereas Satan can with great agilitie giue the aſſault and retire backe for his beſt aduantage, Gods Spirit farre excelleth him, for hee is preſent in all places at all times; ſo that Satan can no ſooner offer to ſtrike, but Gods Spirit is readie to defend; no ſooner can the Deuill tempt, then the Lord enableth vs to endure the temptation. And though Satan fighteth from high places, and ſo taketh the aduantage of the vpper ground, yet let not this diſmay vs in our fight, for there is one higher then he who laugheth him to ſcorne, and maketh fruſtrate all his enterpriſes.

Q. Sect. 11. Satans audacioufneſſe ſhould make vs more valiant.

Laſtly, when we conſider that our enemy is deſperate and audacious, wee are not to caſt away our ſpirituall weapons and forſake the field, but let it rather ſerue as a ſtrong motiue to make vs arme our ſelues with Chriſtian reſolution: for ſeeing Satan is ſo audacious and venturous in the aſſault, ſurely wee ſhould be as valiant and bold in giuing him the repulſe; if hee be deſperate in ſeeking our deſtruction, it behoueth vs to be reſolute in ſeeking our preſeruation, ſeeing this much more concerneth vs then the other him; eſpecially conſidering that though wee take many foiles, and be often beaten downe with the violent blowes of his tentations, yet in the end we ſhall haue aſſured victory. And why therefore ſhould Sathan ſhew more reſolution when hee is ſure to bee vanquiſhed, then wee who are ſure of conqueſt, if wee doe not cowardly yeeld?

CHAP. VI.

Of Satans aides: and first of the World.

Q. Sect. 1. Of the world the second enemy of our saluation, and how it tempteth vs by prosperitie.

AND so much concerning Sathans strength, being considered in himselfe. But besides himselfe hee hath the aide of other enemies to supplant vs, who though they doe not make so terrible a shew, yet they are no lesse dangerous; and all these are led vnder the conduct of two Captaine Generals, the World and the Flesh.

By the World I vnderstand impious, carnall and vnbeleeuing men, with all their baites and inticements vnto vanitie, and all their discouragements, afflictions and miseries, wherewith they hinder Gods children in trauelling the path of righteousnesse which leadeth to Gods Kingdome. This wicked World, the Deuils Darling and chiefe Champion, doth assault vs on both sides. On the right hand it encountreth vs with prosperitie, offering vs the bait of pleasure, that thereby it may allure vs to swallow the hooke of sinne; it casteth before vs the golden apples of riches, that by stooping downe to gather them, wee may be hindred in running the Christian race, and so lose the goale and garland of euerlasting glorie; it tempteth vs with the honours and glory thereof to dishonour God, and to fall before Satan, worshipping him by our sinnes; in a word, it promiseth whatsoeuer our corrupt minds desire, if wee will liue in sinne, and turne aside out of the narrow path into the broad way, which leadeth to destruction. And how prone wee are to listen to these Syrens songs, it is but too manifest by lamentable experience. For doth not our first loue waxe cold, and our former zeale of Gods glorie freeze, as soone as the World fauneth vpon vs, and quencheth in vs the heate of Gods Spirit, by casting on vs the watrish vanities of pleasures, honours and riches? Doe not hereby religious seruants become irreligious masters? and young Saints in shew, olde Deuils in truth? Doe wee not see that as soone as *Demas* hath imbraced the World, he forsaketh Christ? yea that *Peter* himselfe denieth his Master, when hee hath basted himselfe by the fire of this wicked *Caiphas*? Are there not many who haue beene forward Professors in the time of their aduersitie and want, which cast off the cloake of their profession as soone as the warme sunne of prosperitie hath shined vpon them? Are there not many amongst vs who in the time of affliction could not be inforced with tormens to prophane Gods Name by swearing an idle oath; or his Sabbaths by following their pleasures, or by doing the workes of their callings; and yet the same men after they haue fallen into wicked company, who haue inticed them by their words and euill examples to taste of the World and the vanities thereof, will not sticke to sweare with the swearer, and follow their pleasures on the Lords Day with the most prophane? so hard a thing it is to resist the World when it fauneth on vs.

Q. Sect. 2. How wee must resist the temptations of prosperitie.

But how hard soeuer it seemeth to flesh and bloud, yet must wee oppose our selues against this enemie also: for without a fight we can neuer obtaine victorie, and without victorie we shall neuer receiue the crowne of glory. And to the end that wee may be prouoked to fight against the World and the vanities thereof, wee are to know, that though it faune vpon vs, yet it is our mortall enemie; though it flatteringly professe it selfe our friend, yet in truth it fighteth against our soules vnder Satans Banner, for hee is the Prince thereof; though it haue honie in the mouth, yet there is deadly poyson in the taile, for the end thereof bringeth destruction; though it offer vs many pleasing things to allure vs, yet they are but baites which intice vs to come within the compasse of Satans nets of perdition. Let vs consider, that though it make a shew, and seemeth a pleasant place like the Paradise of God, yet it is a Sodome of sinne which one day the Lord will destroy, with fire and brimstone: and therefore let vs with righteous *Lot* haste out of it, neuer turning back with a desire to enioy the vanities thereof, for *the World wholly lieth in wickednesse*, as it is 1. *Iohn* 5.19. Let vs remember that it is impossible to *serue God and this Mammon*, *Mat.* 6.24. to loue the World and God also: *For if any man loue the World, the loue of the Father is not in him*, 1. *Iohn* 2.15. and as the Apostle *Iames* telleth vs, *The amitie of the World is enmitie with God: and whosoeuer will be a friend of the World, maketh himselfe the enemy of God*, Iam. 4.4. Neither let vs desire the loue of the World, for it *loueth those onely which are her owne, as for those whom Christ hath chosen out of it, those she World hateth*: nay, therefore hateth them because Christ hath chosen them, as it is, *Iohn* 15.19.

Iohn 3.2.31.

Gen. 13.10.

1. Iohn 5.19.

Mat. 6.24.

1. Iohn 2.15.

Iam. 4.4.

Iohn 15.19.

Let vs remember that it wil be to smal purpose to enioy these wordly pleasures of sinne for a season, and in the end plunge our selues into euerlasting death; that the Worlds Musicke is but the Syrens song, which allureth vs to make shipwracke of our soules on the rockes of sinne, and while it tickleth the eare it woundeth vs to the very heart; that though the cup which it offereth be of gold, and the drinke sweet in taste, yet it is deadly poyson in operation; for they that drinke thereof are so lulled asleepe in pleasures and securitie, that they neuer awake out of their spirituall lethargie; or if they doe, yet like *Sampson*, without strength to resist the spirituall

tuall Philistines, after the world (like *Dalila*) hath lulled them a while in her lap of carnall pleasures. Let vs remember, that they who drinke of this cup of voluptuous vanities, must afterwards drinke of that cup spoken of *Psal.* 75. 8. that is, the cup of Gods wrath; and shall be tormented in fire and brimstone for euermore, as it is expounded, *Apoc.* 14. 10. Let vs remember that the Worlds chiefe good is vncertaine in getting, & momentanie & mutable in the possession, it being euery day ready to leaue vs, or wee to leaue it. Lastly, let vs call to minde, that for this short, inconstant, and vaine ioy, we lose an eternall waight of vnspeakeable glorie, and plunge our selues into grieuous and endlesse miserie. What therefore *will it profit vs to gaine the whole World, and lose our owne soules?* as our Sauiour speaketh, *Marke* 8. 36.

Psal. 75. 8.

Apoc. 14. 10.

Marke 8. 36.

And if wee haue these meditations continually running in our minds, then shall wee easily stop our eares at the hearing of this Syrens song; then shall wee constantly goe forward in our pilgrimage towards our heauenly home: and though Honours stand before vs, riches on the one hand, and pleasures on the other, alluring vs to enter into the broad way which leadeth to destruction; yet shall wee not forsake the strait path which leadeth vnto life euerlasting, how vnpleasant soeuer it seemeth to flesh and bloud.

Q. Sect. 3. How the world tempteth by aduersitie.

But if the World cannot thus preuaile, then doth she turne her smiles into frownes, her allurements into threats, her beds of pleasures, into miseries and afflictions, her glorious offers of Honours and Riches, to proud menacings of pouertie and ignominy; all which being terrible in the eyes of flesh and bloud so farre preuaile with some, that they mouethem to make shipwracke of faith and a good conscience; and being wearie in trauailing thorow this desert and vnpleasant Wildernesse vnto the Land of Promise, they desire to returne backe into the bondage of the spirituall *Pharaoh*, that they may quietly sit by the flesh-pots of Egypt, and glut themselues with the Cucumbers and Pepons of carnall pleasures: that is, they chuse rather to walke in the broad way which leadeth to destruction, because it is delightfull, then in the narrow way, which leadeth to euerlasting life, because they must passe thorow the briars of affliction and thornes of tribulation, before they can receiue the Crowne of glory; they preferre the pleasures of sinne for a season, before the recompence of reward, which God hath promised, euen the eternall ioyes of the Kingdome of glorie. So vnpleasant a thing it is for flesh and bloud to denie it selfe, and to take vp the Crosse and follow Christ.

Numb. 11. 5.

Q. Sect. 4.

Yet though the World be farre more terrible to looke vpon when it frowneth, then when it fawneth, yet is it farre lesse dangerous. For oftentimes this poyson of aduersitie is so tempered and corrected with those wholesome preseruatiues of Faith, Hope, Patience and Humilitie, that in stead of killing vs, it doth but purge away our corrupt humours of sinne; though the World whip vs, yet thereby God correcteth vs, and makes vs better; though it burne vs in the fire of afflictions, yet it doth not consume, but rather refine vs from our drosse; though like a stormie wind it shaketh vs, yet in stead of blowing vs downe, it causeth vs to take more deepe root in all vertue and goodnesse: in a word, as it playeth the schoolemaster in scourging vs, so also in instructing and teaching vs to know God and to know our selues; to know the vanitie of the World, and to labour after a more permanent felicitie.

That the world is lesse dangerous when it frowneth then when it frowneth.

Q. Sect. 5. How we are to arme our selues against aduersitie.

Notwithstanding, howsoeuer by the grace and blessing of God, aduersitie (the Worlds churlish sonne) oftentimes worketh these good effects; yet in it selfe it is a temptation, and that a strong one, to draw vs from God, by causing vs to murmure and repine; yea (as Satan said of *Iob*) to curse God to his face, to enuie all who seeme vnto vs more happy then our selues, to despaire of Gods mercie, and to vse vnlawfull meanes, that thereby wee may better our estate. And therefore it behoueth vs to arme our selues against the violence of this enemie also, least building our houses vpon the sands of securitie they be ouer-turned, when the winds of afflictions and flouds of aduersitie and persecution blow and beate against vs. And to this end wee are to remember, first, that these fatherly corrections are euident testimonies to assure vs that wee are not bastards, but Gods deare children, whom hee gently chastiseth, that wee may not be destroyed with the World; that now Christ hath chosen vs out of the World, *Heb.* 12. 6, 7, 8. seeing the World hateth vs; that now we are the friends of God, when the World (Satans eldest sonne) becommeth our enemie: for so long as wee are of the World the World loueth vs, for it loueth her owne. Secondly, let vs continually remember the recompence of reward, and then shall wee with *Moses* *Iohn.* 15. 19. voluntarily chuse *rather to suffer aduersitie with the people of God, then to enioy the pleasures of sinne for a season; esteeming the reproofe of Christ greater riches, then the treasures of Egypt*, as it is *Heb.* 11. 25, 26. Then shall wee endure to be tried and purified in the furnace of afflictions, if wee know that after we are found to be pure gold, the Lord will lay vs vp in his treasury of euerlasting happinesse. Lastly, let vs remember, that eternall blessednesse is promised to those that mourne with a godly sorrow, and eternall *Heb* 11. 25, 26.

Mat. 5.4, 10. woe denounced against those who pamper themselues with worldly delights, *Mat.* 5.4. *Blessed are they that mourne, for they shall be comforted.* So Verse 10. *Blessed are they which suffer persecution for righteousnesse sake, for theirs is the Kingdome of Heauen,* Luke 6.21, 25. *Luke* 6.21. *Blessed are ye which hunger now, for ye shall be satisfied: blessed are yee that weepe now, for ye shall laugh.* And Verse 25. *Woe be vnto you that are full, for ye shall hunger: woe vnto you that now laugh, for ye shall waile and weepe.* And lest the tediousnesse of our troubles should discourage vs, or the waight of them presse vs downe, the Apostle telleth vs, that they are but *light and momentany, causing notwithstanding vnto vs a farre most excellent and eternall waight of glory,* 2. Cor. 4.17. Why therefore should this little spot of foule way cause vs to stand still, or goe out of our course, which leadeth to euerlasting happinesse? And thus much shall suffice to haue spoken here of this enemie for our present purpose, referring the Reader for a more ful discourse to the second and third Parts of this Christian Warfare.

CHAP. VII.

Of the Flesh, and the strength thereof.

§. *Sect.* 1. Of the flesh the third enemie of our saluation, and what it is,

THE second enemy which assisteth Satan against vs, is the flesh, that inborne traitour which we nourish in our selues, doth open a gate in our soules, into which Satan and the World may easily send whole troupes of temptations to enter and surprize vs. By the flesh wee are not to vnderstand the bodie alone and the flesh thereof, but that corruption of nature which hath defiled both body and soule, being spread and mixed with euery part of both, euen as the light is mingled with darknesse in the twilight or dawning of the day: whereby we are made prone to all sinne, and readie to entertaine all temptations, which promise the satisfying of any of the lusts thereof. This secret traitour conspiring with Satan and the World to worke our destruction, doth entertaine & further all their temptations; it fighteth and lusteth against the spirit, it rebelleth against the law of our minds, and leadeth vs captiue to the law of sinne; it hindreth vs from doing the good wee would, and maketh vs commit the euill which we hate, as it is notably set downe, *Rom.* 7. So *Gal.* 5.17. *The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that yee cannot do the same things that yee would.*

Rom. 7. Gal. 5.17.

§. *Sect.* 2. The diuers names which in the Scriptures are giuen to the flesh,

This enemie the holy Ghost in the Scriptures deciphereth by diuers names; for it is called the olde man, the old *Adam*, the earthly, carnall, and naturall man, the sinne which is inherent and dwelleth in vs, the adioyning euill, the law of the members, the lusts of the flesh which fight against the soule: by all which is signified our corruption of nature, which is deriued from our first parents, whereby wee are made backward vnto all good, and prone vnto all euill, vnapt to entertaine any good motions of Gods Spirit, but most readie to receiue and imbrace all the suggestions and temptations of the World and the Deuill, as the wax the print of the seale, or the tindar fire. And this the Apostle *Iames* sheweth Chap. 1.14. *Euery man is tempted when he is drawne away by his owne concupiscence and is enticed:* vers. 15. *Then when lust hath conceiued, it bringeth forth sinne, and sinne when it is finished bringeth forth death.* So that as Satan is the father, so the flesh is the mother of sinne, which receiuing Satans temptations, as it were, into a fruitfull wombe, doth conceiue, nourish, and bring forth sinne, which no sooner is borne, but like a deadly stinging Serpent, it bringeth death to bodie and soule, vnlesse the poyson thereof be ouercome and taken away by the precious bloud of Christ.

Iames 1.14, 15.

And thus you see what the flesh is, and how it conspireth with Satan in seeking our destruction; whereby appeareth the treacherie and dangerousnesse of this our enemy. The treacherie thereof is hereby manifest, in that being in outward shew a deare friend, and more neere then an *alter idem*, another selfe, it notwithstanding aideth Satan to our owne ouerthrow. So as we may complaine with *Dauid*, *Psal.* 41.9. *My familiar friend whom I trusted, which did eat my bread, hath lift vp the heele against me.* For this *Iudas* which daily followeth vs, and eateth, and drinketh and sleepeth with vs, doth betray vs into the hands of those enemies who seeke our life, and that, when it seemeth louingly and kindly to imbrace and kisse vs. And as it is most treacherous, so also most dangerous, and hard to be ouercome, for as much as it is in our selfe, and the greatest part of our selfe, and therefore we cannot forsake it, vnlesse wee forsake our selues; wee cannot fight against it, vnlesse we raise intestine and ciuill warres in our owne bowels; we cannot vanquish it, vnlesse wee subdue our selues; and if wee seeke to runne away from it, wee might as easily flee from our own shadowes, yea from our selues, for wee carrie it in our owne bosomes. How hard therefore is this enemie to be ouercome? how dangerous and irkesome must this fight needes be, wherein our selues must be enemie to our selues? So that we cannot obtaine the victory, vnlesse we be ouercome; wee cannot be sure of life, vnlesse wee mortifie and kill our greatest part; we cannot sustaine our selues, but wee nourish

Psal. 41.9.

Mark 8.34.

nouriſh our enemie; wee cannot famiſh our enemy, but wee our ſelues ſhall pine with hunger. Who would not thinke the eſtate of thoſe Citizens to be moſt dangerous, who being beſieged by forraigne forces, harbour amongſt them more Traitours which are hourely in readineſſe to open the gates and betray the Citie into their enemies hands, then true ſubiects and loyall Citizens to ſtand in their defence? But this is our caſe, wee are beſieged with forreigne forces, the World and the Deuill; and we nouriſh in vs ſecret Traitors, euen the fleſh, with whole legions of the luſts thereof, which are continually ready to open the gates of our ſoules, euen our ſenſes of Seeing, Hearing, Touching, Taſting, Smelling, whereby whole troupes of temptations enter and ſurprize vs.

Q. Sect. 4. How the fleſh is to be weakned.

The conſideration whereof ſhould make vs moſt watchfully to ſtand vpon our guard, and to vſe ſuch Chriſtian policie to withſtand our enemies, and preuent their treacherous attempts, as true-hearted Citizens would vſe in the like caſe; who if they were beſieged with forraigne forces, and knew that they harboured Traitors, who ſought all opportunities of betraying their Citie into their enemies hand, they would if they were ſtrong enough lay hand on them, draw them to the place of iudgement, condemne and put them to death; but if they found them too great and ſtrong a partie, then they would vſe all good policie to make them weaker, by depriuing them of their food and prouiſion, weapons, armour & munition, and all other means wherin conſiſted their chiefe ſtrength; and then they would ſet vpon them being thus diſabled, and proceed in the courſe of iuſtice before mentioned: ſo we being in continuall danger to haue the Citie of our ſoules ſacked through the treacherouſneſſe of our fleſh, muſt, if wee be ſtrong enough and powerfull through Gods Spirit, mortifie, kill, and aboliſh the fleſh, and the luſts thereof; but if we find the ſpirit weake and the fleſh ſtrong, we are to diſable it by faſting and watchfulneſſe in prayer, by withdrawing from it the food with which it is nouriſhed, that is, voluptuous pleaſures and worldly delights. But eſpecially being weake in our ſelues, weare to implore the aide and aſſiſtance of Gods Spirit, whereby wee may be ſtrengthened and enabled to ſubdue and mortifie the luſts of the fleſh, which rebell and fight againſt our ſoules, being aſſured by Gods mercifull promiſe, that if we aske and deſire his Spirit, he will giue it vs, and hauing the Spirit of God to aſſiſt vs, wee ſhall be ſure of victory. But if in ſtead of mortifying and taming the fleſh and the luſts thereof, wee pamper them like Epicures with all vaine delights, we ſhal but ſtrengthen our enemies to cut our owne throats: if we delicately bring vp this ſeruant, which wee ſhould vſe as a ſlaue, at length it will be not onely as our ſon, but a tyrannous Lord and Maſter, which will binde vs hand and foot in the fetters of ſinne, and caſt vs into the priſon of Hell. What folly therefore is it to nouriſh and arme our enemy to our own deſtruction? But of this enemy I haue written at large in the fourth part of my *Chriſtian Warfare*, vnto which I refer the Reader who deſireth to be better informed of this enemie, and to be inſtructed in the manner whereby he may reſiſt and ouercome him.

Chap. VIII.
Of Satans policie.

Q. Sect. 1. That Satan is a moſt ſubtill and politicke enemie.

AND thus much alſo concerning the firſt part of our enemies power, which conſiſteth in the ſtrength either of himſelfe or of his aides. Now wee are to conſider of the ſecond part, which conſiſteth in his warlike policie and skill in imploying this his ſtrength to his beſt aduantage. For if our enemie had great ſtrength, and yet wanted policie, hee might the more eaſily be reſiſted, and the ſooner vanquiſhed; for ſtrength without wit, is like a Giant without eyes. But as our enemie is exceeding ſtrong, ſo is he alſo no leſſe ſubtil & politike, in imploying all his ſtrength to his beſt aduantage, and therefore as in regard of his ſtrength he is called in the Scriptures a Lion, and a mightie Dragon; ſo in reſpect of his ſubtiltie and wilineſſe he is called a Serpent; yea an old Serpent, which being the ſubtileſt of beaſts, hath his craft redoubled by his age and experience, *Apoc.* 12. 9. and hereof hee is called in the Scriptures, *Δράκων* and *Ὄφις ἀρχαῖος quaſi δράκων*, to ſignifie vnto vs his great knowledge. No maruaile therefore though Satan be an expert ſouldier, ſeeing he is not only of wonderfull ſtrength, but alſo of great knowledge by creation; which though in reſpect of good things it was much decreaſed by his fall, yet in ſleights and ſtratagems it is much increaſed by his long experience from the beginning of the World, euen almoſt ſix thouſand yeeres; which is ſufficient to make one wiſe that is by nature fooliſh and ſimple, and therefore much more Satan, who is naturally very politicke; being alſo a ſpirit, and hereby fit to diue as it were into the ſecrets of nature, and with incredible ſwiftneſſe to paſſe from place to place, ready to intrude himſelfe into all companies ſecretly, and to learne the nature, qualities and diſpoſitions of all men, againſt whom he fighteth. And though he cannot know our thoughts directly and certainly (for this is proper to God alone to be the ſearcher of hearts) yet hee hath ſuch intelligence from our affections, luſts, inclinations and outward actions, that hee can ſhrewdly gheſſe at them, if hee doe but a while keepe vs

Apoc. 12. 9.

Ier. 17. 10.

company, and see our disposition and conuersation. So that we cannot giue Satan the least aduantage, but hee is readie to take it and make vse thereof to our ouerthrow; we can lay no plot against him but he discerneth it, and is readie to preuent it. And therefore in this respect our state is like the King of Arams, 2. *King.* 6. 12. for Satan our enemie knoweth all our counsailes and consultations which wee take and hold in our most secret chambers.

2. *King.* 6. 12.

Q. Sect. 2. How we may defeat Satans policie.

And thus you see what Sathans policie is: against which wee must oppose no lesse wisdome and skill, if we will haue the victorie. And because we are foolish by nature, or wily to beguile our selues (that wisdome which wee haue naturally being worldly and carnall, which is enmitie against God, and therefore more fit to betray vs into the hands of our enemie, then to defend vs from him) it behoueth vs to goe out of our selues into the Lords treasurie of wisdome, and there to furnish our minds with such spirituall sauing wisdome, as shall be fit to oppose against the subtill policie of our spirituall enemie. That is, wee must continually heare and meditate in Gods Word, which will make vs wise and skilfull in descrying all Satans stratagems and also in preuenting them being discouered. For howsoeuer in the darke night of ignorance and errour wee may easily fall into his ambushments, yet the light of Gods Word shining vnto vs, will plainly disclose them to the eyes of the most simple. But besides this theoreticall wisdome seated in the vnderstanding, there is also a practicall or operatiue wisdome required in Gods Word, which sheweth it selfe in our affections and actions. And this consisteth in the feare of the Lord, that is, true godlinesse and sinceritie of heart. Of which *Iob* speaketh, Chap. 28. Verse 28. *The feare of the Lord is wisdome, and to depart from euill is vnderstanding.* So *Psal.* 111. 10. *The feare of the Lord is the head* or *beginning of wisdome.* And *Prou.* 28. 7. hee is called *a wise sonne which keepeth the Law.* So that our chiefe wisdome consisteth in the feare of the Lord, and in a godly endeuour of performing obedience to his Commandements. If therefore wee would attaine vnto such spirituall wisedome that wee may resist our spirituall enemie, wee must be conuersant in hearing and reading the Word of God, meditating therein with the Prophet *Dauid both day and night*; and withall wee must by all meanes seeke the feare of the Lord, labouring to lead our liues in a constant course of true godlinesse. And though we are full of infirmities, yet at least let vs haue an holy endeuour to performe seruice vnto God, in truth, vprightnesse, and integritie of heart. And so wee may assure our selues, that though we be neuer so simple and foolish by nature, yet shall wee be wise enough to withstand and ouercome our spirituall enemies: for the Lord who is wisdome it selfe will direct vs in our wayes, and he also will so infatuate his cursed *Achitophel*, and turne his wisdome into foolishnesse, that wee shall neuer thereby be hurt or circumuented.

Rom. 8. 7.

Iob 28. 28.

Psal. 111. 10.

Prou. 28. 7.

Psal. 1. 2.

But on the other side, though we be neuer so wise in carnall wisdome, and though our heads be a store-house of politicke stratagems, if yet wee neglect Gods Word, and voluntarily giue our selues ouer vnto sinne and disobedience, wee shall be so besotted with folly, that Satan will easily deceiue and circumuent vs. An example whereof wee haue in our first parents, who though they were more wise by creation then euer were liuing (Christ excepted) yet when they cast the Word of God behinde their backe, giuing more credit to Satans suggestions, and withall transgressed Gods commandement; their wisdome was turned into ignorance and folly, and they became an easie prey to their malicious enemie. And whereas they thought by that meanes to haue gone beyond the Lord in policie, and to haue obtained a farre greater measure of knowledge and glory, they were in stead thereof besotted with folly, and ouer-whelmed with ignominie and shame, by being made the bondslaues of sinne and Satan. And thus also the Heathen neglecting the true worship of God, and giuing themselues to idolatrie, became fooles, whilest they professed themselues very wise, as the Apostle witnesseth. *Rom.* 1. 22. for the *Lord destroyeth the wisdome of the wise, and casteth away the vnderstanding of the prudent*, as it is, 1. *Cor.* 1. 19.

Q. Sect. 3. That worldly wisdome cannot free vs from the danger of Satans policies, but rather expose vs to them.

Rom. 1. 22.

1. *Cor.* 1. 19.

Seeing then our chiefe wisdome consisteth in the studie of Gods Word, and in vprightnesse of heart, integritie, Christian sinceritie and simplicitie, and in a holy care of performing obedience to Gods will, let vs therefore continually meditate in Gods Word, and with the Prophet *Dauid* make it our counsellor. And whensoeuer Sathan doth assault and tempt vs to sinne, let vs haue recourse to this our Counsellour the Word of God, there inquiring whether that whereunto we are tempted be lawfull or no; and if it tell vs that it is a sinne, let vs with all care and conscience auoide it: for though Sathan lay ouer it neuer so faire a glosse, and intice vs to the committing thereof, by offering vnto vs the greatest pleasures, riches and honours of the World, yet let vs assure our selues that he thereby seeketh to circumuent vs; and to purchase worldly vanities, he inticeth vs to sell our soules; and therefore in Christian wisdome let vs auoide his stratagems.

Q. Sect. 4. Wherein our chiefe wisdom consisteth.

Psal. 119. 24.

CHAP.

CHAP. IX.

Of the ſpirituall armour deſcribed, Epheſ. 6.

Q. Sect. 1. That the weapons of our Chriſtian warfare muſt be ſpirituall.

AND thus haue I ſhewed the nature and qualitie of our enemie againſt whom wee muſt fight; both in reſpect of his will, & alſo his power conſiſting in his ſtrength & policy, & alſo ſome means which in our preparation againſt him we muſt vſe carefully, that wee may withſtand him; namely, by oppoſing againſt his malicious will, Chriſtian reſolution; againſt his ſtrength, the omnipotent power of Gods might; againſt his ſubtill policie, Chriſtian wiſdome, conſiſting in the knowledge of Gods Word, and true integritie and ſimplicitie of heart. Now wee are to ſpeake of the laſt meanes which wee are to vſe in our preparation immediatly before our combat; that is, the Chriſtian armour wherewith we are to arme our ſelues againſt the encounter: and to this end (becauſe wee are but freſh-water-ſouldiers and of ſmall experience) let vs take the counſaile and aduice of the Apoſtle *Paul*, one of Gods chiefe Champions and expert Captaines, as he ſetteth it downe, *Epheſ. 6. 11, 12, 13, 14.* &c. *Epheſ. 6. 11, &c* where firſt he deſcribeth the qualitie, and as it were the metall of our armour in which reſpect he telleth vs, that we muſt put on the armour of God which is ſpirituall, and that our weapons and armour muſt not be carnall. For being of this nature though they were neuer ſo ſtrong, they were to no purpoſe, ſeeing our enemie is ſpirituall: neither doe we *wreſtle againſt fleſh and bloud, but againſt principalities, powers and ſpirituall wickednesſes*, as it is *Epheſ. 6. 12.* In vaine therefore it were with the Papiſts to ſeeke to defend our ſelues with holy Water, or Crucifixes, or ragges and reliques of Saints, from the violent aſſaults of this our enemie; or elſe with deſperate Hackſters to truſt in our Sword, Buckler and Speare: for well is that verified of this ſpirituall Leuiathan, which the Lord ſpeaketh of the earthly Leuiathan, *Iob 41. 17, 26. When the ſword doth touch him, he will not riſe vp, and he laugheth at the ſhaking of the ſpeare.* And therefore when we are to encounter this great *Goliah*, wee are to lay aſide the carnall weapons of *Saul*, which are altogether vnfit for a Chriſtian, ſeruing rather to burthen and hinder him, than to defend and further him in this ſpirituall combate; and wee are to goe againſt him in the Name of the Lord, ſtrengthened in the power of his might, putting on vs the armour of God, that is, ſuch diuine and ſpirituall armour as the Lord hath giuen and appointed vs to vſe. For it is not ſufficient that we prepare vs this armour, if wee let it lie by vs, or ſuffer it (as it were) to hang vpon the walls, there to ruſt without vſe; but we are to put it on, and keepe it faſt buckled vnto vs both night and day, that we may be alwayes in a readineſſe to endure the aſſault of our enemies.

Iob 41. 17, 26.

1. Sam. 17. 36, 44.

Q. Sect. 2. That wee muſt put on the whole armour of God.

Neither is it enough that wee put on one peece of the armour, and like young ſouldiers leaue off the reſt for lightneſſe ſake, or elſe through foole-hardineſſe to ſhew needleſſe valour; wee muſt not put on the helmet of ſaluation, and leaue off the breaſt-plate of righteouſneſſe, nor take vnto vs the girdle of veritie and the ſhield of faith, and caſt away from vs the ſword of the Spirit; but wee are to put on the whole armour of God, and like valiant ſouldiers, who meane indeed to ſtand to it, we are to arme our ſelues at all points in compleat armour of proofe, which will keepe vs from fleeing, and our enemie from ouercomming. For if we take none of the Chriſtian armour, or but ſome of the lighteſt parts, if we take the ſhield of faith, and leaue behind vs the breaſt-plate of righteouſneſſe, wee ſhall either deſperately fight and be ouerthrowne in the battaile, or elſe cowardly runne away and forſake the field. But on the other ſide, if wee buckle vnto vs the whole armour of God, wee ſhall not need to flee away for feare, being ſo well defended; nor to doubt of victory, for wee ſhall ſurely ouercome; the Lord hauing giuen, and wee hauing receiued this armour to this end, as the Apoſtle noteth vnto vs in theſe words; *that you may be able to ſtand againſt the aſſaults of the Deuill*, or his treacherous ambuſhments, as the word here vſed, ſignifieth. So that the Lord hath giuen vs this armour, and wee put it on, to the end that wee may be enabled to reſiſt Satan; and therefore ſeeing it is armour of Gods owne making and beſtowing, wee may aſſure our ſelues that hee will not ſuffer his workmanſhip and gift to be ſo much diſgraced, as that Satan ſhould pierce thorow it and wound vs. For the Lord knoweth the force of Satans darts, and bullets of temptation, and he hath made his armour high proofe, and therefore ſtrong enough to repell all the batterie of Satans ſuggeſtions.

Q. Sect. 3. The neceſſitie of the ſpirituall armour.

And that we may be the rather ſtirred vp with all care and diligence to prouide and buckle faſt to vs the armour which hee after deſcribeth, he ſheweth the neceſſitie thereof, by deſcribing the dangerouſneſſe of our enemies, who, being not fleſh and bloud, but principalities, powers, worldly gouernours, princes of the darkneſſe of this World, and ſpirituall wickednesſes, which are in high places, cannot poſſibly be reſiſted by our owne ſtrength and meanes. And therefore for this cauſe hee willeth vs to take vnto vs the whole armour of God, that wee may be able to reſiſt in the euill day, that is, the time of temptation; which is therefore called the euill day, partly becauſe therein Satan

What is meant by the euill day.

temp-

tempteth vs vnto euill, and partly becauſe it is a time of trouble, aduerſitie and affliction, when Satan ſifteth vs with his temptations. And thus the euill day is taken, *Pſal.* 41. 1. *The Lord will deliuer him in the euill day*, (that is, as our tranſlation alſo reades it) in the time of trouble. And thus alſo it is vſed, *Epheſ.* 5. 16. *Redeeming the time, becauſe the dayes are euill*, that is, full of troubles and afflictions. And therefore *Beza* doth tranſlate in this place ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ, *tempore aduerſo*, the time of aduerſitie. By which we learne not to eſteeme our ſpirituall fight as a May-game, but as a time of trouble and aduerſitie, wherein we are aſſaulted by mightie enemies, and oftentimes foiled and wounded; and therefore wee muſt not voluntarily runne into temptations, ſeeing the time of them is euill and full of trouble; but rather feruently pray vnto the Lord that he will not leade vs into temptation, conſidering our owne weakneſſe and our enemies power; or if it pleaſe him to make triall of vs, that hee will not ſuffer vs to fall therein, but that he will deliuer vs from euill, for as much as the kingdome and power and glory is his alone, and therefore hee is of power ſufficient to ſaue and deliuer vs.

That we muſt not cowardly flie in the ſpirituall conflict.

But as we are not ſecurely to ruſh into the field of temptation againſt our ſpirituall enemies, ſo wee are not when they ſound the alarum to battaile, and aſſault vs, cowardly to caſt downe our weapons and runne away: for the Apoſtle would not take away from vs true valour and Chriſtian fortitude, but carnall ſecuritie and wretchleſneſſe; and therefore though our enemies bee mightie, and the time of temptation full of trouble, yet he biddeth vs not to caſt off our armour and to runne away, wholly deſpairing of victorie, but hee exhorteth vs for this cauſe, to take vnto vs the whole armour of God, that we may be able to reſiſt in the euill day, and hauing finiſhed all things may ſtand faſt; that is, hauing put our enemies to flight and obtained the victory, we may like conquerours ſtand laſt in the field, as it were triumphantly inſulting ouer them: whereby hee intimateth thus much, that if wee will take vnto vs the whole armour of God, how weake ſoeuer wee be in our ſelues, yet ſhall wee bee enabled to reſiſt our ſpirituall enemies in the euill day; and not onely ſo, but alſo obtaine victorie and triumph ouer them.

9. Sect. 4. That euery one muſt abide in his vocation.

And therefore he willeth vs not to bee diſmayed, neither with our enemies power, nor our owne trouble, but to ſtand to it, ſaying, Verſ. 14. *Stand therefore*: by which word hee intimateth vnto vs diuers duties; firſt, as in the Campe euery man hath his place appointed him, and his proper colours vnder which he is to keepe him; ſo all Chriſtian ſouldiers haue their ſtations, that is, their vocations whereunto they are called of God, within the limits whereof they are to containe themſelues. And theſe are firſt their generall calling whereby they are entertained into the Church Militant, which is Gods Campe or Army, where they are to fight vnder the Standard of their Captaine Chriſt: and ſecondly their ſpeciall callings, whereby there is appointed to euery member of the Militant Church, a certaine ſtanding, and particular and proper duties and functions which hee is to execute, as it is in the Armies of earthly Princes. Firſt, therefore we muſt containe our ſelues within our generall vocation and ſtation, that is, we muſt keepe vs in Gods Army and Campe, the Church Militant: for as thoſe ſtragling ſouldiers who depart from the Armie, and range abroad to forrage, or get ſome bootie, are eaſily vanquiſhed by their enemies; ſo thoſe who depart and make an apoſtaſie from Gods Church, to gaine or retaine their pleaſures and worldly preferments, are eaſily ouerthrowne, falling into Satans ambuſhments. And ſecondly, euery one is to containe himſelfe within the limits of his ſpeciall vocation, and to keepe his peculiar ſtanding appointed him by God: for as there is nothing more pernicious to an Army then diſorder, when as ſome intrude themſelues into others place, as when the common Souldier will be an Officer, the Lieutenant, Captaine, and the Captaine, Generall of the Army; ſo nothing is more hurtfull to the Church Militant than when diſorderly one vſurpes anothers place and office, as when the Miniſters will be Magiſtrates, and the Magiſtrates Miniſters, and when the common people vſurpe the office of them both. Secondly, when as hee biddeth vs ſtand in our places, hee reſtraineth vs from two extreames: the one, that wee doe not wilfully thruſt our ſelues into the combat of temptations before we be aſſaulted, and ſo as it were runne out of our ſtanding to ſeeke an enemy; and ſecondly, that when weare aſſaulted we doe not flee away, but ſtand to it valiantly and endure the violence of the aſſailants. Laſtly, he exhorteth vs to watchfulneſſe and painfull diligence, for we muſt not drowſily and ſecurely lay vs downe and giue our ſelues to ſleepe, nor yet ſit idlely as though we had nothing to doe; but wee are to ſtand vpon our guard, and to watch continually, that wee may alwayes be in readineſſe to withſtand the aſſaults of our enemies; otherwiſe if wee ſleepe in ſecuritie, they will ſuddenly ſet vpon vs and ſurprize vs at vnawares.

CHAP.

Chap. X.

Of the particular parts of the Christian armour: and first of the girdle of veritie.

Q. *Sect.* 1. Of the girdle of veritie, and what we are to vnderstand thereby.

THe Apostle hauing taken away all wretchlesse securitie and foolehardinesse, and also strengthened vs with true valour and Christian fortitude, in the next place describeth the armour of God which we are to buckle vnto vs. Where first wee are generally to obserue, that wee are not curiously and scrupulously to search out the reason why such and such vertues are likened to these or those peeces of armour: as for example, why he calleth Truth a Girdle, Righteousnessea Brest-plate, Faith a Shield, &c. for it was not the Apostles purpose so exactly to fit the similitudes, as may appeare, 1. *Thess.* 5. 8. where he indifferently ascribeth the name of Brest-plate both to Faith and Charitie, by which here hee vnderstandeth righteousnesse; but onely briefly and generally to shew what vertues and graces of Gods Spirit are most necessary for a Christian, wherewith hee may be enabled to resist his spirituall enemies, continuing his former allegorie taken from warres. But let vs come to the armour it selfe, which is both defensiue and offensiue: the first part is the Girdle of Veritie. The word here vsed signifieth a broad studded Belt vsed in warres in ancient times, wherewith the ioynts of the Brest-plate and that Armour which defended the belly, loynes and thighes were couered. And by this, truth is resembled: whereby some vnderstand the truth of Religion and of the doctrine which wee professe; others vnderstand hereby truth and vprightnesse of heart, or the integrity of a good conscience, whereby wee performe all duties of Religion belonging to God and our Neighbour in simplicitie, without all hypocrisie and dissimulation. But because both are notable and necessary parts of our Christian armour, I see no reason why wee may not take it in both senses, seeing the Apostle doth of purpose set downe vnder these metaphoricall words, the chiefe vertues and graces wherewith wee are to arme our selues against our spirituall enemies. First, therefore here is required truth of our Religion which wee professe: and secondly that wee professe it truly, that is, with vpright and simple hearts.

1. *Thes.* 5. 8.

Q. *Sect.* 2. That our Religion must be grounded on Gods Truth.

For the first: it is the foundation vpon which all other duties to God or Man are to be builded: for if they be not grounded on Gods truth, but deuised by mans braine, they are but humane dotages, which the Lord will not accept; neither is it to any purpose that we shew our selues earnest and forward in Religion, vnlesse it be true and consonant to Gods Word. For as the faster that those trauaile which are out of the way, the further they are from their iournies end; so the more earnest and forward that wee are in trauelling the by-paths of errour, the further wee are from Gods Kingdome. And therefore Sathan careth not greatly whether we be of no Religion or of a false Religion; whether wee worship no God at all, or a false God, or at least the true God after a false manner; whether we performe no duties vnto God, or such as being not agreeable to his truth are abominable vnto him. First, then we must containe all our actions within the compasse of Gods Word, and whatsoeuer we professe and practise, it must haue its ground and warrant from his truth, if we will bee accounted true members of Gods Militant Church, which is therefore called *the pillar of truth*, because contemning all errours and doctrines of men, it faithfully keepeth the truth of Gods Word. And as souldiers were girt about with that strong and broad studded Belt, wherewith their loynes were strengthned, and so enabled to sustaine the fight without wearinesse; so wee are to compasse our selues about with truth, whereby wee may be strengthened, when as we know that we fight in a iust quarrell; neither shall wee easily be deceiued with Satans temptations and false suggestions, if wee be girt about with the Girdle of Veritie. And hereby appeareth the necessitie of this piece of armour: for seeing Sathan is a lier from the beginning, it behoueth vs to be compassed about with truth, that the bright beames thereof may discouer and disperse all the foggie mists of Satans errours and lies.

1. *Tim.* 3. 15.

Q. *Sect.* 3. That we must professe the truth, in truth and simplicitie of heart.

But it is not sufficient that we professe the truth, vnlesse it be in truth, that is, in integritie and simplicitie of heart, without all hypocrisie and dissimulation. For how glorious soeuer our profession euen of the true Religion be before men, yet it is abominable in the eyes of God, if it be not in truth and from an vpright heart, but counterfeit and hypocriticall. Whatsoeuer duties and good workes we performe, though neuer so excellent in their selues, yet are they not acceptable in Gods sight, if they bee not ioyned with integritie and simplicitie. For example, Prayer is a notable part of Gods worship; but if we doe not call vpon God in truth, but with fained and deceitfull lips, that we may haue the prayse of men, our Prayers are odious and Pharisaicall, (*Matth.* 6. Thanksgiuing is an excellent dutie, but if with the Pharisie wee giue thankes rather to boast of our gifts, then to shew true thankfulnesse to the giuer, we shall not be approued of God. Giuing of almes is a worke acceptable vnto God, for it is a sacrifice wherewith hee is well pleased, but if they be not giuen in simplicitie of heart, but in hypocrisie, that we

Mat. 6.

Luke 18.

Heb. 13. 16.

may

may be seene of men, they shall haue the hypocrites reward, *Matth.6.* In a word, this truth and simplicitie of heart is so necessary, that without it, whatsoeuer we doe it is not regarded; for *God is a spirit, and hee will be worshipped in spirit and in truth, Iohn 4.24.* According to that, *Iosh.24.14. Feare the Lord, and serue him in vprightnesse and in truth.* Which if we performe, our seruice of God, will be acceptable in his sight, though performed in great weaknesse, and mingled with many imperfections: otherwise, though we offer thousands of Rams, and whole Riuers of oyle, that is, omit no outward cost and labour in Gods worship, yet will it be abominable in his eyes, *Mich.6.7,8.* Let vs therefore with our Sauiour pray vnto God, that wee may bee sanctified with his truth, that not onely whatsoeuer we do may be grounded on Gods truth, but that we may doe it in truth and vprightnesse of heart.

Mat.6.

Iohn 4.24.

Iosh.24.14.

Mich.6.7,8.

Iohn 17.17.

CHAP. XI.

Of the Breast-plate of Righteousnesse.

Q. Sect.1. Of the breast-plate of righteousnesse, and the excellency thereof.

THe second part of our armour is the Breast-plate of Righteousnesse; whereby wee are to vnderstand a good conscience, true sanctification and a godly life, which also we are to put on according to the example of our grand Captaine Christ, *Esay 59.17. He put on righteousnesse as an Habergeon, and an Helmet of saluation vpon his head.* And then shall not Sathans darts pierce vs, so long as we are armed with a good conscience, and a godly and innocent life. Yea as long as our breasts and hearts are armed with righteousnesse, though our other members fall into sinne, our wounds shall not be mortall: for as the breast-plate doth defend the breast and vitall parts of a souldier: so the studie and holy endeuour of a Christian to liue in righteousnesse and true sanctification, doth so arme his mind, that Satan cannot deadly wound the heart with any of his temptations. True it is that the Saints doe receiue wounds and foiles, when as Satan hath drawne them to commit sinne, but they are not wounded at the heart, because they doe not sinne with full consent of will; for they allow not that which they doe, neither doe they what they would, but what they hate, and they delight in the Law of God concerning the inner man, when the flesh leadeth them captiue to the law of sin. And hence it is that *Paul* saith hee did not transgresse Gods Law, but sinne that dwelled in him, *Rom. 7.17.* And the Apostle *Iohn* affirmeth, that *they who are borne of God sinne not, 1. Iohn 3.9.* and that *they who are in Christ sinne not*: and that *whosoeuer sinneth*

Esay 59.17.

Rom.7.15,20.

Rom.7.17.

1. Iohn 3.9. and Verse 6.8.

is of the Deuill, Verse 6,8. Not that Gods children are exempted from all sinne, but because they sinne not with the full consent and swinge of their will; and when they doe fall, their hearts are defended with the breast-plate of righteousnesse, that is, with an holy endeuour and desire of seruing God. *Dauid*, a man according to Gods owne heart, may be a notable example hereof: for euen after he was indued with the knowledge of truth, and had this godly endeauour of seruing God, hee notwithstanding fell grieuously many times, and was wounded often with Satans darts; but his wounds were not mortal, neither did they pierce the heart, because he was armed with the brest-plate of righteousnesse, for he kept Gods law in his heart, and it was sweeter than hony vnto his mouth, he meditated therein, and sought after it continually, as appeareth *Psal. 119.* Would wee therefore be preserued from the deadly wounds of Satans darts of temptation? then let vs studie and labour after true holinesse, let vs keepe a good conscience; and howsoeuer we fall often through infirmitie, yet let the heart alwayes be armed with the breast-plate of righteousnesse, that is, with an earnest desire and holy indeauour of seruing God; and so shall Sathan neuer mortally wound vs.

Psal.119.

Q. Sect.2. That the lack of this armor is most pernicious.

But on the other side, if we once lay aside the breast-plate of righteousnesse, not so much as endeuouring to serue the Lord in holinesse of life, but imbrace sinne with full consent of will, wee shall lay our breasts open and naked to all Satans thrusts, yea, and as it were put swords in his hands wherwith hee may wound and murther vs: for vntill we disarme our selues, and put weapons into the hands of Satan by our sinnes, he cannot hurt vs; as we may see in the example of our first Parents, who whilest they continued in their righteousnesse and integritie, Satan could not offer them any violence by assault and force, and therefore hee allured them to entertaine a treacherous parley, wherein hauing inticed them to disarme themselues of this breast-plate of righteousnesse, by wilfull transgressing Gods Commandement, he inflicted on them deadly wounds, piercing them thorow to the very heart; and so like *Ioab* whilest hee seemed louingly to imbrace them, hee did most treacherously stab them. The consideration whereof should make vs repell most carefully all Satans temptations, whereby he inticeth vs to sinne; but especially let vs neuer be allured to put off the brest-plate of righteousnesse, and then though Satan wound our soules with sinne, yet his wounds will not be mortall so long as we doe not fall into sinne with full consent of will, but through infirmitie; in the meane time loathing the sinne which wee commit, and delighting our selues in the Lavv of God, in re-

respect of the inner man; for though we fall, yet the Lord will raise vs vp by vnfained repentance, and though sinne dwell in vs, yet shall it neuer raigne in our mortall bodies, that wee should obey it in the lusts thereof.

CHAP. XII.

Of the preparation of the Gospell of peace.

THe third part of our Christian armour is, that wee haue our feete shod with the preparation of the Gospel of peace; where hee alludeth to the custome of souldiers in former times, who going into the field strongly armed their legges and feete with legge-harnesse, war-graues or buskins to preserue them from the iniurie of the weather, the piercing of briars, thornes, and such other things as might hurt them in their way as they marched, and from the violence also of their enemies blowes when they were encountred. For all which vses the Gospell serueth in our spirituall warfare; for they who are armed with the true knowledge thereof; and are assured of the mercifull promises therein contained, they will walke and march valiantly in the wayes of godlinesse and Christianitie, though they are full of the briars and thornes of afflictions and persecution; preferring the rebuke of Christ before the riches of Egypt, because they haue an eye to the recompence of reward, which they shall receiue at the end of their iournie. And this maketh them little to regard the foulenesse and vnpleasantnesse of the way, and though Sathan trouble them in their march, setting vpon and assaulting them, yet they easily resist the furie of his temptations, and goe on forward in the profession and practice of Christianitie, if they be armed with the knowledge of the Gospel of peace; for it is therefore called the Gospel of peace, because it bringeth peace to our soules, not onely as it is the ambassage of God, whereby we being reconciled vnto him, haue peace with him, from the assurance whereof wee haue the peace of conscience, but also because if we be armed therewith, we shall obtaine a finall victorie ouer our spirituall enemies, after which shall follow euerlasting peace, which shall not so much as be disturbed with the attempts of any enemies.

But it is not sufficient that wee know and beleeue this Gospel of peace, vnlesse wee be alwayes prepared to make confession and profession thereof, though thereby wee incurre worldly shame, losses, afflictions and persecution. And this the Apostle signifieth, by telling vs that our *feet must be shod with the preparation of the Gospel of peace*; that is, as those who are well shod are in readinesse to goe thorow rough and vnpleasant wayes; so those that are indued with the knowledge of the Gospel, must alwayes be in readinesse to make profession thereof in the middest of affliction and persecution. *For as with the heart man beleeueth vnto righteousnesse, so with the mouth hee must confesse vnto saluation*, Rom. 10.10. And this the Apostle *Peter* requireth of vs; that wee doe not onely sanctifie the Lord in our hearts, but also that *we be readie alwayes to giue an answere to euery man that asketh vs a reason of the hope that is in vs.* But if wee lay aside this armour, wee shall be as vnfit to trauell in the afflicted way which leadeth to Gods Kingdome, as those souldiers who are barefoot be vnfit to march thorow wayes which are full of briars and thornes; neither shall wee be readie to make confession and profession of our faith in the time of persecution and trouble, but rather to slide backe into a generall apostasie from all Religion, vnlesse wee be confirmed and comforted with the sweet promises of the Gospel, made to those who suffer affliction for Christs sake, namely, that *if wee confesse him before men, hee will confesse vs before his Father in heauen*, Mat. 10.32. That *whosoeuer shall lose his life for Christs sake and the Gospels, shall saue it.* Marke 8.35. That *whosoeuer shall forsake houses, or brethren, or sisters, or father or mother, or wife and children, or lands for his names sake shall receiue an hundredfold more, and shall inherit euerlasting life* Matth. 19.29.

Rom. 10.10.

1. Pet. 3.15.

Matth. 10.32. Marke 8.35. Matth. 19.29.

CHAP. XIII.

Of the Shield of Faith.

THe fourth piece of the Christian armour which the Apostle exhorteth vs aboue all to put on, is the shield of faith, which of all other parts is most necessarie, because how weake soeuer it be in it selfe, yet it doth defend and protect vs against all the temptations of Satan; for hee that putteth on faith, doth put on Iesus Christ also, it being a propertie inseparable of faith, to apply vnto vs Christ Iesus and all his benefits, that is, his merits and righteousnesse, and euerlasting life it selfe. And this will be not onely a glorious garment to couer our deformitie out of Gods sight, to preserue vs from the heate of his wrath, and to obtaine the euerlasting blessing of our heauenly Father, but also it is armour of proofe to defend vs from the violent assaults of our spirituall enemies. Let vs therefore take vnto vs the shield of faith, that we may also *put on the Lord Iesus Christ*,

Rom. 13.14.

Christ, as the Apostle exhorteth vs, *Rom.* 13. 14. for hauing him we shall want nothing, which may either defend our selues or offend our enemies; the Lord himselfe will bee our shield and buckler, and therefore it will be impossible for our foes to preuaile against vs.

§. Sect. 2. What is meant by quenching Satans firie darts.

But let vs consider further of the excellency and necessity of this shield of faith, which appeareth by the vertue thereof in repelling all the fierie darts of Satan. The Apostle saith, *that thereby wee may quench his fierie darts*, alluding to the custome of souldiers in ancient time, who maliciously poysoned their darts, whereby the bodies of those who were wounded were so inflamed, that they could hardly be cured, or eased of their raging and burning paine. And such darts are all Satans temptations, whereby we are wounded with sinne; for if they be not expelled & quenched with the shield of faith, they will inflame our lusts to sinne, and one sinne will inflame our hearts to another, till there be kindled in vs a world of wickednesse. And this we may see in the example of *Dauid*, who after that hee gaue himselfe to idlenesse and sloth, and so was pierced with one of Satans firie darts, it presently inflamed his heart to commit adulterie, and hauing giuen place to that, he was prouoked to murther; so that if wee admit one of these fierie darts, it will inflame vs to receiue another, and so our burning wounds wil torment our consciences, and most hardly admit of any cure.

§. Sect. 3. Why the shield of faith is said rather to quench then to repell Satans darts.

And therefore it behoueth vs to take vnto vs the shield of faith, whereby wee may quench these fierie darts. But why doth the Apostle vse this * improper speech, seeing the shield doth not quench, but repell the darts that beat vpon it? I answere, partly to shew the nature of our enemies temptations, namely, that they are fierie, mortall, raging, and pernicious (as before I said) and partly to set forth a double vertue of faith: for first thereby we repell and beate backe his temptations, and so *resist him stedfastly in the faith*, as the Apostle speaketh, 1. *Pet.* 5. 9. And secondly, if Satans darts haue pierced and wounded vs, faith also doth coole the scorching heate of sinne, by applying vnto vs the precious balme of Christs bloud, so that our wounds are not mortall vnto vs, though mortall in themselues, if they were not cured by this soueraigne salue of sinne, which being applied by faith, doth ease the burning torments of our euill consciences; and preserueth vs from all danger of death. The first of these vertues is signified hereby, in that hee calleth faith a shield, which repelleth Satans temptations, as the shield doth the darts that are cast against it: the second by the word (quenching) namely, that as water quencheth the fire, so faith quencheth the fierydarts of Satans temptations, as is aforesaid.

Lastly, we are to note that he calleth Satan the wicked one, to shew vnto vs that he is the Father and authour of all wickednesse and sinne, both by sinning himselfe, and prouoking others to sinne by his temptations. And therefore he is called the wicked or euill one both here, and *Matth.* 6. 13. *But deliuer vs from the euill one.* So *Matth.* 13. 38. *The tares are the children of the wicked one*, as also *Iohn* 8. 44.

§. Sect. 4. Why Satan is called the wicked one.

Matth. 6. 13. *and* 13. 38. *Iohn* 8. 44.

* I call it an improper speech, not because it is vnfit to expresse the Apostles minde and meaning, The which it doth in most liuely manner but because it is metaphoricall or allegorical consisting of borrowed speeches and words drawne from their naturall signification. For faith in proprietie of speech, cannot be called a shield, nor Satans tentations fiery darts. Neither is it properly the nature of the shield to quench but to repell darts which light vpon it. Howsoeuer therefore it is a most elegant and significant speech: yet stil I affirme with *Caluin*, that it is tropicall and improper.

CHAP. XIIII.

Of the Helmet of Saluation.

THe fift piece of our Christian armour is the helmet of saluation, which is so called by a Metonymy of the effect, because it bringeth saluation to them that weare it, for we are saued by hope, as it is *Rom.* 8. 24. which wee are to vnderstand by the helmet of saluation, as appeareth 1. *Thes.* 5. 8. where hee exhorteth vs to put on the hope of saluation for an Helmet. As therefore souldiers when they goe into the field put on their helmet, that thereby they may defend their head, which is their chiefe part, from the cruell blowes of the enemie; so we being to fight the spirituall battell must put on hope both of victorie, and the glorious Crowne belonging thereunto, and so shall wee neuer turne our backes when we are assaulted, seeing by the Lords assistance wee doe assuredly hope for victory, and through his mercie and the merits of Christ doe expect after our combat is finished, the garland of euerlasting happinesse, promised to all that ouercome. For though Satan assault vs on the one side, by offering vnto vs the riches, honours and pleasures of the World, that thereby hee may intice to sinne, and so yeeld our selues his captiues, he shall not preuaile against vs, if we be armed with this helmet of saluation. For as no man in his right wits would sel his certaine interest vnto a goodly inheritance for a bright shining counter; so much lesse will any man, who is not starke mad, sell his assured hope of the eternall Kingdome of glorie, by yeelding himselfe the slaue of sinne and Sathan, to purchase for the present the Worlds counterfeit shining excellencies, which are in truth but mutable, or at least momentanie vanities. And though he assault vs on the other side with afflictions, crosses, and persecutions, as he did *Paul*, yet we will with him, for the hope of Israel, be content to be bound in the chaines of miserie and affliction. For the heauiest crosse will seeme tolerable, yea an easie yoke and a light burthen,

Esay 59. 17. *Rom.* 8. 24. 1. *Thes.* 5. 8.

Hope the Helmet of saluation.

Matth.

Acts 28. 20.

2. *Cor.* 4. 17.

then, to those who doe expect and hope for a *farre most excellent and an eternall waight of glorie*; neither can the strait way and the narrow gate discourage those, that in the end of their iournie assuredly expect a place of pleasure and neuer fading felicitie. But on the other side, if wee doe not put on this helmet, we shall not dare to lift vp our heads in the day of battell: for as those who are encouraged with hope of victorie and the spoyle ensuing, doe fight valiantly; so those who are quite forsaken of hope, doe forsake also the field, and casting downe their armour and weapons, doe either runne away, or cowardly yeeld vnto the enemie:

CHAP. XV
Of the Sword of the Spirit.

¶. Sect. 1. Of the sword of the spirit.

AND so much for the defensiue armour which wee must put on. That which followeth is both defensiue and offensiue, fit to defend our selues, and repell and foile the enemy. And this is *the sword of the spirit, the Word of God.* This the Apostle calleth the sword of the Spirit, because it is a spirituall, and not a carnall weapon, which the Spirit of God himselfe hath as it were tempered, made, sharpened, and put into our hands, to repell our spirituall enemies whensoeuer they assault vs. If therefore wee would defend our selues and driue backe Satan, wee must not onely buckle vnto vs the defensiue armour before spoken of (for hee that standeth altogether vpon defence, standeth vpon no defence) but we must take vnto vs the sword of the Spirit, wherewith we may repell and deadly wound our spirituall enemies. Wherein we are to imitate the example of our chiefe Captaine Iesus Christ, who though hee was able to haue confuted Satan by other arguments, or to haue confounded him by the omnipotent power of his Deitie, yet as hee suffered himselfe to be tempted in all things like vnto vs, so he vsed also the same weapons, which hee hath appointed vs to vse in this spirituall combate of temptations, to the end that wee might bee taught how to handle them, hauing his example for our imitation, and also may conceiue assured hope of victorie, considering that our Captaine subdued Satan with the selfe-same weapons.

Math. 4.

¶. Sect. 2. That the sword of the spirit is a most fit weapon to repell Satans temptations.

Whensoeuer therefore we are assaulted by Satan, let vs draw out the sword of the Spirit, that we may defend our selues, and giue him the foile, as being the most fit weapon for this purpose: for if Satan seeke to blinde the eyes of our vnderstanding with ignorance, that thereby he may lead vs as it were hood-winkt into sinne, the Word of God is a *lampe to our feet*, and a *light vnto our paths* to discouer Satans darke illusions and secret ambushments, and to *guide our feet in the way of peace.* If he seeke to deceiue vs with his lies, and to seduce vs into errours; the Word of God is the Touch-stone of truth, by which we discerne the pure golden veritie from the drossie conceits of humane inuentions; and the subtill delusions of Satans probable falshoods, from the vndoubted certaintie of Gods infallible truth. If he transforme himselfe into an *angell of light*, Gods Word doth pull off his vizard, and maketh him appeare in his owne likenesse: if he come vpon vs *like a roring Lion to* deuoure vs, it protecteth vs from danger, and maketh vs strong enough to withstand his violence.

¶. Sect. 3. How we are to vse the sword of the spirit in the conflict of temptations.

Seeing therefore this weapon is so excellent, let vs most highly esteeme it, and manfully vse it whensoeuer Sathan doth assault and tempt vs vnto sinne. For example, when he inticing vs to commit sin, doth extenuate and mince it as though it were but a May-game, and a tricke of youth which God regardeth not; let vs draw out the sword of the Spirit, saying, it is written, that all they are *accursed who continue not in all that is written in the booke of the law to doe it*, *Gal.* 3.10. that they *who liue according to the flesh, cannot please God*, *Rom.* 8.8. that the burthen of sinne cannot be light, seeing it pressed out of Christ himselfe a bloudie sweate, &c.

Gal. 3.10.

Rom. 8.8.

On the other side, if he aggrauate the hainousnesse of our sinnes, to the end hee may draw vs into despaire of Gods mercie, let vs say, it is written, *I will not the death of a sinner* (saith the Lord) *but that hee repent and liue*, *Ezec.* 18.23,32. And, *that Iesus Christ came into the World to saue sinners*, *1. Tim.* 1.15. And *that he came not to call the righteous, but sinners to repentance*, *Matth.* 9.13. *Iohn* 3.16. If he tempt vs to the loue of the World, and to the seruice of this vnrighteous Mammon; let vs answere him, that it is impossible to *serue two masters* of such contrary disposition, as it is written, *Mat.* 6.24. That *if wee loue the World, the loue of the Father abideth not in vs*, *1. Iohn* 2.15. That *the amity of the World is enmity against God*, *Iam.* 4.4. Contrariwise, if renouncing the World, and endeuouring to serue the Lord in vprightnesse and in truth, hee seeke to draw vs from our integrity, by threatning afflictions and persecution; we are to strengthen our selues and resist him with the sword of the Spirit, remembring that they are *blessed which suffer persecution for righteousnesse sake, for theirs is the Kingdome of Heauen*, *Ma.* 5.10. That *al that will liue godly in Christ Iesus shal suffer persecution*, *1. Ti.* 3.12. That *whosoeuer loseth any thing for Christs sake, shal receiue in recompence an hundreth fold more, and haue euer lasting life* to boote, *Ma.* 19.29. If he tempt vs to the neglect of Gods Word, we are to tel him, that all Christs *sheepe heare his voice & follow him*, *Ioh.* 10.27. That *whosoeuer is of God heareth Gods words*, *Ioh.* 8.47

Matth. 6.24.

1. Iohn 2.15.

Iames 4.4.

Matth. 5.10.

1. Tim. 3.12.

Matth. 19.29.

Iohn 10.27.

Iohn 8.47.

that they who know God heare his Miniſters; whereas he that is not of God heareth them not, 1. *Iohn* 4. 6. And if hee obiect that we cannot heare it without great labour and coſt wee are to remember, that whoſoeuer is a wiſe Merchant fit for the Kingdome of God, will rather ſell all hee hath to buy this precious pearle, than be without it, *Matth.* 13.44,45,46. On the otherſide, if he tempt vs to content our ſelues with the bare hearing thereof, neglecting obedience thereunto, wee are to tell him, that *not the hearers of the word, but the doers thereof ſhall be iuſtified, Rom.* 2.13. that they who are *hearers of the word*, and not *doers* alſo, *doe deceiue themſelues*, if they thinke hereby to haue any aſſurance of eternall life, *Iames* 1. 22. That *not euery one who ſaith Lord, Lord*, (that is, maketh a goodly profeſſion of Religion) *ſhall enter into the kingdome of Heauen, but he that doth the will of the Father who is in Heauen. Matth.* 7.21. So when he tempteth vs to pride, we are to ſay vnto him, Sathan I may not yeeld vnto thy temptation, for it is written *God reſiſteth the proud, but giueth his grace to the humble*, 1. *Pet.* 5.5. If hee tempt vs to couetouſneſſe, we are to reſiſt him, ſaying, it is written, that *the deſire of money is the roote of all euill*. 1. *Tim.* 6.10. If to carking care, we are to tell him, that the Apoſtle exhorteth vs to *caſt all our care on the Lord, for hee careth for vs*, 1. *Pet.* 5.7. If to vnthriftie miſpending of Gods gifts, and careleſſe conſuming of our eſtates, wee are to tell him, that hee *that prouideth not for his family, is worſe then an infidell*, 1. *Tim.* 5.8.

Mat. 13.44. 46.

Rom. 2.13.

Iam. 1.22.

Matth. 7.21.

1. *Pet.* 5.5.

1. *Tim.* 6.10.

1. *Pet.* 5.7.

1. *Tim.* 5.8.

Q. Sect. 4. That it behoueth vs to bee skilful in handling the ſword of the ſpirit.

And thus may we repell the violence of all Satans temptations and giue him the foile, if we will take vnto vs the ſword of the Spirit, and skilfully vſe the ſame in the fight; for it is not ſufficient that we haue this ſword lying by vs, nor to be able to ſhew the goodneſſe thereof in diſcourſe, if in the meane time we neuer draw it out to fight the ſpirituall combat, but let it ruſt in the ſcabberd; but wee muſt alwayes haue it readie for the combat, and (as it were) naked in our hands, that we may ſtrike home, and cut off all the temptations of Sathan, and the luſts of our owne fleſh when they doe aſſault vs. And to this end we muſt be skilfull in the vſe thereof: for though a man haue an excellent weapon, yet if he know not how to vſe it, it will little helpe him either to defend himſelfe or offend his enemie; ſo if a man haue this two edged ſword of Gods Word, and haue no skill to rule it, hee will ſtrike flat-long and not cut, and ſome time wound himſelfe in ſtead of hurting his enemie: yea ſo politicke a Warriour is Satan againſt whom we fight, that if wee be not skilfull in the vſe of this ſword, he will turne the edge and point thereof againſt our ſelues, and ſo in ſtead of defending vs, it will, like the ſword of *Goliah*, be readie for the enemie to cut off our owne head. And therefore it behoueth vs to come into Gods ſchoole continually, that there wee may learne how to vſe and handle this ſword of Gods Word ſo cunningly, that we may reſiſt Satan in all his aſſaults, and giue him no aduantage in the fight. Otherwiſe he will vſe it to our owne ouerthrow; for if he durſt fight againſt our Sauiour Chriſt with his owne weapon the Word of God, whoſe knowledge was exquiſite and without meaſure, ſaying, *It is written*; how much more buſie will he be in vſing it againſt vs, who haue not attained vnto the leaſt part of his skill.

Whereby appeareth, firſt the carnall wretchleſneſſe of many men, who, as though there were no enemie to aſſault them, haue not this weapon in their houſes at all, or if they haue, yet they beſtow more time in prophane exerciſes, then in ſtudie how to vſe the ſword of the Spirit for their owne defence; or at leaſt truſting to their owne skill as ſufficient in it ſelfe, they ſeldome come to the Lords ſchoole, where they might learne to vſe the weapon of Gods Word for their beſt aduantage. Secondly, hereby appeareth the wicked practice of the enemies of Gods Truth, who take from his people this ſword of the Spirit, which the Lord hath giuen vnto all for their defence. Neither doth the Apoſtle in this place exhort onely the Clergie to take this weapon, but al Chriſtians whatſoeuer, who are aſſaulted with their ſpirituall enemies: but they notwithſtanding conſpiring with Satan to worke the ouerthrow of Gods Church, depriue them of the vſe of the ſword of the Spirit, the Word of God, and ſo betray them into the power of Sathan being able to make no reſiſtance, when their chiefe weapon is taken from them.

Q. Sect. 5. The folly of thoſe who neglect this ſpirituall weapon.

CHAP. XVI.

Of Prayer.

THe laſt and chiefe meanes whereby wee may both defend our ſelues, and offend our enemies, is feruent and effectuall Prayer, which the Apoſtle exhorteth vs to vſe, *Ep.* 6.18. *And pray alwayes with* &c. The neceſſitie and profit of which exerciſe is exceeding great in this ſpirituall combate, becauſe thereby we doe obtaine all our ſtrength to fight, and victorie alſo ouer our enemies. For firſt we cannot endure the leaſt aſſault of Satan by our owne ſtrength, vnleſſe we be armed with the power of Gods might, as before I haue ſhewed. And the Lords aſſiſtance, whereby only wee can ouercome, is obtained by earneſt and effectuall Prayer, according to that *Pſal.* 50.15. *Call vpon me in the day of trouble; ſo will I de-*

Q. Sect. 1. That prayer is the meanes of obtaining Gods aſſiſtance, and the reſt of the ſpiritual armour. *Epheſ.* 6. 18.

Pſalme 50.15.

deliuer thee, and thou shalt glorifie me. And our Sauiour prescribeth vs this meanes to free our selues from temptation, or at least from being ouercome by it, that wee craue the Lords assistance, saying, *Leade vs not into temptation, but deliuer vs from euill,* *Matth.*6.13. So hee exhorteth his Disciples vnto *prayer, lest they should enter into temptation, Luke* 22.40,46. Secondly, we cannot obtaine the spirituall armour (before described) by any meanes of our owne, but those graces of Gods Spirit are his gifts, *from whom euery good and perfect gift descendeth, Iam.*1.17. and therefore are to be begged at his hands by earnest and effectuall Prayer, we hauing his gracious promise, that if *wee aske we shall receiue; Matth.*7.7. And our Sauiour hath assured vs, that *whatsoeuer we aske the Father in his Name, hee will giue it vs, Iohn* 16.23. And to this his promise he addeth his commandement in the Verse following, saying, *Aske and you shall receiue.* Yea, if wee doe but truely desire the Holy Ghost, the Father will giue him vnto vs, *Luke* 11.13. And he commeth not alone, but bringeth with him our spirituall armour, euen all his graces fit for to arme vs in the spirituall combat, against all the assaults of Satan and his assistants.

*Mat.*6.13. *Luke* 22.40. *Iames* 1.17. *Mat.*7.7. *Iohn* 16.23. *Verse* 24. *Luke* 11.13.

Q. Sect. 2. The rest of the spirituall armour is not sufficient without Prayer.

But whereas these graces are in this life but weake and imperfect in vs; our truth being mixt with wil-worship and hypocrisie; and the puritie of our conscience stained with our corruption; our knowledge of the Gospell but in part, and shadowed with the vaile of ignorance; our faith mixt with doubting, and weakened with incredulitie; our hope shaken from its anker-hold, when the promises of God are delayed; and whereas wee also are vnskilfull to vse this spirituall armour for our best aduantage; therefore it behoueth vs after wee haue armed our selues at all points, not to trust altogether in our armour, but to haue our recourse vnto our grand Captaine Christ Iesus, acknowledging our owne weakenesse, and desiring his aide and assistance, that being armed with his power, we may obtaine a glorious victorie ouer our spirituall enemies. And as *Moses* ioyned with *Iosuahs* sword his owne effectuall prayer, which was of farre greater efficacie; for when hee held vp his hands in prayer, Israel preuailed; but when hee fainted, *Amaleck* had the vpper hand: so wee being to fight against the spirituall Amalekites, are not wholly to trust in our spirituall weapons, but we are to implore continually the Lords assistance by heartie prayer, assuring our selues that if wee lift vp our hands and hearts vnto God, we shall in the end obtaine a full victorie; but if wee faint, the spirituall *Amaleck* will preuaile against vs. Whilst our minds lie groueling on the earth, it is an easie matter for these spirituall wickednesses to ouercome vs, seeing they fight against vs from high places; but if wee lift vp our hearts in prayer vnto God, our minds and soules shall be as it were transported into Heauen which is a tower of strength, into which our spirituall enemies cannot approach. Whensoeuer therefore we are assaulted by Satan, let vs lift vp our soules into Heauen by effectuall prayer, and so we shall be out of his reach.

*Exod.*17.11,12.

Q. Sect. 3. The properties required in Prayer.

Now that our prayers may be effectuall, there are diuers conditions and properties required in them by the Apostle in this place. First, that *we pray continually*, which also our Sauiour Christ enioyneth vs *Luke* 18.1. And *Paul* also, 1.*Thes.*5.17. Not that wee must neglect all other exercises and doe nothing but pray; for there is a time to heare the Word, to doe the workes of mercie and of our callings; but his meaning is that wee be alwayes readie to pray vpon all good occasions; especially in the time of temptation this dutie is required, according to that, *Psal.*50.15. And therefore the Apostle saith not, that we must pray ἐν παντὶ χρόνῳ, in euery particular time and season, but ἐν παντὶ καιρῷ, in euery fit time, when iust occasion and opportunitie is offered. Seeing then in the time of temptation wee doe especially need the Lords helpe; therefore, that aboue all other is the opportune and conuenient time wherein wee are to implore his gracious assistance. Where by the way, the stinted prayers of the Popish rabble, which they restraine to set houres is confuted, for the Apostle willeth vs alwaies to be in a readinesse when any fit occasion is offered.

Luke 18.1. 1.*Thes.*5.17. *Psal.*50.15.

Q. Sect. 4. Wee must pray with all maner of prayer and supplication.

The second thing required, is, that wee pray with all manner of prayer and supplication. The former word here vsed is προσευχὴ, which signifieth the earnest desiring of any good thing: the other is δέησις, which is the deprecation of any euill; so that whether wee want any thing that is good, or would be deliuered from any thing which is euill, wee must haue recourse vnto God by prayer, that we may obtaine the one and auoid the other; but more especially when we feele the want or weakenesse of any part of the spirituall armour, the graces of Gods Spirit, we are to begge them at Gods hand, that so we may be enabled to stand in the encounter; and when wee apprehend the extreame malice, ioyned with the great power and cunning policie of our spiritual enemies, we are earnestly to pray, that the Lord will not lead vs into temptations, or that he will not suffer vs to fall therein and to be ouerthrowne. And these our prayers must not onely be publike in the Church, but also priuate in our chambers; neither must wee be alwayes begging these benefits at Gods hand, but hauing obtained them, wee must be as readie to giue him thankes, and to a-

scribe the glorie of all vnto him, who is the author and bestower of all vertue and grace which is in vs; and so calling vpon God with all manner of prayer, hee will be continually readie to assist vs in our spirituall combate.

Q. Sect. 5. That wee must pray in or by the spirit.

The third thing required, is, that we pray *in or by the Spirit*, for the word here vsed may signifie both. First, therefore wee must pray in the spirit; to which is required, first, that wee pray with vnderstanding; in which respect the ignorant Papists offend, who pray in an vnknowne tongue; and the ignorant Protestants also, who though they pray in their owne language, yet know not the sense and meaning of that they speake. Secondly, that we pray with attentiue minds, joyning our hearts with our tongues, and thoughts with words; to which is opposed the prayer of the lips alone, when as wee draw neere vnto God with our mouthes, our hearts in the meane time being farre from him, as it is *Esay* 29.13. Which kind of prayer is odious and abominable vnto God, for what more grosse discord, then when the tongue and heart disagree from one another, which should bee tuned in vnisone? And as the carcasse being seuered from the soule is presently corrupt and stinketh; so the prayer of the lips being seuered from the prayer of the heart, which is the life and soule of it, is but a dead carcasse of prayer, and stinketh in Gods nostrils. Thirdly, that we pray *with a pure conscience and faith vnfained, lifting vp pure hands to God, without wrath or doubting*, as it is 1. *Tim.* 2.8. to which is opposed prayer proceeding from a polluted conscience, when as men liue in their sinnes without any true sorrow for those which are past, or any sincere purpose to forsake them in the time to come. Which prayers must needs proceed from an heart full of incredulitie, seeing they haue no promise in the word whereupon they may ground their faith: nay, contrariwise it is said, that *God heareth not sinners*, *Iohn* 9.31. that is, such as goe on in their sinnes without repentance, hauing no purpose of heart to leaue and forsake them. And thus you see what it is to pray in the spirit, which we cannot performe, vnlesse we pray through and by the Spirit of God, which *helpeth our infirmities*, and teacheth vs to pray as wee ought, yea it selfe maketh *request for vs with sighes which cannot be expressed*, as it is *Rom.* 8.26.

Esay 29.13.

1. *Tim.* 2.8.

Esay 1.15. *Iohn* 9.31.

Rom. 8.26.

Q. Sect. 6. Of watchfulnesse.

The fourth thing required is *watchfulnes*; which dutie is required joyntly with prayer in many places. Our Sauiour three times joyneth them together, saying, *Watch and pray that yee enter not into temptation*, *Mat.* 26. And the Apostle *Peter*, 1. Epist. 4.7. saith, *Now the end of all things is at hand: Bee yee therefore sober and watching vnto prayer.* As though he should say, Your enemie the Deuill as a roaring Lion walketh about, seeking whom hee may deuoure, and therefore it behoueth you at all times like valiant and carefull souldiers, who are still in danger to be assaulted by their enemies, to bee sober and watch, as it is 1. *Pet.* 5.8. but now more especially seeing the end of all things is at hand, for Satan knowing that his time is but short, will redouble all his forces to worke your destruction, euen as souldiers will most fiercely assault a towne, when as they cannot long lie at the siege, either by reason of Winter drawing on, or the approching of new forces to relieue the towne or raise the siege. Seeing therefore Sathan redoubleth his force and care in working our destruction, let vs redouble our care and watchfulnesse in seeking to preuent his force and malice. For if Sathan watch continually that hee may murther vs, shall not wee bee watchfull in withstanding his assaults? Hee is continually in armes to ouerthrow vs, and shall not wee watch night and day in our Christian armour, that wee may defeat his forces and obtaine victorie?

Matth. 26.

1. *Pet.* 4.7.

1. *Pet.* 5.8.

Now this our watchfulnesse is partly of the bodie, and partly of the soule. The bodily watching is the abstaining from naturall sleepe, to the end that wee may giue our selues vnto prayer; when as with *Danid* wee water our couch with teares, *Psal.* 6.6. and call vpon God not onely in the day, but in the night also, as it is *Psal.* 88.1. And when as euen at midnight wee rouse vp our selues to giue thankes vnto God for his mercie and benefits, as it is *Psal.* 119.62. The watchfulnesse of the soule is when as we doe not sleepe in our sinnes, being rocked in the cradle of carnall securitie, but shake off our drowsinesse by vnfained repentance, rising vp to newnesse of life. And to this watchfulnesse the Apostle exhorteth vs, *Ephes.* 5.14 *Awake thou that sleepest, and stand vp from the dead, and Christ shall giue thee light, &c.* for we are *dead in our sinnes*, till Christ by his Spirit mortifie them and reuiue vs, raising vs vp to newnesse of life, as it is, *Ephes.* 2.1. Though therefore we take our rest and sleep in that measure which nature requireth, yet *let vs not sleepe as doe other*, (to wit, in carnall securitie) *but let vs watch and bee sober*, as it is 1. *Thes.* 5.6. because in this respect it is time that wee should arise from sleepe, for the darke night of ignorance is past; and the bright Sun-shine day of the Gospell is come, *let vs therefore cast away the workes of darknesse and let vs put on the armour of light*: So *that we walke honestly as in the day: not in gluttony and drunkennesse, neither in chambering and wantonnesse, nor in strife and enuying: but putting on the Lord Iesus Christ, taking no thought for*

Q. Sect. 7. Of bodily and spirituall watchfulnes.

Psal. 6.6.

Psal. 88.1.

Psal. 119.62.

Ephes. 5.14.

Ephes. 2.1.

1. *Thess.* 5.6.

Rom. 13.12. &c.

for the flesh, to fulfill the lusts thereof, as it is *Rom.* 13. 12, 13, 14.

And this is the Christian watch which we are to joyne with prayer: but as I would not haue vs put our whole confidence in the spirituall armour, so much lesse in our owne care and watchfulnesse; for we must relie our selues vpon God only, desiring him to watch ouer vs while wee sleepe; but yet with the Lords assistance wee must joyne our endeuour, and not drowsily and sleepily receiue his aide. And as the godly Husbandman expecteth the fruites of the earth from the blessing of God, and yet notwithstanding vseth all paines, care and diligence in plowing, sowing, and harrowing his ground; so wee are to seeke deliuerance from the force and malice of our spirituall enemies of God alone, but yet we are to joyne our good endeuour carefully and diligently, vsing all the good meanes which are ordained of God for this purpose.

The fifth thing required is *perseuerance in prayer*; for it is not sufficient to pray earnestly and feruently, for a spurt, but wee must continue therein, expecting the Lords leisure. And vnto this we are exhorted, *Rom.* 12. 12. *continuing in prayer*. So the Prophet *Danid* perswadeth to expect and waite for the Lord, and to be strong in continuing constantly in our course, and then in the end God will comfort our hearts, *Psal.* 27. 14. And the Apostle *Paul* willeth vs *to pray incessantly*, like importunate suiters who will haue no nay, though they receiue many denials. To this dutie our Sauiour encourageth vs by the parable of the vnrighteous Iudge, who though hee neither cared for man nor feared God, yet was moued through importunitie to doe the poore Widdow justice; and therefore our heauenly Father will much more grant the importunate suites of his Elect, especially hauing bound himselfe thereunto by his most gracious promises. True it is that the Lord doth many times deferre to grant the prayers of his children, as though hee heard or regarded them not; when as in truth he neuer delayeth any of their lawfull suites, vnlesse it bee to this end that hee may thereby either conuay vnto them greater blessings then they desire, as when hee giueth spirituall graces in stead of earthly benefits; or else that thereby he may moue them to pray more feruently, and so exercise and increase their faith, hope and patience; or that hee may shew these his graces to the prayse of his glorie who hath bestowed them, both to others and the parties themselues; or that hee may mooue vs more thankfully to receiue and highly to esteeme his benefits, after by long suite wee haue obtained them, which wee would not so greatly regard if hee bestowed them at the first motion. A notable example hereof we haue in the Canaanitish woman, both for our comfort & imitation: to whose prayers our Sauiour Christ gaue (as it seemed) no eare; and when he did take notice of her suite, hee giueth her a double repulse, first by telling her that hee was sent onely to the lost sheepe of the house of Israel; and when this would not mooue her to surcease her suite, he vseth a more bitter deniall, telling her that it was not fit to take the childrens bread and to cast it to Whelpes: but when she was not hereby discouraged, nor her faith extinguished, but rather of a sparke increased to a great flame, at the last shee doth not onely receiue what shee desired, but also was sent away with great commendation. But wherefore did not our Sauiour grant her petition at the first hearing? Surely not that he grudged her her suite, or was loath to entertaine it, but to the end that hee might make her more earnestly implore his helpe, and manifest to all the World her singular faith; and lastly, that she might be an example to vs for our imitation, both to encourage vs in asking of God the supply of our wants, and also to perseuere in prayer, though at the first God seemeth not to regard vs, yea though wee receiue diuers repulses and many discouragements: which if we performe, we shall haue a notable testimonie of a true faith, when as wee can patiently abide the Lords leisure, though he doe deferre his helpe, for *hee that beleeueth, will not make haste*, as it is *Esay* 28. 16, and in the end we shall be sure to obtaine our godly and honest desires, if not as wee would, yet as it shall be most for our good; and withall eternall blessednesse. *For the Lord is the God of iudgement; and blessed are all they that wait for him*, as it is *Esay* 30. 18.

When therefore we are assaulted by our spirituall enemies, and readie to faint in the combat of temptations, let vs call vpon the Lord for his assistance, that we may be freed from dangers and deliuered from them; and if the Lord doe seeme to deferre his helpe, and suffer vs still to beare the brunt of the battaile, after we haue many times implored his assistance, yet let vs not be discouraged, but constantly perseuere in prayer, assuring our selues that the Lord will either free vs from the temptation, or else giue vs strength to endure and ouercome it: for he hath promised that he will not suffer vs to be tempted aboue our power, but that hee will giue a good issue to the temptation that we may be able to beare it, and hee is faithfull and true of his word: as it is 1. *Cor.* 10. 13. It may bee that the Lord will not quite free vs from the skirmish of temptation, though we haue often desired it of him, either because he would further try our Christian valour, and exercise our faith, or restraine vs from

Matth. 15.

Esa. 28. 16.

Esa. 30. 18.

Q. Sect. 10. How we must behaue our selues when God deferreth to heare our prayers.

1. *Cor.* 10. 13.

Q. Sect. 8. With our watchfulnesse we must ioyne affiance in Gods prouidence watching ouer vs.

Q. Sect. 9. Of perseuerance in prayer.

Rom. 12. 12.

Psal. 27. 14.

Thess. 5. 17.

Luk. 18. 1.

Why the Lord delaieth to grant the petitions of his children.

sinne, especially spirituall pride, to which we are too too subject; as wee may see in the example of *Paul*, who being buffeted by the messenger of Satan, besought the Lord thrice that he might depart from him: but the Lord answered that his grace which he bestowed on him was sufficient, and that his power was made manifest in the Apostles weaknes, as appeareth 2. *Cor.* 12. 8, 9. Now the cause why the Lord would not altogether release him, was, that hee might be humbled hereby, the pricke of the flesh letting out the winde of vaine glorie, which would haue puffed him vp, by reason of the multitude of reuelations which hee had receiued. Let vs not therefore send for the Lords assistance (as it were) by poste; and prescribe the Lord a time with the Bethulians, wherein if wee be not relieued wee will faint and cowardly yeeld: for that which the Prophet speaketh from the Lord concerning the Vision, may fitly bee spoken of the Lords aide and helpe; *Though it tarie, watch; for it shall surely come and not stay, Habac.* 2. 3.

2 *Cor.* 12. 8, 9.

Hab. 2. 3.

Q. Sect. 11. Prayer to bee made for all the Saints.

The last thing required in our prayers, is, that we doe not onely pray for our selues, but also *for all the Saints*. For wee are fellow members of the same bodie, wee are fellow souldiers which fight vnder the same Captaine Iesus Christ, and consequently their victorie is our victorie, and their foiles are our foiles. As therefore Souldiers doe not only stand vpon their seuerall guards, but joyne their forces together, whereby it commeth to passe, that they who being scattered might easily bee ouercome, hauing vnited their forces are vnresistable: so we are not only to stand vpō our own defence, but to joyne in prayer with the whole Church Militant, and then shal not our spirituall enemies stand against vs: for if the prayer of one righteous man auaileth much, being feruent and effectuall, of what efficacie and power are the Prayers of all the righteous joyned together?

Iames 5. 16.

Q. Sect. 12. No armour appointed for the backe.

And thus haue I described the Christian armour, which euery man is to put on before he enter into the combate with our spirituall enemies; amongst all which there is not any piece appointed for the back, to note vnto vs that wee must neuer retire, but manfully stand to it euen in the face of our enemie. For if we *resist Satan, he will flee from vs, Iam.* 4. 7. but if we giue ground and betake our selues to flight, hee will pursue vs swiftly and deadly wound vs; for wee haue no armour on the backe to defend vs from the violence of his blowes, neither will the Lord protect such faint-hearted cowards as runne away from his standard, not daring to trust and relie vpon his almightie power and neuer failing assistance, which he hath promised to all that fight his battels. Seeing therefore there is no safetie in flight, and assured victorie to those that faint not but endure the brunt of the skirmish vnto the end, let vs manfully stand vpon our guard, neither fleeing from nor yeelding to our spirituall enemies; for where can wee bee more safe then vnder the Lords standard? where can wee bee more honourably imployed, then in fighting his battels? how can our state bee more dangerous, then when wee flee and Satan pursueth vs? how can it bee more desperate, then when wee yeeld our selues captiue to Satan to be bound in the fetters of sinne, vntill the sentence of condemnation be pronounced on vs in the generall sessions at the day of Christs appearing.

Iames 4. 7.

CHAP. XVII.

Of Satans stratagems.

Q. Sect. 1. Satan works vpon our corrupt affections, and fitteth his tentations to euery ones disposition.

AND so much concerning our spirituall armour, as also our preparation to the spirituall warfare. Now we are to speake of the battell it selfe: where first we are to consider of Satans stratagems, and the manner of his fight; and secondly, of the speciall conflicts or temptations wherewith he assaileth vs. Concerning Satans stratagems, wee are to know that they are many and dangerous; with which he will easily circumuent and ouerthrow vs; if wee doe not carefully preuent, or cunningly auoid them. For first hee dealeth not with all alike, neither vseth the same weapons to foile euery one, but he obserueth the qualitie and disposition of his enemies, and accordingly he fitteth his temptations, so as they may be most forcible to preuaile against them. And to this end hee obserueth to what sinnes wee are most inclined, either by nature, or by present occasion, and to those hee inciteth vs, thrusting vs as it were downe the Hill, where wee are apt to runne head-long of our owne accord; and seconding his assault with the aide of our corrupt flesh, which entertaineth willingly his suggestions, and vrgeth vs violently to yeeld to his temptations. So that Satan neuer striueth against the streame, but vseth the tide of our affections to carrie vs swiftly into a Sea of sinne.

Q. Sect. 2. With what temptations Satan assaulteth the ambitious. *Iudg.* 9. 2 *Sam.* 3. & 20.

For example, if he find a man ambitiously affected, then hee coueteth his hooke with the baite of honours: and thus hee tempted *Abimelech* to murther all his worthy brethren, that he might obtaine the soueraignte: thus he tempted *Ioab* to stab traiterously *Abner* and *Amasa*, that he might still be Captaine Generall: thus he tempted *Absolon* to vsurpe the Kingdome, though it were by

by the vtter deſtruction of his owne father. And thus hee tempted our Sauiour Chriſt to worſhip him, by offering him all the Kingdomes of the World; thinking belike that he was inclined to ambition, ſeeing hee profeſſed himſelfe a great King, and had no worldly Kingdome in his poſſeſſion. So in our dayes he tempteth the ambitious ſubject to aſpire, without juſt title, to the Crowne of their lawfull Princes; and thoſe who are Kings alreadie to affect a Monarchie, by vſurping wrongfully their Neighbour Kingdomes: So he tempteth the Spiritualtie to come by Church-preferments, rather commended by the gifts of the purſe then of the minde; and the Laietie to buy great Offices at ſo high a rate that they cannot liue of them, vnleſſe they ſell juſtice by taking bribes to betray the innocent; and their honeſtie alſo by vſing all extortion.

2. Sect. 3. How Satan tempteth the voluptuous.

If he find that men are addicted to voluptuouſneſſe, then he tempteth them to ſinne by offering carnall pleaſures; and thus he tempted *Noah* to drunkenneſſe, *Dauid* to adulterie, *Salomon* to idolatrie and all wickedneſſe. And thus now hee tempteth ſome to good fellowſhip, that is, to ſpend their whole time in drunkenneſſe, belly-cheare, and all riotous exceſſe and Epicuriſme; ſome to luſt, incontinencie, and all voluptuous pleaſures of the fleſh. Or if hee cannot bring them to ſuch carnall groſſeneſſe, hee will intice them to vſe lawfull recreations vnlawfully, immoderately ſpending all their time in pleaſure, which they ſhould beſtow in the ſeruice of God, by imploying themſelues in the generall duties of Chriſtianitie, and in the ſpeciall duties of their callings.

2. Sect. 4. How Satan worketh vpon mens couetouſneſſe. *1. Tim. 6. 9. 10.*

But if hee find that men are giuen to couetouſneſſe, then hath hee matter enough to worke vpon: for as the Apoſtle ſaith, *They that will be rich fall into temptations and ſnares, and into many fooliſh and noyſome luſts, which drowne men in perdition and deſtruction: for the deſire of money is the root of all euill.* With this baite he allured *Laban* to deale churliſhly and vnjuſtly with *Iacob*, and his owne children; and to inrich himſelfe by impoueriſhing them, for whoſe ſake he ſhould haue gathered his riches. He inticed *Balaam* to curſe the people whom God had bleſſed, by offering him monie, the wages of wickedneſſe. He tempted *Gehazi* to take the talent and change of raiment of *Naaman*, ſelling for this ſmall trifle Gods honour and his Maſters credit. Hee allured *Achab* to murther *Naboth*, that hee might purloine his Vineyard, and ſo purchaſe a place of pleaſure with the bloud of his faithfull ſubject. With this baite he inticed *Iudas* to betray his Maſter, ſelling him for thirtie pieces of ſiluer, whoſe worth could not be valued with many Worlds. And hereby alſo he prouoked *Demetrius* to oppoſe himſelfe to the preaching of the Goſpell, becauſe hee would not loſe his gaine in making ſiluer ſhrines to the Idoll, *Acts 19. 25.* Neither was this argument drawne from profit forcible onely in former times, but now alſo it doth no leſſe perſwade to ſinne. For whom almoſt doth not Satan catch, or at leaſt intangle in this golden net? Doth hee not inſnare as well Profeſſors of Religion, as profeſſed Worldlings, ſo that in greedie ſeeking of gaine it is not eaſie to diſcerne the one from the other? Doth hee not ouercome all ſorts and conditions of men, as well thoſe who abound in all things, as thoſe that enjoy little, by proportionating his offers of riches, according to their ſeuerall eſtates; much to theſe that haue much, and little to thoſe that poſſeſſe little? For he commeth to Princes, and promiſeth them huge ſummes of monie, if they will lay intolerable taxations on their ſubjects, or rob the Church of her liuings, that is, God himſelfe of his right. He commeth to Magiſtrates and Iudges, and offereth vnto them great bribes, if they will peruert Iuſtice, and ſo putteth out their eyes that they cannot ſee right from wrong: for, *reward blindeth the eyes of the wiſe, and perverteth the words of the juſt*, as it is *Deut. 16. 19.* If hee ſee one in office couetous, he promiſeth great reuenues and ſtately houſes, if hee will deceiue the Prince of his right, and oppreſſe the ſubiect with grieuous extortion: and the like offers he maketh to couetous Gentlemen, if they will build their houſes with the bloud of their tenants, and by grinding the faces of the poore, inhaunſing their rents, and increaſing their fines to ſuch vnreaſonable rates, that the poore tenant can ſcarſe with the ſweat of his face earne his bread. Neither doth hee angle with this baite in the Court and Countrie only, but hee thinketh it fit for the Citie alſo: for he commeth to the couetous Merchant, and promiſeth him that in ſuch a countrie he ſhall haue good traffick, if hee will diſſemble his Religion, that is, denie Chriſt before men. He offereth to the ſhop-keeper increaſe of wealth, if hee will vſe falſe waights and meaſures, and falſe lights, or elſe ſell ſuch wares as are neither profitable for the Church nor Common-wealth; or adulterate and falſifie his ſtuffe by mixing bad with good; or aske double the price, ſwearing that it coſt him more then afterwardes himſelfe is contented to take: in a word, if in buying and ſelling hee will vſe fraud, lying, ſwearing, and forſwearing, hee promiſeth to make him a rich man; though oftentimes he deceiueth him; for in ſtead of increaſing in wealth by theſe vngodly practiſes, he becomes a bankerupt, the Lord laying his curſe on thoſe wicked meanes, without whoſe bleſſing the builder buildeth, and the

Acts 19. 25.

Deut. 16. 19.

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sinne, especially spirituall pride, to which we are too too subject; as wee may see in the example of *Paul*, who being buffeted by the messenger of Satan, besought the Lord thrice that he might depart from him: but the Lord answered that his grace which he bestowed on him was sufficient, and that his power was made manifest in the Apostles weaknes, as appeareth 2. *Cor.* 12. 8, 9. Now the cause why the Lord would not altogether release him, was, that hee might be humbled hereby, the pricke of the flesh letting out the winde of vaine glorie, which would haue puffed him vp, by reason of the multitude of reuelations which hee had receiued. Let vs not therefore send for the Lords assistance (as it were) by poste; and prescribe the Lord a time with the Bethulians, wherein if wee be not relieued wee will faint and cowardly yeeld: for that which the Prophet speaketh from the Lord concerning the Vision, may fitly bee spoken of the Lords aide and helpe; *Though it tarie, watch; for it shall surely come and not stay*, *Habac.* 2. 3.

2 *Cor.* 12. 8, 9.

Heb. 2. 3.

Q. Sect. 11. Prayer to bee made for all the Saints.

The last thing required in our prayers, is, that we doe not onely pray for our selues, but also *for all the Saints*. For wee are fellow members of the same bodie, wee are fellow souldiers which fight vnder the same Captaine Iesus Christ, and consequently their victorie is our victorie, and their foiles are our foiles. As therefore Souldiers doe not only stand vpon their seuerall guards, but joyne their forces together, whereby it commeth to passe, that they who being scattered might easily bee ouercome, hauing vnited their forces are vnresistable: so we are not only to stand vpō our own defence, but to joyne in prayer with the whole Church Militant, and then shal not our spirituall enemies stand against vs: for if the prayer of one righteous man auaileth much, being feruent and effectuall, of what efficacie and power are the Prayers of all the righteous joyned together?

Iames 5. 16.

Q. Sect. 12. No armour appointed for the backe.

And thus haue I described the Christian armour, which euery man is to put on before he enter into the combate with our spirituall enemies; amongst all which there is not any piece appointed for the back, to note vnto vs that wee must neuer retire, but manfully stand to it euen in the face of our enemie. For if *we resist Satan, he will flee from vs, Iam.* 4. 7. but if we giue ground and betake our selues to flight, hee will pursue vs swiftly and deadly wound vs; for wee haue no armour on the backe to defend vs from the violence of his blowes, neither will the Lord protect such faint-hearted cowards as runne away from his standard, not daring to trust and relie vpon his almightie power and neuer failing assistance, which he hath promised to all that fight his battels. Seeing therefore there is no safetie in flight, and assured victorie to those that faint not but endure the brunt of the skirmish vnto the end, let vs manfully stand vpon our guard, neither fleeing from nor yeelding to our spirituall enemies; for where can wee bee more safe then vnder the Lords standard? where can wee bee more honourably imployed, then in fighting his battels? how can our state bee more dangerous, then when wee flee and Satan pursueth vs? how can it bee more desperate, then when wee yeeld our selues captiue to Satan to be bound in the fetters of sinne, vntill the sentence of condemnation be pronounced on vs in the generall sessions at the day of Christs appearing.

Iames 4. 7.

CHAP. XVII.

Of Satans stratagems.

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Acts 19. 25.

Deut. 16. 19.

labourer laboureth but in vaine, as it is *Psal.* 127.1,2. So also hee commeth to the Artificer, and telleth him that if hee will be rich, hee must make sale ware: and what is that? such as is sleight and altogether vnfit for vse; as though that were most fit for sale which is sleight and altogether vnprofitable. And so common now adayes is this fault, that no greater dispraise can be giuen, then to say it is sale ware, as though now nothing which is good and substantiall were fit to be sold. And with these and such like snares doth Sathan intangle those that are couetous, and haue set their hearts vpon the earthly Mammon; which I haue the longer stood vpon, because it is a temptation most dangerous; neither doth Satan by any meanes more easily sacke our soules, and spoile vs of Gods graces; then when he ascendeth by these golden ladders, or maketh a breach in our hearts with these rich bullets.

Psal. 127.1.2.

Q. Sect. 5. How Satan tempteth the vaine-glorious to sinne.

If Satan see men proud and vain-glorious; then hee inticeth them to sinne, by offering them gorgeous attire far vnfitting their state and callings, and so causeth them to commit a great absurditie: for whereas our Sauiour Christ saith, that the bodie is of more worth then raiment, they make their rayment of more worth then their bodies, in other mens iudgement, & preferre gay apparel before the health of their soules, in their owne estimation. For that they may jet it out in rich attire, they vse vnlawful meanes, either by injuring and oppressing their inferiours, or at least by keeping the poore from their right: (for their superfluitie of wealth was not giuen them to spend in such excesse, but that they shold like the Lords Almners relieue the poore with their surplussage) and by both, they wound their soules with sinne, and without repentance plunge them into euerlasting death.

Q. Sect. 6. That Satan fitteth his tentations to mens diuers complexions.

So also Satan taketh aduantage of our complexion and temperature; by tempting the Sanguine to pleasure and lust; the Flegmaticke to idleneese and sloth; the Melancholicke to enuie and malice; the Cholerick man hee prouoketh to quarrels and braules, and inticeth him to take reuenge by aggrauating the iniurie, and suggesting that it will bee a great disparagement to put vp such a wrong. In a word, Satan carefully obserueth to what sinne wee are most prone by nature, custome or occasion; & to that he eggeth vs forward vnto which our owne lusts leade vs, changing his temptations as we change our affection. And therefore the Apostle *Iames* telleth vs, that *whosoeuer is tempted, is drawn away by his owne concupiscence*, because Satan neuer assaulteth vs, but hee is sure that the flesh will further him in his temptations.

Iames 1.14.

Q. Sect. 7. Of the meanes to defeate Satans former policies.

And thus haue I discouered Satans first stratagem, which he vseth in tempting vs to sinne; which if wee would withstand and defeate, wee are as carefully to obserue our owne nature and disposition, that wee may finde to what vices wee are most prone, and so with greater watchfulnesse may auoide them. For as when a citie is besieged, the inhabitants will most strongly man that place, which by nature is most weake and assaultable, because they know that the enemie will giue the onset there where he is like to finde the easiest entrance: so wee being besieged with our spirituall enemies, are most carefully to obserue where our soules are weakest to make resistance, and ouer that part wee are to watch with greatest diligence, assuring our selues that there Satan will plant all his engines of batterie, that hauing made a breach hee may enter and surprize vs. And because the heart of man is deceitfull aboue all things, and none but God doth know it, let vs summon it often before the throne of Gods iudgement, and examine it by his law, that thereby we may see our secret corruptions, and after labour to kill and mortifie them. If we finde that we bee ambitiously affected, we are to vse all good meanes that true humilitie may bee wrought in our hearts, and whensoeuer (honours being offered) wee are tickled with ambitious and aspiring thoughts, let vs suspect that vnder the baite of honour Satan hath hid a hooke to catch vs. And therefore before wee accept it, we are to examine our selues whether wee be fit for so high a place, whether wee can attaine thereto by honest and lawfull meanes, and whether the place it selfe bee such, that therein we may glorifie God, benefit his Church and keepe a good conscience. So if we find that we are addicted vnto pleasures, we are with all care to studie and practise true mortification; and when any pleasures are offered vs, we are to looke narrowly into them, that we may discerne if Satan hath not laid vnder them a snare to intrap vs, either by tempting vs to pleasures which are vnlawfull, or to the immoderate vse of those which bee lawfull; and as wee loue the saluation of our soules, let vs auoide the baite when wee see the snare.

Ieremi. 17.9.

In like manner if wee finde that we are prone to couetousnes, let vs carefully labour to weane our selues from this vice, by considering that it is *idolatrie, and the roote of all euill; that the rich* (that is, such as set their hearts vpon riches) *shall as hardly enter into Gods kingdome, as a Camel thorow a needles eye*; that riches are momentanie and mutable, and wee mortall, and therefore haue no assurance of them for the space of one day. And when any commodity is offered vs, we are to looke twice on it before we accept thereof, examining whether wee may compasse it by honest and good meanes, & without the hurt of our brethren; and then wee may take it as sent from God; otherwise we may assure our selues, that how plea-

1. *Tim.* 6. 9, 10. *Ephes.* 5. 5. *Col.* 3. 5. *Matth.* 19. 24. *Luke* 12. 20.

pleaſantly ſoeuer the baite looketh, yet Satan hath hid vnder it a deadly hooke, and therefore if we ſwallow the baite the hooke will choake vs. And thus alſo are we to behaue our ſelues in reſpect of all other ſinnes, to which wee finde after due examination wee are addicted, if we will be ſafe from the diuels malice and cunning furie, knowing that where we are moſt weake, there he will giue the moſt violent aſſaults.

CHAP. XVIII.

How Satan fitteth his temptations to our ſtate and conditions.

Q. Sect. 1. How Satan fitteth his temptations to our worldly eſtate.

BVt as Satan fitteth his temptations to our nature and diſpoſition, ſo alſo to our ſtate and condition: for this alſo he obſerueth, and according to the qualitie thereof he tempteth vs to ſuch ſins, vnto which by reaſon thereof wee are moſt inclinable: and this he doth both in reſpect of our worldly, and alſo our ſpirituall eſtate. In regard of our worldly eſtate, he obſerueth whether wee are in proſperitie or aduerſitie. If wee bee in proſperitie, then he tempteth vs to thoſe ſinnes whereunto that eſtate is moſt ſubiect, namely, to pride and forgetfulneſſe of God, to contempt of our poore brethren, to the loue of the world, to coldnes in religion, and carnall ſecuritie; for he will perſwade vs, how wickedly ſoeuer we liue, that wee are highly in Gods fauour, otherwiſe hee would not beſtow ſo great and manifold benefits vpon vs, as pledges of his loue. If wee bee in aduerſity, then he will labour to perſwade vs to vſe vnlawfull meanes for the repairing of our eſtates, diſtruſting in Gods al-ruling prouidence and neuer deceiuing promiſes. If wee bee poore, he inticeth vs to ſteale, defraud and oppreſſe our brethren, that ſo we may become rich by others ſpoiles. If wee haue loſt any thing by theeues or other caſualties, he tempteth vs to go to witches and wizards, that ſo wee may hazard our ſoules, which are of more value then the whole world, for the recouery of ſome earthly triſle. If we ſuffer any great croſſe or affliction, he will perſwade vs that God hath forſaken and hateth vs, or elſe he would not ſo grieuouſly afflict vs; and hereby he mooueth vs to deſpaire, murmure and repine againſt God. Which temptation hee findeth ſo forcible, that hee confidently preſumed hee could thereby haue cauſed *Iob* to haue blaſphemed God to his face. Yea hee thought it a fit weapon to vſe againſt our Sauiour Chriſt; for, wanting ordinary meanes to ſuſtaine his hunger, Satan tempteth him to diſtruſt Gods prouidence, and to ſhift for himſelfe, by turning ſtones into bread, Matth. 4.

Now if wee would withſtand Satan in this his cunning practiſe, wee alſo are carefully to obſerue our eſtates, and to arme our ſelues againſt thoſe temptations, to which that eſtate wherein wee liue is moſt ſubiect: In the time of proſperitie we are continually to meditate, that whatſoeuer we haue it is the gift of God, beſtowed on vs not for our deſerts, but of his free mercie and goodneſſe, that by the conſideration hereof we may be ſtirred vp to true thankfulneſſe, and as often as wee looke vpon the gifts may thinke vpon the giuer, and praiſe his name for his benefits, and imploy them to his glorie, and the good of our brethren the poore members of Ieſus Chriſt. Let vs remember that wee are but ſtewards of theſe earthly treaſures, and therefore muſt one day be called to an account, and conſequently the greater our receits bee, the greater will be our reckoning; that theſe earthly things are momentanie and mutable, and we alſo mortall, and therfore there is no reaſon that we ſhould bee proud of them, or contemne our brethren who want them, ſeeing in an inſtant they may abound, and we may be ſtripped of all we poſſeſſe. So if we be in aduerſitie, we are to relie our ſelues on the Lords prouidence, who hath promiſed to all that depend vpon him all things neceſſarie, ſo farre foorth as they tend to the ſaluation of our ſoules; neither are we to beleeue Satan when he telleth vs that afflictions are ſignes of Gods hatred, ſeeing there are innumerable examples of Gods deare children grieuouſly afflicted, and plaine teſtimonies of Scriptures which proue the contrarie, as ſhall appeare hereafter.

Q. Sect. 2. How we are to defeat Satans former policy.

In reſpect of our ſpirituall eſtate Satan obſerueth whether wee be meere worldlings or profeſſors. If worldlings, then whether we be notoriouſly wicked, or ciuill honeſt men; thoſe that bee notoriouſly wicked he plungeth headlong into a gulfe of all wickednes and outragious rebellion againſt God, hee tempteth them to Atheiſme, and to contempt of Gods worſhip and ſeruice, to ſwearing and blaſpheming, to the prophaning of the Sabbath, and ſcorning of all religion, to murthers, adulterie, drunkenneſſe, theft and all diuelliſh practiſes, becauſe they are his ſlaues readie at his appointment to execute all thoſe workes of darknes wherein he will imploy them. For ſuch men it is but loſt labour to ſhew them how they may reſiſt Satan, ſeeing they take their whole delight in ſeruing and obeing him; and therefore before they bee taught how to reſiſt him, they muſt bee perſwaded to a deſire of comming out of his thraldome, *of whom they are taken priſoners to doe his will*, as it is 2. Tim. 2. 26. If they be ciuill honeſt men, he perſwadeth them that it is ſufficient if they deale iuſtly and vprightly with their neighbours both

Q. Sect. 3. How Satan frameth his temptations in reſpect of our ſpirituall eſtate: and firſt how hee tempteth Worldlings.

2 Tim. 2. 26.

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in their words and actions; and for Gods seruice consisting in the duties of pietie, which is commanded in the first table, that it is enough if they haue a good meaning, though they be vtterly ignorant of the principles of religion, and that it is onely required of Preachers and those that bee booke-learned, to be able to an render account of their faith; as for them God will haue them excused, so they leade an honest life amongst their neighbours, and be not tainted with grosse and outragious sinnes.

Q. Sect. 4. How wee may resist the former temptations.

But beloued, if we would not be subdued by Satan, let vs bee most carefull in withstanding this dangerous assault: for there is not any one temptation wherewith Satan preuaileth more, then by perswading men to content themselues with a ciuill kind of honestie, which is destitute of religion and the true feare of God. And to this end let vs consider, that ciuill honesty seuered from true pietie is but glorious iniquitie: for when we haue attained to as great a measure thereof, as possibly we can in this state of corruption, we shall come short in diuers duties of many of the Heathens, who haue excelled in these morall & ciuill vertues: & consequently when wee are at the best wee shall be but honest Infidels & good natured worldlings, if wee doe not ioyne thereunto the duties of pietie. And how goodly a shew soeuer our workes make in the eyes of men, yet are they odious in Gods sight, if they bee not done in knowledge, and grounded on Gods word and commmandement, but in ignorance and according to our owne inuentions and the fond conceit of our blind vnderstanding; if they proceed not from the loue of God, which is the onely fountaine of all acceptable obedience, but from the loue of our selues and other carnall respects; if they bee not the fruits of a liuely faith, but done in ignorance and infidelitie; for, *whatsoeuer is not done in faith, is sin*, and therefore *cannot please God.* By which wee are not to vnderstand an historicall faith, whereby we know and are assured that those workes wee doe are commanded in Gods word; but a true iustifying faith which doth applie vnto vs Christ Iesus, and all Gods mercifull promises made in him. For, that our workes may bee acceptable before God, there is required first that our persons bee acceptable vnto him, neither can any thing we doe please him, so long as wee remaine his enemies, in which state we are by nature, till we are reconciled in Christ our Mediatour, as appeareth *Rom.* 5. 10. Now vnlesse wee haue faith, wee cannot applie vnto vs Christ nor his merits and righteousnesse, by whom only wee are reconciled vnto God, and consequently wee remaine Gods enemies, who can doe nothing pleasing in his sight. Secondly, the best of our workes are imperfect, and mingled with many corruptions, and therefore cannot abide the examination of Gods exact iustice, till their imperfections bee couered by Christs righteousnesse, and their corruption washed away with his most precious bloud; now Christ and his merits cannot by any other meanes be applied vnto vs, but by the hand of a liuely faith. Lastly, if all our works and honest dealing be not done in zeale of Gods glory, and referred to this end that Gods name may be magnified, they are not acceptable before God: for, the cause why he would haue our *light shine before men*, is, that hee our *heauenly father may be glorified*, as it is *Matth.* 5. 16. and the maine end wherefore we should haue our *conuersation honest amongst the Gentiles* and vnbeleeuers, is, *that they which speake euill of vs, as of euill doers, may, by our good workes which they shall see, glorifie God in the day of their visitation*, as it is. 1. *Pet.* 2. 12. And therefore let not Satan deceiue vs, in perswading vs to rest in ciuill honestie; for if it bee seuered from true pietie, from sauing knowledge, from sincere loue of God, iustifying faith, and a zeale of Gods glorie, it will not be acceptable in his sight; as proceeding from the loue of our selues, and other carnall respects as namelie to obtaine praise or profit thereby.

Rom. 14. 23. *Heb.* 11. 6.

Rom. 5. 10. *Col.* 1. 20.

Math. 5. 16.

1 *Pet.* 2. 12.

Q. Sect. 5. How Sathan dealeth with professors of Religion.

And thus Satan dealeth with ciuill worldlings. But if those whom he incountreth bee professours of religion, then hee seeketh to perswade them, that if they outwardly performe the duties of piety, as the hearing of Gods word, the publike and priuate calling vpon Gods name, the frequent receiuing of the Sacraments; if they attaine to the knowledge and professing of religion, and can tip their tongues with godlinesse: then they may liue how they list amongst their brethren, neglecting all the duties of the second table, so they outwardly obserue the first; for though they bee barren of good workes, destitute of charitie, filled with pride, addicted to couetousnesse, oppression, and all deceitfull dealing, yet they shall bee iustified by their faith, and approoued of God for their outward profession sake. But let such men know that this is a notable stratagem of Satan, to cause vs to fall into his secret ambushments to our destruction; which if they would preuent and auoid, let them consider that pietie and charitable honestie are two such twinnes as are borne, liue, and die both together; that they are the life and soule of a Christian which cannot possibly be seuered; that it is as possible for the good tree to bring foorth bad fruite, for the fire to bee without heate, and the Sunne without light, as it is for a liuely faith to be void of good workes, true profession to bee seuered from holy practise, and iustification before God from sanctification and holinesse

That pietie & honestie are inseparable.

neſſe of life before men; that whoſoeuer braggeth of his loue to God *and loueth not his brethren is a liar, and there is no truth in him*, 1. *Iohn* 4. 20. that though they profeſſe themſelues the children of God, yet if they doe not the workes of righteouſnes as well as the workes of pietie, and loue their brethren, they are in truth the children of the diuell, as appeareth 1. *Iohn* 3. 10. *that not the hearers of the word, but the doers thereof are iuſtified*, Rom. 2. 13. that *not euery one who ſaith Lord, Lord, ſhal enter into the kingdome of heauen, but they who doe the will of the father which is in heauen*, *Matth.* 7. 21. that they deceiue themſelues who looke to bee ſaued by hearing the word, if they practiſe not that which they heare, *Iames* 1. 22. for in ſtead thereof they ſhall plunge themſelues into deeper condemnation: *For the ſeruant that knoweth his maſters will and doth it not, ſhall be beaten with many ſtripes*, *Luk.* 12. 47. And it ſhall bee more eaſie for Tyre and Sidon, Sodome and Gomorrah, who had not the Goſpell preached amongſt them, nor ſaw Chriſts miracles, then for Corazin and Bethſaida which enioyed both. *Matth.* 11. 21. for there as the Lord ſoweth much, hee looketh to reape much, and there as hee giueth great meanes of knowledge, there hee expecteth great fruites in practiſe, and as hee will be honoured in all, ſo eſpecially in thoſe that come nigh vnto him; as it is *Leuit.* 10. 3. Laſtly, that the ſentence of ſaluation and damnation ſhal not be giuen according to our words & profeſſion, but according to our deedes and the holy practiſe of the workes of mercie and Chriſtianitie which are the inſeparable fruits and vndoubted ſignes of true faith. And therefore let not Satan delude vs, by perſwading vs that pietie without honeſtie, profeſſion without practiſe, faith without workes are ſufficient for our ſaluation.

Iob. 4. 20.

1. Iob. 3. 10.

Iam. 2. 13.

Matth. 7. 21.

Iames 1. 22.

Luke 12. 47.

Matth. 11. 21.

Leuit. 10. 3.

Matth. 25. 35.

Sect. 6. How Satan dealeth with ſincere profeſſors, and with the weake Chriſtian.

But if they be ſincere profeſſors, then hee obſerueth whether they bee babes or ſtrong men in Chriſt; if hee finde them babes, then he ſeeketh to abuſe their ſimplicitie, by drawing them either into errours and hereſies, or at leaſt into blinde zeale and ſuperſtition. If he cannot ſo preuaile, by reaſon that the bright beams the of Goſpell ſhining in the preaching of the word do diſcouer his errors and lies, giuing light to thoſe that ſit in the darknes of ignorance, and in the ſhadow of death, whereby their feete are guided into the way of peace, then he laboureth to ouerwhelme them with the burthen of their ſinnes, and to plunge them into the bottomleſſe gulfe of horror and deſpaire, by aggrauating the odiouſnes of their rebellion, and huge multitudes of their outragious trangreſſions, by ſetting before them, the curſe of the law, the vengeance of God due vnto them, his infinite and exact iuſtice which muſt bee ſatisfied, and vnſpeakable and endleſſe torments prepared for the damned. But if he cannot aggrauate their ſinnes, which in truth they haue committed, and make of them ſuch an huge mountaine as may ſerue to ouerwhelme them, he addeth vnto them his own ſins, by caſting into their minds outragious blaſphemies againſt God, and ſuch horrible ſuggeſtions of impietie, as will make their haires to ſtand on end when they do but thinke of them, perſwading them that they are their owne thoughts, and therefore horrible ſinnes, whereas in truth they are but his ſuggeſtions, and therfore if wee doe repell and reiect them, they are not our ſinnes but the ſinnes of the tempter: for as it is not our fault if a theefe intice vs to ſteale, ſo wee doe not intertaine his motion, but ſhew our deteſtation of his ſinne; ſo it is not a ſin to be tempted, if we preſently doe repell the ſuggeſtion, and doe not yeeld vnto the temptation. And this may appeare by our Sauiour Chriſt himſelfe, who though hee were free from ſinne, yet hee was tempted in all things like vnto vs, and ſo not free from Satans ſuggeſtions, for he was tempted to diffidence, to tempting God, yea to the worſhipping of the diuell himſelfe; but reſiſting Satans ſuggeſtions, he was not guilty of ſin. Whoſe example if we imitate, Satans blaſphemous temptations ſhall neuer bee laid to our charge; neither is it poſſible to bee free from temptations, although it bee poſſible by Gods grace to reſiſt them. But more of this hereafter.

See lib. 3. cap. 12.

Q. Sect. 7. How Satan inticeth the weake Chriſtian to commit ſinnes of ignorance.

If by this meanes he cannot ouerthrow their faith and bring them to deſpaire, then he taketh aduantage of their ſimplicitie, by inticing them to commit ſins of ignorance. For example, hee will tell them that it is lawfull, nay expedient to vſe their Chriſtian libertie, when he tempteth them to licentiouſneſſe; and to the end he may more eaſily deceiue them, he will ſet a faire gloſſe vpon foule ſinnes, and ſeeke to iuſtifie them by Gods word, apparelling vices in the habite of thoſe vertues which moſt reſemble them. He will tempt to couetouſnes, vnder ſhew of frugalitie, telling them that they who prouide not for their familie are worſe then Infidels; and to prodigalitie, vnder the pretence of liberality, alleaging that they who ſow plentifully ſhall reape plentifully. Hee will allure them to tempt God, by neglecting thoſe meanes which hee hath granted them, vnder the colour of affiance in God; and to truſt in the meanes, vnder the vizard of carefull prouidence. He will tempt them to propound this end of their good workes, that they may bee ſaued by them, becauſe God hath promiſed to reward them; or to neglect good workes, as vnneceſſarie to ſaluation, becauſe faith alone iuſtifieth. Which temptations if we would withſtand, we muſt

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labour after true saving knowledge that we may discerne betweene vertue and vice, truth and error, that which God hath forbiden as vnlawfull from that which he hath commanded as lawfull, to this end vsing diligently all good means which tend to this purpose, as hearing, reading, meditating, and conferring of Gods word, that so the clouds of ignorance being dispelled with the light of knowledge, wee may discouer Satans delusions and deceits. Otherwise if he deprive vs of knowledge, which is the eye of the soule, he may easily seduce vs out of the right way into the gulfe of perdition.

9. Sect. 8. How Satan dealeth with the strong Christian.

And thus Satan dealeth with weake Christians: but if he find those whom he assaulteth strong men in Christ, so that he cannot take any aduantage of their ignorance, nor ouerthrow their faith, then he laboureth to make them wound their conscience, by committing sins of presumption against their knowledge, vsing the violence of their affections, to abuse their reason and misleade their iudgement; the danger of which temptation *Dauid* well discerning by his owne wofull experience, doth earnestly entreate the Lord to preserue him from presumptuous sins, *Psal.* 19. 13. And thus hath Satan preuailed with so many of Gods owne children, that he durst therewith assault our Sauiour Christ himselfe, by offering him the whole world and the glorie thereof, if hee would fall downe and worship him; that his affections tickled with ambition, might moue him to commit this sinne for the satisfying his desires. But if he cannot thus preuaile, hee will transforme himselfe into an angell of light, and tempt them to the doing of a lesse good, that they may neglect a greater; or that which is in it selfe lawfull and commanded in its due time and place, he will tempt them to performe it vnseasonablie, when as other duties in respect of present occasion are more necessarie; and so vseth one vertue or dutie to shoulder another, and thrust it disorderly out of it owne place and standing. For example, in the hearing of the word he wil cast into their minds meditations, in their owne nature good and acceptable to God in their due time and place, to the end hee may distract their minds and make them heare without profit. In the time of prayer he will not sticke to recall to their memories some profitable instructions which they haue heard at the Sermon; to the end hee may disturbe them in that holy exercise, and keepe them from lifting vp their hearts wholly vnto God. Moreouer, in all his temptations he will alleage Scripture; but then either hee depraueth the place by adding or detracting, as when hee alleageth Scripture to our Sauiour Christ, *Matth.* 4. 6. *It is written, hee will giue his Angels charge ouer thee*, &c. and

Psalme 19. 13.

2. Cor. 11. 14.

and leaueth out *to keepe thee in all thy wayes*, which is expressed in the place he quoteth, because that made quite against him: or if he recite them right, he will wrest the words vnto another sense, then the holy Ghost hath written them, that so he may deceiue vs and lead vs into error.

Psal. 90. 11.

CHAP. XIX.

How Satan allureth vs vnto sin by degrees, and draweth vs from one extreame to another.

9. Sect. Satan labo reth to dra vs into ou gious sin degrees.

AND thus haue I shewed at large Satans first politicke stratagem, which hee vseth to circumuent vs by fitting his temptations according to our nature & disposition, or our state and condition. A second policie which Satan vseth to circumuent vs, is this; if he cannot at the first intice vs to fall into outragious wickednes, hee will seeke to draw vs thereunto by degrees, beginning at the least, and so bringing vs from that to a greater, till at last wee come to the highest steppe of wickednesse, whereby it commeth to passe, that as those who walke to the top of an high hil, whose ascent ariseth by little and little, come to the top without wearines, before they wel perceiued that they did ascend: so they who go forward in the waies of wickednes by degrees, do without any controlment or check of conscience climbe vp to the highest top thereof, whence Satan casteth them downe headlong into the pit of destruction. For example, if hee see a professor of religion which maketh conscience of his waies, hee doth not vsually seeke at first to draw him into hainous sinnes, vnlesse the cords of his temptations bee exceeding strong; but first he allureth him to come into the company of wicked men, by offering some pleasure or profit, or by occasion of affinitie and mariage, ioyning him if hee can with such a yokefellow as will draw him faster backe, then hee can draw her forward in the course of godlines. If hee thus farre preuaile, then hee tempteth him to winke at their sinnes which in conscience he condemneth that he may still enioy his pleasure and profit, or continue in their loue and fauour. Then in the next place he moueth him to thinke them tolerable sinnes which they commit, and nothing so outragious as others fall into; and when he hath made this progresse, then hee enticeth him to taste of sinne, which hee so sweeteneth with the sugred delights of this vaine world that hee swalloweth it downe without all loathsomnesse, and neuer tasteth the bitternesse thereof, till the heate of Gods Spirit doe cause it to worke in his conscience, so as hee is neuer at rest till he haue

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caſt it vp againe by vnfained repentance. Otherwiſe if hee be not prevented thus by Gods Spirit, Satan will by this meanes cauſe his conſcience to ſwallow and to digeſt ſuch loathſome ſinnes, as in former times hee abhorred to ſee others commit. And as thoſe who from their infancie are accuſtomed, to take poyſons in ſmall quantities, doe enable their ſtomackes to digeſt more, till by long cuſtome and encreaſing the quantitie by degrees, it becommeth ſo familiar to their ſtomackes, that in ſtead of poyſoning them they are nouriſhed thereby, as Hiſtories doe record of ſome *Indian* Kings: ſo Satan enticeth vs to ſwallow downe the poyſon of ſinne at the firſt in ſuch ſmall quantitie, that our conſciences may not be ſick thereof: but having well digeſted the leaſt, he encreaſeth the meaſure till by long cuſtome hee hath made it ſo familiar to our conſciences, that thoſe ſinnes are even meate and drinke vnto vs, which at the firſt wee loathed as deadly poyſons.

Sect.2. meanes trengthen ainſt the ert tenta-

Now if we would defeat this policie of Satan, wee muſt continually watch ouer our owne hearts, and pull them backe when we ſee that they but encline vnto any wickednesſe; wee muſt not lightly eſteeme of any ſinne, nor willingly give entertainment to the leaſt wicked thought: for though in it ſelfe it be not ſo hainous, yet it will enlarge our conſciences and make roome for a greater, till at laſt we keepe open houſe, readie to receiue all wickednes which offereth it ſelfe vnto vs. And as we are carefull to auoid the ſinnes themſelues, ſo with as much diligence wee are to ſhunne the occaſions and meanes by which wee might be drawne, or enticed thereunto. But of this point more hereafter.

Sect.3. ns third cie in wing out of extreme another.

A third policie which Sathan vſeth to circumuent vs, is to bring vs from one extreame to another. For example, when wee ſee the vileneſſe of prodigalitie, ſo as wee will no longer be poſſeſſed of that vice, then will Satan make it as odious as hee can, and endeuour to bring vs into extreame hatred thereof, that ſo hee may the more eaſily draw vs into the contrarie vice of couetouſneſſe. If he cannot any longer keepe vs aſleepe in ſin, by rocking vs in the cradle of carnall ſecuritie, and ſinging vnto vs the ſweete tunes of Gods mercie and Chriſts merits, then will he labour to plunge vs into deſpaire, by ſetting before our eyes the hainouſneſſe of our ſins, and ſounding in our eares the thundring threatnings of the Law. If hee cannot any longer nuzzle vs in ſuperſtition, and cauſe vs to place all our Religion in Ceremonies, and in reſtraining our ſelues of the vſe of things indifferent, hee will draw vs to the other extreame by mouing vs to thinke all ceremonies vnlawfull, and to practiſe all licentiouſneſſe vnder pretence of Chriſtian libertie. If he can no longer perſwade vs to ſeeke for juſtification by the workes of the Law to the end wee may not relie on Chriſts merits and righteouſneſſe, he will bring vs into vtter diſlike of this doctrine, by ſhewing vs the abſurdities thereof, that hee may draw vs to the other extreame, namely, to neglect good workes, as altogether vnneceſſary to ſalvation becauſe faith alone juſtifieth. If he cannot hide out of our ſight the ſhining graces of Gods Spirit, by caſting before our eyes the cloud of our ſinnes and corruptions, then he will cauſe vs to looke on them thorow the ſpectacles of ſelfe-loue and affection, to the end wee may imagine them much greater then in truth they are, and ſo be puffed vp in pride, and too ſecurely reſt in thoſe gifts we haue, not ſeeking for increaſe. If he cannot perſwade vs to diſſidence & diſtruſt, hee will moue vs to tempt God vpon no neceſſary occaſion: and thus he dealt with our Sauiour Chriſt, for firſt hee tempted him to diſtruſt Gods prouidence, and to prouide for himſelfe by turning ſtones into bread; but when he could not ſo preuaile, he moued him to make an vnneceſſary experiment of his prouidence and care, by caſting himſelfe downe head-long from the pinacle of the Temple, whereas there were ordinary meanes whereby hee might deſcend. Now the end why Satan vſeth this policie, is more violently to caſt vs into one extreame of ſinne, when with full ſwinge of will we doe auoid the other: as alſo to make vs beleeve that the latter temptation is the motion of Gods Spirit, ſeeing it is cleane contrary to the former ſuggeſtion of Satan, whereas in truth they are but vnlike children of the ſame father.

Q. Sect.4. That wee are to auoid the former temptation by keeping vs in the golden mean.

The danger of which temptations if wee would auoid, we muſt keepe vs in the golden meane, auoiding both extremes; and becauſe we are ignorant and vnskilfull in trauelling the ſtrait path which leadeth to Gods kingdome, and euery houre readie to take the bywayes of errour which leade to deſtruction, let vs vſe the Word of God for our guide: and as the Iſraelites trauelling towards the land of promiſe, were directed by the cloud and pillar of fire, going forward when that went before them, and pitching their tents where that ſtayed; ſo let vs conſtantly and boldly trauell in our Chriſtian pilgrimage ſo long as we have the Word of God for our direction, not ſtaying where it biddeth goe, nor going when it ſtayeth. Let this be the touchſtone to diſcerne the golden truth from the droſſie extreames on either ſide; let it be the line to leade vs out of this labyrinth of errours; let it be the ſtarre of Bethlehem to conduct vs in our tedious journey vnto the place where our Sauiour Chriſt is, not now lying in the armes of his mother, but ſitting at the right hand of his Father in all glorie, power and maieſtie. And becauſe we are vnskilfull Pilots in ſayling the dangerous Sea

of this tempestuous World, readie to fall vpon the rockes while we auoid the sands; let Gods Word be our Card and Compasse, to direct vs to the holy Land: otherwise Satan will raise against vs such stormie tempests, and contrary blasts of temptations, that our soules will suffer shipwrack vpon the rockes of sinne, and bee drowned in a Sea of destruction.

CHAP. XX.

Of fiue other stratagems which Sathan vseth.

¶. Sect. 1. How Satan moueth the weake Christian to good duties out of ill causes and grounds, and first in respect of things indifferent.

THE fourth policie which Sathan vseth, is to ouerrule weake Christians in the grounds and causes of all their actions. And if hee cannot draw them by the strength of his tentations to doe those things which are simply euill, hee will indeuour in the next place to make them to do things indifferent and lawfull, yea, such things as are simply good, religious and honest, out of euill causes and wicked grounds, as because hee doth suggest them, and not because God requireth them, and by his causelesse terrors and superstitious feares presseth the doing of them, and not in obedience to God because he commandeth them in his Word, and stirreth them vp to the doing of them by the inward motions of his Spirit. And first in things indifferent, as eating, drinking, sleeping, walking, working and the like, he laboureth to take away their Christian liberty in the vse of them, by pressing the doing or not doing of them by his suggestions and peremptorie commands, which hee often backeth with superstitious feares of some euill that shall befall them, if they doe not obey him in doing or not doing that hee suggesteth, as namely, that they shall be suddenly ouertaken with such and such a iudgement, be strucken with madnesse or present death, or take away aliue, if they either will doe, or not doe such a thing in such a manner, or at such a time. Though Christ hauing purchased their libertie in all those things indifferent, hath left them free vnto euery Christian to doe or not to doe, to vse or not to vse them, as in their discretion they thinke fit, all circumstances of persons, time and place being duly considered. The which libertie if they betray through superstitious feares and want of faith, it is a wonder to see how Sathan tyrannizeth ouer them, for he will interpose in all their actions, and nothing can they doe, but hee will seeke to raigne ouer and rule them in it to their perdition. They must not goe out of doores to doe any businesse, or to visit a friend, but when he permitteth; and when hee moueth them to it, they must doe these things though there be no reason for it. They must not put on their clothes, nor dresse themselues but in that manner as hee suggesteth; they must speake when hee will, and in what manner, and at his pleasure they must be silent. They must not eate their meate but when hee permitteth, and then what hee will and not that which best pleaseth their owne appetite; yea, the tentation often commeth between the bit and the lip, and when they are readie to put the meate into their mouth, they must pull it backe, and lay it by, or if not, it will choke them or some other mischiefe shall befall them. With such tentations as these I haue knowne some so dyeted, or rather famished, that they haue languished in their health and strength, pined in their bodies, and neere vnto perishing. Yea when hee hath brought them throughly to beat his direction, he wil command and countermand, enjoyne the doing or not doing of an action, and presently after the cleane contrary, and both of them vnder some fearefull penaltie, that the poore Christian is almost distracted in his wits, not knowing what to doe, nor which way to turne him to find any peace and rest from these tentations. Now the best way to defeat this policie is not to hearken to Satans suggestions for our directions, but acquainting our selues with the Scriptures, to haue our warrant for all our actions out of the Word of God, and to doe them all in obedience to Gods commandement, not caring what Sathan suggesteth to the contrarie, so we haue Gods reuealed wil for our warrant. And so wee shall not need to feare any of those euils which Sathan threatneth, seeing as long as we walke in Gods wayes, wee are vnder his protection, so as Sathan and all the power of Hell shall not be able to doe vs any hurt; whereas contrariwise wee are in great danger of those euils we feare, if wee suffer our selues to be ruled by Satans suggestions, seeing if God justly giue vs ouer to the tempter, he will reward his seruants with no better wages then present misery and endlesse destruction. Secondly, wee must labour to informe our selues rightly in our Christian libertie, and when we know it, stand fast in it, as the Apostle exhorteth. And seeing all things indifferent are vnder our power, and all the creatures good vnto vs, as if they be sanctified by the Word and Prayer, let vs retaine our libertie in the vse of these things, doing or not doing what we thinke good, as in Christian prudence wee iudge fit, time, and place, and persons being duly considered, and not that which Satan suggesteth vpon no ground of reason or warrant of the Word. Lastly, wee must take speciall care that we neither doe nor omit any thing, the rather because Sathan suggesteth it, for so we shall be vnder his rule, and in our actions obey him and not God. Yea, if in Christian

Psal. 91. 11.

Gal. 5. 1.

1. Tim. 4. 5.

stian prudence wee see no inconuenience in it, we must to preserue our Christian liberty, doe the contrary. As when he suggesteth a necessity of doing this or that which in it self is free and indifferent, and that vnder the feare of such a penaltie; wee are the rather not to doe it, to shew that wee neglect his commands, and despise his threats.

Q. Sect. 2. How Sathan moueth the Christian to performe religious duties because hee suggesteth them.

And thus Sathan craftily circumuenteth the weake Christian in things indifferent; But yet like an old wily Serpent, hee much more secretly and subtilly glideth and insinuateth himselfe into their spirituall actions and religious duties. And when hee cannot like a Deuill indeed hinder and discourage them from doing them altogether, then hee will transforme himselfe into an Angell of Light, and seeme to spurre on their deuotion, that so they may doe them out of an ill ground, not because God commandeth them, but because he suggesteth them, backing his motions with seruile threats and superstitious feares. Thus when he seeth that they incline to Prayer, hee will binde them to it by seruile necessitie and superstitious feare, vrging them to pray as much and often as hee suggesteth, and in conclusion to neglect all duties of their generall & particular callings and doe nothing else but pray, because the Apostle requireth vs to pray continually; whereas the Christian is bound to performe all religious and ciuill duties in their season, not suffering one to thrust out another, and is enioyned by the Apostle to pray not at all times, but vpon euery fit occasion and good opportunitie. So if they be addicted to the hearing of the Word, then hee will moue them to goe as often as hee suggesteth, and as if they were all eare, to doe nothing but heare, omitting in the meane time all duties of their particular callings, and vtterly to neglect their charge and family. And this he doth that he may cloy and tire them with these duties, and causing them to surfet with too much fulnesse, may hereby bring them at last to an vtter loathing of them. Secondly, that hee may moue them to performe religious duties disorderly and vnseasonably, causing them so wholly to pitch vpon one, as that being taken vp with it, they may be drawne to neglect all others. Thirdly, hereby hee moueth them in the duties of Gods worship to doe himselfe seruice, when as they are done at his motion, and suggestion, and not because God hath commanded them. Lastly, hee hereby inureth & accustometh them to be at his command, by yeelding vnto, and obeying him in things lawfull, because vpon the same groūd he may moue them to desist from doing of them when he countermandeth, and to doe these things that are vnlawfull, and so draweth them on by these sweete meates to swallow poyson. But seeing wee are oftentimes and most commonly stirred vp and excited to those religious duties by the good motions of Gods Spirit, how may wee discerne these from the suggestions of Sathan? I answere that wee may doe it by these signes and differences. First, the suggestions of the Deuill doe presse vs to these duties by a certaine impetuous necessitie, when as there is no reason of them grounded vpon Gods Word, all circumstances being duly considered. Secondly, when as the performance of these duties is disordered and vnseasonable in respect of circumstances, and vsed to the shouldring and thrusting out of other duties, which in respect of present occasions are more seasonable and necessary, whereas when wee are moued vnto them by Gods Spirit, one dutie is a helpe and furtherance to another. Lastly, when as they presse vpon vs ceremoniall circumstances, as the time, place and bodily gestures, as necessarie and essentiall to the seruice in hand, which are in their owne nature indifferent; whereas the Spirit of God leaueth vs free to vse, or not vse them, as in Christian wisdome we find them more or lesse conuenient to fitvs the better for the religious duties which are to be performed. Now when as we haue thus discouered them, the best meanes to defeate these pollities of the deuill, are first not to yeeld to these suggestions, (though they moue vs to holy duties) vpon the suddaine before wee haue waighed and examined them by the word, and considered what ground and warrant they haue out of the Scripture, and not to yeeld obedience vnto them, because they are suggested into our minds, but because we find that God hath commanded them. Secondly, wee must consider not only whether they be in themselues good, but also whether they be now seasonable, and whether the performance of them will not disturbe our orderly proceeding in the wayes of godlinesse, and disable vs from performance of some other holy duties which in our Christiā prudence, (waighing all occasions and circumstances,) wee find for the present more necessarie and seasonable; and if wee doe, then not to giue place vnto them. The last is that we diligently study the holy Scriptures, which will teach vs, not only what God requireth as good, but also how and when it is to bee done, and in what order and manner vpon due consideration of all circumstances.

1 Thess. 5. 17.

Q. Sect. 3. How Satan moueth vs to propound bad ends to good actions.

A fifth policie which Satan vseth to entrap vs in his secret abushments, is this: When by the violence of his temptations hee cannot altogether restraine vs from doing that which is good: then he will tempt vs to doe good actions to bad ends. In giuing of almes, he will moue men to propound this end, that they may bee seene of men; in doing of good workes, hee will tempt them to forget

Gods glorie, and to set before them as their maine end of all their good actions, the meriting of Heauen; and if men will needs appeare vertuous and religious, hee will entice them to vse outward vertues as a cloake to hide their inward vices, and Religion as a faire vizard to couer their foule impietie. And thus hée tempteth men to vse all outward shewes of humilitie, to the end they may the better disguise their hidden pride and ambition, as we may see in the example of *Absolon*; and all complements of courtesie and loue, as a maske to hide their enuie and malice. And thus hee allureth men to professe Religion, heare Sermons, and vse glorious speeches, that they may (seeming religious and men of good consciences) haue their shops the better accustomed, and their words credited, and so haue the fitter opportunitie of deceiuing them, who for their profession sake repose trust in them.

Q. Sect. 4. How Satan moueth vs to vse euil means for the effecting good ends.

A sixt policie whereby hee seeketh to surprise vs, is by tempting men to vse wicked meanes for the accomplishing of good ends, and to doe euil that good may come thereof; and thus hee tempted *Saul* to transgresse Gods commandement in reseruing the fat of the cattle, to the end he might sacrifice therewith vnto the Lord; and *Isaac* to say that *Rebecca* was his sister to saue his life: and *Galath. 2.* *Peter* to vse dissimulation that hee might not offend the Iewes. And thus he tempteth men to tell officious and profitable lies for the auoiding of greater euils; hee moueth seruants to giue their masters goods to the poore without their priuitie or liking, and so to commit theft that they may giue almes; hee tempteth Nonresidents to possesse many liuings that they may keepe good hospitalitie, and so starue the soule to feed the bodie; and Citizens to vse all fraud and deceit that they may prouide for their family. Which policies of Satan are exceeding dangerous; for hardly can wee escape them both, namely, doing good things to bad ends, or vsing of euill meanes for the atchieuing of good purposes. But the more difficult the thing is, the greater must be our care; the more secret and dangerous Satans ambushments are, the more diligence and watchfulnesse must wee vse in auoiding them. In all our actions therefore let vs be carefull to propound vnto our selues good ends, and vse good meanes for the accomplishing of our honest and godly purposes. For if wee neglect the first, wee shall bewray our hypocrisie and impietie, if the latter we shall pollute a faire work with filthy tooles, and shew our diffidence in God in not daring to vse those godly and honest meanes which hee hath commanded and commended vnto vs, vnlesse wee bolster and prop them vp by our own foolish inuentions, and wicked practices. And whensoeuer wee are moued to propound euill ends vnto our good actions, or to vse euill meanes for the accomplishing of good ends, let vs assure our selues that they are not the motions of Gods Spirit, but the suggestions of Sathan, at least so farre forth as we are tempted to the euill of the end or meanes; and therefore wee are to purge the wheate from the chaffe, the pure gold from the drosse, and to doe the workes of God for those ends, and by those meanes, which hee hath appointed.

Q. Sect. 5. How Satan tempteth vs to be proud of our vertues.

A seuenth policie which Satan vseth, is to take aduantage of our vertues to plunge vs head-long into vice; for example, when wee haue mortified our sinnes, and are plentifull in all good works, he taketh occasion thereby to puffe vs vp with pride, and a Pharisaicall conceit that we are not as other men are; yea if we be so humble that hee cannot make vs proud of any thing else, he will labour to make vs proud of our humilitie. Notable is the saying of * *Augustine* to this purpose, when (saith he) a man in the doing of some good worke shall rejoyce that hee hath also hercin subdued pride: If euen out of this rejoycing he lifteth vp the head & saith: Behold I liue, wherefore then doest thou triumph? Yea therefore I liue because thou triumphest perhaps because thou triumphest before the time, i. before being perfectly glorified, thou art freed from all corruption. Let vs not therefore be wretchlesse and secure, but haue an eye to our hearts, euen in our good actions: and when wee entertaine any excellent vertue, let vs take heed lest pride thrust in with it, seeing most commonly it attendeth vpon vertue, and taketh vp his standing where it lodgeth, for we are not quite at libertie, and out of the danger of Satans thraldome, so long as pride like a Iaylour attendeth on vs.

Aug. de nat. & gratia, cap. 31. T. 7. Col. 745. d.

Q. Sect. 6. How Satan moueth the Christian to iudge of the reallity of his spirituall estate by outward accidents.

The eighth policie which Sathan vseth to shake the faith of weake Christians, and to discourage them from proceeding in the wayes of Godlinesse, is to perswade them to iudge of their spirituall estate according to outward accidents, and not the reallitie and trnth of it; as it is hindred in its functions and operations, and not as it is in its faculties and habits. For when their spirituall graces are hindred by some outward or corporall cause from shewing themselues in their full strength by their actions and operations; from hence hee inferreth that they are decayed in them, and consequently that they were not true graces, which are *like the shining light, that shineth more and more vnto the perfect day*: or like the graine of Mustard seed which from a small seed groweth vnto a great tree; or else if they were true, yet they are likely to be quite lost; seeing that which is corruptible and subject to perishing and loosing in the parts, may be also in the whole. Thus hee moueth them to

Prou. 4. 18.

Math. 13. 31.

judge

judge of their graces and ſpirituall eſtate, in the time of tentation, when God ſuffereth Satan to ſift and winnow them as wheat, yea to buffet and beate them, euen blacke and blew, and in the time of ſpirituall diſcretions, when God either for the correcting of their ſinnes, or for the triall of their graces, bearing them to themſelues, and the malice of their ſpirituall enemies (in outward appearance) when they are aſſaulted by them. But with as great reaſon might wee be perſwaded to judge of the habituall ſtrength of our bodies, when their food being withheld from them, they are almoſt pined with hunger, or when they are wearied with toyleſome labour, or readie to faint after ſome long and ſharpe fight againſt a mightie enemie. For as the vigour of our bodily ſtrength is renewed by reſt and food, and ſo ſheweth that the habit was not loſt or decayed, but only the operation hindred; ſo will alſo the vertue of our ſpirituall graces againe appeare, when the conflict of tentations is ended, and the bright beames of Gods grace and fauour doe ſhine in our hearts in their wonted ſtrength. As we ſee in the example of *Iob*, *Dauid*, *Ieremy*, and *Peter*, whoſe graces made ſmall ſhew in their deſertions and tentations, but appeared in their wonted beautie and brightneſſe, when thoſe cloudes and ſtormes were ouer-blowne. Thus he moueth thoſe that are aged to judge of their ſpirituall ſtate, and the ſtrength of their ſauing graces, by their outward performances of religious duties: and becauſe they find that they are not able ſo well to remember what they haue heard as they were wont, nor ſo feruent in their prayers, nor ſo hote in their zeale and deuotion as in time paſt, therefore they are decayed in their ſpirituall graces, and growne remiſſe and lukewarme in all holy duties. Whereas their complaining of theſe defects and grieuing for them, doth plainly ſhew that there is no decay of their inward graces, but only of corporall and naturall abilities by which they are exerciſed. For the ſoule working by the body and ſpirits, as by its organs and inſtruments, when theſe are decayed by age or other externall accidents, it is not able to produce its effects by them in that excellencie and perfection, as when they were in their full vertue and vigour. Euen as the moſt skilfull workmen cannot make ſuch perfect worke when they haue bad tooles as when they haue good, although their art and skill may be greater then it was before. And hence it is that they cannot remember Sermons ſo well now as in the time of their youth, becauſe there is a decay in their naturall abilities, and their memory weakened by age and the drineſſe of their braines, though it may abound with vnnaturall humiditie. And hereof it is that the feruour of their zeale and deuotion ſeemeth abated, becauſe there is an abatement of naturall heate and a decay in the animall and vitall ſpirits, which are the inſtruments whereby it is exerciſed, whence neceſſarily proceedeth dulneſſe and lumpiſhneſſe in holy duties, though the iudgement more highly prizeth them, the will more ſtrongly imbraceth them, and the heart more intirely affecteth and loueth them then euer they did in the time of youth. Finally, he thus perſwadeth thoſe that are oppreſſed with melancholy, that they are ſuch in reſpect of their ſpirituall eſtate, as they find and feele themſelues being afflicted with that turbulent and pernitious humour. As namely that they are froward, full of feares, and diſcontents, fickle and vnconſtant, vnnaturall in their affections towards husband, wife, parents, children, ſlothfull and auerſe to all holy duties, vnſatisfied in their doubts, ſtubborne in their wils, and deſperate in all their reſolutions and concluſions, and conſequently that they are rather limbes of the Deuill whom they reſemble in their corruptions, then the children of God, and ſuch as are deſtitute of all vertue and goodneſſe, and out of the ſtate of grace and ſaluation. Whereas theſe corruptions (if their caſe be throughly vnderſtood and conſidered) are not to be imputed to their naturall diſpoſition, and much leſſe to their ſpirituall condition, (for euen thoſe of the beſt and moſt tender natures, and many of Gods children who are indued with a great meaſure of grace and ſanctification, are often thus affected and afflicted, when they are oppreſſed with melancholy) but rather to the exceſſe of a naturall or rather vnnaturall humour, vpon which the Deuill taketh occaſion to abuſe and delude them with his ſubtill and malitious tentations. The which may hereby manifeſtly appeare in that they neuer felt ſuch corruptions of nature, defects in grace, nor awkerneſſe and vntowardneſſe to all Chriſtian duties before they were oppreſſed with this humour, nor ſhall afterwards feele and be vexed with them, when as by profitable phyſicke, wholſome diet, ſweet aire, good company and lawfull recreations they are purged and vnburthened of it, as I my ſelfe haue found by manifold expeerience. So that they might by as good reaſon judge of their naturall complexion when they are deepe in the diſeaſe of the yellow, or black jaundize; hauing their body ouer-ſpread and their bloud infected and tainted with choler and melancholy; or of their naturall temperature or ſpirituall abilities to doe God ſeruice, when their braine is diſtempered, and their body weakned and inflamed with a raging fit of a burning feuer; as when they are diſtempered and almoſt diſtraughted with this helliſh humour of melancholy;

seeing this is a disease which no lesse disturbeth and disableth both minde and bodie then the jaundize or feauer. And therefore as in these bodily sicknesses we are readie to excuse our selues and others, by imputing our weaknesses and distempers, not to our selues, but to the disease; so are wee to doe when we feele our selues oppressed with this humour, not ascribing our disabilities and corruptions to our selues in respect of our spirituall estates, but to the malignitie of our disease, and to say of this preualent and ouer-swaying melancholy, as the Apostle *Paul* did of his sinning sinne and inbred corruption; It is no more I that doe it, but this pernicious humour that dwelleth in me.

Rom.7.17.

CHAP. XXI.

Of the manner of Satans fight.

¶. Sect. 1. That Satan obserueth no complements of true valour.

AND so much concerning Sathans stratagems and warlike policies. Now let vs consider of the manner of his fight. In which we are first to obserue that it is most cruell and cowardly, for hee obserueth no complements of true valour, but then most violently assaulteth vs when wee are least prouided; if he cannot preuaile when we are waking, he will set vpon vs while we are sleeping; if hee cannot hurt vs when wee are readie in the field armed with the compleat armour of a Christian, the girdle of veritie, the breastplate of righteousnesse, the shield of faith, the sword of the spirit, &c. he will watch a time when he can spie vs vnarmed, and then he will assaile vs; if he cannot ouercome vs in the time of prosperitie, when God hath hedged vs in with his blessings; hee will watch till wee be cast downe with some aduersitie, and then hee will lay load on vs whilest we are vnder foot; and whereas all our hope of victory is in the Lords assistance, he will perswade vs to yeeld vnto him, for as much as the Lord is become our enemie. Now if we would resist Satan, wee must so prepare our selues that he doe not hurt vs by this his dastardly fight. Seeing therefore he vseth to set vpon vs on all aduantages, we are alwayes to be so prouided as that wee giue him no aduantage. Being awake, wee are alwayes to stand vpon our guard, readie armed with the graces of Gods Spirit; being to sleepe, we are to desire the Lord to watch ouer vs, and to command his Angels to pitch their tents about vs, that so wee may be defended from Satans fury. Seeing he is ready to assault vs when he seeth vs disarmed, wee are alwayes to keepe the coat-armour of a Christian buckled vnto vs. Lastly, seeing in the time of prosperitie he is readie to puffe vs vp with pride, and in the time of aduersitie to plunge vs into despaire, let vs humble our selues when God exalts vs, by thinking of our vnworthinesse to receiue the least of Gods mercies, and comfort our selues in the time of our affliction, by remembring that it is the portion of all that will liue godly in Christ Iesus, and that *whosoeuer suffer with Christ, shall also raigne with him, 2.Tim.*3.12. and 2.12.

Iob 1.10.

*2.Tim.*3.12. and 2.12.

¶. Sect.2. Satan assaulteth vs when we are most secure.

The second thing to bee obserued in his manner of fight, is, that hee setteth vpon vs when we are most secure, and then soundeth the alarum to battaile, when we most flatter our selues with hope of peace; and that not drowsily and faintly, but with all celeritie and speed, whereby hee ouercommeth oftentimes, or at least foileth vs, before wee can arme or prepare our selues to make any resistance. And thus hee assaulted our first parents in Paradise, when they securely promised vnto themselues the continuance and increase of their happinesse; and *Dauid* also after all his trouble when hee was wretchlesse and idle, sleeping in the day, and after walking on his house top, letting his eyes wander after pleasures. If therefore wee would withstand Satan, let vs shake off all drowsie and carnall securitie, and continually watch, standing on our guard to resist his encounters whensoeuer hee setteth vpon vs: and as in calme weather the carefull Mariner prouideth all things against a tempest, and the valiant souldier doth arme and furnish himselfe with all necessaries before the assault; so when Sathan seemeth to offer vs a time of truce, let vs therein prepare our selues more strongly against the day of battaile; for when this raging Lion seemeth to sleepe as though he did not regard vs, then if through wretchlesnesse wee giue him the least aduantage, he will suddenly runne vpon vs and deuoure vs, if hee get vs within his cruell pawes.

¶. Sect.3. Satan neuer weary in assaulting vs.

1.Pet.5.8. Iob 1.7.

The third thing to be obserued, is his indefatigable paines in tempting and assaulting vs, for hee neuer taketh rest, but still goeth about like a roring Lion seeking whom hee may deuoure; and this is euident by his owne confession, *Iob* 1.7. where he professeth that he had beene compassing the earth to and fro, and walked from place to place. So that hee omitteth no paine nor labour in seeking our destruction. And though hee ouercome vs not at the first, but retire foiled, yet hee will gather his forces againe and againe, and incessantly set vpon vs. And therefore if we would obtaine victory, wee must not thinke much of our labour, but vse all paines, diligence and watchfulnesse in repelling his assaults. And seeing Satan is so vigilant and painfull in seeking our destruction, let vs thinke no paines too great in seeking our preseruation; and considering that

that Sathan after one, or two, or twentie foiles is as ready to set vpon vs again as at the first, let vs neuer faint, but like valiant souldiers alwayes stand readie in the field to endure his encounters. But alas, the practice of most men is farre otherwise, for they watch and drudge night and day to attaine vnto riches and preferments, and in the meane time little regard this dangerous foe, but to the end they may attaine vnto their worldly desires, they entangle themselues in the snares which hee hath laid to intrap them to their vtter destruction.

The fourth thing to be obserued in Satans fight, is his often changing of his temptations, and taking as it were into his hand another weapon, when hee perceiueth the first woundeth not. For example, he will tempt vs to the contempt of Gods Word, if hee cannot so preuaile, hee will entice vs at least to neglect it; and if thus hee cannot hurt vs, he will, if hee can, choake the seed of Gods Word with the thornie cares of the World, and so make it vnfruitfull. He will moue vs to thinke that Christ was no Sauiour; if he cannot perswade vs to this, then he will tell vs hee is not our Sauiour. Yea so shameleſse is this tempter, that he will now tempt vs to to beleeue one lie of his coyning; and presently after when he seeth wee giue no credit to that, hee will tell vs the cleane contrary. For example, hee will sometimes tell vs that we are such grieuous sinners that there is no way but damnation: and if we withstand this assault, hee will soone after perswade vs to an ouer-weening conceit of our owne excellencie, and to a Pharisaicall opinion that we are not as other men are. Sometimes he will moue vs to doubt of our election, and if hee cannot thus preuaile, hee will presently perswade vs to thinke our election so sure, that though we follow our owne lusts, and giue our selues ouer to all outragious wickednesse, yet in the end wee shall be saued. In a word, this wicked *Protheus* will transforme himself into a thousand diuers shapes, and in a short space will varie many wayes his temptations, that if hee cannot preuaile by one meanes, he may ouercome vs by another. And therefore it behoueth vs, if wee will withstand him, to arme our selues, not on one side alone, nor to be prepared against two or three assaults of our spirituall enemie, but we must be readie to answere all obiections, and not so wholly encline to one side and to the defending of one part, as that in the meane time wee leaue the other naked to be wounded with Satans blowes. And to the end wee may the rather bee encouraged to stand constantly in our defence, wee are to know, that when Satan doth so often shift his temptations, and in a short distance of time doth seeke to bring vs into quite contrary vices, it is a manifest signe that hee doth not yet preuaile. For as no enemie is so foolish as will after that hee hath made one sufficient breach for entry, or forced one gate of the Citie, goe from that to another, but rather enter where the way is made; so Satan laying siege to our soules, would not seeke to make a new battery with his temptations, if the former had made way for him to enter and surprize vs; he would not tempt vs to pride and presumption, if he had ouercome our faith and plunged vs into despaire; he would neuer transforme himself into an Angell of light, if hee could haue ouercome vs in his owne likenesse; hee would neuer tell vs of Gods mercie, if hee had alreadie ouerwhelmed vs with the sight of our sinnes, and consideration of his iustice; not yet of Gods iustice, if hee could keepe vs in carnall securitie, by setting before vs his mercie: but that way whereby he perceiues that he any whit preuailes, he will follow and continue earnest in the same pursuite, till he perceiue he cannot catch vs. As therefore when the fit of the Ague shifteth from time to time, it is a good signe that our nature waxing strong doth preuaile against the disease; so when Satans temptations in a short time often change, and that from one contrarie to another, it is a signe that Gods Spirit being strong in vs, doth resist Sathan and putteth him to these shifts, whereas he would hold on a constant course if hee preuailed against vs.

The oft changing of Satans temptations a probable signe that he doth not preuaile.

9. Sect. 4. That Satan changeth his temptations for his better aduantage.

The fift thing to be obserued in the manner of Sathans fight, is, that sometimes hee setteth vpon vs immediatly in his owne person, and sometimes mediately, vsing for his instruments the world and the flesh. Of the first wee haue an example, 1. *Chron.* 21. 1. where it is said that Satan prouoked *Dauid* to number Israel. So the Euangelist sheweth that the Deuill did put in the heart of *Iudas Iscariot* to betray Christ. And the Apostle *Peter* telleth *Ananias* that Satan had filled his heart with his suggestions that he should lie vnto the Holy Ghost. And thus also hee tempted our Sauiour Christ immediatly fortie dayes together in the Wilderneſse, *Mat.* 4. Now when hee thus fighteth against vs in his own person, he giueth the assault either in his owne likeneſse, or else transformeth himselfe into an Angell of light. When hee encountreth vs in his owne likeneſse, and like a Deuill indeed, then he doth as it were proclaime open warres, tempting vs not only to those sinnes, which hauing some appearance of good in them, our corrupt conscience doth approue of, or at least can without any great terror winke at, but also to all outragious wickednesse and hellish impietie, which euen a ciuill Worldling would abhorre to thinke of; namely, to Atheisme, Idolatry, contempt of all Religion, blasphemies against God, perjurie, sacriledge, persecuting

9. Sect. 5. That Satan assaulteth vs sometime himselfe, and sometime by his instruments. *Iohn* 13. 2.

Acts 5. 3.

perſecuting the knowne truth, hereſie, murther, adulterie, and ſuch like: all which at the firſt ſight may eaſily bee diſcerned to bee the ſuggeſtions of Satan, becauſe this helliſh brood doe reſemble their wicked father in their very countenance and outward appearance. And therefore Sathan who ſubdueth more with the Serpents wiles then with the Lions force, doth ſeldome vſe this fight againſt any which haue but the ciuill reſtraining grace of God, vnleſſe hee intice them thereunto by degrees (as before I haue ſhewed) or except hee finde them exceeding ignorant, to the end hee may make them beleeue that his ſuggeſtions are their owne thoughts; but hee practiſeth theſe temptations, for the moſt part, againſt thoſe who haue euen ſold themſelues to worke wickedneſſe, hauing their hearts hardned and conſciences ſeared with their cuſtomable ſinning.

9. Sect. 6. How Satan transformeth himſelfe into an angell of light.

And therefore moſt commonly hee transformeth himſelfe into an Angell of light, tempting vs to ſinne by vſing friendly perſwaſions, and making liberall offers of pleaſure, profit or preferment, or elſe miniſing thoſe ſins to which hee tempteth vs as though they were nothing, or masking them vnder the vizard of vertue. Neither doth he often moue vs to commit thoſe ſinnes which nature reſtrained by Gods common grace, or ſanctified by his Spirit) doth abhorre and tremble to think of; vnleſſe it be either to vex Gods children with ſuch ſuggeſtions, rather then for any hope of ouercomming them; or elſe that whileſt their minds are wholly intent in withſtanding his outward violence, he may more cunningly intrap them in his ſecret ambuſhments, which they regard not. But otherwiſe hee vſually tempts vs to commit ſuch ſinnes, as through our corruption we are prone vnto, as not thinking them to be ſinnes, or but ſmall, or rather neuer entring into any conſideration of them at all: as namely, carnall ſecuritie, hardneſſe of heart, infidelitie, impenitencie, neglect of Gods Word, prophaning of his Sabbaths, couetouſneſſe, ambition, pride, neglect of the generall duties of Chriſtianitie and ſpeciall duties of our callings. All which are not much leſſe hainous in the ſight of the Lord then the other groſſe outward ſinnes, and much more dangerous vnto vs, as being Satans ſecret ſnares which hee layeth to entrap vs at vnawares; in which when we are caught we are content to lie bound, becauſe they doe not ſo much pinch and torment the the conſcience as the other outward ſinnes, being not ſeene, or not regarded. As therefore thoſe diſeaſes which by diſturbing the braine doe take away all ſenſe of paine, are of all others moſt deſperate, namely, the dead palſie, the falling ſickneſſe, and ſleepie lethargie, and in other diſeaſes the patient is moſt dangerouſly ſick when he hath no feeling thereof; ſo there is no ſickneſſe of the ſoule ſo deſperate and dangerous, as thoſe that afflict not our conſciences with any ſenſe of paine; to wit, carnall ſecuritie, hardneſſe of heart, and the reſt aboue named.

9. Sect. 7. That Satan is moſt to be feared when hee moſt flattereth.

And thus haue I ſhewed Satans diſguiſed and ſubtill manner of fight, wherein like a Pirate he hangeth out flags of truce, to ſignifie peace and friendſhip, till hee haue gotten vs within his reach and command: and then he grapleth with vs, ranſacketh vs of all Gods graces, & caſteth vs ouer boord into the ſea of deſtructiõ. And therfore it behoueth vs with no leſſe care to withſtand Sathan when he fawneth, then when he frowneth; when he fighteth by ambuſhment, then when hee aſſaulteth vs by open violence; when he offereth to ſtab vs to the heart, then when hee doth but (as it were) prick a veine, letting vs bloud to death without ſenſe of paine; when hee tempteth vs to outragious crimes, then when he enticeth vs to ſecret and hidden ſinnes; when hee allureth vs like a friend to commit ſinne, by offering pleaſure, riches, or honours, then when like an enemie, a roring Lion, or cruell dragon he rangeth about and rageth againſt vs. For he propoundeth things delightfull to bring vs to griefe and miſerie, he fawneth on vs that he may bemire vs, and killeth while he embraceth vs. *Neither doth man know his time, but as the fiſhes which are taken in an euill net, and as the birds which are caught in the ſnare, ſo are the children of men ſnared in the euill time, when it falleth vpon them ſuddenly,* as it is *Eccleſ.* 9. 12. Yea, ſeeing this fight is farre more dangerous, becauſe he couereth his hooke with an alluring baite; and thoſe ſnares of ſinne more pernitious which lie hidden, then thoſe which lie in open view; ſeeing we are more eaſily tempted to thoſe ſinnes which are ſecret and diſguiſed in the habit of vertue, then vnto thoſe groſſe ſinnes which haue their names as it were branded in their foreheads; ſeeing alſo wee can more hardly repent of them, both becauſe they doe not appeare ſo horrible and grieuous vnto vs, as the other open and outward ſinnes, and alſo becauſe they worke in vs no ſhame after wee entertaine and liue in them, neither can any of our Chriſtian brethren admoniſh or rebuke vs for them, they being ſecret and vnknowne: therefore is Satan made more audacious to tempt vs, and wee more bold to admit of his temptation; and after we are fallen we lack meanes to raiſe vs vp againe by vnfained repentance, for our ſelues doe approue our ſins, and our brethren know them not: which *Bernard* well diſcerning, vttereth this ſpeech fit for this purpoſe: *I am more afraid* (ſaith he) *of my ſecret, then of my open ſinnes; for if I ſinne ſecretly there is no man to reproue me; and where reprehenſion is not feared, there the tempter hath moſt free acceſſe and the ſin is*

Nam cum diabolus habile proponit, moleſtum ſupponit; & dum vngit, pungit. Eccleſ. 9. 12.

Temptations vnto ſecret ſinnes moſt dangerous.

Extimeſco magis occulta peccata quæ clam committo quàm manifeſta quæ perpetro palam, &c.

is entertained with pleasing delight. In a word, seeing we are more easily drawne into these sinnes; and after wee are enthralled with them, make no haste to get out of our captiuitie; therefore let vs bee much more wary and heedfull in discouering and auoiding these hidden snares and secret sinnes, into which wee doe most commonly fall vnwittingly, and being fallen doe most willingly continue in them.

§. Sect. 8. How Satan assaulteth vs by his instruments and the world and the flesh.

Secondly, Sathan assaulteth vs sometime by his Deputies and instruments; especially he employeth in these seruices, the world and the flesh. In the world he doth not only make choice of our enemies and prophane irreligious men, which he stirreth vp to afflict and persecute vs, to the end wee may be discouraged from the profession and practice of true godlinesse; but also of our deare friends and acquaintance and our neere kindred: sometime our brother or sister, our parents and children, yea, sometimes a mans wife which lieth in his bosome, playeth the part of the tempter. As wee may see in the example of *Iob*, who was not so much vexed by all his outward afflictions, as by the temptation of his wife, and three friends. The same is euident in the example of *Eue*, whom Satan vsed as his instrument to intice *Adam* to the breach of Gods commandement: and *Iesabel*, who was the Deuils Deputie, in prouoking her husband to oppression and horrible murther. Neither doth hee only vse to these ends our carnall friends, but also our spirituall kindred in Christ, who are of the same Religion, and make the same profession with vs. And thus by the old Prophet, he enticed the yong Prophet to transgresse Gods commandement, 1. *Kings* 13. And thus he tempted our Sauiour Christ to neglect the worke of our redemption, vsing the Apostle *Peter* as his instrument; & therefore because he supplied the Deuils place, our Sauiour calleth him by his name, saying, *Get thee behind me Satan, thou art an offence to me*, *Matth.* 16. 23. And thus now adayes hee vseth professors, yea Preachers of the Gospell, as meanes to tempt men to sinne, both by their words and euill examples, which temptation is farre more dangerous and of greater force, then if all worldlings should combine themselues together, and labour both by perswasion and example to seduce them. For when they can say, I am a professor as well as thou, I am a seruant of God who make conscience of my wayes as well as thou, I am a Prophet as well as thou, and therefore thou needest not to make any doubt or scruple in following my counsell or example; it is a most strong temptation to intice vs to sinne: for like sheepe wee are most apt to follow after, when any of our owne company lead vs the way. And therefore if we would resist this temptation, we must labour after true knowledge, that we may not depend vpon others for our direction, but vpon the Word of God alone, and not liue by example, but by precept; for the straitest rule that euer was of the most holy mans life (our Sauiour Christ excepted) is often & in many places crooked (for who is it that hath not erred and gone astray?) and therefore if wee alwayes follow their example in all particulars, wee shall erre with them besides all our owne errours.

Prou. 20 9. *Eccles.* 7. 20. *Iames* 3. 2. 1. *Iohn* 1. 8.

§. Sect. 9. That Satan vseth the helpe of our owne flesh in tempting vs to sin.

So also hee vseth the helpe of our owne flesh to betray the spirit, and leade vs captiue into sinne; and that so cunningly, that we can hardly discerne betweene Satans suggestions and our owne corrupt motions and desires. For being a spirit, he doth not appeare in a corporall shape and perswade vs to sinne with reall words, which are conuayed to the vnderstanding and heart by the eare, but hee commeth to vs after a spirituall manner, and suggesteth secretly his temptations into the heart and mind directly and immediatly, so as wee can seldome distinguish his motions from our owne thoughts. For as the Spirit of God doth so moue vs to all vertuous and holy actions, as that in the meane time wee would thinke his motions to bee our owne godly cogitations, but that we are sufficiently instructed out of Gods Word, that wee cannot of our selues so much *as thinke a good thought*, vnlesse it proceed from God; so much lesse can we discerne between the suggestions of Sathan and our owne fleshly thoughts, because they are both corrupt and alike wicked. By reason whereof it commeth to passe that Satan wanteth no opportunitie of circumuenting vs, because we can put no difference betweene his temptations and our owne carnall desires. And therefore hee hauing gotten (as it were) our owne watch-word, we are readie to open the gates of our soules when he offereth to enter, and to yeeld to his temptations as soone as he assaulteth vs, whereas no man almost is so outragiously desperate that would wittingly and willingly entertaine Satans suggestions, whom hee knoweth to bea common enemy to mankind, continually seeking their destruction, though he should intice him hereunto by offring much riches & great preferments. Yea, hence it is that after Satan hath many times deceiued and circumuented vs, yet cannot we beware of him, nor auoid his deceits. For whereas if a man doe giue vs euill counsell, or any way cosen vs, yet after he hath once or twice come vnto vs, wee can take heed of him, and though he make faire shewes of honesty and friendship, wee will notwithstanding be very iealous and suspitious lest againe he ouer-reach vs; when Satan commeth to vs this day and tempteth vs to such grosse wickednesse, that wee cannot chuse but discerne them to be his suggestions,

2. *Cor.* 3. 5.

yet

yet this is no impediment to him but that he may come againe to morrow, and deceiue vs with some more subtill policy, because wee cannot discerne betweene his suggestions and our owne thoughts, and therefore doe acknowledge no other authour of his temptations but our selues.

Q. Sect. 10. That Satan hath great aduantage against vs because his temptations are like our owne carnall thoughes.

Hence also it is that hee will not sticke to tempt the most godly vnto the grossest impietie, and the most learned and sound in iudgement, to entertaine the absurdest heresie or errour. For if hee preuaile (which sometime hee doth, as wee may see in the example of *Dauid*, whom he tempted to adulterie and murther, though he were a man according to Gods owne heart; and of *Peter* whom hee tempted to denie and forsweare Christ, though he were a most worthy Apostle) then he getteth a great victorie, and giueth them a singular foile; but if he be repulsed, yet this is no hindrance vnto him, why he may not intrap them in some more secret ambushment. Hence it is that though he begin his fight with cunning policie, taking vpon him the person of a friend, and transforming himselfe into an Angell of light; yet this is no impediment but that he may afterwards again appeare and violently assault vs in his owne likenesse; as he assaulted our Sauiour, first with subtill and secret temptations, like a friend and wel-willer; and when he could not so preuaile, hee doth not sticke to appeare like himselfe, tempting him to outragious grosse idolatrie, saying, *All this will I giue thee if thou wilt fall downe and worship me.* And contrariwise though hee begin his assault like a Deuill and professed enemie, this is no hindrance but that he may end it like an Angell of light, and a flattering treacherous friend. So when hee hath inticed vs to one extreme and preuaileth not, this is no impediment but that soone after he may allure vs to the cleane contrary; because though wee thinke the first motion to be his suggestion, yet wee may imagine the other to be our owne thought, or (as I said) the motion of Gods Spirit, because it is quite contrary to the former.

Math. 4. 9.

Q. Sect. 11. How we may auoid danger, though wee cannot discern Satans temptations from our owne lusts.

Seeing therefore the matter standeth thus; how may wee resist Satan, considering that we cannot discerne his suggestions from our owne cogitations? I answere; wee must be skilfull in Gods Word, and thereby able to iudge what is good and what is euill, to discerne what is vertue and what is vice, what God hath commanded, and what hee hath forbidden, which be the motions of Gods Spirit, and which the suggestions of Satan, and the thoughts of our corrupt flesh; and then are we carefully to embrace that which our conscience approueth as good, being informed by Gods Word, and to auoide and reject those motions which wee know to be euill, whether they doe proceed from Satan, or from our selues. For it is not greatly materiall to know who is the authour of them, so wee are assured that they are euill and wicked; neither is it any dangerous errour to ascribe Satans suggestions to our corrupt flesh; or to attribute the wicked thoughts of our owne flesh vnto Satan: for though he be not the next and immediate cause, yet hee is the first and principall cause of all sinne and wickednesse. And hence it is that in the Scriptures the same wicked motion and action is sometimes ascribed to man, & sometimes to Sathan indifferently, as appeareth, *Acts* 5. 3, 5. where first *Peter* affirmeth Satan to be the author of *Ananias* sinne, by filling his heart with his suggestions, whereby hee was tempted to lie vnto the holy Ghost, and after he saith that *Ananias* had conceiued this lie in his owne heart.

Acts 5. 3, 5.

Q. Sect. 12. How Satans suggestions may be discerned from our owne fleshly lusts.

But though most commonly it be very hard to discerne betweene the suggestions of Sathan, and of our corrupt flesh; yet sometimes they may be distinguished by apparent differences. As first when the temptations are so cunning and exceeding subtill, that it is not possible they should be the thoughts of a silly ignorant man, but the apparant suggestions of the old wily Serpent. Secondly, when as the suggestion is vrged with great force and violence, and leaueth behind it a deepe impression, which seemeth to bring a necessitie of doing that which is euen contrary to naturall reason; whereas the suggestions of the flesh doe rather leade and intice vs then draw and inforce vs vnto sin. Thirdly, the temptations of Satan moue vs oftentimes to such outragious wickednesse, and hellish impietie, that euen nature corrupted doth condemne it as abominable and trembleth with feare and horrour, when they are first suggested. Fourthly, the flesh taketh occasion of things present and subiect to the senses to intice vs vnto sinne; but Satans suggestions sometimes are farre fetcht and so strange vnto vs, that before the instant they are suggested we neuer thought or so much as dreamed of them. Lastly, the things whereunto wee are tempted by the flesh, are alwayes delightfull and pleasing vnto vs; but Satan tempteth vs also to those things which are irkesome and grieuous: as namely to superstitious abstinence whereby the bodie is almost starued, to punishing of our owne bodies, as he tempted the Baalitish Priests, to cut & launce themselues before their Idol; and the superstitious Papists to whip themselues before their Images, and to take vpon them tedious and dangerous pilgrimages to Idols and reliques of Saints; and the idolatrous heathen to burne in sacrifice their deare children. So also hee tempteth some to despaire of Gods mercie, and so to torment their consciences with horrour and feare; yea, sometimes to lay violent hands vpon them-

themselues, murthering and taking away their owne life, which by nature is so deare and precious vnto them. All which being contrary to our naturall inclinations and the desires of the flesh, manifestly appeare to be the suggestions of Satan.

And these are the chiefe differences betweene the temptations of Sathan and the flesh; otherwise they are commonly so like one to the other that they can hardly be discerned: and therefore let vs not be so carefull, curiously to distinguish them, as to auoide or resist them; knowing that Satan is the Captaine Generall, and the flesh and the lusts thereof his chiefe aides & assistants, which continually fight against the spirit, and labour to plunge both body and soule into euerlasting destruction. To this purpose one saith, It is not easie to be discerned when our owne heart speaketh, or when it heareth the flesh or the Deuill speake, But what mattereth it which of them is the speaker, when as that which is spoken is one and the same. What will it profit vs to know the person of the speaker, when as that which is spoken manifestly appeareth to be wicked and pernicious. And againe: It is not easie to discerne who speaketh, nor any danger not to discerne it.

CHAP. XXII.

Of the generall meanes whereby wee may bee enabled to withstand our spirituall enemies.

AND so much concerning the manner of Satans fight. Now we are to speake of the conflict it selfe; wherein (as I haue shewed) the parties assaulting and oppugning are the Deuill and his assistants, the world and the flesh; the party defending and resisting is the Christian souldier. The cause of the fight is not for Lands and Dominions, nor for riches and mines of gold; for these would Sathan bee content to giue if he had them in his possession, if wee would renounce Gods seruice, and fall downe and worship him; but for the euerlasting saluation of our soules, which Sathan laboureth by all meanes possible to hinder, and to plunge vs into endlesse destruction. The weapons which the assailants vse in this fight are not the sword and speare, or any other carnall furniture, but spirituall temptations, whereby they seeke to intice, draw, and prouoke man to sinne, that consequently hee may receiue the wages thereof euerlasting death. The weapons which the Christian souldier vseth to defend himselfe and repell his enemies, is the spirituall armour before spoken of, namely, the girdle of veritie, the breast-plate of righteousnesse, the knowledge and profession of the Gospell of peace, the shield of faith, the helmet of saluation, the sword of the Spirit, and feruent and effectuall Prayer.

Now in this conflict of temptations, there are first two common affections or generall properties to be considered of; the Christian souldiers manfull resistance, or else his fainting and receiuing the foile; for either hee couragiously standeth vpon his defence, armed with the graces of Gods spirit, and putteth Sathan to flight by withstanding his temptations; or else being surprised at vnawares, whilest hee is disarmed of these spirituall weapons and Christian armour, he is foiled by his spirituall enemies, yeelding vnto their temptations and falling into sin. That wee may withstand our spirituall enemie valiantly in all his temptations, and obtaine a finall victorie, there are certaine generall meanes to be vsed; which may serue as strong forts and bulwarks, vnto which we may retire our selues as often as we faint, and be readie to receiue any disaduantage in the fight. First, we are continually to haue in memorie the commandement of our chiefe captaine Christ Iesus, whereby hee inciteth vs to a continuall fight without fainting or yeelding. So *Ephes.*6.10.11. *Bee strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against all the assaults of the diuell.* And. 1. *Pet.*5.8. *Your aduersary the diuell as a roaring Lyong walketh about seeking whom he may deuoure. Whom resist stedfast in the faith.* Secondly, let vs be incouraged to withstand our spirituall enemies with assured hope of victory; for we fight the Lords battels vnder the standard of Iesus Christ, whose power is omnipotent, and therefore able to defend vs, and to ouerthrow our enemies with a word of his mouth; who also is our head and wee his members, and therefore wee may assure our selues that hee hath no lesse will then power to succour vs. As also let vs alwayes haue in minde the crowne of victorie promised to all that ouercome, euen a crowne of glory and euerlasting happinesse in Gods Kingdome, *Apoc.*2.7. *and* 3.5.12.21. And this will make vs resolue neuer to faint in the battle, nor cowardly yeeld vnto Satans temptations, though he should intice vs to sinne by offering vs the whole World, because we would not thereby hazard the losse of this eternall waight of glory. Thirdly, we are alwayes to stand in readinesse armed with the Christian armour, the graces of Gods Spirit, and to vse all good meanes that we may be more and more strengthened and confirmed in them. But yet when we are at the strongest, wee are not to presume vpon our owne strength, but to relie our selues wholly vpon the Lords assistance, and when we are tempted

Quid refert dicere, vtrum sit nosse Sathanam dum sentit se perniciosa suggerere quod ipse intus gerit. Bern. de Spirit. lib. pag. 92. B.

Sect. 1. The circumstances to bee considered in the spirituall conflict.

Sect. 2. Of two common affections to be considered of in this spirituall conflict.

Of the first meanes to withstand our spirituall enemies, to wit, Gods commandement.

*Ephes.*6.10,11.

1. *Pet.*5.8.

The second meanes, hope of victorie.

*Apoc.*2.7. & 3.5.12.21.

The third meanes, to be alwaies in readinesse.

ted and assaulted, wee must continually implore his helpe, that being armed with the power of his might, wee may withstand the temptation and obtaine victorie.

Q. Sect. 3. The fourth means, to take occasion of Satans temptation vnto sinne of doing the contrarie vertue.

Fourthly, when wee are assaulted by our spirituall enemies and tempted vnto any sin, we must not only abstaine from committing thereof, but also take occasion thereby of doing the contrarie vertue. For example, when we are tempted to vnlawfull pleasures, we must not onely abstaine from them, but also wee are somewhat to abridge our selues of those that be lawfull, and the more seriously and painfully to follow the workes of our lawfull callings: when we are tempted to couetousnesse, wee must the more earnestly exercise the workes of mercie and Christian liberalitie. When wee are tempted to ambition, we must not onely refraine from vainglory, but we must labour after true humilitie and mortification, refusing not onely vnlawfull honours, but those also which are lawfull, so oft as we haue iust cause to feare that Satan will (taking occasion of our corruption) hereby cause vs to forget God. when wee are tempted to neglect the hearing of Gods Word on the Lords Sabbath, we are the more diligently to heare it, not onely then, being bound hereunto by Gods commandement, as being one of the chiefe meanes of sanctifying this day consecrated to Gods seruice; but also on the weeke dayes, if the Lord giue vs fit opportunitie, when as we might lawfully be exercised in the duties of our callings. In a word, when wee are tempted to any vice, we are to take occasion thereby of doing the contrary vertue; in the meane time carefully auoiding the policie of Satan, before spoken of, whereby he laboureth to draw vs from one vice to his contrary extreame. And so like valiant souldiers we shal not onely auoid the danger and violence of Satans strokes, but also wee shall giue Satan the foile with his owne weapon, yea and make him afraid to assault vs againe with his temptations, lest when hee prouoketh vs vnto sin, we take occasion thereby to serue God, and more constantly to embrace vertue.

Q. Sect. 4. The fift means to withstand temptations when they are first suggested.

Fiftly, we are most carefully to withstand Satans temptations when they are first suggested; and to giue him the repulse as soone as wee perceiue that hee is but beginning to make an entrance. For this gliding Serpent if hee can but thrust in his head, will easily make roome for his whole bodie: and therefore we must nip and bruse him in the head, and vse his temptations like the Serpents brood, which if men desire to kill, they doe not tread vpon their tailes, for so they would turne againe and sting them, but vpon their heads, and then they haue no power to hurt them: So wee are not fondly to thinke that we can without hurt vanquish Sathans temptations in the end when wee haue long entertained them: for vnlesse they be nipped in the head, and withstood in the beginning, they will mortally poyson vs with the sting of sinne. For as theeues comming to breake into a house, if they can but find roome for the point of their wrench to enter, will easily by turning and winding about the vice make the doores, though very strong, flie open and giue them entrance; so if this cunning thiefe Sathan can find any entrance for his first temptations, so as we can be content to thinke vpon them, and reuolue them in our mindes with any liking, hee will easily burst open the gates of our soules, and entring further will rob vs of all Gods graces. Let vs therefore if wee would resist Satan, follow the aduice of the Heathen Poet in a farre different matter:

Principijs obsta: sero medicina paratur,
Cum mala per longas conualuere moras.

Or rather the counsell of the Apostle giuen vs in this selfe-same respect, *Ephes. 4. 27. Giue no place to the Deuill.* And as wise Citizens being besieged, doe not let their enemies scale their walls and enter the Towne, with a purpose then to repell and beate them backe againe; but they withstand them as soone as they giue the first assault, and keepe them, if they can, from approching neere their wals with sconces and bulwarkes: so we are not to suffer Satan our enemy and the troupes of his temptations to enter into our hearts, but to giue them the repulse at their first approching, lest it be too late afterwards when they haue surprized and wounded vs with sin. Blessed are they therefore who take this Babyloniish brood of Satans temptations and dash them euen whilest they are young against the stones, lest waxing old & strong they furiously fight against vs, and leading vs captiue in the chaines of sin, grieuously afflict and vexe vs.

Ephes. 4. 27.

Psalm 137.

Q. Sect. 5. The fixt means is after one temptation past to prepare our selues for another.

Sixtly, if we would not be surprized and foiled by Satan, wee must after we haue resisted him in one temptation, be readie prepared to withstand another, and after wee haue once or twice giuen Satan the repulse, we are not securely to giue our selues to rest, as though the warre were at an end: but wee must continually expect his returne with fresh supplies, and prepare our selues for a new assault, vsing the time of Satans intermission, as a breathing time to recouer strength against the next encounter. And as souldiers besieged after they haue sustained one assault, and giuen their enemies the repulse, doe not securely giue themselues to idlenesse and sleepe, but prepare all things readie for the next conflict, mending the breaches, and repairing those places which in the time of fight they found to bee most weake; so when we haue withstood some of Sathans temptations, and giuen him the repulse,

pulse, wee are not to giue our selues to rest, sleeping in wretchlesse securitie, as though our enemies were quite ouercome, but rather in the intermission of the spirituall combat, we are to prepare our selues for the next assault, vsing all meanes to confirme our strength, where we discerned in the time of fight that we were most weake, and more strongly to arme our selues with the shield of faith and the sword of the spirit; against those tentations which we found most forcible to preuaile against vs. For our enemie like a roring Lion continually rangeth about seeking whom he may deuoure, his malice will neuer let him rest, but euen then when he seemeth to entertaine a truce, hee is most busie in plotting meanes, whereby he may worke our finall destruction. And therefore, wee are neuer more carefully to stand vpon our guard, then when this enemy seemeth to proclaime a peace, or when hee fleeth away as though he were vanquished; for when hee talketh of peace, hee maketh himselfe ready for the battaile, and this wicked Parthian doth more hurt in flying than in fighting. Here therefore the Christian souldier must auoide two dangerous euils: the one, that hee doe not faint or yeeld in the time of the fight; the other, that hee doe not after one victory waxe insolent and secure: but when he hath once ouercome, he is so to behaue himselfe as though hee were presently againe to be assaulted. For Satans temptations like the waues of the Sea do follow one in the necke of the other, and when one is past, another is readie to ouerwhelme vs, if like skilfull Pilots wee be not readie as well to breake the violence of that which followeth, as of that which went before. Neither must wee looke for any sound truce or firme peace, till wee haue the euerlasting peace in Gods Kingdome; for as long as wee continue in this life, our spirituall enemies will continually assault vs: and therefore let vs neuer be secure, vntill by death we haue obtained a finall victory.

And to the end that we may the rather be perswaded to continuall care and Christian perseuerance in this spirituall fight vnto the end of our liues; let vs consider that Gods promises and the crowne of victory are not promised to those that enter into this spirituall fight, but vnto those that continue fighting, till they haue obtained a full victory ouer their enemies, *To him that ouercommeth will I giue to eate of the tree of life*, Reuel. 2. 7. *Be thou faithfull vnto the death, and I will giue thee the crowne of life*, Verse 10. *Hee that ouercommeth shall not be hurt of the second death.* Verse 11. *To him that ouercommeth will I giue to eate of the Manna that is hid*, &c. Verse 17. *He that ouercommeth shall be clothed in white aray, and I will not put out his name out of the booke of life*: Chap. 3. 5. *To him that ouercommeth will I grant to sit with me in my throne, euen as I ouercame, and sit with my Father in his throne.* As it is *Verse* 21. So that it is not sufficient that wee enter the lists and sustaine the first and second encounter, if afterwards we shamefully forsake the standard of Christ and cowardly run away, or else traiterously yeeld vnto sin and Satan: but if wee would be made partakers of Gods promises, wee must ouercome, that is, obtaine a full victorie ouer the flesh, the world, and the Deuill. There is none triumpheth for making his enemies once or twice to retire, or for getting the better in some skirmish; because they may gather their dispersed forces, and joyne with them new supplies, and so giuing a fresh assault, obtaine victorie: but those onely triumph who obtaine a full conquest, neither shall any triumph in the Kingdome of glory, who resist Satan in one tentation onely, or bridle one lust of the flesh, but they who subdue them finally and wholy, not once alone, but vnto the end of their liues. For as it falleth out in worldly warres, oftentimes the enemy doth retire backe, and counterfetteth a flight, to the end the other may pursue him securely and disorderly with full assurance of victory; and then hee makes a stand and reuniting all his forces doth ouercome his wretchlesse enemy: so oftentimes Satan faineth himselfe to be put to flight, to the end wee may conceiue an opinion of his great weaknesse, and our own inuincible strength, and so bee brought to negligence and securitie; and then he knits together all his force, and ouerthroweth vs when wee are wretchlesly secure fearing no danger. Yea, sometimes he is in truth foiled, but yet not so as that he will surcease his fight; for if he cannot preuaile one way, hee will trie another, so long as our continuance in this earthly weake tabernacle giueth him any hope of ouercomming or foiling vs. And therefore we are alwayes to stand vpon our guard, and to keepe our standing continually, watching and preparing our selues against the fresh assaults of our spirituall enemies. If *Iob* had beene secure after he had resisted Satans first temptation, in taking away his Oxen, Asses, and Sheepe, surely those which followed would haue made him blaspheme God as Satan imagined; but like a good souldier after that hee had receiued one blow, hee did not cast away his shield of faith and patience, as though he had no further need of it, but still held it vp expecting more, till the combate was ended; whose example we must imitate, if wee would obtaine victory, and enjoy the crowne of victory, euerlasting happinesse in Gods Kingdome. Otherwise if wee sleepe in securitie after wee haue giuen Sathan one ouerthrow, we shall be sure to be assaulted and surprised before we be aware; for as one

Diabolus victus quoque vincit. Non ergo victor magis quàm victus extimescendus. Ioan. Riu. Asthend. de luct. Christ.

faith, Whilest the Deuill is vanquished, hee obtaineth victorie; and therefore: He is no more to be feared when hee ouercommeth, then when he is ouercome; for oftentimes he faineth himselfe to be foiled that he may the more fiercely renue the assault, he flieth that he may draw vs into his ambushments, and assaile vs at vnawares; hee retireth openly that he may secretly ouercome.

¶. Sect. 7. The seuenth meanes not to beleeue Satans suggestions.

Seuenthly, if we would not be circumuented by Satan, wee must not giue any credit vnto him whether hee lieth or speaketh true, whether he accuseth or flattereth, whether hee indeauoureth to puffe vs vp with pride and selfe conceite, or whether hee laboreth by aggrauating our sinnes to plunge vs into the guilfe of hellish despaire; *for he abode not in the truth because there is no truth in him. When he speaketh a lie he speaketh of his owne, for he is a lyer and the father thereof*, as it is, *Iob.* 8.44. And if at any time he speake the truth, it is to the end hee may be the better credited when he lyeth. For he speaketh the truth that he may deceiue, he flattereth that he may hurt vs, hee promiseth good things that he may giue vs euill, hee promiseth life that hee may kill vs. And therefore we are not to beleeue the truth it selfe, because hee speakes it, but because it is grounded on Gods word; nor to receiue it from his mouth as his assertion, but from the mouth of God, and his holy Prophets and Apostles, guided and inspired with his Spirit: for either hee speaketh the truth to gaine credit vnto his lies, or propoundeth true premises that hee may sophistically gather out of them false conclusions. And hence it is that our Sauiour Christ did reiect his testimonie though true, and inioyned him silence when he confessed him to be the holy one of God, *Mark.* 1.24,25. And the Apostle *Paul* would not suffer the diuining maid to giue them her approbation though shee spake truth in confessing them the seruants of the most high God, which did shew vnto vs the way of saluation. because Sathan did it, either to this end, that by his testimonie and approbation hee might cause them the rather to be suspected and reputed impostors and deceiuers, who did their miracles by the helpe and assistance of some familiar spirit; or that hee might afterwards by telling this truth bee the rather credited when hee did bely and slander them.

Iohn 8.44.

Verum dicit vt fallat, blanditur vt noceat. Bona promittit vt malum tribuat, pollicetur vt perimat.

Mar. 1.24,25.

Act. 16,17,18.

¶. Sect. 8. The eight meanes, neither to despise Satans tentations, nor too deeply to apprehend them

Eightly, if wee would withstand all Satans tentations, we must auoid two extremes, the one to despise them, the other too deeply to apprehend & too greatly to feare them. For if wee securely contemne Satans tentations, wee will neuer arme and prepare our selues to make resistance, and so hee will ouercome vs before wee be aware; if we take them too much to heart continually meditating vpon their strength and violence, and vpon our owne infirmitie and weakenesse, they will fill vs with feare, and plunge vs into despaire. If wee despise the tentation, Sathan will easily subdue vs: for there is no enemy so weake and feeble which will not preuaile against those who securely contemne them, though exceeding mightie; because they neglect all meanes of their preseruation, and neuer stand vpon their guard for their defence; and therefore much more will Satan preuaile against vs, if wee regard not his temptations, hee being strong and mightie, and we feeble and weake. On the other side, if we so feare his tentations as that we despaire of victorie, Satan shall not need to fight against vs, for we will ouercome our selues, fainting before the fight, and casting away our weapons as soone as Sathan doth but muster his forces and march against vs. And therefore let vs so much feare the tentations, as that wee doe not securely contemne them; and not so much feare them, as that wee should despaire of victory; let vs feare them so much as that thereby wee bee stirred vp with more care and diligence to resist and ouercome them; but not so much as that wee should cowardly faint, distrusting Gods helpe. Let vs feare them in respect of our weakenesse and their violence; but let vs boldly striue against them, trusting in Gods almightie power and mercifull promises of his aide and assistance, being hereby assured of certaine victory.

¶. Sect. The nineth meanes that we examine tentations before wee beleeue them.

Ninthly, wee must be most carefull that we doe not entertaine temptations, either into our iudgements to allow them, or into our hearts and affections to be vexed and turmoiled with them, vpon the bare testimonie of Satan or our owne flesh before wee haue throughly examined them by the touchstone of Gods Truth. For if we are enioyned not to receiue doctrines hand ouer-head from those that stand in the place of Gods Ministers, and professe their zeale in seeking our saluation; but first *to trie the spirits whether they be of God or no*; and if the *Bereans* are iustly commended because they did not instantly beleeue those things which they heard from the Apostles themselues, but first searched the Scriptures to see whether they were so or no: what folly and madnesse is it to beleeue the suggestions of the Deuill, and our own flesh without due examination, who are not only notorious liars, that seldome speake the truth, vnlesse it be with a purpose to deceiue, but also our professed enemies, who seeke by all meanes our ruine and destruction. And thus we are to examine all temptations, whether they be aspersions or perswasions, promises, or threatnings. For example, when Satan auoucheth that we are Hypocrites, we are not to beleeue it, because he saith it, and so to vex our selues with this

1. Iohn 4.1. *Act.* 17.

this perswasion, as though it were an vndoubted truth; but first wee must examine our selues, by Gods Word whether we be so or no, and out of it obseruing the markes and signes both of hypocrisie and sincerity, we are to apply them vnto our selues, that so we may discerne which of both doe belong vnto vs. And if wee find in vs the notes of vprightnesse; as that wee desire to performe obedience to the whole Law, and not only some few commandements, and that not only outwardly to be seene of men, but also inwardly in our hearts, making conscience of secret sinnes aswell as of open; that wee doe yeeld this obedience out of our loue towards God, and not for worldly and by respects: that we hate sinne because God hateth it and loue righteousnesse, because he loueth it, and desire as well to be freed from sinne as from punishment, and to yeeld obedience, as to haue the reward of it, and such like, then may wee with ease and vpon a sure ground reject this temptation, as false and friuolous. So when he affirmeth that wee haue no faith and therefore are in the state of condemnation, let vs not rashly beleeue this suggestion and so be turmoiled and vexed with it, but let vs according to the counsell of the Apostle, *trie our selues whether we be in the faith or no*, obseruing out of Gods Word the markes and signes of it; as the purifying of our hearts from that loue and delight in sin which hath beene in them in former times; our loue to righteousnesse which wee haue formerly lothed; our care to please God, and to vse the meanes of grace and saluation; our good workes and fruits of new obedience, and such like; which signes if wee find in vs, we may easily get the victory in this temptation. Thus when hee telleth vs that we are not the children of God nor elected to saluation but the children of wrath and reprobation, ordained to destruction, if wee rashly giue any credit to this suggestion how will it torment and vexe vs? How will it discourage vs in all Christian duties when as wee thinke them bootlesse and vnprofitable: whereas if we examine the temptation by the Word of God, and trie our state by the markes and signes of our Election and Adoption therein contained, of which I shal speake afterwards, how easily may we foile Sathan, and with much peace and comfort proceed in the wayes of godlinesse? So when Satan perswadeth vs to neglect holy duties, as hearing the Word, Prayer, and such like, because we performe them imperfectly and corruptly, and so sinne against God and increase our condemnation; or deferre the doing them for time to come, when as we shall be more fit to doe them: if we giue credit to these temptations they will much turmoile vs, and more and more disable vs vnto this holy seruice, but if we cal them into question, and examine them by Gods Word, we shall find their falshood, and auoid their danger. Because that will teach vs, the more wee neglect the meanes of grace and saluation, the further we shall be from them, that God requireth of vs the obedience of sonnes, that is, that wee desire and indeuour to performe seruice vnto God in as much perfection as we are able; and that if wee so doe; hee will *accept of our will for the deed*, pardon our imperfections, *and spare vs as a louing Father spareth his sonne that serueth him.* Thus also when he perswadeth vs to sin; to despaire of Gods mercie, and seeing it is too late to repent, to goe on in our euill wayes, and to take as much pleasure as wee can in carnall delights; if wee would but examine this temptation wee should find it contrary to Gods Truth, which reuealeth vnto vs the infinitenesse of Gods mercie inuiting vs to repentance, because without all exception of person, sinne or time, it is extended vnto all that leaue their sinnes and turne vnto God by amendment of life. The same might be said (but that it were too long to insist vpon them) both of his false promises whereby he allureth the weake Christian vnto sinne, and also vngrounded threatnings, whereby hee frighteth him from holy duties; all which would be of no force to hurt vs, if we would bring them to the light of Gods Word, and examine them by this touchstone, whereas receiuing them at Satans hands (as it were) in the darke, they doe much affright vs with causelesse feares and vngrounded terrours, and for the time that they are intertained vtterly discourage and disable vs in vsing the meanes whereby wee might attaine to grace and saluation. And vpon this I haue the longer insisted because (vpon much experience) I dare boldly say, that there is not any one thing that giueth Sathan greater aduantage in the spirituall conflict, or more afflicteth and weakneth poore Christians vnto all good duties, then that they rashly giue credit to his temptations, and neuer examine them by the Word of God, either by reason of their ignorance whereby they cannot, or their negligence and sloth caused oftentimes through the aboundance of melancholy, whereby they list not to bring them to this triall.

2. Cor. 8. 12. Malac. 3. 17.

Ezech. 33. 11. Rom. 2. 4.

1. Ioh. 3. 5.

The tenth generall meanes to confirme and strengthen vs in the spirituall conflict is to spend our whole forces against Sathans temptations, and not trouble our minds with causelesse feares and affrighting terrours by fore-casting what will be the issue of them. For things present doe belong vnto vs, but future euents are onely and alwayes at Gods disposing, and are therefore doubtfull vnto vs, whether they shall happen or no; or if they doe; when in or in what manner. In which respect many weake Chri-

9. Sect. 10. The tenth meanes is not to trouble our selues with the issue of our temptations.

stians doe often offend and much weaken themselues in being so much taken vp with that which doth not appertaine vnto them, namely future euents which God only knoweth and ordereth, that they quite neglect and forget present duties that belong vnto them. And thus some finding the violence of Sathans temptations, and their owne weaknesse to withstand them conclude a likelihood of their long continuance, and so an vnlikelihood of their withstanding them. For if they cannot in their fresh strength resist the Deuill, and stand in a present brunt of temptations, much lesse shall they (as they imagine) bee able to hold out when as being tired their strength decreaseth, and the malice and furie of their enemies is more enraged by their weake resistance. In the mean time not considering that the issue of their temptations is in Gods hand, and that he can easily pull backe the enemy, so as hee shall not assault them, or renew and increase their wearied forces, so as they shall bee able to indure his encounters; Others feare that their weake shield of faith shall be pulled out of their hands, and that they shall bee vtterly spoiled of all sauing grace, because they find them alreadie so weakned in them; not remembring that they stand in the power of Gods strength, which is able to finish the battaile, as to giue the first on-set, and that their faith and other graces stand not in their owne strength, but by vertue of Christs intercession who hath prayed that it may neuer faile; and vpon the immutabilitie and truth of God, whose gifts and graces are without repentance. Others feeling in their hearts and consciences affrighting terrours and the troubles and turmoiles of their afflicted minds, doe feare least they shall burst out into impatiencie, and so dishonour God, discredit their profession, and expose themselues vnto shame and disgrace, not well waying with themselues that they haue not all this while stood in their owne strength, but in the power of the Lord which being all sufficient is also without change, if by faith wee rest vpon it. Finally, others doe fearefully forecast that their troubles continuing and breaking them of their rest and sleepe, they shall bee distracted of their wits, and so end their dayes in rage and raging; not considering that the God of peace can when it seemeth good vnto him, put an end to their troubles, and make them quietly to take their rest, when as they are assured that being vnder his protection they are in safetie. All which and such like feares thorough fore-casting of future euils, are not only vnprofitable, as enabling vs only to foresee mischiefe, but not giuing vs any strength or wisdome, whereby wee may be able to preuent or escape them, but also exceeding hurtfull and pernitious, making vs much more apt to fall vnto the euils feared. As feare of being foiled and vanquished in time to come, doth for the present disarme vs of Christian courage and resolution, and to become so cowardly that we are readie to flee at the next encounter. Feare of loosing faith and other sauing graces, implyeth a likelihood that they may be lost, and so maketh way for diffidence and doubting; feare of bursting out into impatiencie in time to come, weakneth our patience in present troubles, and pulleth away from it a chiefe prop whereby it is supported, namely, hope of a good issue and desired victory, whereby the weake Christian is ready presently to dishonour God, discredit his profession, and disgrace himselfe by shewing his impatiencie; through feare of falling into it in time to come. And finally feare of future distraction indangereth him aboue all things to speedie madnesse, because it so filleth his heart with terrour and amazednesse; that it maketh his sleepe to goe from him, and his minde restlesse day and night. Into all which euils through the just judgement of God they plunge themselues in giuing way to these distrustfull feares, seeing hereby they do not only disarme themselues of Christian courage and resolution, and cast away the shield of faith which should defend them in the spirituall conflict, but also rob God of his glory, manifested in the wise and powerfull disposing of future euents, and distrust his gracious promise, whereby hee hath assured vs that *he will not* (if by a liuely faith we relie vpon him) *suffer vs to be tempted aboue that we are able, but will giue a good issue to the tentation, that we may be able to beare it.* 1. Cor. 10. 13. Yea, hereby they take vpon them the execution of Gods office of fore-seeing and disposing of that which is to come, which doth not at all belong vnto them, and so falling into a spirituall premunire, they are deseruedly cast out of Gods protection, and make a forfeiture of their libertie with all the riches of his sauing graces, whereby they become an easie prey to their spiritual enemies. All which mischifes if we would escape; our best course is to busie our selues in performing of our owne dutie, which is to resist the Deuill, and to withstand his temptations, when they are suggested, not intermedling with things to come, but only thus far forth that we may expect tẽptations before we are assaulted, and therefore prepare our selues by hauing continually all the spirituall armour fast buckled vnto vs. But let vs for the issue and euent securely cast our selues vpon Gods powerfull prouidence and gracious promises, and in all humilitie of spirit submit our selues to be wholly disposed of by him according to his good wil and pleasure, resting contented with whatsoeuer hee sendeth honour, or dishonour, strength or weaknesse, right

Luke 22. 32. Rom. 11. 29.

Psal. 62.

right wits or madnesse, life or death, as knowing that is not only al-sufficient in respect of his wisdome and power to our eternall good, but is also most good and gracious vnto vs being our louing father in Iesus Christ, who hath promised that hee will cause *all things to worke together for the best vnto them that loue him*, and giue a good issue to all our trials.

Rom.8.28. 2.Cor.10.13.

§. Sect. 11. The eleuenth meanes is to labour after humilitie and mortifie pride.

The eleuenth meanes to withstand all temptations is to labour after humilitie, and vtterly to deny our selues and all that is in vs that God may be all in all, and haue the glory and praise of our saluation: vnto which till wee haue attained, wee shall neuer enjoy secure peace and sound comfort, but shall euer bee vexed and turmoiled with Sathans temptations. For so long as pride and an opinion of our owne worth, beareth any sway in vs, wee are readie to rob God in whole or in part of the glory and prayse of our saluation, whilest we desire to be some thing in our selues, and to offer him somewhat in liew of his mercie for which we looke to be accepted of him rather then others, whom we thinke in these respects inferiour vnto vs. And this maketh way for spirituall disertions, and moueth the Lord who is most zealous of his glory to leaue vs to our selues, to Satans temptations, and to the strength of our corruptions to be foiled and ouercome of them, that so by the sight of our weaknesse, and the lamentable experience of our shamefull falls we may be throughly humbled and becomming vile, yea nothing in our owne eyes be content to yeild vnto God, the whole and sole prayse of his owne worke. An example whereof wee haue in *Iob*, who was grieuously afflicted with torments of bodie and terrours of minde, not only for the exercise and manifestation of his patience that it might be a patterne to all posteritie, but also to humble him and to beate him off from that too great opinion which hee had of his owne righteousnesse. Neither did the Lord free him from these calamities till he laid his hand vpon his mouth, and had learned to *abhorre himselfe, and to repent in dust and ashes*. And *Paul* being too apt to be puffed vp with the multitude of reuelations was pricked with the thorne in his flesh, and buffeted with the messenger of Sathan, that hee might learne to glory in nothing but in his owne infirmities, and in the power of God manifested in his owne weaknesse. And as this pride doth much disaduantage vs, because it moueth the Lord to withdraw his assistance; so doth it chiefly aduantage Satan in this conflict, when as grounding our resolution, faith and hope vpon so weake a ground as our owne worth, hee can easily ouerturne all with the least blast and breath of his temptations by discouering the manifold corruptions, and manifest imperfections of the most excellent Graces in vs, and the best workes and actions done by vs.

Iob 42.6. 2.Cor.12.7.

§. Sect. 12. Pride the chief cause of terrours of conscience and troubles of minde.

In both which respects (vpon much experience and diligent obseruation) I dare boldly affirme, that pride is the prime and most common cause of the conflicts and troubles of minde, wherewith many are so long and grieuously vexed till they be almost swallowed in the gulph of desperation. The which wil seeme a strange paradox vnto many, because at the first view, none seeme more mortified to this vice, none more complaine of their sinfull vnworthinesse, or in the sight and sence of their wants and imperfections are more humbled and dejected. But if we looke to the ground of all, and can distinguish the effect from the cause, and Gods worke from our owne, we shall plainly perceiue that pride chiefly is the cause of all, that God casteth them downe, because they would be too much exalted, that they complaine of their sinne and vnworthinesse, because they haue rested too much on their righteousnesse and worthinesse, and now in time of temptation find it nothing; and that they are thus deeply dejected, because climing vp to aduance themselues in the opinion of their owne worth, this weake staffe or rather reed breaking vnder them, when they were at the highest, they haue fallen downe into the lowest bottome of deepe discontent.

§. Sect. 13. Pride the cause of discontent, discontent of melancholy and this of troubles of mind.

But for the better cleering of this point we are to know that ordinarily melancholy is the chiefe ground of these afflictions and troubles of minde, a principall actor in these Tragedies; and the choisest instrument that Satan vseth to plunge poore Christians into these horrours of minde and terrour of conscience; It is his chaire of estate in which he sitteth and tyrannizeth, and his strongest fort, of which being once possessed, hee is hardly cast out. Now this melancholy is either naturall through the excesse of this humour in the temperature of the bodie, or accidental and aduentitious through some outward causes. Of this latter, Pride is the most vsuall and greatest cause, and (as it were) the leauen of the other which setteth it on working and boyling, ministring vnto it such virulent poison and corruption, that it disquieteth the minde, terrifieth the conscience, and euen racketh and enrageth the heart and affections. For what is the next & immediate cause that breedeth accidentall melancholy, and encreaseth and leaueneth that which is naturall, but impatiencie and deepe discontent? and what is the mother and nurse of these but pride and conceit of our owne worth, when as he who is infected with it is crossed in his hopes and desires; the which will appeare if we consider this pride and discontent, as they are exercised about either worldly or spirituall obiects. For when a man through pride desireth to excell

in the world, and to this end ouermuch loueth and desireth worldly things, as credit and esteeme, riches, pleasures, and such like, when he is crossed of his hopes and shortned of his desires, hee fretteth with discontent; groweth impatient of his afflictions, as though hee deserued much better at the hands of God and men, and so this discontent bringeth dejection of minde, heauinesse of heart, dulnesse of spirit, and a generall lumpishnesse in all the powers of bodie and minde: whereas contrariwise when we are throughly humbled and do see and acknowledge our owne vilenesse and vnworthinesse, we expect no great matters, and answerably are not much troubled, when wee are crossed of our hopes; wee are patient in bearing euen great afflictions, because wee know that our sinnes haue deserued much greater, and though with the Church in the Lamentations we were stripped of all, and led captiue of our enemies, so as we might justly complaine that no sorrow is like ours; yet would wee with meeknesse and patience beare all and acknowledge that it is *the Lords mercies that we are not viterly consumed*. Finally wee are contented in all estates, because wee haue learned wholly to resigne ouer our selues vnto Gods good pleasure, and to submit our wils to his will who knoweth better how to dispose of vs, then wee our selues, and can through his wisdome, power and goodnesse turne all to our good, making those things which seeme crosses and hindrances, helpes and furtherances to our saluation.

Lam. 1. 12. & 3. 22.

Q. Sect. 14. Spirituall pride the cause of melancholy doubting and despaire.

Thus also when pride is exercised about spirituall objects it is a chiefe cause of impatiencie, discontent and melancholy, when as it is crossed of its hopes and desires. For when the Christian after his conuersion expecteth that hee shall in his sanctification attaine vnto angelicall perfection and contrary to his hopes through the reliques of corruption remayning in him, bewrayeth his wants and imperfections, and receiueth many foiles and falls in the conflict of temptations, his minde is much disquieted, his heart vexed, and his conscience grieuously troubled and turmoiled, whereupon hee falleth into discontent and melancholy, whereas if he were so humbled that hee knew with the Apostle, that in him, *that is, his flesh dwelleth no good thing*; if he had learned to acknowledge with the Prophet, that euen *his best righteousnesse were like a polluted cloth*, he would not be so affected and turmoiled with the sight and sence of his corruptions and imperfections. So pride maketh men desire to be something in the worke of their saluation, and to haue life eternall not only vpon free gift but partly by purchase, and with some respect of their owne worth. But when looking into themselues they finde their corruptions many and great, and the best duties performed by them full of wanes and imperfections; then this broken reed of their own worth failing, their hopes fall that rested on it, and so they grow discontented and disquieted, affrighted and troubled, and if God should not vphold them with his spirit, making them wholly to abandon themselues and to rest wholly vpon his infinite mercies, and the al-sufficient merits of Iesus Christ, they would be easily swallowed vp in deepe desperation, whereas if being thoroughly humbled, they had wholly denied themselues in the work of saluation, and had ascribed the sole prayse of it vnto the Lord, who hath only right vnto it, they would not be much exalted in their hopes by the sight of their greatest perfections, nor much dejected in the sense of their imperfections, knowing that as their worthinesse cannot saue them, so their vnworthinesse shall not condemne them, so as they rest wholly vpon the free mercies of God, and merits of Christ by a liuely faith. If being truly humbled they were brought to a holy despaire in themselues, they should not be so apt to entertaine that hellish despaire of Gods mercies, and if being wholly stripe and starke naked of all opinion of their owne inherent righteousnesse they would by faith put on the perfect righteousnesse of Christ, their hearts and consciences would not be so tormented with terrours and feares, doubting and despaire, when Gods justice summoneth them to make their appearance, but they would with much comfort and confidence come into his presence hauing to pleade Christs perfect payment, and full satisfaction for their sinnes.

Rom. 7.

Esay 64. 6.

Q. Sect. 15. The twelfth meanes to object Christ against all temptations.

Lastly, if we would withstand Satan, we must object our Sauiour Christ against all his tentations: for if wee apply him vnto vs by a liuely faith, he will be our shield and buckler to defend vs from all Satans blowes. For example, if Satan tell vs that we are miserable sinners, and therefore in the state of damnation; we are to answere that our *Sauiour Christ came into the world to saue sinners, and that he was wounded for our transgressions, and broken for our iniquities, and with his stripes we are healed: and so he which knew no sinne, was made sinne for vs, that wee might be made the righteousnesse of God in him.* If he say wee are subject to the curse of the Law; we are to answere that *Christ hath redeemed vs from the curse of the Law, when he was made a curse for vs.* If he object that wee are subject to Gods wrath; wee are to tell him that Christ did beare his fathers displeasure, that hee might make our peace: and whereas *wee were strangers and enemies, because our minds were set on euill workes, he hath now reconciled vs in the body of his flesh through death.* If hee tell vs that wee are his bondslaues; wee are to answer, that

Matth. 9. 13. *Esay* 53. 5. 2. *Cor.* 5. 21. *Gal.* 3. 13. *Col.* 1. 21. 22.

that we were so indeed in time past, but our Sauiour Christ hath payed vnto his Father the price of our redemption, and hath set vs free. If hee affirme that wee are vniust, and therefore shall be condemned before Gods iudgement seate; wee are to answere that Christ who was innocent was condemned, that wee who are guiltie might be acquited; that though we are wicked in our selues, yet we are most just being clothed with his righteousnes; that he that came to saue vs, shall come to iudge vs, and therefore we need not doubt of mercy, if we plead his merits, forsaking the plea of our owne righteousnesse, and renouncing all selfe confidence. If he say that wee shall be held captiue of death and neuer rise to take possession of our heauenly inheritance; wee are to answer that our Sauiour Christ hath broken the bonds of death, and lead captiuitie captiue; that he is risen againe, being the first fruits of them that slept, and is ascended into heauen, to prepare vs a place there. If he obiect that Christ and all his benefits doe not appertaine vnto vs, for euery man shall liue by his owne righteousnesse, and the soule that sinneth shall die the death; wee are to answere that by the Spirit of God and a liuely faith, Christ is become our head and we his members, so that hee is ours and we his, and our sins he hath taken vpon him and bestowed on vs his righteousnesse; hee is become our husband and we his spouse, and therefore as he hath communicated himselfe vnto vs, so likewise all his benefits, his merits, righteousnesse, sanctification, and euerlasting happinesse.

1. Cor. 1. 30.

Ioh. 14. 2.

Rom. 18.

Q. Sect. 16. That to auoid Satans importunity, wee must leaue to dispute with him and send him to our Aduocate.

But if Sathan will not thus be answered, we are not to entertaine any further disputation with him, but to send him to our Sauiour Christ who hath taken vpon him to bee not only our Redeemer and our Mediatour and Intercessor vnto God his Father, but also our Aduocate to plead our cause and to answere all suites made against vs both by Gods iustice and the hand writing of the Law; and also by Sathan and all his adherents, as it is *1. Iohn 2. 1.* Seeing therefore our Sauiour Christ who is the wisdome of his Father, hath taken vpon him the defence of our cause in all our suites, let not vs our selues be ouer-busie in disputing with this wrangling sophister, but send him for an answere to our Sauiour Christ who hath fully satisfied his fathers iustice in all which it had against vs, and cancelled the hand-writing of the Law, whereby wee were obliged and bound, and therefore much more able is hee to answere all accusations which this cauelling accuser hath against vs. Neither are we to doubt but that our Sauiour will be our Aduocate to plead our cause, especially considering that it doth principally concerne himselfe, and his owne glorie and sufficiencie. For the questions and causes controuersall betweene vs and Sathan, are not about our owne worthinesse, merits, righteousnes, and satisfactions, all which wee renounce and cast away from vs as polluted clouts, in respect of being any causes of our iustification and saluation: but concerning Christs righteousnesse, merit, and the sufficiencie and efficacy of his death and obedience, for the saluation of all repentant sinners which doe apply them vnto themselues by a liuely faith: and therefore wee may assure our selues hee will defend his owne cause against all Satans obiections and imputations.

1. Ioh. 1. 1.

But if Sathan continue his importunitie, and will admit of no answere, wee are as much as in vs lieth to banish his tentations out of our minds, and not to thinke and meditate on them. And to this end we are continually to exercise our selues in feruent prayer, desiring the Lords gracious assistance whereby we may be inabled to withstand all the assaults of our enemie, as also to heare, reade and meditate in Gods Word, and diligently to vse holy conferences with our Christian brethren, and painfully to imploy our selues in the workes of our callings, that so we may haue no leisure to entertaine Satans tentations. For as a vessell which is already full can receiue no more, and whatsoeuer is powred thereinto spilleth vpon the ground: so when our mindes are replenished with holy thoughts, and occupied in godly and honest exercises, there is no roome left for Satans suggestions, and therefore as soone as they offer to enter, we presently reiect them. Whereas on the other side if wee spend our times in idlenesse, and doe not diligently exercise our selues in the duties of Christianity, & of our seuerall callings: then are our minds fit grounds to receiue the seeds of Satans tentations, and to nourish them till they bring forth the fruits of sinne. And if Satan find vs like emptie houses cleane swept and voide of all holy meditations and godly exercises, hee will easily enter, and if himselfe be not strong enough hee will take vnto him seuen other spirits worse then himselfe, that so hee may be more strong to keepe possession. If therefore we would not be ouercome by Satans tentations, let vs beware of idlenesse; for when the minde is emptie of that which is good, it is most fit to receiue that which is euill.

Q. Sect. 17. If we will auoid Sathans importunitie, wee must imploy our selues in holy exercises.

Math. 12. 43.

But if Sathans tentations be at any time entertained into our minds, let vs most carefully take heed that wee doe not suffer them (as it were) to take vp their lodging, by reuoluing them in our thoughts, nor to meditate too earnestly on them, but rather on the preseruatiues which may strengthen vs against their violence; neither are wee so seriously to thinke on Satans obiections, as that in the meane time we forget how to answere them. For example, when hee setteth before

Q. Sect. 18. That wee must not reuolue in our minds Satans tentations, but rather meditate on the contrarie preseruatiues.

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our eyes the hainousnesse of our sinnes, wee are not to bend all our thoughts to meditate and call to minde all our sins both new and old, both which we haue falne into through infirmitie, and which wee haue willingly committed; for so the huge cloud of our sinnes being neere our eyes, will hide from our sight the shining beames of Gods mercy and Christs merit, though they are without comparison greater: but as soone as wee cast one eye vpon our sins for our humiliation, let vs cast the other presently vpon Christ Iesus, who hath payed the price of our redemption, and suffered all the punishment which we by our sins haue deserued. For if when this fiery Serpent Satan hath stung vs with the sting of sin, wee spend our time in looking vpon the wound and neuer thinke vpon the remedie, euen the true brazen Serpent Iesus Christ hanging on the Crosse: the poyson of sin will so inflame our consciences, that the wound will proue mortall, which at the first might easily haue beene cured, if we would haue applied thereunto the precious balme of our Saniours bloud. So when Satan setteth before our eyes our owne weaknesse and infirmities, to the end we may despaire of victorie, as being neuer able to withstand such strong tentations, wee are not to spend our time in thinking hereupon, but presently to call to minde the almightie power of God who hath promised vs his assistance in this spirituall fight. So when hee obiecteth vnto vs the iustice and wrath of God, in punishing of sinne, and the curse of the Law and torments of Hell prepared for the damned; we are not ouer seriously to reuolue these things in our minds; but presently to call to minde Gods infinite mercie and Christs merits, whereby Gods iustice is fully satisfied, his wrath appeased, the curse of the Law cancelled, and wee made of firebrands of hell, heires of Heauen. And thus if as soone as Satan inflicteth the wound we apply the playster, it will neuer be mortall vnto vs; but if we let the poyson of his tentations run in our minds and neuer thinke of any remedie, though at the first it seemed but a small scratch, it will so inflame our consciences with scorching heate, that they will afterwards very hardly admit of any cure. When therefore Sathan doth cast into our minds his tentations, let vs repell them, and indeauour to quench them whilest they be but small sparkes: for our corrupt mindes are like vnto tinder, and Sathans temptations like the fire: and therefore if in stead of putting them out wee blow vpon them, though they be but a small sparke at the first, within a while they will increase to an vnquenchable flame which will torment our consciences with scorching heate: neither is there any thing but the bloud of Christ, and the water of the Spirit, which will extinguish this wilde fire, when once it hath taken deepe hold on vs.

CHAP. XXIII.

How the Christian being foiled by Sathans tentations may be raised againe.

1. Sect. 1. How a Christian is to behaue himselfe when he is fallen in tentation.

AND these are the meanes whereby the Christian souldier may bee strengthened and incouraged to stand in the combate of tentations. But sometimes it commeth to passe that by reason they neglect these meanes, or else doe not so carefully vse them as they should, they are foiled by Sathan, ouercome by his tentations, and led captiue vnto sin. How therefore must the Christian thus ouertaken behaue himselfe? surely he is not desperately to cast away all hope of victory, and cowardly to yeeld himselfe to be the slaue of Satan, lying contentedly in the chaines of sin, without any desire or indeuour of comming out of his captiuitie: but being falne he is to labour and striue that hee may rise againe, and being taken prisoner by sinne and Satan, he is not willingly to remain in their bonds, but earnestly to desire his freedome and libertie. Now the meanes whereby being fallen he may rise againe, is by vnfained repentance, when as he is heartily sorrie for his sin, because thereby hee hath displeased his louing and gracious father, and stedfastly purposeth for the time to come to leaue and forsake those sins, into which by the malice of Satan and his owne infirmitie he is fallen; and by a liuely faith, when as hee doth apply vnto himselfe all the mercifull promises of the Gospell made vnto all repentant sinners. For though faith in nature goe before repentance, yet the act and fruit of faith, whereby wee are assured of Gods mercie in the free forgiuenesse of our sinnes, alwayes commeth after. Where by the way wee may note a difference betweene the state of Gods children and the wicked. Both fall into sin very often, both also commit hainous and grieuous sins; yea sometimes the child of God falleth into more fearefull and horrible sins, then a meere worldling: but herein the chiefe difference betweene them consisteth, that the child of God after his fall is vexed and grieued, and laboureth to rise againe by leauing and forsaking the sinne which is odious vnto him; but the wicked man after his fall neuer sorroweth nor grieueth, but rather resolueth to liue still in his sin, and to commit it againe and againe with greedinesse and delight when he hath any occasion offered.

A difference betweene the child of God and the wicked.

2. Sect. 2. The complaint of the weake Christian.

But here the weake Christian whose soule is oppressed with the heauy weight of sinne will say vnto me, alas this which you speake is small comfort vnto me, neither can I here-

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by haue any assurance that I am the child of God; for after I am fallen into sinne, such is the hardnesse of my heart that I cannot bewaile nor be sorrie for it; and whereas euery small worldly losse or crosse maketh mee mourne, weepe and waile, when by my sin I haue offended God, I cannot shed a teare, nor shew any true signe of heartie sorrow; and such is mine vntowardnesse and corruption, that in stead of forsaking my sin, I am ready to fall againe vpon the next occasion: and therefore I cannot haue any faith or full assurance of Gods promises made in Christ, seeing they are all limited & restrained to those sinners which repent and amend. That therefore these mourning soules may receiue some comfort, let them know first, that if they haue an earnest desire of repentance, faith, and the rest of Gods graces; if they haue a good purpose to leaue and forsake their sins, and to spend their liues in the seruice and worship of God: if they are displeased with their corruptions, and according to the measure of grace giuen, pray vnto God, desiring the assistance of his holy Spirit, whereby they may more and more mortifie the old man, and crucifie the flesh, and the lusts thereof: if they hate the sinne they commit, and loue the good which they cannot doe: if they can grieue because they are no more grieued for their sinnes, and be displeased with themselues, because their sins do no more displease them: then may they be assured that they are Gods children, who are acceptable vnto him in Iesus Christ. For hee respecteth not so much our actions as our affections; nor our workes, as our desires and endeuours. To this purpose excellently *Augustine*. There is no holy and just man free from sinne, and yet for this he ceaseth not to be just and holy, if his heart adhereth to holinesse. And with him agreeth *Bernard*. An vnwearied desire (saith he) of profiting, and a continued endeuour to attaine vnto perfection, is esteemed perfection. Now if this be to be perfect to labour after perfection; then not to goe forward is to goe backward. So that he who desires to be righteous, is righteous; he that would repent, doth repent; hee that striueth to leaue and forsake his sinnes, God reputeth of him, as if he had left and forsaken them; they that would neuer fall, nor be foiled by their spirituall enemies, God esteemeth as his inuincible souldiers, and valiant Worthies, who were neuer vanquished. For the Lord accepteth the desire for the deed; and *if there bee first a willing mind, it is accepted according to that a man hath, and not according to that a man hath not*, as it is 2. *Corinth*. 8. 12. So he is accounted blessed, not who hath attained vnto perfect inherent righteousnesse indeed, but he *who hungreth after righteousnesse*, *Math*. 5. 6. that is, who hath a sense and feeling of his wants and imperfections, and withall an earnest desire to haue his wants supplied. In which respect one saith, that a just life is alwayes present when we will, because it is justice it selfe if we effectually desire it: neither is there any thing more required to the perfecting of righteousnesse, then to haue a perfect will to imbrace it.

Iusta verò vita cum volumus adest, quia eam ipsam plenè velle iustitia est. August. Epist. 45. ad Aruent. Tom. 2.

But yet we must not imagine, that euery flickering and vnconstant desire, proceeding from suddaine passion, and some extraordinary occasion, is pleasing vnto God; for so euery worldling might imagine himselfe to be in the state of grace: but vnto this desire I speake of, there are diuers things required. As first, that this desire bee ioyned with an holy endeuour, and earnest striuing and labouring in the vse of the meanes, whereby wee may attaine vnto those graces which wedo desire: for it is not sufficient that we wish for faith, repentance, and other graces, vnlesse wee endeauour to attaine vnto them, and to this end carefully vse all good meanes ordained of God for the obtaining our desires. Secondly, this desire must not be suddaine like a flash of lightning, vanishing away as soone as it entreth into vs, but wee must constantly persuere in it till it be satisfied. And as *Dauid* longed *at all times after Gods iudgements*, so must we long continually after sauing grace and spirituall strength, although wee cannot alwayes doe it with like earnestnesse, as wee may see by comparing *Cant*. 2. 5. with *Chap*. 5. 3. Thirdly, it must not be a slight, and indifferent desire, as though we would haue these graces, if we could easily attaine vnto them, otherwise wee doe not greatly care whether wee haue them or no: but it must be very earnest, at least sometime, though not alwayes: So as we may say with *Dauid*, *My soule longeth after thee, O Lord, as the thirstie land*. *Psal*. 63. 1. And, *As the Hart brayeth for the riuers of water, so panteth my soule after thee, O God*: as it is *Psal*. 42. 1. And againe; *My heart breaketh for the longing that it hath to thy iudgements at all times*. *Psal*. 119. 20. Like the desires of a woman with childe, which can by no meanes be satisfied, vnlesse shee haue her longing. It makes vs like the Spouse in the *Canticles* euen sicke of loue with Gods graces which wee long after, and at no ease till wee enjoy them. Now our desire will appeare to bee thus earnest when as we are impatient of any delay; Saying (like *Rachel*) giue mee grace and strength to bring fruits of holinesse, or else I die. And when our soules faint in our longing like a man that is hungry and neere famished; according to that of the Wiseman, *hope deferred maketh the heart faint, but when the desire commeth it is a tree of life*. Finally, our desires will appeare to be feruent, when as we are inflamed with an

Psal. 119.

Cant. 2. 5.

Gen. 30. 1.

Prou. 13. 12.

2. Sect. 3. The conditions required vnto that desire which is acceptable.

an holy anger against all things that crosse vs in them, and with a deuout violence of holy resolutiō doset our selues seriously & courageously against whatsoeuer oppositiō seemes to hinder vs frō obtayning of them. Like the desire of hunger which will breake through a stone wall, and make famished men to tread vnder foot, euen those that doe but a little hinder them from their desired food, as wee see in the example of the hunger-starued Samaritans, 2. *King.* 7. 17.

Fourthly, this desire is true, and pleasing vnto God, when as it proceedeth from a sense of our owne want and penurie, in regard whereof we are truly humbled. And hereof it is compared to hungring and thirsting; in which two things concurre, first, a sense of want which afflicteth vs, and a desire to haue it supplied.

Fifthly, it is not sufficient that wee haue a continuall and earnest desire of our saluation, vnlesse we desire as earnestly the subordinate causes and meanes tending thereunto; namely, vocation, iustification, sanctification, faith, repentance, and the rest of the graces of Gods Spirit: for euen *Balaam* himselfe did wish that hee might die the death of the righteous, but his desire was not acceptable to God, because hee wished not also to liue their life: hee desired to die like them, that he might be saued; but he desired not to serue the Lord in holinesse and newnesse of life, whereby hee might haue beene assured of saluation.

If therefore we would haue our desires acceptable to God, they must be joyned with an holy endeuour to obtaine those spirituall graces which wee doe desire; they must bee constant, earnest, and proceed from a true sense and feeling of our owne wants, and bee referred as well to the meanes as to the end, and then the desire of grace is the grace it selfe; the desire of faith is faith; the desire of repentance is repentance; not in it owne nature, but in Gods acceptation, who accepteth the will for the deed. According to that excellent saying of *Augustine*. Hee hath much profited in this life who in his profiting knoweth how farre hee is short of perfect righteousnesse.

Multum in hac vita ille profecit, qui quàm longè sit à perfectione iustitiæ proficiendo cognouit. Aug. de Spirit. & lit. cap. 56.

And in truth this is the chiefe perfection of our righteousnesse, when as we feele our imperfections, and labour earnely after more perfection, * for, wee are Christians rather in our affections and desires then in our workes and abilities; neither doth the Lord bestow vpon his children the full measure of his spirit and the graces thereof in this life, but onely the first fruits, which are as it were but an handfull of corne in respect of the whole field, and the earnest to assure vs of the rest, which is but as a peny in respect of many thousands, which are confirmed vnto vs thereby, as the Apostle speaketh. *Rom.* 8. 23. 2. *Cor.* 1. 22. *and* 5. 5. True it is indeed that God dispenseth and bestoweth his spirit and the graces thereof vpon some of his children in greater measure, and vpon some in lesse, euen as the first fruits may be a greater or lesser handfull, and the earnest is sometimes a peny, and sometimes a shilling, sometimes more and sometimes lesse; but yet the greatest measure which any receiue, is but as an handfull of the first fruits, and an earnest-peny in respect of the maine summe and full measure, which the Lord hath hereby assured vs that he will bestow vpon vs in his kingdome; and he that hath receiued the least earnest, hath as full and perfect assurance of the whole bargaine, which God hath couenanted to make good vnto vs, as hee who hath receiued the greatest, according to the nature of an earnest, to which the measure of grace here receiued is compared. But wherein doth this measure of grace and chiefe perfection of a Christian consist in this life? Surely, not in their workes, for they are all imperfect, and so full of corruptions that they are odious in Gods sight, being considered in themselues, and examined by the rule of his exact iustice; neither in their inherent righteousnes, and begun sanctification; for when they are at the holiest they are polluted with the reliques of originall corruption, which bring forth the fruits of actuall transgressions, and make vs vnable to doe the good wee would, in that manner and measure which wee should. And therefore those which are most righteous are not in this respect acceptable to God: but herein the perfection of a Christian consisteth, when as seeing his imperfections, wants and sinnes, he is grieued and truly humbled with the sight and sense of his owne miserie and wretchednesse; and disclaiming and rejecting his owne righteousnesse and good workes, doth flee vnto our Sauiour Christ, hungring after his righteousnesse, & by a liuely faith applying vnto his wounded soule his merits and obedience, doth looke for saluation in him alone; And lastly, when as in obedience to his commandement, and in true thankfulnesse for his infinite mercies hee hath an earnest desire to glorifie his Name, by a godly and Christian life, striuing and endeuouring continually to forsake his sins, to mortifie his corruption, and to attaine vnto more and more perfection in righteousnesse and holinesse. For, It is the greatest part of Christianitie to desire with the whole heart to become a Christian.

Q. Sect. 4. The Christians perfection consisteth in desiring and labouring after perfection.

* *Christianissimus potius affectu quàm effectu.*

Rom. 8. 23. 2. *Cor.* 1. 22. *and* 5. 5.

Maxima pars Christianismi est tota pectus velle fieri Christianum.

If therefore we doe keepe the couenant of the Lord, nay, if wee but *thinke vpon his Commandements*, to the end wee may doe them, the louing kindnesse of the Lord shall endure for euer vpon vs, as it is *Psal.* 103. 17. 18. if we can from our heart say with good *Nehemiah*, *O Lord, I beseech thee let thine eare*

Q. Sect. 5. The former point proued by testimonies of Scripture. *Psal.* 103. 17. *Nehem* 1. 11.

eare now hearken to the prayer of thy seruant and to the prayer of thy seruants who desire to feare thy Name; the Lord will heare vs indeed and grant our requests. If with the Prophet *Dauid* wee haue but *respect of Gods Commandements*, with a care to fulfill them, we shall not be confounded. If we but desire to obey Gods commandement, the Lord will accomplish our desire, and *quicken vs in his righteousnesse*, though we be dull, yea dead vnto all goodnesse. If with the Apostle *Paul* wee doe the euill which wee would not, and consent to the law that it is good, delighting therein in the inner man; then though wee are with him led captiue vnto sinne, yet it is not wee that offend, but sinne that dwelleth in vs, that is, our old man, our corrupt and vnregenerate part, which cannot fitly be called by our name, because it is mortified alreadie in some measure, and shall be fully abolished by the Spirit of God. Neither doth it liue the same spirituall life with vs, seeing it is not quickned by the same spirit: and therefore as those who haue diuers soules, which giue vnto them life and motion, are themselues diuers and also called by diuers names; so the new and old man liuing as it were by diuers soules, the one being quickned with Gods Spirit, the other by Sathan (whereof it commeth to passe, that the more the one liueth the other dieth, the more strong the spirit is, the weaker is the flesh; and the actions of both are quite contrary) therefore they may fitly be called by diuers names: neither can the actions of the flesh be ascribed to the spirit; seeing they are contrary the one to the other. For as if a cion of a crab tree, and another of a pepin tree being grafted into the same stocke doe both bring forth their seuerall fruits, the one crabs, the other pepins, it may fitly bee said this tree bringeth forth either pepins or crabs, because they grow in the same stocke; but yet it cannot be truly said that the crab tree cion bringeth forth pepins, or the pepin cion crabs: so because the flesh and the spirit are joyned together in the same bodie and soule, wee may in this respect say that this man sinneth, or doth that which is good; but yet when wee speake of the regenerate or carnall man properly and seuerally, as wee cannot truly say that the flesh doth any manner of good, so neither can wee truly affirme that the spirit and regenerate man doth commit that which is euill, but (as the Apostle speaketh) *sinne which dwelleth with him*. And though the flesh be the farre greater part, yet doth it not denominate and giue the name to the Christian & his actions, because it is partly mortified, partly in mortifying, and partly to be mortified, that is, deputed and destinated to death and destruction; and also because it is the worse and more vnworthy part without compare, and consequently not to giue the name. For as wine mixt with water is called still wine, though the water exceed the wine in quantitie, because it is the more excellent substance; so the flesh being mixt with the spirit, though it be in greater quantitie, it doth not giue the name to vs and our actions, but the spirit, as being our more excellent and worthy part; and of it wee are called spirituall, regenerate and new men, though the least part be spirituall, regenerate and renued. If therefore we are regenerate, and haue in vs the Spirit of God, and the graces thereof in the least measure, wee may boldly say with *Paul*, that it is no more we that doe offend God, but sinne that dwelleth in vs; neither shall wee receiue punishment but the flesh, that is, our vnregenerate and corrupt part, which shall be mortified and fully abolished by the Spirit of God; as for the spirituall and regenerate part, it shall daily bee more and more strengthened and confirmed in the spirituall life, and the more punishments, afflictions and torments the flesh hath inflicted on it, the more shall the spirituall man grow vp in grace and goodnesse, till our corruption being by little and little mortified, and in the end fully abolished by death, wee shall bee perfect men in Christ, liuing a spirituall and euerlasting life in all glory and happinesse in his kingdome. When therefore the Lord suffereth Satan to afflict vs in our goods, bodies, and in our soules and consciences, as he did *Iob*, it is not because he hath forsaken vs & giuen ouer his whole interest hee hath in vs to this wicked spirit, but, as the Apostle speaketh in another matter, he deliuereth vs *vnto Satan* (to bee afflicted) *for the destruction of the flesh, that the spirit may be saued in the day of the Lord Iesus*, 1. Cor. 5. 5.

It may be that the worke of mortification and regeneration doth goe slowly forward, and the Lord may for a time let our corruptions beare great sway in vs, to the end hee may hereby truly humble vs with the sight of our infirmities, and take away from vs all selfe-confidence, presumption and cause of boasting, and make vs wholly to relie vpon his mercie and Christs merits: but though it goe on slowly, yet it shall goe surely, because it is not begun and continued by our selues, for wee cannot so much as *thinke a good thought*, but all our sufficiencie is of God, as it is 2. Cor. 3. 5. neither can we so much as will and desire that which is acceptable in Gods sight, for it is he that *worketh in vs the will and the deed, euen of his good pleasure*, as it is *Phil.* 2. 13. And therefore these holy desires, which are the beginnings and first fruits of regeneration, being the worke of Gods Spirit, he will finish and perfect that which he hath begun, till at last we be fully freed from our corruption, and indued with vnspotted holinesse and sanctification.

Psal. 119. 6, 40.

Rom. 7. 19.

That neither the name, nor actions of the flesh, can properly be ascribed to the spirituall man.

Liber 3. 9. *Rom.* 7. 17.

Rom. 7. 17.

1. Cor. 5. 5.

2. Cor. 3. 5.

Phil. 2. 13.

§. Sect. 5. Though our spirituall growth be slow, yet it is certaine.

fication. According to that *Phil.*1,6. *I am perswaded of this same thing, that hee who hath begun this good worke in you, will performe it vntill the day of Iesus Christ.* For as with the Lord himself *there is neither change nor shadow of change, Iam.*1.17. *Mal.*3.6. so also *are his gifts and calling without repentance:* as it is *Rom.*11.29.

*Phil.*1.6.

*Iam.*1.17. *Mal.*3.6. *Rom.*11.29.

9. Sect.6. If we earnestly desire perfection, the Lord will perfect vs, and in the meane time pardon our imperfections.

If therefore we haue but a desire to forsake our sinnes, and to attaine vnto true sanctification, this desire is Gods worke, which he will finish and accomplish, according to that *Psal.*145.19. *He will fulfill the desire of them that feare him.* For if the Lord doe euen presse vpon vs whilest wee doe not desire his company; if he stand waking and knocking at the doore of our hearts, calling and crying vnto vs that wee will open and giue him entrance; when his holy Spirit hath inflamed vs with true loue of him, and opened our hearts with an earnest desire to haue him enter; will hee now thinke you goe away and refuse to come in when wee inuite him? No assuredly, for he hath promised the contrary, *Reuel.*3.20. *Behold* (saith he) *I stand at the doore and knocke: if any man heare my voice and open the doore, I will come in vnto him & sup with him, and he with me*; that is, I will make him a rich banquet of my heauenly graces, and *giue him to drinke the water of life, of which whosoeuer drinketh shall neuer be more athirst, but it shall be in him a well of water springing vp into euerlasting life*, as our Sauiour speaketh, *Iohn* 4.14. So our Sauiour Christ calleth such as thirst vnto him, *If any man thirst, let him come to mee and drinke:* And, *I will giue to him that is athirst of the well of the water of life freely.* If therefore wee haue a thirsting desire after Gods Spirit and the graces thereof, we shall in Gods good time bee satisfied, and filled with the full measure of them. And in the meane time though our infirmities be neuer so great and manifold, yet in Christ God will be well pleased with vs, when as our corruptions doe displease our selues, so that we earnestly desire to bee freed from them, and to serue the Lord in righteousnesse and holinesse of life. For the Lord esteemeth more of our will than of our deedes, and of our holy endeuour than of our best workes, because this is the seruice and sacrifice of our hearts, wherewith aboue all other things he is most delighted: and therefore, *Da cor Deo & sufficit*, Giue thy heart to God and it sufficeth, *Prou.*23.26.

*Reuel.*3.20.

Iohn 7.38. *Reuel.*21.6.

*Prou.*23.26.

10. Sect.7. The former point illustrated by diuers similitudes, *Esay* 49.15. and 66.13. *Mal.*3.17.

For the Lord is our most gracious Father, whose loue farre exceedeth the loue euen of tender mothers, *Esay* 49.15. Looke therefore what affection the tender father or mother beareth and sheweth towardes their child: and such, nay, infinitely more will the Lord shew towards vs as himselfe professeth. *Mal.*3.17. *And I will spare them, as a man spares his owne sonne that serueth him.* Now we know that if a child endeuour to doe his dutie, and striue to doe his best, though through want of power or skill hee is not able to doe as hee would, those things which his father injoyned him; there is no louing father but will winke at his imperfections, and accept his will; commending his obedience and dutifull endeuour, though the worke in it selfe deserue no commendations: how much more therefore will our heauenly father, whose loue is infinite and without all compare, bee well pleased with vs in the middest of our infirmities, if wee haue a desire and care to serue him? The Lord is our shepherd, and wee his flocke and the sheepe of his pasture, as it is *Psal.*23.1. and *Iohn* 10. Now if a sheepe be intangled in the briars, so as he cannot follow the shepheard, though hee heare his voice calling vnto him, yet if hee struggle and striue to come out to the vttermost of his power, and bleat for the shepheards helpe, when he cannot help himselfe, hereby it appeareth that he is one of his flocke, which the good shepheard will not suffer to be lost; whereas indeed if hee want not power alone, but will also to bee freed and to follow after, it is cleere that hee belongeth to another sheepfold: so if when we are intangled in the briars of our corruptiõs, and so hindred with our imperfections, that we cannot follow the great Shepheard of our soules Iesus Christ in the path of righteousnesse, which leadeth to the sheepfold of euerlasting happinesse, though wee heare his voice calling vnto vs; yet if with the silly sheepe wee struggle and striue to bee freed from the snares of sinne, and when we cannot free our selues by our own power, doe as it were bleate, and after our sheepish manner implore the helpe of our carefull shepheard; crying out with the Apostle *Paul* (that blessed sheepe of Christ) *Wretched man that I am, who shall deliuer mee from the body of this death?* then will our louing shepheard Iesus Christ in his good time come and loose vs, and if with strugling in the briars of sin wee are so disabled that wee cannot goe, hee will take vs like the strayed sheepe vpon his shoulders, and carry vs by the wayes of righteousnesse into his sheepfold of euerlasting happinesse. Neither can it possibly be that our heauenly shepheard, who of purpose came into the World to seeke vs whilest wee were lost, and spent three and thirtie yeeres in following & finding vs, who were wandring and strayed sheepe, crying and calling vnto vs euen till hee became hoarse with loud cryes, and passing thorow the thornie wayes of troubles and persecution, till he had shed his precious bloud, and finally laid downe his life for our sakes; should now turne away his eyes and stop his eares when his sheepe desire to follow him, and earnestly

*Psal.*23.1. *Iohn* 10.

*Rom.*7.24.

earnestly implore his helpe, finding their owne weakenesse and vnabilitie to come so swiftly to him as they should. The Lord is our Sauiour and Redeemer, who hath not spared his owne precious bloud, but hath giuen it to his Father as the price of our redemption, that wee might bee deliuered out of the captiuitie of the Deuill, in which we were detained, as it is 1. *Tim.* 2. 6. If therefore we haue a sense of our captiuitie, and a desire to be set at libertie, being wearie of our misery, and vnwilling to stay any longer in this cruell bondage; our Sauiour Christ will redeeme vs, for to this end hee came into the world, as appeareth *Luke* 4. 18. And though like vnto poore captiues who (hauing long time beene clogged with heauy bolts, and galled with strong chaines) haue their limbs so benummed and sore, that they cannot goe after they are freed out of prison; so we, after we haue long beene detained in Satans captiuitie, fettred with chaines of sinne, and clogged with the heauy bolts of our corruptions, be so galled and benummed, that we cannot swiftly follow Christ our Redeemer in the wayes of righteousnes vnto his kingdome of glory, but halt and stumble euery step through our infirmitie and weakenesse; yet if we haue an earnest desire of comming after him, then surely he hath giuen this inestimable price for our redemption, will not now leaue vs in the hands of his and our enemies; but will feed vs with the food of his Word and Sacraments, and strengthen and support vs with his holy Spirit, inabling vs with the graces thereof to follow his steps, till hauing obtained full libertie wee arriue at his kingdome of euerlasting glory.

1. Tim. 2. 6. and 2. Tim. 2. 26.

Luke 4. 18.

Lastly, that I may fit the similitude to the spirituall conflict whereof we speake. If we haue an earnest desire of ouercomming our spirituall enemies, and withstanding their temptations, whereby they labour to draw vs to sinne; we may be assured we are Christs souldiers, how weakly soeuer we fight when wee come to the encounter. For though a souldier through sickenesse bee so infeebled that he cannot weld his weapon against the enemie: yet if he march forward, and shew a couragious heart and earnest desire to ouercome, it will hereby plainly appeare that he is faithfull to his Captaine, & therefore hee shall receiue his pay, though at the first onset his limbs should faint vnder him. And so if through sinne we haue our spirituall man so weakned, that he is readie to faint at the first incounter with our spirituall enemies, yet if we march vnder Christs standerd, and fight the battailes of the Lord of Hosts, hauing an earnest desire euen aboue our strength to ouercome our enemies, surely Christ our grand Captaine will acknowledge vs for his souldiers, and will giue vs our pay, euen a crowne of victorie: and seeing his power is omnipotent and his loue incomprehensible, wee may make sure account that if in the fight wee receiue a foile, hee will stand ouer vs to defend vs with the shield of his prouidence and raise vs vp againe: yea if we be taken prisoners and led away captiue by sinne and Satan, he will rescue and deliuer vs. There is no discredit accreweth to a souldier by receiuing wounds, or being by vnresistable violence taken prisoner; nay, rather it argueth his valour, and sheweth that the inuincible courage of his mind doth farre surpasse the weake force of his bodie; but rather hereby is a souldier disgraced, if either he dare not march into the field, or being entred the battle doth shamefully flee away, or cowardly yeeld vnto the enemy: so in this spirituall warfare it is no dishonour to receiue foiles and wounds of our spirituall enemies, for the most valiant souldiers that euer fought the Lords battels, haue sustained the like: nay, if in the fight they be taken prisoners, yet so they resist to the vttermost of their power, and shew an earnest desire to bee out of the captiuitie of sinne and Sathan, this is acceptable to their Captaine Christ, and hee will in pitie and compassion restore them to libertie. But if rather than they would endure the danger of the fight, they professe themselues friends to sinne and Sathan; or if hauing professed themselues Christs souldiers, they at the first encounter of their spirituall enemies tempting them to any sinne, doe forsake Christs standard shamefully, or cowardly yeeld to sinne and Satan, voluntarily liuing in their slauerie without desire of libertie: then either they shew themselues notable cowards, worthy to be cashiered out of Gods Campe; or traiterous rebels, who though outwardly they made a profession that they were Christs souldiers, yet in heart they desired to serue Satan.

§. Sect. 8. That those are Christs souldiers who haue a desire of ouercomming their spirituall enemies.

Here therefore is incouragement for the weake Christian who is discouraged and ashamed to looke his Redeemer Iesus Christ in the face, because of the manifold foiles which he receiueth in this spirituall combat; for howsoeuer before the fight of temptations he resolueth manfully to make resistance and to ouercome, yet when the Deuill strongly assaulteth, the world flattereth or frowneth, and the flesh treacherously betrayeth him, fighting secretly with whole legions of vnlawfull lusts against the spirit, then is hee foiled and often taken captiue of sinne. But let such to their comfort know, that if they continue their earnest desire of fighting still the Lords battailes, and ouercomming their spirituall enemies, they are accepted of Iesus Christ, and in the end hee will giue them strength to obtaine a finall victory. And that their manifold foiles and griesly wounds

§. Sect. 9. Consolations for those who are vnwillingly foyled in the spirituall conflict.

That Gods most valiant souldiers haue receiued foiles.

which they receiue of sinne and Satan may not discourage them; let them consider, that neuer any entred the battle (our chiefe Captaine Christ excepted) but they haue beene subject to the like. *Adam* who was the stron gest Champion in his owne strength that euer entred the lists, was ouerthrowne at the first encounter, and taken captiue of sinne: in which bondage hee should euer haue remained, had not Christ redeemed him. *Noah* was ouercome with drunkennesse; and *Lot* added thereunto incest. *Dauid* a notable souldier in fighting the Lords battels, was made a slaue to his owne lusts. *Peter* a stout Champion, ran away and forsooke his master. In a word, there was neuer any that liued, who haue not beene foiled by Satan, and wounded with sinne. One perhaps receiueth more and deeper wounds, or is longer held captiue in the chaines of sinne than another; but none haue escaped altogether. And those who haue receiued the most grieuous hurts, so they haue an earnest desire to haue those wounds healed which sinne hath made in their consciences, to the end they may bee enabled to renew the fight against their spirituall enemies; may assure themselues that Christ the good Samaritan and their most carefull captaine, will powre the oyle of his grace and mercie, and the precious balme of his bloud into their wounds, which will as easily cure them, though they be many and griesly, as if they were but few, and (as it were) but small scratches.

9. Sect. 10. That Satan preuaileth against vs not by his absolute power, but by Gods permission.

And so much concerning the first consolation, which may serue for the comforting and raising vp of those who are fallen. In the second place wee are to consider that Satan foileth vs and causeth vs to fall into sinne, not at his pleasure nor by his owne absolute power, but because the Lord hath said, thou shalt thus preuaile for the further manifestation of my glory. For therefore the Lord doth leaue his children sometimes to themselues, so that being assaulted by Satan they fall into sinne, and bewray their infirmities and corruption; to the end hee may shew hereby and declare the riches of his power, mercie, and goodnesse, which otherwise would not so manifestly appeare. And this

2. *Cor.* 12. 8, 9. the Apostle plainly sheweth, 2. *Cor.* 12. 8, 9, 10. where hee saith that *hee besought the Lord thrice* that he might be deliuered from *the pricke in the flesh and the messenger of Satan, which did buffet him*: but the Lord returned him this answere, *My grace is sufficient for thee, for my power is made perfect through weakenesse*; after which answere receiued, the Apostle quieteth himselfe notwithstanding his infirmities, nay, glorieth in them, rather then in his reuelations, as hee

Verse 9. professeth saying, *Very gladly therefore will I reioyce rather in mine infirmities, that the power of Christ may dwell in mee.* Though then our infirmities be great and our falles many, yet are wee not to be altogether discouraged thereby, seeing it is the will of God that we should thus bewray our infirmities and corruptions, to the end his power, mercie and goodnesse, may be made the more manifest, and that both vnto our selues, and vnto others. For such is our spirituall blindnesse and secret pride, that if wee should alwayes alike withstand the temptations of Satan, without receiuing any foile, and neuer fall into any sinne, wee would be readie to thinke that we stood by our own strength, and so ascribe the praise of victorie to our selues, thereby robbing God of the honour due vnto him: and also for the time to come, wee would relie vpon our selues rather then on the Lords assistance; then the which nothing could bee more dishonourable vnto God, nor pernicious vnto our owne soules. But when as in the spirituall combate of temptations, wee sometimes stand and sometimes fall, sometimes resist those assaults which are strong & violent, & another time faint and yeeld in the lightest trials: this maketh it apparent that it is not our owne power, which in it selfe is not much vnlike at all times; but the power of God, which sustaineth vs sometimes, that we may not be wholly discouraged; and sometimes withdraweth it selfe, that we may by receiuing foiles learn to know our infirmities, and wholly to rely our selues on the Lords assistance, returning all the prayse of victory to the Lord, who onely hath sustained vs. As therefore our infirmities in respect of our selues, should serue to abate our pride, and to worke in vs true humiliation and vtter despaire in our owne strength: so in respect that they shew vnto vs the Lords power supporting vs, they should the rather incourage vs to fight the spirituall combate, with assured hope of victory, seeing it is manifest that wee stand not by our owne power, which like a broken staffe or crackt weapon would faile vs when wee did most trust and relie vpon it, but by the almightie power of God, against which neither Satan nor the gates of Hell can any iot preuaile. And in this regard we may well rejoyce in our infirmities with the Apostle *Paul*, because by reason of them it more manifestly appeareth that the power of Christ dwelleth in vs, which is able to defend vs from Satans malice and violent rage, not only when we stand manfully in the encounter, but also when we are foiled and put to the worst.

That the Lord suffereth vs to fall for the manifestation of his owne power, mercy, and goodnes, and for our humiliation.

9. Sect. 11. Gods power most clearely appeareth in our weakenes.

Yea in this respect the more weake and full of infirmities the poore Christian is, the more is the prayse of Gods glorious might manifested and magnified. For when Satan, who is so malitious, puissant and politicke an enemie, hath long time assaulted a silly weake man or woman, and yet cannot wholly

ly preuaile, but returneth away foiled and ouercome; it must needes bee confessed that they are assisted and strengthened by some superiour power which farre excelleth Satan in strength and policie; whereas it seemeth no such wonder when as the strong Christian, who hath obtained a great measure of knowledge, faith, and other graces, giueth Satan the repulse. Neither are men so readie to ascribe the prayse of victory to the Lord, because his immediate power and helping hand doth not so manifestly appeare; although in truth their victory also commeth wholly from him, for without his gifts and graces, they were as feeble and vnable to stand as the weakest; but yet the weaker and smaller the meanes are, the more manifest is the Lords power and wisdome, who hereby doth accompliſh things which are aboue the power of men and Angels. For example; the power and goodnesse of God appeareth great, when as he prouideth for vs food conuenient, and giueth strength thereto to nourish and sustaine vs; and yet it is more manifest, when as he so strengtheneth vs by vertue of one meale that wee need no more in fortie dayes, as he did *Elias*; but then it shineth as it were in his full strength, when as hee sustaineth vs without any food at all, as he did *Moses* and our Sauiour Christ. So it is made manifest when as hee giueth vs victory ouer our enemies, though there be some equality in the numbers & other preparations, for it is he that *teacheth our hands to warre and our fingers to fight*: but it is more euident when as our number is small, as when hee deliuered the Israelites by *Gedeon*, and his three hundred men, from an innumerable army; and ouercame the whole host of the Philistims, by the weake meanes of *Ionathan* and his armour-bearer: but then it is most cleere and manifest, when as hee ouercommeth our enemies by his own immediate power, as hee did the Egyptians in the red Sea, and the host of *Senacherib* at the siege of *Ierusalem*. And so when hee giueth the strong Christian who is full of grace, victory ouer Satan, his power appeareth; for vnlesse he were strengthned with his graces, he could not stand: but when one who seemeth in his owne eyes destitute of grace, and full of sinne and corruption (so, that he plainly seeth that hee is altogether vnable to withstand the least assault) is notwithstanding so supported by Gods almightie hand, and immediate power, that he doth not onely stand in the battell, but in the end obtaineth victory; hereby the power and goodnes of God most cleerely appeares to himselfe and all the world. Seeing then our sinnes and falls doe shew vnto vs our own infirmities and weakneſse, and these doe declare Gods vnresistable power and might, which notwithstanding our feeblenesse doth vphold vs: therefore let vs so despaire in our selues, as that thereby we may be moued to relie wholly vpon the Lord, hauing so much more hope of victory as the strength of God excelleth the strength of man. Let vs be so humbled with a true sense and sorrow for our owne infirmities and corruption, as that in the mean time we may receiue more sound consolation and true joy; because wee stand not by our own strength, which euery houre would faile vs, but by the power of Gods might. And therfore though Satan and all the power of Hell conspire and band themselues against vs, yet shall they not preuaile; and though they foile vs, yet shall they neuer finally ouercome; for hee that is with vs is stronger then all they who are against vs; and the greater our weaknesse is, the fitter occasion shall the Lord haue of shewing his omnipotent power in giuing vs victory.

But if hauing bewrayed thine infirmities, and gotten a foile in the spirituall conflict, thou presently be discouraged and despaire of victory, surely it is a manifest signe that thou diddest trust too little in Gods assistance, & too much in thine owne strength, which because it hath failed, thou hast cast away all hope: and the greater thy horrour and despaire is which followeth thy fall, the greater was thy selfe-confidence, and the lesse thy affiance in God. For he that altogether relieth vpon the Lords assistance, and wholly distrusteth his owne strength when hee falleth in the time of temptation, is not much astonished with any great wonder, knowing that through his owne infirmitie and weakneſse, hee is most apt to fall when God leaueth him to himselfe; neither is hee vtterly discouraged and ouer-whelmed with despaire, as though now there were no meanes to stand in the spirituall combate, and to obtaine victory; but hating, and with a peaceable and quiet sorrow mourning for his sinne, because thereby he hath dishonoured his God, and offended his diuine majestie, he doth not abate his hope; but with lesse confidence in himselfe and more confidence in God, he renues the fight against his spirituall enemies, with vndaunted courage, knowing that the Lord in whom hee trusteth and wholly relieth will neuer faile him. And therefore let vs no more rest in our selues, if euer wee would enjoy the peace of conscience, or would haue any assurance of the Lords assistance; for he will be all in all, neither can he abide any sharing in the glory of the victory: and therefore so long as wee trust in our owne strength, and fight with our owne forces, hee will withdraw his helpe, till our often falles and foiles haue taught vs to know our owne infirmities and corruptions, that so despairing wholly in our owne strength, we may peaceably rest vpon his almightie power, & promised assistance.

Psal. 144. 1.

Sect. 12. Horror, feare and despaire following our falls, argue our diffidence in God, & selfe-confidence.

Q. Sect. 13. The last consolation, taken from the experience which we haue had of the Lords assistance.

Lastly, let those who are truly humbled in regard of those foiles which they receiue in the spirituall conflict, comfort themselues by the experience of Gods loue, care, and goodnesse, both towards others & themselues; for how many haue beene cast downe as well as they, and yet haue in the end beene raised vp? how many haue sorrowed and mourned, that now rejoyce and haue receiued comfort; how many haue taken notable foiles & grieuous fals in the spiritual conflict, & yet in the end haue obtained victory? In a word who hath depended vpon the Lord, and hath been rejected? who hath beene truely humbled, and hath not beene comforted; who hath fought against their spirituall enemies, and hath not by the Lords assistance ouercome? And is the Lords arme now shortned, or are his mercies come to an end? hath he forgotten to be gracious, or hath he shut vp his louing kindnesse in displeasure? Nay, rather say it is thine owne infirmitie, for the Lord is the same hee was, without change or shadow of change, and therefore as hee hath comforted and strengthened and giuen victory vnto others, so will hee comfort and strengthen and giue vnto thee a famous victory ouer thy spirituall enemies, if thou wilt depend vpon him and wait his leisure. But if this will not comfort thee when thou hearest of Gods mercie and assistance in supporting others, yet at least let thine owne experience confirme thee in the assurance of Gods loue & succor: for, hast thou not indured many assaults of thy spirituall enemies, and yet thou standest in the incounter? but I pray thee by whose strength? surely not thine owne, for thou art weake and feeble, and thine enemies strong and mightie, and therefore able to destroy thee euery minute, if the Lord did not support thee by his Almightie power. Hast thou not also receiued many foiles, and bewrayed notable corruptions, and yet thou art not quite ouerthrown nor swallowed vp by thy sinnes? And who hath preserued thee? surely not thy selfe; for if thou canst not stand against Sathan whilest thou art fighting, much lesse couldest thou rise vp againe when thou art cast down; but it is the Spirit of the Lord who hath raised thee vp by vnfained repentance, & hath renewed thy strength, so that againe thou art readie to withstand and resist Sathan and his temptations. Why therefore shouldest thou feare left Sathan will in the end ouercome & destroy thee? why shouldest thou doubt of the Lords assistance in the time to come, of which thou hast had sufficient experience in times past? seeing himselfe is vnchangeable and his gifts without repentance, and therefore those whom hee hath defended hee will defend, those that he hath once raised vp, he will euer raise vp, and to whomsoeuer hee hath giuen grace to withstand their spirituall enemies, to those hee will continue and increase his grace, till in the end they haue a finall victory, and the crowne of victory, euerlasting glory.

Psal. 77. 10. *Mat.* 3. 6. *Iam.* 1. 17.

Rom. 11. 29.

The end of the first Booke.

THE

THE SECOND BOOKE OF THE FISRT PART OF THE *CHRISTIAN WARFARE.*

INTREATING OF SATHANS speciall and particular temptations, which hee suggesteth against the seuerall causes of our saluation; and of the answeres whereby they are to be refuted and repelled.

CHAP. I.

Comforts against confused feares and terrours of conscience, wherewith the weake Christian is vsually troubled at his first conuersion.

§. *Sect.* 1. Of the temptations of Satan which are vnreasonable, and first of terrors & feares, and of the causes why God suffereth the faithfull to be thus afflicted.

WEE haue shewed in the former Booke the common affections of the Christian conflict, namely, his manfull withstanding Satans encounters, and also his fainting and falling into sin. Now wee are to speake of the speciall temptations themselues, and the meanes whereby we may be strengthened against them. The speciall temptations of Sathan wherewith he assaulteth the weake Christian, are either vnreasonable and violent, or else such as are subtill and politike, grounded vpon some probable shew of reason. Of the former sort are those terrours and feares wherewith hee affrighteth the Christian newly conuerted vnto God, or temptations of command. For no sooner doth a man giue his name to Christ, and endeuour to come out of the miserable thraldome of Satan, leauing his former sinnes, and endeuouring to leade a new life, but presently he purseueth him with all his forces, and affrighteth him with all his terrors. And as the Israelites were no sooner escaped out of the bondage of Egypt, but presently they were pursued with *Pharaoh*, and his hoast, and beset on all sides with difficulties and dangers, so assoone as God giueth vs ouer them of the deliuerance, and cyther shroud our soule so as some as faithfull he escape the bondage and cruell captiuitie of the spirituall Egypt, Satan the Prince of darkenesse pursueth them with all his might, and so assaulteth and encloseth them on all sides with his terrors and feares, that they are oftentimes brought into a doubtfull deliberation, what they were best to doe, whether to goe forward in their spirituall march towards the holy land, notwithstanding all these difficulties and dangers, or to returne againe into their wretched thraldome, that they may recouer their former securitie and peace, and haue the quiet fruition of the fleshpots of Egypt, euen their carnall pleasures, and worldly profits. But as Satan intendeth in this pursute the destruction of Gods children, or to recouer them againe into his seruitude to their vtter ruine; *Gall* which he powerfully effecteth in the vessels of wrath, and children of rebellion, so contrariwise the Lord disposeth of all this to the good of his true Israelites, and maketh way thereby for their full and finall deliuerance. For therefore hee suffereth the spirituall *Pharaoh* to pursue them with all his forces, to affright them with feares and terrours, & to bring them into many straits, difficulties and dangers, that distrusting their owne strength, and vtterly despairing of deliuerance by their owne meanes, they may be moued to flie vnto God, when they can flie no way else, and to cry out vnto him for helpe and succour, when they are abandoned of all other hopes. And so the Lord hauing ouercome with their earnest prayers and strong cryes, taketh occasion to glorifie his great and glorious name, and to manifest his irresistable power in the destruction and ouerthrow

ouerthrow of their enemies, and in their marueilous and mightie deliuerance out of that seruile subiection. So also by these troubles and trials he maketh way for repentance and for their true conuersion vnto him; and by these seruile feares hee fitteth and prepareth their hearts for the entertaining of holy and sonne-like feare, which is the head of wisdome and roote of godlinesse. For hereby their hearts are bruised and made contrite, which are naturally most stiffe and obdurate, and so humbled that they become fit grounds to receiue the seeds of faith, repentance, and all other sanctifying and saluing graces; hereby their thraldome vnder Satan appeareth more odious and irkesome, that being deliuered they may be more carefull to keepe themselues from comming againe into this cruell bondage; hereby they are moued to abhorre their former sinnes, as being the causes of all these troubles; and haue their consciences made so tender by enduring these feares and terrors, that they would not bee perswaded willingly to wound them by committing any knowne sinne, with all the pleasures and preferments of the world. Finally, the greater their horrour and perplexitie hath beene, the greater is their ioy and comfort in their deliuerance, the greater also their thankfulnesse towards God, by whose mercy & might they are deliuered. All which should serue as effectuall reasons to moue all Christians afflicted with these troubles, and assaulted with these dangers, to beare with patience these horrours and feares, and to waite the Lords leisure for their deliuerance; seeing the Lord disposeth of them for their spirituall good, working by these feares, true securitie, and making these terrors to prepare a way for ioyfull peace and tranquillitie of minde, which shall neuer be taken from them.

§. Sect. 2. Of confused feares which haue no ground, but melancholy abused by Satans subtiltie, and how he worketh on this humour.

Now these terrours are either so confused, that the weake Christian in the middest of his feares knoweth not what he feareth; or else they are grounded vpon some supposed and imagined cause. The former commonly proceed from a mixture of melancholy, with Satans malicious subtilty, whereby he taketh occasion by abusing this humour to worke the ouerthrow of the partie thus affected and afflicted. For that these spirituall terrours and feares are not to be ascribed to nature alone, it may appeare by all such who abounding with this melancholike humour, are not subiect to terrours and feares of this kind, howsoeuer they are naturally timorous; as also by all those contrariwise, who being of other complexions are much afflicted with them. And finally by the experience of Physicians, who though they be able by meanes of physicke to purge and correct this humour, so as it is brought vnto iust temperature with the rest, yet can they not aid their patients of these terrible feares, till the mind and conscience by the helpe of Diuinitie, and powerfull perswasions out of Gods Word be setled and quieted. Neither will their conceit appeare to be well grounded who imagine that these terrors proceed from meere melancholy, because such as abound with this humour are most subiect vnto them; if they consider (as before I haue shewed) that Sathan in his policie fitting his temptations according to the nature, temperature, and disposition of the partie whom he assaulteth, doth thinke these terrors and feares his fittest weapons to preuaile with those who abound with melancholy: for finding them naturally timorous and of an heauie spirit, hee perceiueth that hee cannot easily keepe them asleepe in carnall securitie, for as much as they are naturally fearefull of their estate, and apt to make many doubts of their saluation, nor bewitch them with worldly delights, in which they take no great pleasure & contentment. And therefore following their humour he laboureth to thrust them head-long that way whereunto naturally, or accidentally they encline; and labourcth so wholly to possesse and oppresse them with affrighting terrors, and vncomfortable feares, that they taking pleasure in nothing, & finding themselues vnfit for any good dutie, may grow altogether impatient of their condition, and wearie of their liues. And therefore seeing the cause of this malady is mixt, proceeding partly from Satans subtiltie, and partly from the superfluitie of a naturall humour, and seeing the parts affected are diuers, the Deuils temptations troubling the minde, and melancholicke humours ouer-burthening & distempering the chiefe parts of the bodie, which are the soules organs and instruments whereby it worketh; it followeth that for the perfecting of the cure there bee applied mixt remedies, and that both the Diuine and Physicion doe ioyne together, because as perswasions are not auaileable to purge the superfluous humours of the bodie; so pils or potions cannot worke vpon the mind, nor any cordiall comfort vpon the afflicted conscience surcharged with terrours and feares, and grieuously molested with the temptations of the Deuill. For howsoeuer it is true (as I haue also found it by mine owne experience) that some exceedingly abounding with melancholy, and grieuously afflicted, with doubtings, feares and many temptations (notwithstanding that they haue vtterly refused all meanes of physicke) haue by comfortable perswasions in the publike ministery and in priuate conference, and by the euidence of truth appearing in both, and applied vnto them by the inward operation of Gods holy Spirit, beene strengthened against all temptations, satisfied in all their doubts, quieted in respect of their feares, assured of their saluation,

uation, and throughly setled in their minds with much peace and spirituall comfort, though the aboundance of this melancholike humour haue remained in them: yet this is seldome seene, and to be accounted an extraordinary worke of Gods holy Spirit, whereby hee would manifest his diuine power aboue the course of all naturall causes; the which neuertheleſſe is not vsually perfected but in long time, by plentifull meanes of working this comfort and consolation, and great paines and diligence in the vse of them. In regard whereof it behoueth all thus afflicted, that (not thinking what God can doe, or what he hath done in some extraordinary cases, to shew the omnipotencie of his power) they vse the ordinary meanes which hee hath prescribed; and joyne the Physicions counsell for the abating and correcting of their melancholy, with the perswasions and comforts of the Diuine; seeing this superfluous humor is the chiefe instrument which Satan abuseth to worke their ouerthrow, and the most deadly wounding weapon, which he draweth out against them in this combate of temptations. And therefore howsoeuer it is possible through the extraodinary assistance of Gods holy Spirit to ouercome this our enemie, and to obtaine the victory when hee is armed at all points, and in his full strength; yet if wee disarme him of his chiefe weapons, and take away the meanes whereby hee is enabled to maintaine the warre against vs, wee shall obtaine against him a more certaine, speedie and easie conquest.

§. Sect.3. Of the spirituall meanes whereby the weake Christian may be eased of these terrours.

Howbeit wee are not to rest wholly in these naturall helps, seeing the cause is in part spirituall and supernaturall; but hauing by the helpe of physicke vnburthened the bodie of these melancholicke humours, wee also labour also that our minds may bee comforted, strengthened and refreshed against these troublesome feares, and dreadfull passions. And first, if these terrours bee confused and vngrounded, we must labour to bring them to some head, and to search out as much as in vs lieth, the particular causes of them, that so by their remoouall wee may find secure peace, and quiet comfort. For as hee who hath a swelling in any part of his body, can find no ease so long as the corruption is dispersed, till it be drawne to a head, and thereby euacuated: so as long as those corrupt causes of our terrours and feares are confusedly seated in our minds, there is little ease or comfort to be expected, but when we haue drawne them to some head, so as wee can distinctly poinct at them, we may by removing the cause of our feare, be eased of these terrours and troubles of mind. As therefore it fareth in bodily diseases, wherein the greatest difficultie appertaining to the cure is clearely to discerne what the disease is, and from what causes it proceedeth, which being vnderstood the remedies are easie and readie at hand; so also in these diseases of the soule, there is nothing so hard for the curing of them, as to know distinctly what are the true causes of these terrours and feares; seeing the Lord in his Word hath prouided speciall remedies for euery such maladie, which being fitly applied by Gods spirituall Physicions will easily effect the cure. First, then we are to consider that the chiefe causes of all crosses and calamities are our sinnes which infect our minds and consciences with their guilt, from which guiltinesse proceedeth a fearefull expectation of those punishments to which we know that we are iustly liable; neither can wee euer be freed from this guiltinesse and fearefull terrours, vntill our sinnes being done away wee are justified and reconciled vnto God; for then and not before wee haue peace of conscience, boldnes, & confidence, when as we being assured that God loueth vs, and that wee loue him againe, we can securely rest in all difficulties and dangers vpon his gracious promises, and powerfull prouidence for preseruation and protection. And this the Apostle teacheth vs, where he saith, that *there is no feare in loue, but perfect loue casteth out feare; for feare hath paine, and he that feareth is not perfect in loue.* So the Wise man telleth vs, that *the wicked flie when none pursueth; but the righteous are bold as a Lion.* And thus *Adam*, whilest he walked with God in that innocencie wherein he was created, was bold and feated nothing, but no sooner by his fall was his conscience made guiltie of sinne, but presently hee hideth himselfe in the bushes, feareth he knoweth not what, and flieth before he knoweth an enemy to assault him. So *Cain* hauing his conscience ouer-burthened with the guilt of his sinne, feareth that euery one that met him would kill him, when as yet there was no enemy to assault him: whereas, contrariwise *Dauid* being assured of the remission of his sinnes, and of his peace with God, grew hereby so confident and courageous, that hee professeth hee *would not be afraid for ten thousand of people, that should beset him round about*, and that, *though hee should walke thorow the valley of the shadow of death hee would feare no euill, because God was with him, and with his rod and staffe comforted him.* And thus the Apostle *Paul* likewise being justified by faith, and assured of Gods loue, groweth to that confidence and boldnesse, that he professeth both for himselfe, and in the name of all the faithfull, that he is afraid of nothing, being fully *perswaded that neither death nor life, nor Angels nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, should be able to separate them from the loue of*

1. Iohn 4.18.

Prou.28.1.

Gen.3.

Gen.4.

Psal.3.6. Psal.23.4.

Rom.8.38,39.

of God which is in Christ Iesus our Lord.

Sect. 4. That those who would be freed from these feares, must labour to attaine vnto faith and repentance.

When therefore we are troubled and turmoiled with these confused feares & affrighting terrours, of which wee can yeeld no cause or reason, let vs first know this in generall, that our sins haue exposed vs vnto them; for where is innocency, there also is security, where there is justification and assurance of the remission of sinnes, there is peace with God, peace with the creatures, and joy in the Holy Ghost. So that if wee would be freed from these terrours and feares, we must carefully labour in the vse of all good means ordained by God for the obtaining of a liuely faith, as hearing the Word, receiuing the Sacraments, Prayer, holy meditation, and Christian conferences; assuring our selues that if wee be not wanting vnto our selues in the vse of the meanes for the obtaining of faith, the Lord will not be wanting vnto vs, but will joyne with these outward exercises the inward operation of his holy Spirit, making them effectuall for the begetting and encreasing of this sauing grace in vs, whereby being justified, that is, assured of the remission of our sinnes, and of Christs righteousnes we shall haue peace with God, as the Apostle speaketh. And lest we should deceiue our selues with a counterfeit shadow of faith, and expell feare with a fond presumption, let vs in the next place approue our faith to be true and liuely by the fruites thereof in vnfained repentance: the which though it doe not purchase forgiuenesse of sinnes by merit and desert, yet doth it assure vs that they are forgiuen, because God, of his free grace and mercie, hath bound himselfe by manifold promises, that all who repent and turne from their sinnes, shall haue their pardon, and in his Sonne Christ be reconciled vnto him. Yea vpon this condition of faith and repentance, the couenant of grace is made with vs, wherein the Lord promiseth that he will pardon our sinnes, receiue vs into his loue, multiply vpon vs temporary and eternall benefits, and preserue vs from all dangers, requiring no more of vs but that we beleeue in Christ, and bring forth the fruits of faith in turning from our former sinnes, and in leading a new life: and therefore if we performe on our part this condition, we may rest assured that wee are in the couenant, and haue interest in all Gods promises, and consequently wee may justly banish all terrors and feares, for as much as our sinnes repented of and being forgiuen, are as though they were neuer committed in Gods estimate, and because wee are now receiued vnder the protection of Gods prouidence, without the wise disposing whereof, nothing can befall vs, whose loue is infinite in caring for vs, and his power omnipotent in defending vs; and who hath assured vs by his infallible truth that all things whatsoeuer, yea afflictions themselues, and euen these terrours and feares shall turne to our good, and working together for the best, shall further the saluation of our soules. *Rom. 5. 1.* *Rom. 8. 28.*

Sect. 5. That to be acquited of these feares, there is required a special repentance, for our chiefe and most hainous sinnes.

But besides this repentance for all our sins in generall; there is required for the procuring of our peace and securitie, and for the remoual of these confused terrors and feares, that we enter into a strait examination of our selues, whether some speciall, hainous and grieuous sinne against our knowledge, or vpon presumption, doe not still lie vpon our consciences vnrepented of, which by Gods just judgement may bring vs into these agonies and dreadfull perplexities. For it is a righteous thing with God, that when with an high hand wee haue sinned against him, and will not by the ordinary meanes of the ministery of his Word, or his more gentle chastisements be brought vnto vnfained repentance, that wee should be haunted with these terrors and feares, as it were, with so many hellish furies, that so wee may be forced to come vnto him, by this trouble and perplexitie of minde, who will not come freely of our owne accord. If therefore we would haue these terrors remoued, and attaine vnto peace and securitie in our mindes and consciences, wee must not content our selues with a generall repentance for all our sinnes, but wee must repent more especially for those more speciall and hainous sinnes, wherewith wee haue most grieuously offended God, and most deeply wounded our owne consciences. And then, if notwithstanding wee haue performed these duties of generall and more particular repentance, we be still haunted with these confused feares, we are to take courage vnto vs, and boldly to challenge Sathan, or our owne corrupt hearts, to enter the lists, to alleage their worst accusations, and to make their bils of indictement as hainous and odious as they can, that we may answere vnto them. Then are we to enter into a more narrow examination of our estate, and to say with the Prophet *Dauid*, *Why art thou cast downe my soule, and vnquiet within me? waite on God, for I will yet giue him thankes, for the helpe of his presence:* and againe, *Why art thou cast downe my soule, and why art thou disquieted within me? waite on God, for I will yet giue him thankes, hee is my present helpe and my God.* Art thou troubled because God is thine enemie? heare good comfort, for thy Sauiour hath appeased his wrath and workinga reconciliation, hath in thy behalfe procured his loue. Art thou vexed because thou art liable to the curse of the Law? Christ hath borne it for thee on his crosse, that thou mayest be freed from it, and obtain the blessing. Art thou surcharged with the greatnesse of thy debts, wherein thou art engaged to Gods justice? why Christ as thy *Psal. 42. 5, 11.*

suretie

surety hath satisfied for them all, & hath discharged thy debt to the vttermost farthing. Art thou affrighted with the sight of thy sinnes, which are in number numberlesse, and in their qualitie hainous? feare them not, seeing both the mercies of God and merits of Christ are most infinite, and being washed away with his most precious bloud, they shall neuer bee imputed vnto thee. Finally, art thou afraid of the Deuill, Death, Hell and condemnation? bee of good courage, for Christ Iesus thy blessed Lord and Sauiour hath ouercome, and gloriously triumphed ouer them all, not only for himselfe, but also for all them who are in the couenant of grace, in which number thou mayest assure thy selfe to be one, seeing thou performest that only condition of faith and repentance which he requireth of thee.

Q. Sect. 6. Of those terrours which haue some certaine ground, namely Satans malice and violence.

And thus haue I shewed the means whereby the weak Christian may bearmed against confused feares: besides which there are other terrours that arise from some knowne cause, at least supposed and imagined. And thus ordinarily those who are afflicted and troubled in minde are afraid of receiuing hurt from Sathan by outward violence, as though they were in danger to bee killed, torne in pieces, or carried away by him, and such like. With which affrighting terrours as they are often vexed, so especially when they are alone, or in the darke. And lest any should think that these are meere melancholicke illusions, hauing no other cause but the abounding of that humour: and not at all the tentations of the Deuill, or of our owne flesh; wee are to know that none are more haunted with these feares, then little children, who are of all others most free from the humour of melancholy; which sheweth that these terrours arise from that guiltinesse of conscience which accuseth for sinne, and condemneth vs as worthy to bee giuen ouer of God, to be abused and euen destroyed of the wicked spirits. And therefore the best meanes of being freed from these feares is to labour after a true and liuely faith, which assureth vs of our reconciliation with God, and that being receiued vnder his protection we are safe from all dangers; as also to repent vs of our sinnes which expose vs vnto all perils. For being freed from sinne wee are exempted from all euill, yea euen from the feare thereof, and being by faith and repentance reconciled vnto God, and hauing him on our side to shield and defend vs, there is no appearance of danger from any enemy. For *if God be with vs, what matter eth it who oppose against vs?* if hee who is most louing and carefull of vs, and all-mightie to defend vs, do watch ouer vs with his all-seeing and all-ruling prouidence, what power of man, Angels, or Deuils can doe vs any hurt? For as for Sathan the Prince of darknesse and his wicked angels, howsoeuer they are most malicious and desirous to destroy vs, and (as the Apostle speaketh) like roring Lions goe about seeking to deuoure vs, yet what abilitie haue they to effect their will, seeing all their might is from God, and that not to be vsed at their owne pleasure, but as the Lord giueth them libertie, and vseth them as his instruments and executioners for the punishment of the wicked, and triall of his children? And this the Apostle *Iude* teacheth vs, namely that the Lord *reserueth the Angels which kept not their first estate, but left their owne habitation, in euerlasting chaines vnder darknesse vnto the iudgement of the great day.* Of which wee haue an example in the history of *Iob*, whom Sathan (though he maligned him) could not hurt, neither in his person nor estate, before he had obtained licence from God: yea so farre is hee from hauing any vnlimited power ouer men (and much lesse the faithfull) that hee could not enter into the Swine vntill our Sauiour had giuen him leaue. Vnto these reasons and examples out of the Scriptures wee may adde the experience of all times and ages, for where or when was it euer heard of, that Satan had any power ouer the bodies or goods of any of Gods seruants, to doe them any hurt, vnlesse it were only for their triall, and for the exercise of their faith, affiance, and patience; that so by some corporall and temporall affliction there might be conueyed vnto them spirituall and eternall good? not because Satan wanteth either power or malice, for if hee had libertie from God, hee both could and would destroy the persons, and wracke the estates of many thousands of Gods Saints; but because he is so limited and restrained by Gods omnipotent power, that hee hath no possible meanes to execute his malice, without a licence and commission from him: for otherwise the more godly and religious men were, and the more carefull to please God, the more obnoxious should they be to the danger of his violence, seeing of all others he most maligneth them. Yea, not only the common experience which we may haue in all others, but that also which euery Christian may haue in himselfe, may sufficiently strengthen him against these feares of suffering from Satan some outward violence; for how commeth it to passe that they haue liued hitherto in safetie, and haue beene preserued both in their estates and persons? was it because Sathan wanted either power or malice to destroy them? or because they haue formerly had more strength and abilitie to stand in their owne defence? no assuredly, for if there had beene no other hindrance, or meanes of their preseruation, they had long agoe beene brought to vtter ruine; but because God hath watched ouer them with his all-ruling prouidence, and hath

1. *Pet.* 5.8.

Verse 6.

Iob 1.11.

Matth. 8.31.

Rom. 8.31.

hath so defended them, and rebuked and restrained Sathan, that though hee were euer most willing and readie, yet hee was neuer able to doe them any hurt. And therefore if hauing experience of Gods loue & power in shielding them from all dangers, they will rest vnder the shadow of his wings, they shall be safe vnder his protection; neither shall Sathan bee euer so malicious and mightie to destroy them, but God will bee much more mercifull and powerfull to defend them. Neither haue they any reason to feare more when they are solitarie, then when they are in company, for if God should leaue them to Satans malice and crueltie, it is not the power of the greatest and most inuincible army that could defend them; and contrariwise if God be with them, it is no principalities and powers, yea all the puissance and strength of all the damned spirits, that can so much as disturbe their peace. And yet so foolish are sinfull men, that they thinke themselues more safe and secure from the danger of these spirituall wickednesses in the presence of a child, then in the most powerfull presence of God Almightie. Finally, there is no more danger in the remotest roome and darkest night, then is at the market place at noone day; neither doth darknesse, but the workes of darknesse expose men to any danger; for if as children of the light wee *cast off the workes of darknesse, and put on the armour of light; if we walke honestly as in the day, and by a liuely faith put on the Lord Iesus Christ, taking no thought for the flesh to fulfill the lusts thereof*; then will the God of life and light watch ouer vs with his all, and euer seeing prouidence, and so shield and preserue vs from all dangers, that the Prince of darknes shall not be able to hurt vs in the night, more then in the cleerest day: for all times are alike vnto him, and he as well seeth vs, and as powerfully defendeth vs, in the most palpable darknesse, and deadest silence, as if it were at high noone. And this was holy *Dauids* meditation; *If* (saith hee) *I say, yet the darknesse shall hide me, euen the night shall be light about mee. Yea the darknesse hideth not from thee, but the night shineth as the day: the darknesse and light are both alike.*

Psal 91.1,2.

Rom.13.12,13.

Psal.139.11,12

CHAP. II.

Of tentations which haue no other ground but Sathans bare command, and how wee may resist them. And of tentations inciting and mouing men to murther themselues, and how wee may be armed against them.

§. *Sect.* 1. Of tentations of command,

AND thus much concerning those tentations which work vpon the mind and conscience by affrighting and terrifying them: the other kind of vnreasonable tentations, are tentations of command, which are suggested by Satan, with a certain kind of hellish authoritie, and imperious violence, and leaue such a forcible impression behind them, as compelleth the afflicted partie to yeeld, and bringeth vpon him a certaine kinde of vrgent necessitie of doing something injoyned by Sathan, though it be absurd and impious, contrary to the Word of God, and light of nature; and that without any cause or reason alleaged to perswade to the doing of it. For hauing ruled as the Prince of darknesse in the children of vnbeliefe, and enthralled them in his captiuitie as bond-slaues, enforcing them to doe his will; euen after that they are deliuered by Christ, he seeketh still to tyrannize ouer their consciences, and making his will to stand for law, hee imperiously insulteth ouer them, presuming vpon their weaknesse and his own power, and without any reason hee vrgeth them to doe that which he commandeth. All which tentations commonly tend, either to the wounding of their consciences with some hainous, grosse and grieuous sinne, which hee vrgeth them to commit, that they may re-acknowledge their subjection, and presseth vpon them as an earnest penie, by the receiuing whereof they are engaged and bound to returne into his former seruice: or else to their vtter destruction; as when he vrgeth them to lay violent hands vpon themselus, & vse means to hasten their own death. Against which tentations weake Christians are to arme themselues by attaining vnto, and renuing their faith and repentance, whereby assuring their hearts and consciences, that they are in the couenant of grace, and partakers of that redemption which is wrought by Christ, they may easily withstand all these assaults. For then they may in an holy disdaine refuse to yeeld their obedience vnto these vnreasonable tentations, as being reasonable creatures; and say vnto themselues, or the tempter; Should I who am a man or woman, indued with a reasonable soule, which is giuen me of God to gouerne and guide me in all my actions, become now like a bruite beast without vnderstanding, yeelding vnto such things as are not only vnreasonable, but also absurd and monstrous? yea should I who was created according to Gods Image in all wisedome and knowledge, shew my self worse then a beast, against all reason doing that which will bee hurtfull and pernicious vnto mee, vpon the meere command of my mortall enemy, whereas they by instinct of nature auoide dangers, and shun as neere as they can all things which may doe them harme? Then they may dispute the matter with Satan, and tell him, that howsoeuer hee had some shew of reason to tyrannize ouer them whilest they

and how we may withstand them.

2.Tim.2.26.

they were his slaues and bondmen, and to exact their obedience vpon his bare cõmand, without alleaging any reason; yet now it is most absurd that they being deliuered by Christ, and by the price of his most precious bloud, offered vnto his Father, as a full satisfaction for their sinnes, set at libertie out of his thraldome, should yet yeeld vnto him any such subiection, as they did in former times. Now they may tell him that they are not their owne, and much lesse his, seeing they *are bought with a price*, and by the law of redemption are bound to *glorifie God both in their bodies and spirits, seeing they are his*, as the Apostle speaketh; that now they are deliuered by Christ *out of the hands of their spirituall enemies, that they should serue him without feare, all the dayes of their life, in holinesse and righteousnesse before him*; that now they be made *free from sinne and become the seruants of righteousnesse, who must bring forth fruits of holinesse vnto life euerlasting*. Now they may aske him what authoritie hee hath to command another mans seruants, or what reason they haue to obey him, especially commanding things which are hurtfull and pernicious both vnto their bodies and soules; seeing if they *resist him*, they haue a promise out of Gods Word which can neuer faile them, that he *shall flee from them*? Finally, they may tell him, that their Lord by whom they are redeemed, hath commanded them, that they should *not giue any place to the Deuill*, nor yeeld any iot vnto his tentations; whom if they obey, notwithstanding their great weaknesse and fraikie, they need not to feare the malice of the Deuill, nor all the power of Hell, seeing he who had power to deliuer them out of his thraldome, when they were embondaged, hath sufficient strength to defend them from his fury, when they are in his owne Family, and his household seruants, being God omnipotent who *is almightie to saue*, and who hath vanquished and gloriously triumphed ouer him, not for himselfe alone, but in the behalfe of all those who adhere vnto him by a true and liuely faith.

And thus we are to arme our selues against those tentations of Satan, whereby vpon his bare command, hee enforceth men to wound their consciences with some hainous sinne: now wee are to consider of the other kinde, whereby he vrgeth them to lay violent hands vpon themselues, and to take away their precious liues, that so at one blow hee may wound both their bodies and soules vnto their vtter destruction both in this World, and the World to come. In the enforcing of which tentation he commonly imployeth all his forces, and bendeth all his engins of battery against vs to make this breach, because if hee can preuaile in this assault, hee maketh no question of a full and finall victorie. To this purpose hee sometimes vseth to the afflicted Christian no other argument to moue him to the committing of this horrible, vnnaturall, and damnable sinne of selfe-murther, but his peremptory command, which hee presseth vpon him with such tyrannicall authoritie, and vnresistable violence, that without the greater grace and assistance of God hee cannot chuse but yeeld. Sometime hee haunteth him with affrighting terrours and horrible feares, as it were with hellish furies, which suffering him to take no rest, do so tire and weary him, that hee is willing by death to seeke some ease; for fear foolishly casting himselfe head-long into those euils he feareth, and seeking for ease by exchanging worldly miseries which are but momentary, for hellish torments which are intolerable and euerlasting. Sometime he draweth him hereunto by loading him (if so God permit him) with grieuous afflictions, either in his name, or state, bodie or minde, making him beleeue that there is no meanes of ease or comfort but by taking away his life, as though (like vnto beasts) death were vnto him an end of all miseries; whereas it is to those who die in their sinnes and are defiled with their owne bloud, but the porch of hell, and a little fore-taste of neuer ending sorrowes. Finally, sometime he surchargeth his conscience, made tender by terrours and feares, with the intolerable waight of his hainous sinnes, and affrighteth him with a cõceit that he hath committed crimes which are vnpardonable: and namely that fearefull and damnable sinne against the Holy Ghost; and therefore in vaine it is for him to vse any meanes to attaine vnto saluation; and vnprofitable, yea hurtfull and pernicious it is for him to liue any longer, seeing he shall spend his time in horror and despaire, and by adding more sinnes vnto the former, increase that fearefull measure of his future condemnation. But in the meane time hee hideth from him the hainousnesse of this sinne of selfe-murther, and hellish despaire, which is more horrible and abominable in the sight of God, then all his other sinnes, which he should euer commit, though hee should liue to old age: as also the intolerable and endlesse torments of Hell fire, into which hee wilfully leapeth without hope of recouerie; which as much exceed all worldly miseries, griefes and punishments, as the wounding of the heart, or the racking of the limbs, exceedeth the pain of a prickt finger, or scratch of a pin.

Q. Sect. 3. That the world and the flesh further the former tẽtation, and of the inward causes moouing vnto selfe murther.

But besides his owne forces, Sathan vseth his common aids, the world and the flesh. And first for the world it doth exceedingly vrge the afflicted Christian to this fearefull designe of selfe-murther. For it is vsuall with worldlings to wonder at those who are troubled in minde, as the Owle is wondred at by

by the little birds; to traduce their names, and to make them the subiect of their table discourse; to condemne them as notorious sinners, who haue committed some outragious wickednesse, for which they now suffer deserued punishments; to censure them for mad men, who are fitter for Bedlem then for any good company. Of all which disgraces the poore Christian is often so impatient, hauing lately much esteemed his reputation, and the Worlds fauour and good report, that hee had rather die then to liue thus blemished and contemned. The flesh also ministreth no small strength in this encounter to worke his ouerthrow and destruction, nourishing in it many damnable and vnruly lusts, which make an easie entrance for the Deuils and the Worlds forces. As first hellish pride which will not suffer him to resigne himselfe ouer to Gods will & pleasure, nor to stoop & submit himselfe to his afflicting hand; but rather chuseth not to liue at all, then to liue otherwise then himselfe desireth. And this also maketh him to disdaine that hee should be pointed at as he passeth by, and be disgraced in all companies, as a man loaded with sinne and left of God; and to skorne to outliue his reputation, hee being not now able through his manifold afflictions to hold vp his head, and maintaine his former credit & esteeme. Secondly, impatiencie which maketh him impotent in bearing those afflictions which lie vpon him; and when he can no otherwise shift them off, nor bee eased of them, to chuse rather to die then to liue so vncomfortably and endure such miserie. Where by the way we may obserue that to kill a mans selfe to be rid of griefe and affliction, argueth not true courage, fortitude, & magnanimitie; for these shew themselues in patient suffering that which they cannot nobly and Christianly auoid; but base pusillanimitie, and impotent weaknesse of minde, which is not able to beare the least burthen of affliction, nor with inward puritie of conscience comfort it selfe against a causeles scandall; farre vnlike vnto the holy Apostle who held on the course of Christianitie, and approued himselfe vnto God *by honour and dishonour, euill report and good report.* 2. Cor. 6. 8. Thirdly, infidelitie, diffidence and distrust in Gods prouidence and promises, which causeth him, being hopelesse and heartlesse, to despaire of being euer deliuered from trouble, and therefore hauing no confidence in God for his deliuery, either because hee thinketh that he cannot, or at least will not free him from those miseries which hee endureth, in desperate manner hee vseth these wicked meanes to deliuer himselfe, leauing not only his life, but with it all hope of Gods fauour, and assurance of his saluation, that so he may rid himselfe from some momentanie afflictions. And vnto these we may adde vnnaturall crueltie exercised first against others, and so being fleshed in bloud, through the just judgement of God, turneth it owne edge against it selfe, as we may see in the example of *Saul*, *Achitophel*, *Iudas*, *Nero*, and many others. But howsoeuer not only the World, but also the corrupt flesh act a part in this dreadful tragedie, and make way for Satans encounters when he assaulteth vs, yet seeing this horrible sinne of self-murther is vnnaturall, and euen terrible to flesh and bloud; therefore it is to be thought that the Deuill himselfe (who hath beene a murtherer from the beginning, and from the first foundation of the World hath beene continually fleshed in bloud and crueltie) is the chiefe actor and agent in these horrible attempts and executions; as it may also heereby more then probably appeare, in that weake and tender hearted women, who naturally haue not courage enough to see their owne bloud, are, as often as men, their owne cruell executioners. And thus we reade in the Gospell that these foule spirits caused the heard of Swine vnnaturally to drowne themselues in the Sea; that they cast the childe possessed sometime into the fire, and sometime into the water, to destroy him; and finally that thus Satan presumed to tempt our Sauiour Christ, to cast himselfe head-long from the pinacle of the Temple, that vnder colour of getting honour among men, hee might haue tempted God, and so haue perished in his sin. Matth. 8. 32. Mark. 9. 22. Luke 4. 9.

And therefore let all and euery Christian carefully arme himselfe against this horrible and hellish tentation, seeing the chiefe author thereof is the Deuill, who thirsteth after their bloud, and taketh his chiefe delight in seeking their destruction and damnation. And to this end let vs know that howsoeuer there are many causes of this selfe-murther, and many excuses alleaged, to make it seeme sometime tolerable, and sometime commendable, if not to others, yet at least to those who commit it, notwithstanding it is for no cause, in any kind, at any time, or vpon any occasion whatsoeuer lawfull or excusable. *For* (as one saith) *as it was not in our power or choice to be borne, so neither to die, for otherwise if it were in our power to die, it would be also in our power, not to die. Wee doe indeed in our extremities and miseries desire the rest of death; because it is a comfort to speake of our good, when wee endure euill according to the custome of Sea-faring men, who in their dangerous passages and stormie tempests are refreshed in speaking of the safetie of their desired hauen; and though they cannot attaine vnto it, yet they take delight in wishing their arriuall at it.* There are I confesse many cases propounded by heathenish and worldly men or ignorant Christians, in which they thinke this libertie may be taken; as first in some grieuous and intolerable

Q. Sect. 4. That self-murther is no cas[e]

Sicut non in nostrum fuit nasci; ita non potestatis nostræ est mori, &c. Hieronym. ad agrotum amicum. Epist. Tom. 4.

lerable afflictions, losse of friends or good name, losse of wealth or preferments, tedious and grieuous sicknesses, terrors of conscience and such like. But these are not intollerable in their owne nature, but through their ill bearing of them; and therefore not their liues, but their impatiencie were to bee laid aside. Againe, these are the chastisements of our heauenly Father, which he inflicteth on vs for our amendment; and hee is but a bad child who had rather die then endure his louing fathers chastisements, to be bettered by them. Finally, they are but light, and of short and momentary continuance; and therefore what folly is it, for the easing vs of these troubles which are light and temporarie, to cast our selues head-long into those which are truly intolerable and euerlasting. Secondly, in detestation of others sinne, or for the preuenting of their owne, which by force they should bee compelled to commit, they thinke selfe-murther warrantable. Of the former we haue an example in *Lucretia*, who killed her selfe because shee had beene rauished by *S. Tarquinius*. Of the other in certaine Virgins in the Primitiue Church, of whom *Augustine* maketh mention, who cast themselues into the riuer to preserue their chastitie from being polluted by their wicked persecutors. But of her we may say, that shee was carried with a blind and a wicked zeale, if not with heathenish pride, committing her selfe a greater sinne, because another had committed a lesse. For in truth it was not her sinne, that shee was by force defiled, seeing her heart and minde were pure and chast, no more then a man sinneth who hauing a knife in his hand is therewith forced violently to stab his owne bodie. And of them, vnlesse (as *Augustine* supposeth) they might haue some speciall warrant by reuelation, their fact is to be condemned, seeing it is not lawfull to doe euill for the auoiding of euill, nor to commit a certaine sinne, for the shunning of one which is vncertaine. For what knew they but that the Lord might haue found out in the very instant meanes which were lawfull for the preseruing of their chastitie, if not by the assistance of man, yet by changing the hearts of their persecutors, or by striking them with his immediate iudgements; as we see in the example of *Abimelech*, restrained by this meanes from defiling *Sara*, and in the Sodomites smitten with blindnesse when they would haue abused *Lots* strangers? Thirdly, this selfe-murther is thought excusable in case it proceed from an extraordinary desire of attaining vnto the ioyes of the life to come; and thus wee reade that *Cleombrotus* hauing read *Plato* his bookes of the immortalitie of the soule, cast himselfe headlong from a wall, that hee might come vnto the ioyes therein specified. But vnto him we oppose the example of the Apostle *Paul*, who though hee earnestly desired to be dissolued and to bee with Christ, yet hee hastened not his owne death, but attended the Lords leisure. And good reason, for he that will seeke to rush into the Bridall chamber to be partaker of that supper of eternall ioy, being not inuited and called by God, may iustly feare that he shall heare that speach in the parable, *Friend how camest thou in hither, not hauing on a wedding garment*, but a garment imbrewed and defiled with thine owne bloud *Math.*22. 12. And he that thinketh to enter into heauen by the foule gate of so hainous a sinne, doth much mistake his way, and in all likelihood shall neuer haue entrance, yea rather being speechlesse and hauing nothing to answer in excuse for so foule a fact, hee may with horror expect that terrible sentence. *Bind him hand and foote, and take him away and cast him into vtter darknes, where shall bee weeping and gnashing of teeth.* Fourthly, this murther is caused through desperation, when men hauing committed some horrible sinne, and being tormented with guilt and terrour of conscience, and the apprehension of Gods wrath, they find their burthen so intolerable that they can find no rest but in death. But this is a sottish folly, when being ouer-burthened with sin, they seeke ease by committing another notorious crime, and so adde to their former burthen; and in stead of casting off their grieuous load, by laying it on Christ thorow faith, who offereth to ease vs if we will come vnto him, to tie it fast vnto them by finall impenitencie, and by depriuing themselues of all meanes of their future conuersion. Finally, it is thought most excusable when this murther is committed in zeale to Gods glorie, and in an vtter detestation of sinne; as when they see that through their frailtie they are euery day prone to commit sinne to Gods dishonour, and the wounding of their owne consciences; and therefore that Gods glory may not by their often fals bee impeached, nor their consciences ouer-burthened, they take away their liues, that they may put an end to their sinnes. But let such know that we must not by dishonoring God in the highest degree, preuent our dishonouring him by infirmitie; nor by wilfull and presumptuous sinning, preuent sinnes of frailtie and weaknesse. Wee must not presently doe euill, that wee may not doe euill for the time to come, nor put such an end to sinne, as will make vs die in sinne without repentance, and for euer after disable vs for performing the contrary duties of holinesse and righteousnesse. Finally, we must not vse such a meanes to free vs from sinne, as God hath condemned and cursed; but those meanes which he hath ordained for this purpose, as namely earnest prayer for Gods grace,

Gen.4.17.

Phil.1.23.

Matth.11.12.

whereby we may bee strengthened against our corruptions, the hearing of the Word, which being made effectuall by the inward operation of Gods Spirit, bringeth vs to a true sight and sorrow for sinne, and to a holy purpose of leauing it, that we may serue God in newnesse of life. So likewise reading, meditation, conference, the consideration of Gods mercies and iudgements, shewed both to our selues and others, and such like.

9. Sect. 5. That neuer any of Gods Saints in former times haue hastened their owne deaths.

So that it is vtterly vnlawfull in any case to commit this horrible sin of selfe-murther; and therefore the Saints of God, the Patriarkes, Prophets, and Apostles, howsoeuer they endured many great and grieuous miseries, afflictions, and persecutions; many troubles of body, and sorrowes of minde, yet neuer any of them shortned their dayes by laying violent hands vpon themselues, but waited the Lords leisure for their deliuerance; enduring the fierie triall, and fighting the Lords battels with courage and patience, till the Lord himselfe their great Cõmander, after victory obtained, sounded the retraite, & called them to receiue the crowne of victory promised to all that ouercome. Thus *Iacob* confesseth that his dayes were *Gen.49.7.* *few and euill*; but because they were euill, he did not seeke to make them fewer, but patiently passed his pilgrimage vntill God called him, and gaue him entrance into and possession of his heauenly Countrie. Thus though *Dauid* were continually persecuted by his enemies, loaded with miseries, affrighted with the terrours of the Almightie, *Psal.22.1.* and in his owne sense forsaken of God; yet he neuer sought ease, or the shortning of his sorrowes, by taking away his life, but with all meeknesse and patience waited on God for helpe and deliuerance, as he often professeth. So though *Iob* were as miserable as the *Iob 6.4.* malice of Satan could make him, and besides all his outward griefes which were vnspeakable, conceiued of God as of his enemy, who had set him vp as a mark, against whom hee shot the impoysoned arrowes of his wrath; and though he had no rest from these intolerable afflictions either day or night, yet hee would not vse any meanes to shorten his life, that with it hee might put an end to his miseries, but contrariwise sharply rebu- *Iob 2.10.* keth his wife, when as the Deuils instrument she made but a motion which tended to that purpose. Finally, though the Disciples and *Rom.7.23.* Apostles suffered cruell persecution, imprisonments, whipping, stoning and other tortures, yea, though some of them had the Law of their members leading them captiue to the Law of sinne, and the messenger of *2.Cor.12.7.* Sathan to buffet them; yet we neuer read of any (notwithstanding their assured hopes of future glory and happines) that by any violent meanes shortned their owne liues, but rather according to their masters commandement, being persecuted in one Citie, they did flee vnto another, and preserued their liues as long as they lawfully could, that they might be seruiceable to God and his Church, by aduancing his glory in their saluation. And therefore let vs follow their example as good precedents, seeking all good meanes for the preseruing of our liues; and abhorring the contrary practice of selfe-murtherers; and that the rather, because wee reade of none but such as we would be loth to resemble, who haue beene guiltie of their owne deaths. As for example hypocriticall *Saul*, who was a man forsaken of God, and destitute of all true goodnesse; cursed *Achitophel*, and treacherous *Iudas* the betrayers of their Masters, wicked *Nero*, vnjust *Pilate*, and such like, whose liues as they were most wicked and worthily odious, so ought their deaths to be vnto euery Christian most hatefull and abominable. *Matth.10.*

9. Sect.6. The example of *Samson*, *Ionas*, *Rex* obiected and answered.

But against this is vsually obiected, first the example of *Samson*, who did willingly pull downe the house vpon his owne, and the Philistims heads, who notwithstanding is, by the Apostle numbred among the faithfull. *Heb.11.32.* To which I answere, that this fact of *Samson* was altogether extraordinary; in which hee was particularly guided by the speciall counsell of God, and strengthened by his Spirit, for the atchieuing of this enterprise, entended for the deliuerance of Gods people, and destruction of his enemies; that therein hee might be a liuely type of our Sauiour Iesus Christ, who by his death ouercame all the enemies of our saluation. And this appeareth by his prayer, made vnto God, for the restoring of his strength, which for his sinne was taken from him; for which prayer he had some ground by speciall reuelation from God, seeing otherwise it could not haue beene made in faith; as also in that God heard his prayer, and gaue vnto him power and might for the accomplishing of this fact, that so hee might take reuenge on his owne, and the Churches enemies. Secondly, the example of *Ionas* is obiected, who appointed the Mariners to cast him into the Sea, for the stilling of the tempest. To which the answere is easie; for *Ionas* was a *Ionas 1.12.* Prophet, who might by the spirit of prophecie haue this reuealed vnto him, that it was the will and counsell of God, who in this would also haue him to be a type of his Sonne, as our Sauiour applieth it. And besides, he saw this will of God manifested in his workes, seeing he had, for his sake, sent such a tempest, as could by no other meanes bee quieted; and therefore when after all meanes vsed, he saw that it could be no otherwise, hee commanded them to cast him into the Sea; not therein ayming at his owne destruction, which if he could, he would haue auoided; but at the preseruation of his company, *Matth.12.*

pany, whom he was loath should perish for his sinne. Thirdly, the example of *Razis* is alleaged, who hauing killed himselfe to auoid the tyranny of *Nicanor*, is in the booke of the *Maccabees*, commended for this fact. To which I answere, that this booke is not Canonicall Scripture, and consequently of no authoritie, where it is contrary to the holy Word of God: as it is in this particular, seeing it commendeth a fact, which is so often in the booke of God condemned: So that the commendation of this selfe-murtherer addeth no grace to him, but rather disgraceth the commender, who speaketh not out of true iudgement, but out of his liking of carnall and ill-guided valour. For then are we called to suffer captiuitie, reproach or any disgrace, when God granteth not vnto vs lawfull meanes, whereby wee may auoid them, among which selfe-murder cannot be numbred. And thus doth *Austine* elevate, and lightly esteeme the authoritie of this author, when as the Donatists sought to justifie this fact of selfe-murther by this example, where he saith, that *the Iewes did not esteeme this booke of Maccabees, as being of like authoritie with the Law and the Prophets, to which God giueth testimony, as to his owne witnesses, &c. but it is not vnprofitably receiued of the Church, if it be with sobrietie read or heard*; namely, to stirre vp Christians by the example of the *Macchabees* who suffered so much for the Law, to suffer much more with constancie and patience for the Name of Christ, seeing their present sufferings are not worthy the glory that shall be reuealed. So in the same place he sharply censureth this fact of *Razias*, *to bee more wonderfull then wise*. And yet not very admirable in respect of true valour, and Christian fortitude, which is alwayes guided by diuine wisdome shining in the Word of God; *For* (as hee saith elsewhere) *what great wonder is it, if being tainted with haughtie pride, hee desired rather to kill himselfe with his own hand, then after all that great honour which hee had in the sight of his people, he would suffer a dishonourable seruitude in the hands of his enemies?* And afterwards; this *Razias warsar from the practice of those words, where it is read: Whatsoeuer commeth vnto thee, receiue it patiently, sustaine thy selfe in thy griefe, and haue patience in thy humiliation. And therefore this man was not wise in chusing this death, but impatient of carrying himselfe humbly. It is written that hee would die nobly and manfully, but doth it hereof follow, that he died wisely? &c.* And againe: *This fact of his was great, but not therefore good; for euery thing is not good which is great, because there are also great euils. God hath said, Thou shalt not kill the iust and innocent; If therefore hee were not innocent and iust, why should he be propounded for imitation? And if hee were iust and innocent, why was hee a murtherer of one who was innocent and iust?* Lastly, the speech of the Apostle is obiected, if *I giue my body to be burned, and haue not charitie, it is nothing*; therefore it is inferred, that if it be ioyned with charitie, it is commendable to giue a mans bodie to be burned, and consequently to bee the cause of his owne death. I answere, first, that this in their sense is impossible, seeing hee who doth so, hath no true charitie towards himselfe. Secondly, they wrest the words of the Apostle who thus take them, for they are not to bee vnderstood of a voluntary casting a mans selfe into the fire, but of a voluntary yeelding a mans body into the hands of Tyrants and Persecutors to bee burned, rather then hee will denie Christ, and the profession of the Gospell. And thus the three Children gaue themselues to bee burned, that is, rather yeelded to be burned by *Nebuchadnezzar*, then they would worship his Image; and so Christ is said to haue giuen himselfe to bee crucified, when he was content to yeeld himselfe to the rage of his enemies, to be crucified by them, that he might by his death perfect the worke of our redemption.

Dan. 3. 18.

And thus haue I shewed, that selfe-murder is in no case lawfull or excusable. Now in the next place I will proue, that it is not only barely vnlawfull, but a notorious and most hainous sinne, to the end that it may be vnto all Christians execrable and abominable. For he who committeth this selfe-murder sinneth grieuously, both against God, his neighbour and himselfe. Against God, and that both the whole Trinitie iointly, and also against euery person seuerally. And first they sinne against God by wilfull transgressing, and violating his Law, and that both the Law of Nature written in euery ones heart, which requireth that euery man should carefully vse all good meanes for the preseruing of his life, and auoid all contrary dangers which might hurt and shorten it: and also the Law written in the Tables of stone by the finger of God; which indefinitely forbiddeth all murther: *Thou shalt not kill*; that is, neither thy selfe, nor thy neighbour. For if it be a hainous sin to kill another; it is much more hainous to kill a mans selfe; for the Law and rule of charitie, whereby a man loueth another, is to bee squared and proportioned according to that charity, whereby a man loueth himselfe. If therfore murthering of a mans neighbour be so often condemned for such an hainous, and abominable sinne in the sight of God, as that it doth with the guilt thereof, not onely defile the partie by whom it is committed, but also the whole Land where it is not punished, then how much more hainous and outragious is this selfe-murther, which more

9. Sect. 7. That the selfe-murtherer sinneth haynously against God.

Exod. 20. 13.

highly violateth this Law of Charitie? Secondly, they grieuously sinne against God in violating his Image in which they are created; for if it bee treason vnto an earthly Prince, to offer violence against his dead Image, painted on a Table, or stamped in his Coine; then how much more hainous treason doe they commit against the glorious Majestie of the King of Kings, who deface, and wilfully violate that liuing Image of God, in which they were created? And this reason the Lord rendereth, why he will not let this horrible sinne of murther goe without seuere punishment: *Who so* (saith hee) *sheddeth mans bloud, by man shall his bloud be shead, for in the image of God hath hee made man.* Finally, they sinne against God, as hee is Lord of Hosts, and supreame Master and Gouernour of Heauen and Earth. For he hath appointed vnto euery one of his Souldiers, in the Church Militant, his station and standing wherein he is to fight manfully against the enemies of our saluation, til the Lord himselfe, who placed him there, do call him away, and by death sound the retrait; that so hauing finished his warfare, and obtained victory, he may receiue the crowne of euerlasting glory. And if any man, either because he is wearie of the fight, or for cowardly feare of the enemy, or because hee doubteth of his Lords power or will to defend him, will leaue his standing and flie away, or kill himselfe for feare of the encounter; he dishonoureth his Lord, betrayeth his cause, discourageth his fellow-souldiers, and as much as in him lieth, by making this breach, and leauing his place vnmanned, giueth the spirituall enemies of our saluation an easie entrance, for the surprising the Citie of God, the Church Militant. The Lord as Master of the Family hath appointed vnto euery one their labour, and the time also, how long they must continue at their work; and therefore if any will giue ouer his businesse before he is called from it by his Lord, he hath little hope to receiue his wages. Yea, if he desperately kill himselfe, rather then he will indure the paines of his masters seruice, hee shall not scape without heauie punishment, seeing he much dishonoureth his Lord, in making him so hard a Master, that he had rather die then doe him seruice; and accuseth him of the greatest crueltie, in that hee imposeth vpon his seruants such an intolerable taske, that it is better for them to die, then to sustaine their labour; whereas in truth it is not the greatnesse of their paines, but the smalnesse of their patience; not because they are ouer-burthened by God, but because they haue by their frowardnesse and waywardnesse, so enfeebled themselues, that they can beare nothing. Finally, we are by our great Land-lord placed, as tenants at will, in these houses of clay; and therefore if it be vnlawfull for Tenants to pull downe, and destroy their earthly habitations, without the Lords consent and approbation, and if they doe, they violate the Law, and giue him cause of a just action against them, how much more vnlawfull it is for any to destroy this house of their bodie, contrarie to the expresse command of our great Land-lord, and to pull his building down to the ground, thereby making themselues liable to a fearefull action, or rather inditement, which (if they bee found guiltie) concerneth them no lesse, then the losse of their soules, and their euerlasting imprisonment, in the Goale of Hell.

Gen. 9. 6.

And as they many wayes offend against God the Father, and the whole Trinitie; so in more speciall manner against our Sauiour Iesus Christ. For he hath with no lesse price then his most precious bloud ransomed and redeemed vs, that being freed from all our spirituall enemies, we might become his seruants. So as being bought with a price, we are no more our owne, but his who hath thus dearely paid for vs, as the Apostle speaketh; and therefore what haue we to do to kill another mans seruant? Why should wee thus defraud him of that seruice which is due vnto him by law of redemption? Why should wee bee so vnthankfull, as to chuse rather to die, then we will performe that seruice which he requireth, seeing he was content to die, to free vs out of the captiuitie of Satan, and that first seruing him in earth, we might after raigne with him in Heauen? Or how shall we escape his heauy indignation, and fearfull condemnation, in the Day of his appearing, when wee are so impatient of seruing him in the spirituall conflict, that if wee may not serue him in that manner which our selues desire, we had rather die, then wee would submit our selues vnto his will, and bee at his appointment? Valesse wee would foolishly imagine, that our tentations and trials come vnto vs by chance, and are not disposed of by his all-ruling power, and all-seeing prouidence. Againe, we offend against our Sauiour Christ by this selfe-murther, in offering violence to his mysticall body; for being members thereof, and (as the Apostle speaketh) *of his flesh and bones*, what doe we by destroying our selues, but make a maime (as much as in vs lieth) in his glorious body? As therefore the Apostle reasoneth, to make whoredome abominable, *Shall I take the members of Christ and make them the members of an Harlot?* so let vs reason against this selfe-murther; Should I take the members of Christ, and by destroying them rent them from his glorious body. And should I in the same act, (as much as in me lieth) draw in my Sauiour to be both an agent and patient in this horrible sinne of murther? God forbid.

Ephes. 5. 30.

1. Cor. 6. 15.

Finally,

9. Sect. 8. That self-murtherers sinne hainously against Christ our redeemer. 1. Cor. 6. 20.

9. Sect. 9. That the selfe-murtherer sinneth against the holy Spirit, and his gifts & sauing graces.

Finally, they sin directly against the Holy Ghost the sanctifier, in opposing against his actions and operations; for his office is to sanctifie, but they defile themselues with their owne bloud; he preserueth them by his holy directions, that as pure and vnblameable they may be offered vp vnto God; but they pollute their soules with desperate wickednesse, and make them guiltie of the horriblest kind of murther. Againe, we are (as the Apostle speaketh) the Temples of the Holy Ghost in which hee dwelleth; & therefore what doe they who kill themselues but race & ruinate Gods owne habitation, thrust him out of his lodging, and (as it were) pull downe his house ouer his head? whereby as they commit an hainous sin, so doe they subject themselues to a fearefull punishment. For (as the Apostle saith) *if any man destroy the Temple of God, him shall God destroy.* But most grieuously doe these selfe-murtherers sinne against the sanctifying gifts and graces of Gods holy Spirit, as against knowledge whereby they are inlightened; which hath reuealed vnto them the infiniteneſſe of Gods mercies, the all-sufficiencie of Christs merits; Gods wise disposing of all things, though they seeme neuer so hurtfull, to the good of all who louing him, doe resigne themselues ouer to be guided by his will; and the horribleneſſe of this sinne of selfe-murther. Against which, which assureth vs that God will suffer no man to be tempted aboue his power, but will giue a good issue vnto the tentation, if wee will trust and depend vpon him. That he who resisteth the Deuill shall put him to flight; that he who fighteth vnto the end shall surely ouercome, and obtaine the crowne of victory; whereas they despaire of a good issue and of withstanding the encounters of Sathan, and therefore shamefully yeeld, being content to murther themselues at his appointment, to preuent further mischiefe. In the same respects also they sinne and offend against affiance and hope in God distrusting his promised assistance (as though hee either meant to falsifie his word, and would not, or were impotent in power, and could not defend them in all their troubles and trials) and casting away all hope of ease and comfort, doe end their dayes in fearefull desperation. So also against true fortitude and Christian magnanimitie, which resting vpon God, valiantly endureth the assault, till it hath obtained a finall victorie; and cowardly faint vpon a causeleſſe feare, & yeeld themselues ouer into the hands of their enemies, who could not possibly by any other meanes obtaine the victorie. Finally, they offend against patience, which endureth all in assurance of reward; and make their burthen much more intolerable, by their waiwardneſſe and froward strugling, then it is in it owne waight. And the like might be said of the rest of Gods sanctifying graces: but these shall suffice.

1. Cor. 3. 16.

2. Cor. 3. 17.

10. Sect. 10. That the selfe-murtherer sinneth grieuously against his neighbours.

And thus the selfe-murtherer sinneth most hainously against God: hee offendeth also grieuously against his neighbours; and that both particular persons, and also whole societies, as the family, Church and Common-wealth, whereof he is a member. Hee sinneth against particular men by his euill example, especially if he haue beene such an one as hath beene of any credit for his former life and conuersation; for others so afflicted and through like impatiencie weary of their burthen, are much heartned and incouraged to follow the same practice, that so (as they falsely imagine) they may put an end vnto all their miseries. In which respect as they were at their last departure guiltie of that horrible sin of murthering themselues; so are they euen after their death the causes of murthering others. But more principally they offend against their neere kindred, by robbing them of their friends, especially if they depend vpon them for the meanes of their maintenance, as when they are their parents or patrons. In which case they expose them to want and miserie, and mooue them through discontent (if they be not preuented by Gods grace) to follow their example. Or though they stand not in these termes of dependancie, yet doe they much wrong them by oppressing their friends hearts with griefe and sorrow; not only in regard of their owne losse, whereby they are depriued of their friendship and societie; but also in respect of their losse who haue made wilfull shipwracke of their liues, and, for ought that any man can judge, of their saluation. So that whereas in naturall deaths they only bewaile their temporary separation, because of their assured hope of meeting; in this case of selfe-murther they no otherwise lament them, then as vtterly lost and perished. Finally, by making such a wicked end they confound their friends with shame, & leaue vnto them as a legacie a share of their reproch. For if it be a disgrace and blemish to a neere Kinsman, in regard that they are so conjoyned in the bond of consanguinitie, to haue his Father or Mother, Sister or Brother, Wife or Daughter, come to a shamefull end, and to bee executed as Traitours, murtherers, or Felons, though it be by course of justice inflicted as a punishment (notwithstanding that it is oftentimes a meanes to bring them to repentance, which is alwayes accompanied with the eternall saluation of their soules) then how much more reprochfull is it vnto them, when as not being able to beare their wickednesse, they become most vnjustly their owne executioners, dying in the very committing of such an horrible sin, without any likelihood of repentance, and ending their dayes in horror & desperation?

Lastly, they sin against Societies, as against the family whereof they are members, which they defile with their bloud; against the Church, in making a rent in that bodie, and in disgracing of their holy profession of religion; for it is not vnusuall for worldlings to censure their ouer-much studying of the Scriptures, their hearing of the Word, and their ouer-much busying themselues in questions of Diuinitie, as the causes which haue brought them to this fearefull selfe-murther, wherein as they giue occasion to wicked men to blaspheme Gods Truth, and in that respect are accessary to their sin: so doe they expose that true religion which they professe to their slanders and calumniations. In regard whereof (like excommunicate persons) they are debarred of the priuiledges of buriall, which ordinarily belong to other Christians: for their corps are not suffered to be laid in the vsuall places, nor carried to the graue in a decent and comely manner; but are reproachfully cast into an hole by the high-way side, or common field, with some marke or signe of disgrace affixed to them, to giue occasion vnto the passers by, to speak by way of detestation of their horrible crime. To conclude, they sin also against the Common-wealth in depriuing it of a member, & their King of a subject, which might haue done them seruice. For recompence of which detriment, their goods are vsually confiscate, to the vse of the Weale-publike, and alienated from the vse of their heires and executors.

9. Sect. 11. That the selfe-murtherer sinneth most hainously against himselfe: and first by defiling his soule with sinne.

But as they sinne against all others among whom they liue; so most of all against themselues, both by making their soules guiltie of horrible sinne, and also obnoxious and subject to most grieuous punishments. For first they sinne most vnnaturally against that naturall loue and affection which euery one beareth vnto his owne person, whereby hee thinketh himself bound by all good means to preserue his life, & to aduance the good both of his body and soule; and to auoid carefully all perils and dangers which might bring vnto him any hurt. Yea so doth this loue naturally preuaile in man, that he desireth rather to be any thing, then not to be, and to spend his dayes in misery, rather then to end them by immature death, if he be not otherwise inclined by his heauenly hopes, and assurance of bettering his present condition. And this naturall affection which man hath for the preseruing of his life, Satan was well acquainted with, and therefore he saith vnto the Lord; *Skin for skin, and all that euer a man hath will he giue for his life.* Yea this naturall loue and desire of preseruing life is in the very beasts & vnreasonable creatures; and therefore that man who seeketh to destroy himselfe and hasten his owne death, is herein more senseless and destitute of vnderstanding then the brutish creatures. But much more hainously doe they sinne against that spirituall loue, which euery Christian ought to beare to the saluation of his soule, whilest they make themselues guiltie of a most hainous crime, which is (as it were) a misshapen monster compounded of many sins: as namely hellish pride, which will not let them stoope vnder Gods afflicting hand; impatiencie, whereby they murmure and repine against his prouidence, and will not submit themselues to be ruled according to his good will and pleasure; horrible desperation, whereby they cast aside all hope of mercie; as if the goodnesse of God, and infinitenes of his mercies, and Christs merits, were farre exceeded by their sinnes; and most bloudie crueltie, whereby they become their owne butchers and executioners. In which last respect, he that killeth himselfe is to be judged a much more hainous offender, then he who killeth another man: for if he be justly thought a much more wicked murtherer, who killeth his Kinsman or friend, then he who killeth a stranger; and among parricides hee be most wicked, who killeth his neerest Kinsman, as his brother, father, or childe; then how is his sinne out of measure sinfull, who becommeth his owne murtherer, seeing there is no man so neere vnto him as he is vnto himselfe? Neither doth it make any matter at all, whether he be sinfull and hath deserued death, or innocent and hath not deserued it; for no man is allowed in this case to be his owne judge or executioner. And in both respects he alike sinneth against his owne soule; for the more innocent he is; the more hainously he offendeth in murthering an innocent; the more hainous sinner he is, the more desperately he sinneth against his owne soule, by this selfe-murther, seeing hee taketh away all hope of repentance, and consequently of remission and saluation. And in this regard hee who committeth this selfe-murther most highly and hainously, sinneth against his owne person; in that hee maketh himselfe guiltie of a most grieuous sinne, and taketh away the meanes whereby he might be cured of it. As if a man should inflict into his bodie a deadly wound, and then desperatly cast away the cloth that should binde it vp, and keepe him from bleeding to death; and the salue wherewith, if it were applied, it might be healed. For whereas the only condition of the couenant of grace is faith and repentance, which being performed; assureth vs of pardon and forgiuenesse, and being neglected leaueth no hope of mercie, they who lay violent hands vpon their owne bodie, at the same instant make themselues guiltie of an horrible sinne, and disable themselues for performing this condition of beleeuing in Christ, and repenting of their sinne, hauing no time left after the committing of this crime for the performance of these duties. Most horrible there-

Iob 2. 4.

Tanto grauior censetur delict, quanto innocentior in causa fuit ex se occidendus putauit, Aug. de ciuit. Dei, lib. 1. cap. 17.

Quanto grauiora peccata sunt tanto magis in se puniri, quoniam parcit punienti ansam.

therefore is this sin of selfe-murther against his owne person that committeth it, seeing, as it were, with one stroke hee murthereth both his bodie and soule, and at once depriueth himselfe of all the comforts which either concerne this life, or the life to come.

And hereby also it appeareth that they who murther themselues, doe most grieuously sinne against their owne soules; in that they do not only defile them with abominable sinne, euen then when they must appeare before God; but also doe draw vpon them most intolerable punishments. For not onely they inflict vpon themselues that capitall punishment of a temporary death, but also cast bodie and soule (as it were) head-long into the flames of Hell. Which if men would but throughly consider, they would abhorre this abominable sinne, if not for it selfe, yet at least for feare of future punishment. And when the Deuill and their owne impatiencie should moue them to commit it, that thereby being rid out of the World, they might haue an end of their present miseries; they would easily withstand these tentations as absurd and sottish: for what folly and madnesse is it for a man to draw vpon himselfe a farre greater punishment, that hee may be eased of a lesser? to drinke the full vials of Gods wrath, that hee may not a little taste them? to be so impatient of the heat of the Sunne, as to leape into the fire for ease? to acquit himselfe of light and momentany afflictions, which if hee bore them with patience would turne to his good, by running head-long into those horrible torments which are intolerable, and yet euerlasting? to exchange (that they may finde ease) the miseries of the the World, in which the deerest children of God haue their share and part, for the dreadfull fire of Hell prepared only for the Deuill and the damned? Yea but they may repent of their sinne in the very act, and so obtaine remission, and with it saluation. I will not deny but that if they doe attaine vnto vnfained repentance, and lay hold vpon Christ, by a liuely faith, they shall receiue pardon, and finde mercie, though it bee in the very houre of death; for Gods promises are indefinite, and limited vnto no time, so wee performe the condition which he requireth. But this I say, that if any man presume to commit this horrible sinne in hope of this repentance and mercy, it is ten thousand to one he shall neuer attaine vnto them. For what hope haue they to repent at the last instant, when the agony and pangs of death are vpon them (which vsually depriue men of their memory, and the vse of their vnderstanding) who could not performe this dutie as they ought in their perfect health? Besides, wee haue not repentance at our owne command, but it is the free gift of God, which he bestoweth on whom hee will, and therefore what hope can they haue of obtaining it, who commit such a fearefull sinne, presuming to haue repentance at their pleasure, and so adding vnto their fearefull sinnes of murther and desperation, most vaine confidence, and audacious presumption. And if there be yet any hope, who in his right wits would not rather indure the age of the longest liuer, all the torments and miseries which the most wittie and malicious Tyrant could inuent, then to hazard the eternall saluation of his soule vpon so tickle and vnlikely a point, especially if we adde vnto the former difficulties the Deuils powerfull and malicious businesse in finishing that which he hath begun, and in keeping them from rising by repentance, whom he hath ouerthrowne and plunged into these most hainous sinnes.

§. Sect. 13. Whether wee are to iudge all selfe-murtherers to be condemned.

But shall wee then conclude, that all who fall into this sinne of selfe-murther are condemned? what shall we then thinke of some who haue led an holy and vnblameable life, and haue shewed many euident signes of their election, and yet through the violence of Satans tentations haue fallen into this grieuous sinne of selfe-murther? I answere, *Deut. 29. 29.* let the secret things belong vnto God, and finall iudgement to the Iudge of Heauen and Earth. As I may not iustifie the wicked, so may I not condemne another mans seruant, let them stand or fall to their owne master. I dare not say that they are damned, because of their holy life; I dare not say they are saued, because of their sinfull death. But leauing vnto the Lord his royall prerogatiue, whereby he may shew mercie where he will, and make that possible, yea easie, which is difficult and impossible vnto men; I see no hope by any thing which God hath reueiled, that any man, what shew of pietie soeuer hee hath made, should attaine vnto saluation, if being in his right minde, vpon his owne free choice, after mature deliberation, he resolue to commit this horrible sinne, and so perish in the very act; and especially if to his sinne of murther, he adde that fearefull sinne of presumption; therefore falling into this wickednesse, because before hand he presumeth that hee shall repent, and so obtaine mercie and forgiuenesse. But on the other side, I dare not iudge al those to be cõdemned who hauing lead a godly life, doe after these good premises make such a bad conclusion. For there are some (that the infinite riches of Gods mercie may appeare, to the praise of the glorie of his grace) who haue liued for a time after their deaths wound inflicted, and haue had time not only to repent, but also to manifest vnto the World their vnfained repentance, not only in generall for all their sinnes, but also in particular, and that more seriously for this selfe-murther. There are some also through abundance of melancholy distracted of their wits, who vpon no set-

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led purpose, or willing choice, but in a sudden passion, being affrighted and terrified with Satans tentations, doe run head-long into this sin, not knowing what they doe; of whom there is the same iudgement, that is, of those who die in lunacie, frenzie, or rauing in some burning Ague, not caring what they either speake or doe. And finally there are some, who for their sinnes, and to manifest Gods righteous iudgement in punishing of them, are giuen ouer vnto Satan to haue this temporary affliction of death inflicted on them; whom (after that hee hath receiued this commission) he affrighteth with his terrors, vrgeth with his powerfull commands, and carrieth head-long with the violence of his tentations, which being vnresistable leaue no free choice behind them of escaping that destruction which he hath prepared for them. In all which Satan is the principall cause of this cruell murther, and the parties his bare instruments whom he ruleth, not without force and violence. And therefore as hauing power giuen of God ouer the Swine, he entred into them, and carried them head-long into the Sea, making their owne legs to serue as the instruments of that destruction which their natures abhorred: so if for their sinnes he should haue this liberty granted vnto him by God ouer any of the faithfull, to inflict vpon them this temporarie iudgement of death, hee is able to make their hands or legs or other members of their bodie his instruments for their ruine and destruction, though both their nature, and regenerate part doe exceedingly abhorre it.

Matth.8.32.

9. Sect.14. Of the meanes whereby wee may be preserued against this fearefull sinne of selfe-murther, first we must auoid the causes thereof.

But this as I said is no comfort or encouragement vnto those who being in their right minde, doe through pride or impatiencie, vpon deliberation and free choice, murther themselues, that they may be freed from some miseries, losses or disgraces which they will not beare and out-liue; who haue no ground for any assurance of pardon and saluation, but their owne presumption, which being a sinne as hainous as the other, doth but increase Gods wrath, and adde to the measure of their fearefull condemnation. And therefore that all men may be preserued from this sinne, and so escape those heauie iudgements, I will in the last place propound some means to helpe them in this endeuour. And first, they who would not fall into this sinne, must auoid the causes thereof before mentioned, as namely, pride which maketh men discontent, when their estate doth not euery way answere to their high desires; and labour after true humility which maketh men content with any condition, as being better then in their owne iudgement they deserue; and to submit themselues in all things to Gods good will and pleasure, as knowing better then they what is good and profitable for them; and being readie in his infinite loue to order all things so, as that they may further the saluation of their soules. They must also flie impatiencie which maketh euery light burthen intolerable; and labour patiently to submit themselues to bee ruled by Gods good prouidence, assuring themselues that nothing befalleth them but by his disposing; who will order all things so (if they will trust and depend vpon him) as that they shall turne to their good; and when they seeme almost consumed with the fire of his wrath, and the heat of affliction, it shall tend but to the purifying and purging of them from the drosse of their sinnes, that like pure gold they be fit for his his heauenly treasury. They must arme themselues against doubting and desperation, and vse all good meanes to attaine vnto a liuely faith, grounding their assurance of mercie & saluation, not vpon their owne workes and worthinesse, which will fall away like the sand in the day of tentation, and most faile them when they most rest vpon them; but vpon Gods infinite goodnesse and free grace, and vpon the all-sufficiencie of Christs merits and satisfaction, which will continue a firme foundation for our faith to rest vpon, when our vnworthinesse and want of desert doe most discourage vs. They must take heed of exercising crueltie towards others, and endeuour to haue tender hearts full of loue, pitie and compassion, and so shall they bee more apt to exercise these graces towardes themselues, and more hardly drawne to offer violence and outrage against their owne persons. Finally, they must carefully shunne all manner of sin, especially hainous crimes committed against their knowledge and conscience; which doe wound and weaken faith, and make them doubt and despaire of Gods loue and fauour, or if through infirmitie or the violence of their passions and corruptions, they haue fallen into any such sin, they must speedily and seriously repent of them; that so they may be blotted out of Gods remembrance, and no more be matter of accusation in their owne consciences. For so long as we lie in sins vnrepented of, he may in his righteous iudgement make vs to become our owne executioners, or deliuer vs ouer vnto the power and malice of Satan, who can easily make vs the readie instruments of our owne ruine.

Rom.8.28.

9. Sect.15. Of other meanes to keepe all from selfe-murther.

The second meanes is that we meditate of the hainousnesse of this sin, as before it hath beene described, and of the greatnesse of the punishment; and by reason of them both, of the desperatenesse of their condition who fall into it. And then thinke with our selues, that though our estate be neuer so wretched, either in respect of our sins or punishments; either in regard of our externall or internall afflictions, there is some hope of deliuerance, if we will carefully vse the meanes ordained

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by God, and waite his leisure for his helpe and blessing; or that both in our bodies and soules wee should endure all the miseries which are incident vnto mankinde in this life, yea in time they will haue an end, yea in comparison shortly and within a while: whereas contrariwise if through pride and impatiencie wee lay violent hands vpon our selues, we are vtterly hopelesse and helplesse, and in a most fearefull and desperate estate; casting our selues head-long into Hell and destruction, from which there is no redemption, no comfort and refreshing; no place to repentance or hope of mercie, or end of intolerable torments. Thirdly, when our minds are fild with horrors & fears, our consciences ouer-burthened with sin, and when wee are assaulted with such tentations of Satan as wee cannot answere, wee must in any case take heed that out of a foolish shamefastnesse and proud feare of being disgraced, we doe not seeke to smother and keepe it secret vnto our selues; which were no other then like fresh-water souldiers to suffer our selues to bee surprized and ouerthrowne by our mightie enemies, because we would not haue our Captaine discouer our weaknesse and want of skill: but wee must seeke for helpe and comfort, counsell and assistance from Gods faithfull Ministers, or some other wise and able Christians, laying open our sinnes which ouer-burthen our consciences, making knowne our state in all particulars, and discouering those subtill tentations of Satan, which wee cannot answere, or with which we are incessantly vexed, chusing rather to shame our selues in this life, then to haue our faces couered with shame and confusion in the day of Gods appearing. Finally, we must often haue our recourse vnto God by fesuent and effectuall prayer, craving his blessing vpon all these meanes vsed, and desiring him that hee will not lead vs into tentation, but deliuer vs from euill; that hee will rebuke Satan, and not suffer him to haue any power ouer vs for our destruction, that he will strengthen vs against all his assaults, and giue vs a good issue out of these tentations, grounding our faith in these our petitions on his most gracious promises, that hee will not suffer vs to bee tempted aboue our power; and that if we call vpon him *in the day of our trouble he will deliuer vs, that we may glorifie him.* And so will hee manifest his power in our weaknesse, giue Satan a repulse and ouerthrow, and vs strength to endure his encounters; and howsoeuer he may deferre for a time to free vs from these troubles, for his owne glory and our good, yet wee may assure our selues, and bee certainly perswaded that in the end wee shall haue helpe and deliuerance, joy in the Holy Ghost, victory ouer our enemies, and the crowne of victory euerlasting glory, which hee hath promised to all those who ouercome.

CHAP. III.

Answeres to those tentations of Satan whereby he perswadeth carnall men to presume, and true Christians to doubt of Gods loue.

AND thus much concerning those tentations of Satan, which are vnreasonable, and the meanes whereby the weake Christian may be armed against them: now we are to speake of the other sort, for the enforcing whereof he pretendeth reason, and alleageth many arguments and testimonies, that hee may hinder vs from entring into, or diuert vs out of the course of Christianitie, and make the meanes of our saluation altogether vneffectuall and vnprofitable. Where first we are to consider that these tentations of Satan are not alwayes one and the same, neither impugne one or two points alone of our faith and religion; but as the causes and the meanes of our saluation are manifold, so also doth hee gather manifold objections against euery one of them, if they truly appertaine vnto vs, that so hee may impugne and race our faith; or else doth fill vs with vaine presumption, perswading vs that all the causes and meanes of saluation concurre together in vs, when as in truth wee are void and destitute of them all. Let vs therefore consider of the seuerall causes of our saluation, and obserue what tentations Satan suggesteth in our minds against euery one of them. The first and principall cause of our saluation is Gods eternall loue and immutable good will, wherewith he hath loued his creatures from before the foundations of the World were laid; the which loue and good will in himselfe did moue him to elect them to saluation, whom hee so loued without any deserts in themselues: for how could they deserue any thing at Gods hand before they were? or what good could the Lord foresee in them, but that which in his eternall counsell hee purposed to bestow and impart vnto them? First therefore wee will speake of those tentations which concerne the loue of God towards vs, which are of two sorts; the first leading vs to vaine presumption and carnall securitie; the other, to horror and desperation. For if Satan see men liuing in carnall securitie, & frozen in the dregs of their sins, so as in truth there is no true signe that they are beloued of God; hee will perswade them that they are highly in his fauour and loue, and therefore though they raine on in their wicked courses, yet they shall be saued. Doest thou not perceiue (will hee say) that God dearely loueth thee? Why, consider that

Q. Sect. 1. That Satans tentations impugne all the causes and meanes of our saluation.

Satans tentation whereby he perswadeth carnall men that they are beloued of God.

that hee hath made thee one of his chiefest creatures, whereas otherwise he would haue made thee a Toad or Serpent; he hath also like a tender Father preserued and nourished thee from thy infancy, and which is more, he hath sent his dearely beloued Son to die for thee, and hee hath made choice of thee amongst many others to be a member of his Church, where thou enjoyest the preaching of the Gospell, and the vse of the Sacraments, to the end thou mayest be assured of thy saluation without all question or doubting: vnto these thou mayest adde all those temporall benefits, in which thou aboundest aboue many others, for God hath giuen thee health & strength of bodie, and secure peace of mind, thou enjoyest great preferments in the world, and art well esteemed amongst all, thou hast varietie of pleasures, and sufficiencie, yea plentie of all earthly blessings: thou louest and art beloued of thy Spouse, and thy children like Oliue branches stand about thy table.

Finally, thou hast the World at will, and prospereſt in all which thou takest in hand. All which benefits being promised by God to his children and seruants as rewards of their obedience, and pledges of his loue, doeshew, that thou hast deserued well at his hands, and art in such a course of life alreadie, as hath aduanced thee into an high degree of his speciall fauour. Neuer therefore take care nor trouble thy selfe concerning thy saluation, vse not such strictnesse and preciſenesse of life, but take thy pleasure, and follow those delights which the Lord hath bestowed vpon thee as pledges of his loue; for thou art not now a slaue but a sonne, and therefore mayst more freely follow thine owne desire, and vse thy libertie: cast away all seruile feare, which maketh thee take such paines in vsing all meanes whereby thou maist be assured of saluation; for thou art assured of the principall, namely of Gods loue, and therefore thou needest not to doubt of the rest, nor to debarre thy selfe of thy pleasures, spending thy time in feare and care, to the end thou maist get the assurance of that which thou needest not to call into question.

9. Sect. 2. The answere to the former temtation.

And thus doth the Deuill fill men with presumption, and lull them asleep in carnall securitie to their vtter destruction, and therefore it behoueth vs to arme our selues against him, that wee bee not circumuented. And to this end let vs cõsider that Gods loue goeth not alone, neither is it idle in those whom he loueth: but as the first linke of a chaine draweth all the rest of the chain with it, so the loue of God, which is the first cause of our saluation, is accompanied with all the other causes which are subordinate thereunto. For whom God loueth, them he electeth; whom he electeth, those in his good time he calleth; whom he effectually calleth, them he iustifieth; and whom hee iustifieth, those he sanctifieth. If therefore we be not sanctified, we are not iustified; if we are not iustified, we are not called; if we are not called, we can haue no assurance that we are elected, nor yet of Gods loue and fauour; and consequently whosoeuer liue in their blind ignorance, in their infidelitie, and wallow themselues in the filthy puddle of their sins, without any true sorrow for those which are past, or any good purpose of heart to forsake them in the time to come, they can haue no assurance of Gods loue, but rather iustly to feare lest they are in the number of those whom the Lord hath eternally rejected, if they continue in this their miserable and desperate estate.

Temporall benefits no infallible signes of Gods loue.

Neither let Satban bewitch them with that vaine opinion of Gods loue towards them, because of those generall benefits, which like the raine and Sun-shine are bestowed both vpon the good and bad, for what in this respect can they promise more to themselues then *Esau* and *Saul*? Were not they men created according to Gods owne likenesse? Were they not preserued and nourished by God, and that more liberally then many of Gods owne children? For *Esau* had so much that hee professed to his brother *Iacob* that he had enough, and was attended vpon by foure hundred men. And was not *Saul* a mightie King, who had all at command? Were not both these in the Church of God, and outwardly enjoyed the Word and Sacraments as well as any other; and yet God himselfe saith that he hated *Esau*, and had rejected *Saul*. And therefore let vs neuer bragge of our assurance of Gods loue, because of these outward and common benefits which hee indifferently bestoweth both vpon the elect and reprobate; but if we would be assured indeed of Gods loue, let vs looke into our selues, and consider if hee haue bestowed vpon vs his spirituall graces, faith, hope, patience, loue of him and our brethren, true repentance for our sinnes, and holinesse of life and the rest; and then by the fruits of sanctification wee may be assured that we are sanctified, and consequently iustified, called, elected, and eternally loued of God.

9. Sect. 3. How Satan perswadeth weake Christians that they are not beloued of God.

And thus doth Satan falsly perswade the carnall worldling that hee is highly in the loue and fauour of God: but contrariwise when he assaulteth the weake Christian, he changeth his copie, and goeth about to perswade him that he is not beloued of God, but subject to his wrath and heauie displeasure. And this hee inforceth by two sorts of arguments: the one drawne from his manifold corruptions, whereby hee is vnworthy of Gods loue; the other from those grieuous afflictions and crosses which the Lord in this

this life inflicteth on him; both which hee thus vrgeth against him. Canst thou vile wretch conceiue the least hope that thou art beloued of God? Why, doe but take a view of thy selfe, and thou shalt see that originall corruption hath ouer-spread both thy bodie and soule like a filthy leprosie; vnto which thou hast added actuall transgressions more in number then the haires of thy head, or the starres of Heauen; for daily, nay hourely thou omittest some dutie which thy God hath commanded thee, and committest some sinne which he hath forbidden. Can therefore the Lord, who abhorreth wickednesse, loue the wicked? canst thou obtaine his fauour, & yet doest nothing but displease him? He that loueth God keepeth his Commandements; but thou by transgressing them all, doest shew that thou louest him not: and will the Lord loue them who hate and rebell against him? Can iustice it selfe loue wickednesse, and perfect holinesse impure corruption? No verily; for in his Word hee hath threatned his wrath against all such notorious sinners, and he is no lesse true in his threatnings then in his promises. But if all this will not perswade thee that the Lord thee, yet at least be perswaded by thine owne experience. For, hath not thy just God begunne alreadie to make thee taste the cup of his wrath, of which hereafter thou shalt drinke in full measure? Hath he not spoiled thee of thy goods, taken away thy good name, made thee an abiect amongst men, afflicted thee in bodie with grieuous and continuall sickenesse, and filled thy soule full of horrour and despaire? Is not thy conscience stung with sinne, and hath not the poyson thereof drunke vp thy spirit? Doest thou not plainly apprehend his wrath, and is not thy soule as it were set vpon the racke, so that there is not one part of thee, either of bodie and soule which is not full of miserie and wretchednesse? Do not therefore fondly flatter thy selfe with a vaine opinion of Gods loue, but beleeue, if not my words, yet at least thine owne senses: And seeing thou hast no hope of Gods loue, if thou beest wise loue thy selfe, follow thy pleasure, eate and drinke and cheere vp thine heart, and do not vainly macerate and turmoyle thy selfe in labouring after impossibilities, and in striuing for the assurance of Gods loue, of which, when thou hast done what thou canst, yet shalt thou neuer be assured.

Sect. 4. How wee may know the vnfained beloued of God.

And thus you see the manner of Satans temptations, whereby hee laboureth to perswade vs that we are out of the loue and fauour of God; against which we must more carefully arme our selues, as being most odious and injurious vnto God, and most pernicious vnto our owne soules. It is most injurious vnto God, if wee doubt of his loue towards vs seeing he hath giuen vs innumerable pledges and most certaine testimonies thereof, and omitteth nothing which might doe vs good. Hee hath created vs after his owne Image, he hath continually preserued and sustained vs, giuing vs our meate in due season, and oft-times hath succoured and defended vs before wee craued his helpe. But which is more, he hath giuen his dearely beloued Sonne to die a bitter death, to redeeme vs out of the hands of our spirituall enemies: and to the end we should be made partakers of Christ and all his benefits, he hath giuen vs his Word, and made his Couenant with vs, that in Christ he will be our God, and we his people, hee our Father, and wee his children. And lest yet there should be any place left to doubting, he hath added to his Word, his Sacraments, which like Seales may assure vs of his loue and fauour. What injurie therefore shall we offer vnto God, if notwithstanding all this wee doubt of his good will, of which hee hath assured vs by so many pledges, testimonies and seales? We know that a kind friend will take it most vnkindly, if after hee hath heaped vpon a man innumerable benefits, and shewed all testimonies of true loue, he notwithstanding doubt of his good will, and suspect his friendship: and so surely the Lord will take it ill at our hands, and thinke himselfe much abused, if after hee hath bestowed such infinite benefits, euen his dearely beloued Sonne to die for vs, we now suspect his good will, and grow iealous of his loue; if we doubt of his loue, who is loue it selfe, as the Apostle speaketh, 1. *Iohn* 4.8.

Q. Sect. 5. That carnall men haue no assurance of Gods loue though they boast thereof.

But against this which I haue said, there are two obiections, the first is made by the worldling, the other by Satan. The worldly man will say, that the Lord hath made him also partaker of all these benefits, and therefore there is no cause why hee should doubt of his loue; nor any reason why hee should bee censured or condemned for his faith. I answere, that hee is not reprehended for his perswasion of Gods loue, nor for his assurance of Gods promises in Christ; but for his boasting of this faith, perswasion, and assurance, whereas there is nothing in him in truth but a dead carcasse of faith, carnall securitie, and vaine presumption. For true *faith purifieth the heart, and worketh by loue*, it is plentifull in good workes, and prouoketh vs to performe all good duties to God and our Neighbours: and it is impossible that we should be truly perswaded of Gods loue, and not loue him againe: it cannot be that we loue God, if we shew no care in glorifying his name, by letting our lights shine before men, nor any desire to performe obedience to his will. For as our Sauiour saith, *Hee that loueth mee keepeth my Commandements, and he that loueth mee not, keepeth not my words*, as it is *Iohn* 14.23, 24. If therefore wee liue in our sins without repentance, if

Acts 15.9. *Gal.* 5.6.

1. *Iohn* 14.23.

if we make no conſcience of our wayes, and ſhew no zeale in glorifying Gods Name; if our faith bee deſtitute of the fruits of good workes, then is our perſwaſion but fond preſumption; our aſſurance, carnall ſecuritie; our faith dead, and like a carcaſſe which

Iames 2. 26. breatheth not, as *Iames* ſpeaketh, *Chap.* 2. 26. Wee doe not then reprehend any for being perſwaded of Gods loue, gathering his aſſurance out of his manifold mercies, and innumerable benefits beſtowed on his Church: nay, contrariwiſe we affirme, that notwithſtanding all our ſinnes and vnworthineſſe, wee are to bee perſwaded of Gods loue in Chriſt, yea, and to beleeue againſt beliefe, and to hope againſt hope, when as there is no ground or reaſon of either in our ſelues: but this wee maintaine, that whoſoeuer hath this aſſurance and faith, in the leaſt meaſure begun in him, doth truly loue God againe, and earneſtly laboureth after mortification and newneſſe of life. And whoſoeuer is deſtitute of Gods loue, and liueth in his ſinnes, without any ſorrow for thoſe which are paſt, or purpoſe to leaue them for the time to come, he may well brag of his faith and aſſurance of Gods loue, but in very truth there is as yet nothing in him but carnall ſecuritie and vaine preſumption.

Q. Sect. 6. That euery particular Chriſtian may aſſure himſelfe of Gods loue.

Secondly, the tempter will obiect that the Lord hath giuen all theſe teſtimonies and pledges of his loue vnto his Church, & that it therfore may well be aſſured thereof; but as for particular men, they notwithſtanding may juſtly doubt of his loue, ſeeing they haue no ſpeciall reaſons to perſwade them that theſe teſtimonies and pledges were giuen particularly vnto them. But I anſwere, that this is a fond obiection. For what is the Church, but the whole company of Gods Saints? What is it but a bodie conſiſting of many members, which are particular Chriſtians? How therefore can the whole Church be perſwaded of Gods loue, if all the ſeuerall members doubt thereof? How can any thing belong to the whole, which belongeth not to the particular parts? As though a whole Citie could be aſſured of the Princes fauour, and yet all the particular men in the Citie ſhould thinke themſelues in his diſpleaſure. Saint *Paul* teacheth vs another leſſon in his

Galath. 2. 20. owne perſon, ſaying; *Galath.* 2. 20. *Who hath loued me and giuen his life for me:* hee ſaith not, who hath loued and giuen his life for the Church, but for himſelfe. Nor doth the Apoſtle here ſpeak this by reuelation, whereby hee might extraordinarily bee aſſured of Gods loue: but he vſeth for his argument a reaſon common to all Chriſtians; namely, that God loued him, becauſe hee had giuen himſelfe to death for him: whoſoeuer therefore beleeueth with *Paul* that Chriſt died for him, may bee aſſured alſo with him of Gods loue. Neither is he thus perſwaded of this loue to himſelfe onely, but alſo towards all the faithfull, *Rom.* 8. 38. *I am perſwaded that neither death, nor life, nor Angels, nor Principalities, &c. ſhall be able to ſeparate vs from the loue of God which is in Chriſt Ieſus our Lord.*

Secondly, if we doe not beleeue that God loueth vs, wee make him a liar, for hee hath profeſſed his loue, and giuen vs many teſtimonies thereof in his Word, neither doth he require any condition at our hands but that wee beleeue him. For his merciſull promiſes doe not exclude any for their vnworthineſſe, but for their vnbeliefe: according to that, *Iohn* 3. 16. *So God loued the world, that hee gaue his onely begotten Sonne, that whoſoeuer beleeueth in him ſhould not periſh, but haue euerlaſting life.* And Verſe 18. *Hee that beleeues on him is not condemned, but he that beleeueth not is condemned alreadie becauſe he hath not beleeued in the Name of the onely begotten Sonne of God.* Seeing then there is no other condition required but faith for the aſſurance of Gods loue and euerlaſting life; ſurely, moſt deſperately doe we ſinne againſt our owne ſoules, and moſt blaſphemouſly againſt God, if wee will not beleeue his Word confirmed by his Seale, no not his Oath whereby hee hath ratified his Couenant betweene him and vs, but make him, who is truth it ſelfe, a liar, a couenant-breaker, yea, a perjured perſon. For ſo the Apoſtle ſpeaketh, 1. *Iohn* 5. 10. *Hee that beleeueth not God hath made him a liar, becauſe hee beleeued not the record, that God witneſſed of his Sonne.* Though therefore wee ſinne, yet let vs not thus blaſpheme; though we be grieuous ſinners, and vnworthy Gods loue, yet let vs not adde this to all our other ſins and vnworthineſſe, to diſtruſt Gods Truth in his gracious promiſes: for if we put all our other ſins into the one ſcale, & this alone into the other, yet will it weigh downe all the reſt; neither are wee damned for our owne ſins, if wee doe not adde vnto them infidelitie. For whereas the precious balme of our Sauiours bloud is a ſoueraigne ſalue to cure all other ſores of ſinne; yet this it cannot help, becauſe it doth refuſe the cure, and as it were pulleth off this precious playſter when it is laid on it.

Q. Sect. That doubting of Gods loue is iniurious vnto him.

Iohn 3. 16.

1. *Iohn* 5. 10.

But as this diſtruſting and doubting of Gods loue is injurious vnto him, ſo alſo it is pernicious vnto our owne ſoules. For firſt, it tormenteth our minds, and ſetteth our conſciences vpon the Racke, when as wee haue no other aſſurance of Gods loue, but only ſo farre forth as wee find our ſelues worthy of it. For ſo often as wee fall, and the ſight of our ſins commeth before our eyes, hauing no other ground of Gods loue but our owne deſerts, we doubt and ſtagger like a ſhip toſſed with the billowes of the Sea, and in the end ſinke into the gulfe of deſpaire, being ouer-

ballanced,

ballanced, and too heauily laden with the vnsupportable waight of our sinnes; whereas if wee were throughly perswaded of Gods free loue and good will, grounded on his owne good pleasure, and not on our worthinesse, if we did fall we would be grieued indeed euen at the very heart, because wee had displeased our gracious God and louing Father; but yet our sins would not make vs despaire or doubt of his loue towards vs, because it is not grounded on our worthinesse, but vpon Gods owne free mercie, grace and good will.

Secondly, if wee doubt and distrust of Gods loue towards vs, wee shall neuer loue him from our hearts: for who loueth him entirely, of whose loue he is not perswaded? or who can performe the duties of loue to such an one as hateth and abhorreth him? *Cos amoris amor*, Loue is the whetstone of loue. And if this be true amongst men, then much more betweene God and vs: for *wee loue him because he loued vs first*, as the Apostle saith, 1. *Iohn* 4.19. As therefore the cold stone can of it selfe cast forth no heate, till it be first warmed by the Sun-beames, & then it reflecteth againe some of the heate which it receiued: so no more can our cold hearts cast any beames of heartie loue towards God, till they bee warmed with the apprehension of his loue towards vs, & then they begin to returne some sparkes of loue towards God, after they are inflamed with the beames of his loue cleerely shining in them. Vnlesse therefore wee bee assured of Gods loue wee cannot loue him, and consequently cannot performe any dutie of loue in obedience to his will: *for as loue is the fulfilling of the Law*, so the want of loue is the transgressing of al the Commandements: for all consist in the loue of God, which is the fountaine of all true obedience; and in the loue of our Neighbour, which as a spring issueth from it. Nay, when wee despaire of Gods loue, then doe we despaire of our saluation, and therefore hauing no hope of happinesse in the life to come, wee are readie to seek all the pleasures and delights which this life will affoord vnto vs, giuing our selues ouer to the satisfying of all the filthy lusts of the flesh, and spending our times in all Epicurisme and sensualitie.

Lastly, our doubting and distrusting of Gods loue doth ouerthrow our patience, in the time of affliction, and causeth vs to mourn and repine against God, blaspheming him to his face. It hindereth all Christian resolution in suffering for the Name of Christ, for how should we suffer any thing patiently for his sake of whose loue we are not assured? It maketh the day of death horrible, when as we are not perswaded that wee shall render vp our soules into the hands of a gracious Father, but into the hands of a seuere Iudge: whereas on the other side, when we are thoroughly perswaded of Gods loue, then may we patiently, yea joyfully suffer all afflictions, because we know that they are but gentle trials, and fatherly chastisements, which our gracious God doth inflict on vs for our euerlasting good: when wee are persecuted for our profession of the Gospell, wee will triumph with joy, because wee are thought worthy to suffer any misery for the Name of Christ, who hath laid downe his life for our sake; when the day of our departing approcheth we rejoyce, because we desire nothing more then *to bee dissolued, and to bee with Christ*, who so tenderly loueth vs. In a word, come prosperitie, come aduersitie, come affliction, come persecution, come fire, come sword, come life, come death, come what will come, nothing can come amisse, nothing can dismay or discourage vs, if wee be once fully assured of Gods loue in Christ, both because our loue of God, which by his loue is wrought in vs, will make the heauiest and most tedious burthen seem light and momentany, which it shall please our heauenly Father to lay vpon vs: and also because *wee know that all things* (euen miseries, afflictions, persecutions, yea death it selfe) *worke together for the best vnto them that loue God*. As it is *Rom.* 8.28.

Act. 5. 41.

Phil. 1. 23.

Rom. 8. 28.

CHAP. IV.

That our sinnes and vnworthinesse should not make vs doubt of Gods loue.

Q. Sect. 1. Satans temptations answered whereby he moueth vs to doubt of Gods loue, because of our vnworthinesse.

SEeing therefore that our doubting and distrusting of Gods loue towardes vs, is both injurious vnto God & pernicious vnto our selues; let vs in no case admit of Sathans tentations whereby hee laboureth to perswade vs that the Lord hateth vs. But forasmuch as there is no perswasion without knowledge and faith, neither can we know and beleeue that we are in Gods fauour, vnlesse we haue some ground and warrant out of Gods Word, whereupon wee may cast our wauering minds, and confirme our fainting faith against the boysterous blasts of Satans tentations: therefore let vs examine Sathans reasons, whereby hee goeth about to perswade vs that wee are not beloued of God, by the touchstone of Gods Word; and waigh his objections in the scales of the Sanctuary, to see if they be of any waight or substance, or else but fruthie, light, and of no sound consequence. First, therefore whereas Satan objecteth that we are miserable sinners, vnworthy altogether of Gods loue, and most worthy of his wrath and heauie displeasure; that God is infinitely just, and therefore cannot nor will not loue vs being notoriously wicked: we are to answere, that indeed wee

are in our selues vnworthy the least dram of Gods loue, by reason of our originall corruption and actuall transgression; and therefore if our assurance of his fauour, had no other foundation but our owne deserts, wee had great reason not onely to doubt, but also vtterly to despaire of his loue towards vs. But the loue of God is not grounded vpon our worthinesse which is nothing, but vpon his owne good will and pleasure, which is infinite as himselfe is infinite; and therefore though in our selues wee are most miserable and wretched, yet this is no reason why wee should distrust or in the least degree doubt of Gods loue, seeing it ariseth not from any thing in vs, but from himselfe who is vnchangeable. The truth hereof manifestly appeareth by the Scriptures, where it is said that the Lord hath loued vs, not for our excellencie and worthinesse, but of his free grace and louing kindnesse. So *Hos.*14.5. *I will heale their rebellion; I will loue them freely, &c.* And the Apostle *Iohn* telleth vs that herein Gods loue appeareth, in that when we loued not him, he so dearely loued vs, that hee sent his Sonne to be a reconciliation for our sinnes; 1.*Iohn* 4.10. And *Paul* saith, that hereby *God setteth out his loue towards vs, seeing that whilest wee were yet sinners, Christ died for vs, and when wee were enemies God reconciled vs vnto himselfe by the death of his sonne: Rom.*5.8,10. If therefore the Lord loued vs when wee were enemies vnto him and dead in our sinnes; how much more will hee loue vs now being reconciled in Christ, and in some measure purged from our corruption, and quickned by his Spirit to newnesse of life? If when wee were most vnworthy, hee freely shewed such exceeding fauour towardes vs: how much more hauing by his Spirit & the graces thereof made vs (in Christ) more worthy, will hee continue his loue vnto vs? If hee hath hitherto loued vs not for any deserts of ours, but of his free mercy, because he is *loue* it selfe, as *Iohn* calleth him, and the *God of grace*, as *Peter* stileth him, why should we doubt of Gods loue in respect of our vnworthinesse, seeing his loue hath not his ground vpon our worthinesse, but vpon his owne nature which is immutable, and therefore whom he once loueth, he loueth them vnto the end, though in themselues they are miserable and wretched, *Iohn* 13.1.

Gods loue not grounded on our worthines

*Hos.*14.5.

1.*Iohn*4.10.

*Rom.*5,8,10.

1.*Iohn* 4.8.
1.*Pet.*5.10.

Iohn 13.1.

Q. Sect. 2. Gods election not grounded on our workes & worthines. *Rom.*11.5,6.

But as the Scriptures shew that God hath loued vs freely from all eternitie; so also doe they as plainly declare, that God hath manifested this loue in the worke of our saluation freely, and without any respect of our worthinesse: as may appeare in the seuerall causes thereof. As first hee hath elected vs of his owne free loue and good will, and not for any of our deserts. So *Ephes.*1.5. *Hauing predestinated vs vnto the adoption of children by Iesus Christ vnto himselfe: according to the good pleasure of his will.* And therefore it is called the election not of vertue and workes, but of grace, *Rom.*11.5. Yea, it is flatly opposed to workes in the Verse following. *And if* (saith the Apostle) *it be of grace, it is no more of workes, or else were grace no more grace: but if it be of workes it is no more grace, or else were worke no more worke.* So that our election is not grounded vpon our worthinesse, but on Gods grace and good will: and therefore it cannot bee ouerthrowne by our vnworthinesse, so wee wholly relie vpon Gods free mercie in Christ. Secondly, the couenant betweene God and vs, wherein he professeth himselfe our God, and taketh vs for his people and heires of his promises is not the Couenant of workes but the Couenant of Grace: in which hee offereth freely in Christ, his grace and mercy to all who will receiue it by the hand of a liuely faith. And this the Lord himselfe expresseth, *Ier.*31.31. *Behold the dayes come, saith the Lord, that I will make a new couenant with the house of Israel* (that is, my Church) 32. *Not according to the couenant which I made with their fathers* (that is, the couenant of workes) *the which my couenant they brake, &c. but this shall be my couenant that I will make with the house of Israel, after those dayes, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.* So the Apostle *Paul* saith, that the promise made to *Abraham* and his seed, *was not giuen through the law, but through the righteousnes of faith, and that it was not therefore by faith that it might come by grace: and the promise might be sure to all the seed.* For if the couenant were of workes and not of faith, of deserts and not of grace, we should continually disanull and make it of no effect.

Our worthinesse is not the condition of Gods Couenant.

*Ierem.*31.3.

*Rom.*4.13.

Thirdly, as weare elected before all times, so were wee in time redeemed freely, and without respect of our owne worthinesse, of the meere mercie and loue of God; although our Sauiour Christ payed the full price of our redemption vnto God his Father for vs: and this appeareth, *Ephes.*1.7. *By whom we haue redemption through his blood, euen the forgiuenesse of sinnes, according to his rich grace, Vers.*8. *Whereby hee hath beene abundant towards vs in all wisdome and vnderstanding.* So that our redemption was not free vnto our Sauiour Christ, for it cost him the inestimable price of his most precious bloud; but it was free vnto vs, without any respect of our workes and worthinesse. For wee were like desperate debters, deeply ingaged vnto God, and not able to pay the least farthing; and therefore were cast into the prison of euerlasting death, there to be detained till wee had discharged the whole debt: which

*Q. Sect.*3. Our redemption not caused by our worthinesse.

*Ephes.*1.7.

2.*Tim.*1.

*Deut.*7.7,8.

*Rom.*3.24.

*Tit.*3.7.

which being impossible vnto vs, it pleased our Sauiour Christ of his meere pitie & free good will to become our suretie, and to make full satisfaction to his father, euen to the least mite, that so wee might bee released and set free. We were all of vs miserable captiues, held in the thraldome of sinne, Sathan and death, vnable to deserue in any measure to be set at libertie; for we were the children of wrath, who were not sicke only, but euen dead in our sinnes, as it is *Ephes.*2.1,5. But our Sauiour Christ of his vndeserued loue did pay the price of our redemption, and set vs out of our captiuitie, quickning and raising vs vp from sinne to newnesse of life; as the Apostle setteth it downe *Ephes.*2.3. *And you were by nature the children of wrath as well as others.* 4. *But God which is rich in mercy, through his great loue wherewith hee loued vs,* 5. *Euen when we were dead by sins, hath quickened vs together in Christ, by whose grace yee are saued.* 6. *And hath raised vs vp together in heauenly places in Christ Iesus:* 7. *That he might shew in ages to come the exceeding riches of his grace, through his kindnesse towards vs in Christ Iesus.* So that there is no worthinesse in our selues which the Lord respected, for wee were all alike the children of wrath, and dead in our sinnes, but onely of his free mercy and great loue, hee hath redeemed vs by Christ.

*Ephes.*2.1,5.

*Ephes.*2.3,4.

*2. Sect.*4. Our worthines no cause of our calling.

Fourthly, as the Lord hath freely redeemed vs, so also he hath freely called vs to the knowledge of the mysterie of our redemption wrought by Iesus Christ, and chosen vs amongst all Nations to bee his Church and peculiar people, and that of his meere grace and free good will, without any respect of our worthinesse, as appeareth 2.*Tim.*1.9. *Who hath saued vs, and called vs with an holy calling, not according to our workes, but according to his owne purpose of grace which was giuen vs through Christ Iesus before the world was.* So *Moses* telleth the children of Israel, that the Lord had called and made choice of them aboue all other Nations to be his Church and people, not for any respect of themselues, or their owne worthinesse, but of his free loue and vndeserued mercy, as it is *Deut.*7.7,8. *Psal.*44.3. Fiftly, as the Lord hath freely called vs, so being called he hath freely iustified vs, not for any inherent righteousnesse in our selues, but of his owne grace and good will, through the righteousnesse and obedience of Iesus Christ which he imputeth vnto vs. And this is euident *Rom.*3.24. where it is said, that *we are iustified freely by Gods grace, through the redemption which is in Christ Iesus.* And *Titus* 3.7. where the Apostle saith, *that we are iustified by his grace.* And lest wee should joyne with Gods grace our owne works and worthinesse, hee telleth vs that *Abraham* himselfe, though a most righteous and holy man in respect of his sincerities and integritie of heart, was notwithstanding not iustified by his workes, *but* Abraham *beleeued God, and that was imputed vnto him for righteousnesse, Rom.*4.3. and *Verse* 5. hee flatly excludeth workes from being any causes of our iustification; *To him* (saith hee) *that worketh not, but beleeueth in him that iustifieth the vngodly, his faith is counted for righteousnesse.* So that we are freely iustified of Gods grace and good will, without any respect of our owne workes and worthinesse, as being any causes of our iustification, although they are necessary and inseparable fruits thereof. For the same death and bloudshed of Christ, whereby wee are freed from the guilt and punishment of sin and euerlasting death, doth free vs also from the death of sinne to newnesse of life, and doth not onely iustifie but also sanctifie vs, as the Apostle plainly sheweth, *Tit.*2.14. *Who gaue himselfe for vs, that he might redeeme vs from all iniquitie,* (that is, free vs from the guilt and punishment of sinne to which we were subject) *and purge vs to be a peculiar people vnto himselfe, zealous of good workes.*

*Rom.*4.3,5.

*Tit.*2.14.

Sixtly, our sanctification and inherent righteousnesse it selfe, what is it else but the free gift of God, begun, increased, and finished by his gracious Spirit? What are the graces in vs but Gods free and vndeserued gifts? What are our best workes but the fruits of his Spirit working in vs? For by nature we are dead in our sinnes, and the children of wrath as well as the vnbeleeuing heathen or most prophane worldling, *Eph.*2.1,3. By nature we are not able so much as to thinke a good thought, or to will that which is good, no more then those who remaine in the state of condemnation, as appeareth, 2.*Cor.*3.5. *Phil.*2.13. but it is our Sauiour Christ, *who so loued his Church, that he gaue himselfe for it, that he might sanctifie it and cleanse it, by the washing of water through the word,* &c. as it is *Ephes.*5.25,26. So that when wee haue attained to the highest measure of sanctification that wee can possibly attaine vnto, wee must in all humilitie confesse with *Paul,* that by the grace of God we are that we are, as it is 1.*Cor.*15.10. Neither must we attribute any thing in the work of our saluation, vnto our sanctification and good workes, but ascribe all to the free grace and vndeserued loue of God in Christ, whereby wee are sanctified and stirred vp to new obedience, who were altogether polluted, yea dead in our sinnes. So that our sanctification and worthinesse is not the cause of Gods loue and mercy towards vs, but his loue and free good will is the cause of our sanctification, and maketh vs, who were vnworthy in our selues, worthy in Christ of his loue and fauour. And therefore we must not mea-

*2. Sect.*5. That our sanctification is the free gift of God.

*Ephes.*2.1,3.

2.*Cor.*3.5. *Phil.*2.13. *Ephes.*5.25,26.

1.*Cor.*15.10.

*Deut.*7.7,8. Our workes & worthinesse no causes of our iustification.

*Rom.*3.24.

*Tit.*3.7.

measure Gods loue by our worthinesse and abundance of grace as being a cause thereof; nor despaire of his fauour and mercie, when wee see our vnworthinesse and weaknesse in sanctifying graces; for these are no causes of his loue but effects, and consequently when we wat them altogether, though there be no cause of hope whilest wee remaine in this state, yet wee are not vtterly to despaire for the time to come, seeing the Lord in his good time may begin his good worke in vs; and when it is begun, and wee haue receiued the least measure of sanctification, euen a desire and holy endeuour to liue in holinesse & righteousnesse, wee may be assured that it is Gods worke, which hee hauing begun will finish and accomplish, according to that, *Phil.1.6.* In the meane time let vs possesse our soules with patience, and with a quiet and peaceable minde labour after the increase of grace, vsing all good meanes ordained of God for this purpose, submitting our selues, in regard of the measure of grace, which wee doe desire, to his good will and pleasure, who will dispose of all so, as shall bee most for his glory and our good. And in any case let vs beware that wee doe not so impatiently and violently desire encrease of more grace, as that in the mean time wee forget to bee thankfull to God for that we haue, turning our songs of prayse for Gods great benefits, into murmuring and repining. Let vs not be like vnto rich Misers, who haue their mindes so intent vpon the getting of that riches they haue not, as that they forget to enjoy and take comfort of that they haue. Let vs not resemble those vnthankfull men, who when they haue receiued many benefits, doe still desire more, and when their desires are not presently satisfied, vngratefully murmure against their benefactors as though they had receiued nothing: but let vs make vse of those graces which we haue receiued to Gods glory and our comfort; let vs desire more, that wee may more glorifie him with his owne gifts; and though our desires be not presently satisfied, let vs not fall into impatiencie, but submit our selues vnto his good will and pleasure, and bee truly thankfull for that portion of grace, which it hath pleased him of his abundant mercy to bestow vpon vs.

Phil.1.6.

Q. Sect.7. Our own worthinesse no cause of our saluation.

Lastly, our saluation it selfe dependeth not vpon our owne worthinesse, but vpon Gods free mercie and vndeserued loue; for saluation is the free gift of God, and not the wages of our owne worthinesse, as death is the wages of sinne, as appeareth, *Rom.6.23.* And *wee are saued by grace through faith, and that not of our selues; it is the gift of God*, as it is *Ephes.2.8.* And the Apostle telleth vs, *Tit.2.11.* that *the grace of God bringeth saluation, And teacheth vs to deny vngodlinesse and worldly lusts, and that wee should liue soberly and righteously and godly in this present World*: so that our forsaking sin and imbracing holinesse and righteousnes is not the cause of our saluation; but the grace of God, by which all these effects are also wrought in vs. But most plaine is that of the Apostle, *2.Tim.1.9.* where he excludeth our owne workes and worthinesse, to the end he might ascribe the whole worke of our saluation to Gods grace and good will. *Who hath saued vs* (saith hee) *not according to our workes, but according to his owne purpose and grace.* So *Titus* 3.5. *Not by the workes of righteousnesse which we had done, but according to his mercy he saued vs, by the washing of the new birth, and renning of the holy Ghost.*

Rom.6.23.

Ephes.2.8.

Tit.2.11.

2.Tim.1.9.

Tit.3.5.

But for the better cleering of this point, let vs further consider that the Lord hath so dispensed and ordred of the causes and means of our saluation, as though he had purposely aimed at this, to beate downe our pride and opinion of our owne merit and worthinesse, to make vs vtterly to deny our selues in the worke of our saluation, and to ascribe vnto him the whole glory and prayse of it. For whereas hee might haue wrought some graces and abilities in our selues, which might haue beene some grounds of our assurance and comfort, he hath not done it, but rather diuided the whole worke of our saluation, both for the beginning, performing, perfecting and applying of it betweene the three persons of the blessed and glorious Trinitie. And first God the Father beginneth the worke by louing vs with an euerlasting loue, and electing vs of his meere grace in his Son vnto life eternall, whom hee purposely sent out of this infinite loue into the World, to effect this great worke of our redemption. Then God the Sonne taking vpon him our nature, performeth all things on our behalfe necessary for our saluation; satisfying Gods justice by his perfect righteousnesse and obedience, and sauing and deliuering vs out of the hands of all our spirituall enemies. And now there remaineth nothing but the powerfull applying of that which Christ hath done and suffered for vs to our vse and benefit; and this is principally effected by God the holy Spirit, who working effectually in vs by his Word, Sacraments and holy Ordinances, doth inlighten our mindes with the saving knowledge of God, and this great worke of redemption wrought by Christ, causeth vs to assent vnto the truth of the Gospell, and stirreth vp in our hearts feruent desires to be made partakers of Christ and his benefits; which are neuer seuered from a true and liuely faith, whereby wee receiue Christ giuen vnto vs of God as an all-sufficient Sauiour; and doe wholly rest vpon him for our saluation; and besides this faith there is nothing

Q. Sect.8. That the whole of our saluation is wholly effected by God alone.

else

else required of vs in this worke. By which it plainly appeareth how little or rather nothing wee are in the worke of iustification and saluation. For what is required of vs vnto it but only faith? And what is faith but a gift and grace of God wrought in vs by his holy Spirit, in which worke wee are no agents at all, but meere patients who only receiue that which God giueth? And of what nature & quality is this grace of faith which God will haue vsed in this worke? Surely of no efficiencie and vertue in it selfe, but only an instrument to apply those causes of saluation, which alone in themselues are effectuall, as Gods mercifull promises, and the perfect obedience of Christ. What is it but only as a hand of a poore beggar to receiue an almes of a bountifull Prince, which it can no wayes merit by receiuing it? Finally, what is it but a grace herein differing from all other vertues and graces (sauing those that as effects and fruits doe depend vpon it) that whereas other vertues as charity, iustice, obedience and the rest doe make vs to reflect and looke vpon our selues, as vpon somthing worth the beholding, this grace of faith though it bee in vs, yet it causeth vs to looke quite out of our selues vnto another for the effecting of its worke, namely vnto God, our Sauiour Christ, and his holy Spirit, acknowledging them to be all in all in the worke of our saluation.

Now why hath the Lord thus wholly excluded vs and all our abilities, but because he would haue the whole glory of his owne worke? Why would he haue our saluation to rest only vpon himselfe, and in no part vpon vs, but because hee would haue vs to enjoy a more firme ground of assurance and comfort, then any thing in our selues could be? And therefore if wee can wholly deny our selues in the worke of our saluation, and resting wholly and only vpon Gods free grace, and the all-sufficient merits and obedience of his Sonne ascribe vnto him alone the whole glory and praise of his owne worke, there is no cause why wee should doubt at all in regard of out vnworthinesse, seeing there is no worth or abilitie in vs, which in whole or part doth further our saluation.

§. Sect. 9. The conclusion perswading to rest only vpon God for saluation.

Seeing therefore Gods loue is not grounded vpon our owne worthinesse, seeing hee electeth, redeemeth, calleth, iustifieth, sanctifieth, and finally saueth vs of his meere mercie and free good will without any respect of our owne merits or good works, let vs not restraine the infinite loue of God to our deserts, nor measure his vnmeasurable good will by the short ell of our owne merits, but as the Lord hath freely loued vs, so let vs acknowledge his free and vndeserued loue, and relie wholly thereupon, notwithstanding our vnworthinesse, seeing our worthinesse is no cause of his loue, but it is his loue which maketh vs, and will surely make vs worthy to be beloued, if wee rest wholly vpon him in Christ by a true and liuely faith. For so much as wee despaire in respect of our owne vnworthinesse, so much would wee ascribe to our owne worthinesse; and looke how much wee attribute vnto our selues in the worke of our saluation, so much wee detract from Gods free mercy and Christs merit. And therefore let vs humbly acknowledge our owne vnworthinesse; and become nothing in our owne eyes, that wee wholly relying vpon God hee may be all in all. For well worthy are wee to thirst if wee leaue the *fountaine of liuing waters, and digge vnto our selues broken cisternes which will hold no water*; well worthy are wee to fall into the gulfe of despaire, if we forsake the firme pillar of our saluation Gods mercy and Christs merit; relying and resting vpon the broken staffe of our owne righteousnesse; well worthy are wee to be damned, if we enuie the Lord the praise and glory of our saluation, desiring rather to ascribe it vnto our selues. *Ier.2.13.*

§. Sect. 10. That being vnworthy in our selues, we are loued, elected, and saued in Christ.

But here the tempter will obiect that God is iust, and therefore in his iustice cannot loue, elect, iustifie and saue vs who are vnworthy his loue, polluted with sinne, and destitute of righteousnesse. I answere, that God doth not loue, elect, iustifie and saue vs in our selues, but in our Sauiour Christ, in whom being vnworthy of our selues wee are made worthy; being vnjust in our selues, wee are made just, after wee are adorned with the rich robe of his righteousnesse; being in our selues the children of wrath and firebrands of Hell, wee are made children of God and heires of Heauen. For *hee is made vnto God, wisdome, righteousnesse, sanctification and redemption, that hee who reioyceth might reioyce in the Lord*, as it is 1. *Cor.*1.30.31. And therefore the Apostle teacheth vs, that God hath giuen his grace, not simply vnto vs, who were altogether vnworthy thereof, but in Iesus Christ, 1. *Cor.*1.4. *and that in all things wee are made rich in him*, as it is *Verse* 5. So hee telleth vs, that *grace doth raigne by righteousnesse vnto eternall life, through Iesus Christ our Lord*, *Rom.*5.21. And *that hee hath shewed the exceeding riches of his grace, through his kindnesse towards vs in Christ Iesus*, *Ephes.*2.7. And as God is gracious to vs in Christ, so hath hee declared this his loue towards vs in Christ only, as may appeare in the seuerall causes and means of our saluation. For in him God hath elected vs to saluation, as appeareth *Ephes.*1.5. In him is made the couenant of grace, as being that seed of *Abraham* in whom all the Nations of the earth are blessed, *2. Cor.*1.30,31. *1. Cor.*1.4. *Verse* 5. *Rom.*5.21. *Ephes.*2.7. *Ephes.*1.5.

blessed, and to whom all the promises were made, as it is *Gal.*3.16. In him are we called and gathered together into one body, whereof hee is the head, as it is *Ephes.*1.9,10. *2.Tim.*1.9. In him wee are justified as appeareth, *Rom.*5.18,19. *Esay* 53.5. *1.Cor.*1.30. In him wee are reconciled vnto God, *Col.*1.20, 21. *Ephes.*1.6. and 2.12,13,14. &c. In him we are adopted to be the sonnes of God. *Gal.*4.4,5 6,7. *Ephes.*1.5. In him we are sanctified, *1.Cor.*1.30. In a word, in him we are saued, as appeareth. *1.Iohn* 5.11. *God hath giuen vs eternall life, and this life is in his sonne.* Though therefore the Lord could not in his justice bestow vpon vs these his benefits, because wee were vnworthy of the least of them, and most worthy of all his judgements and punishments: yet in Christ wee haue fully satisfied his justice, and performed perfect obedience, and therefore euen in his justice hee could not but bestow these his mercies and graces vpon vs, because in him wee deserued his loue, though in our selues wee haue deserued eternall shame and confusion. And therefore not trusting in our owne worthinesse, nor yet distrusting in Gods mercy and free loue in regard of our vnworthinesse, let vs cast off all selfe-conceit and opinion of our owne righteousnesse, that so we may put on the righteousnes of Christ; and acknowledging our owne weaknesse, yea our nothing, let vs neuertheless *be strong in the grace which is in Christ Iesus*, as the Apostle exhorteth, *2.Tim.*2.1. In his name let vs goe boldly vnto *the throne of grace, that wee may receiue mercy, and find helpe in time of need*: for though in our selues we are the *children of wrath, yet are we reconciled and accepted of God, as his beloued in his best beloued*, as it is *Ephes.*1.6.

Gal.3.16. Ephes.1 9,10. 2.Tim.1.9. Rom.5.18,19. Esay 53.5. 1.Cor.1.30. Col. 1.20,21. Ephes.1.6. and 2.12,13. &c.

Gal.4.4,5. &c. Ephes.1.5. 1.Cor.1.30. 1.Iohn 5.11.

2.Tim.2.1, Heb.4.16.

Ephes.1.16.

CHAP. V.

That temporall afflictions are rather signes of Gods loue, then of his hatred.

¶. Sect.1. Afflictions markes rather of our adoption then of our reprobation.

THe second argument whereby Satan seeketh to perswade vs that we are out of the fauour of God, is taken from the manifold afflictions which are laid vpon many of Gods children, whilest they remayne in this vale of misery. But it is easie to answere this objection, if wee be but a little conuersant in the booke of God, for there we may learne that afflictions & crosses are rather signes of Gods loue then of his hatred; and markes rather of our election and adoption, then of reprobation and eternall damnation. For the Lord hath fore-shewed vs that his children *should mourne when the World should reioyce*, that they *should bee hated and persecuted for his Names sake*; that *all who will liue godly in Christ Iesus, shall suffer persecution and affliction*, 2.Tim.3.12. That they who will be conformable to him in glory, must also be conformable vnto him in his sufferings, *Rom.*8.29. That *this short and momentany affliction, shall cause vnto vs a farre most excellent and eternall waight of glory*, 2.*Cor.*4.17. That *if wee suffer with Christ, wee shall also raigne with him*, 2.*Tim.*2.12. That *whom the Lord loueth he chasteneth: and scourgeth euery sonne that he receiueth*, as it is *Heb.*12.6. That those whom he doth not thus correct, *are bastards and no sonnes, Verse* 8. And to these we may adde the examples of Gods children from time to time, as of *Abraham, Iacob, Ioseph, Moses, Dauid, Iob*, the Apostles, but especially our Sauiour Christ himselfe, who was hungry, harborlesse, despised, scoffed, reuiled, buffeted, spit vpon, crowned with thorne, and lastly crucified; and yet euen whilest hee suffered all these afflictions, hee was the only begotten and best beloued Son of his heauenly Father.

Rom.8.29. 2.Cor.4.17. 2.Tim.2.12. Heb.12.6.

So that both by testimonies and examples it is manifest, that afflictions are signes rather of Gods loue, then of his hatred; and markes of the children of God, rather then of the children of wrath. But here the tempter will demand how this can bee, considering that the Lord promiseth to his children all good things; whereas afflictions are euils, and punishments inflicted on the wicked. To this wee may answere, that though in their owne nature they be euill, yet through the wisdome and gracious prouidence of our God, they turne to the good of his children; and though to the wicked they are plagues and punishments, yet to the Godly they are but trials and fatherly chastisements. For all their sinnes are punished in Christ, neither wil it stand with Gods justice to punish them againe in the faithfull; and therefore there is no other end of them but the manifestation of Gods glory, and our spirituall good and euerlasting saluation. For as they are trials they serue to shew vnto all the world, and especially to our selues, our faith, hope, patience, obedience, constancie, and the rest of the graces of Gods Spirit, to the prayse of his glory who hath bestowed them, and to the comfort of our owne soules who haue receiued them. And as they are chastisements they serue for sharpe eye-salues to cleere our dimme sight, so as we may see our sinnes, and truly repent of them. They serue for sowre sawces to bring vs out of loue with our sweet sinnes, and for fire and files, whereby we are purged and scoured from the drosse and rust of our corruptions. They are sharpe pruning kniues, to lop and trim vs, that we may bring forth plentifull fruites in godlinesse. They are spurs to pricke vs forward in the Christian race, and hedges to keepe vs from wan-

¶. Sect.1. That afflictions, though in their owne nature euill, turne to the good of Gods children.

2.Tim.3.12.

wandring out of the way. They are sharpe salues to draw out our secret corruptions, and bitter potions to cure our desperate diseases. They are that worme-wood, whereby the Lord weaneth vs from the loue of the world, whose pleasing delights wee would euer suck without wearinesse, if our mouthes were not distasted with some afflictions. They are rods, wherewith being scourged, wee are made more circumspect in our wayes, and more carefull to performe obedience vnto all the Commandements of our heauenly Father. In a word, they are the strait path which leadeth to euerlasting happinesse, and a bridle to restraine vs from running head-long into the broad way, which leadeth to endlesse woe and misery. And therefore seeing our momentany afflictions doe serue for the manifesting of Gods glory, for the encreasing of spirituall graces and furthering of our eternall saluation, let not Satan perswade vs that we are out of Gods loue and fauour because of our afflictions, but rather let vs repute them as they are indeed signes of his gracious prouidence and fatherly care which he hath ouer vs.

But heere the tempter will obiect that this I speake is true of the outward afflictions of the body, for thereby the flesh is mortified and subdued, and the sanctifying graces of Gods Spirit exercised and increased in vs; but thy afflictions (will he say) are farre different, for thy soule is filled with horrour and feare, thy conscience is mortally stung with sinne, and the waight thereof ouerwhelmeth thee; thou seest thy selfe subiect to the curse of the Law, and art alreadie tormented with the paines of Hell; thy God who looketh vpon his children with an amiable countenance, frowneth vpon thee like a seuere Iudge, and thou tastest of nothing but of his heauie wrath and displeasure. In a word, thou hast not one sparke of true consolation wrought in thee by Gods Spirit, with which those that are Gods children are fully replenished, and whereby they are incouraged patiently to abide all afflictions, but thy inward vexations are the torments of an euill conscience, and the flashings of Hell fire wherewith hereafter thou shalt eternally be burned. To this tentation wee must answere, that it cannot bee denied but that the afflictions of the mind are far more grieuous then the afflictions of the bodie; and that the torments of conscience caused by the waight of sinne, and the apprehension of Gods fearefull wrath, are as it were Gods three-stringed whip, in respect of the gentle rod of outward afflictions; for *a sorrowfull mind driueth vp the bones*, as it is *Prou.* 17.22. and *the spirit of a man may sustaine his other infirmities, but a wounded spirit who can beare?* as the Wiseman speaketh *Prou.* 18.14. Neuertheles, though these corrections are more sharpe and grieuous, then the outward afflictions of the body, yet it cannot bee denied but that these also are the chastisements which our heauenly Father inflicteth vpon his children, sometimes for his owne glory, and sometime for their triall or chastisement, when more light correction wil not reclaime them. For first those places of Scripture before quoted, are spoken generally of all afflictions, and therefore are not to be restrained to the outward afflictions of the bodie, seeing they extend themselues also to the afflictions of the minde, neither doth our heauenly Father correct all alike, but some he rebuketh only by his Word, and stayeth here when as this reclaimeth them; but if this will not preuaile, he goeth a step further, and chastiseth them with gentle correction, as with outward crosses and afflictions; but if this will not reforme them, hee taketh his whip into his hand, wherewith hee grieuously scourgeth them, to the end they may more sensibly taste of his displeasure, and amend that which is amisse. And this hee doth by making them feele the waight of sin, and apprehend his wrath and heauie displeasure, which by their sinnes they haue iustly incurred; and yet notwithstanding all this he still remaineth their gracious Father, who seeketh not their destruction but their reformation. Neither need this dealing of our heauenly Father seeme strange vnto vs, seeing earthly parents take the same course with their children whom they tenderly loue; for when they offend them, they first seeke their amendment by words and fatherly admonitions; and when this will doe no good they proceed to blowes, and in a gentle manner doe correct them; and if this preuaile not with them, then they vse more sharpe and seuere chastisement; but if all this bee to no purpose, then will they disguise their fatherly affection vnder the vizard of wrath and heauy displeasure; they banish out of their countenance all signes of loue, and assume terrible lookes and bitter frownes; yea they will sometimes thrust them out of doores, and reject them awhile, leauing them to shift for themselues, and to endure all miserie. And whence proceedeth all this? surely not from hatred, but from loue and tender care which they haue ouer them for their good. And this maketh them vse the bridle of correction, to restrain them from running into all licentiousnesse, which causeth them to pretend wrath in their countenance, that they be not by their wantonnesse forced to entertaine it into their hearts; this moueth them to reiect them for a time that they may reclaime and receiue them for euer. Neither doth our heauenly Father, who is infinite in loue, deale otherwise with his disobedient children; hee vseth but his word if his word will suffice, he goeth no further then gentle chastisement if

Reuel. 3. 19. *Heb.* 12. 6.

if that be enough; but if he sharply scourge vs, yea if hee looke vpon vs with a frowning countenance, and shew nothing in outward appearance but his wrath and heauie displeasure; if he seeme to reject vs for a time, and to giue vs ouer to be tormented by Satan: yet vndoubtedly all this proceedeth from his loue and that fatherly care hee hath ouer vs, for our euerlasting good and saluation. Hee seeketh not our destruction, but amendment; hee frowneth on vs for a time, that hee may looke graciously on vs for euer; hee seemeth to reject vs for a while, that like the prodigall sonne wee may returne againe, and bee receiued into his euerlasting loue and fauour.

Q. Sect. 4. That spirituall afflictions tend to our mortification.

Secondly, the Lord sendeth afflictions to mortifie in vs the old man, the flesh and vnregenerate part: now the flesh is not onely in our body, but also in our soule and euery part and faculty thereof, and therefore the Lord doth not afflict the body alone with outward calamities, but euen the soule also with griefe of mind and horrour of conscience, with the waight of sinne and sense of his wrath, to the end that our corruptions both in bodie and soule may bee mortified, the olde man with the lusts thereof crucified, and in the end fully abolished. And therefore doth the Lord breake our hard and stonie hearts, Ier.4.4. therefore doth hee plow and teare them vp like fallow ground, to the end that the seed of his grace being sowne in them may take roote, fructifie and bring forth a plentifull harueſt of godlinesse, to his glory and our comfort. It is not therefore for want of loue, that our heauenly Father doth thus bruise vs and euen crush vs in pieces; it is not because he will reject vs and cast vs off: but when we are truly humbled, when our hard hearts are softned, and our spirits broken and made contrite, then will hee regard vs and shew his tender loue and mercifull kindnesse vnto vs as hee hath graciously promised, Matth.12.20. *Matth.*12.20. *The bruised reed will he not breake, and smoking flax shall he not quench.* So Psal.51.17. *Psal.*51.17. *The sacrifices of God are a contrite spirit, a contrite and broken heart O God thou wilt not despise.* And this the Lord himselfe testifieth; *I dwell with him also that is of a contrite and humble spirit, to reuiue the spirit of the humble, and to giue life vnto them that are of a contrite heart.* Esay 61.1,2,3. *Esay* 57.15. And the Prophet telleth vs that our Sauiour Christ was sent into the world *to preach glad tidings vnto the poore, to binde vp the broken hearted, &c. to comfort all that mourne, to giue them beautie for ashes, the oile of ioy for mourning, the garment of gladnes for the spirit of heauines, &c.* as it is *Esay* 61.1,2,3. *Luke* 4.18.

Q. Sect. 5. Gods dearest children subiect to spirituall afflictions.

Lastly, that the afflictions of the mind, the apprehension of Gods wrath, the sting of sinne, and torments of conscience, are not any true and certaine signes of Gods hatred, hereby it plainly appeareth: in that the most deare children of God haue been subiect to them, and that in great measure. For example, *Iob* who by Gods owne testimony was the iustest man that liued on the earth, notwithstanding was so grieuously afflicted both in body and mind, that he burſteth out into these grieuous complaints, *Iob* 6.4. *The arrowes of the Almightie are in me, the venome whereof doth drinke vp my spirit, and the terrours of God fight against mee.* And *Chap.*9.*Vers.*17. *Hee destroyeth mee with a tempest and woundeth mee without cause.*18. *He wil not suffer me to take my breath, but filleth me with bitternes.* So, *Chap.*13.24. *Wherfore hidest thou thy face and takest mee for thine enemie?* And *Vers.*26. *Thou writest bitter things against mee, and makest me to possesse the iniquities of my youth.* And *Chap.* 16.9. *His wrath hath torne me, and he hateth me and gnasheth vpon me with his teeth; mine enemie hath sharpened his eyes against mee.* And *Chap.*19.11. *He hath kindled his wrath against me, and counteth me as one of his enemies.* Looke also vpon the example of the Prophet *Dauid*, who though he were a man according to Gods owne heart, yet was hee made to drinke a deepe draught in this cup of inward afflictions, and was vexed not only outwardly in his estate, goods and bodie, but also, in his soule, with the sense of Gods wrath, with the waight of sinne, and the terrours and torments of conscience, which made him to vtter these and such like pittifull complaints in the booke of the Psalmes, *Psal.* 6.3. *My soule is also sore troubled: but Lord how long wilt thou delay?* And *Vers.*6. *I fainted in my mourning: I cause my bed euery night to swim, and water my couch with my teares.* So *Psal.*38.2. *Thine arrowes haue light vpon me, and thine hand lieth vpon mee.* 3. *There is nothing sound in my flesh, because of thine anger: neither is there any rest in my bones because of my sinne.* 4. *For mine iniquities are gone ouer mine head, and as a waighty burthen they are too heauie for me, &c.* And *Psal.*88.7. *Thine indignation lieth vpon me, and thou hast vexed me with all thy waues.* And *Vers.*14. *Lord why dost thou reiect my soule, and hidest thy face from me?* 15. *I am afflicted and at the point of death: from my youth I suffer thy terrors, doubting of my life.*16. *Thine indignations goe ouer me, and thy feare hath cut me off.* So in the 77. Psalme hee taketh vp this lamentable complaint: *Vers.*7. *Will the Lord absent himselfe for euer? and will hee shew no more fauour?* 8. *Is his mercie cleane gone for euer? doth his promise faile for euermore?* 9. *Hath God forgotten to be mercifull? hath hee shut vp his tender mercies in displeasure?* 10. *And I said, this is my death.* Looke also vpon the Apostle *Paul*, who though he were a chosen

vessell,

vessell, whom God had separated from his mothers wombe to carrie his Name before the Gentiles, yet was he afflicted grieuously, not only outwardly in bodie, as hee professeth, but also in minde; for the messenger of Satan was sent to buffet him, and hee had a long time a pricke in the flesh, from which he could not be freed, though hee often begged this fauour at Gods hand, as appeareth, 2. *Cor.* 12. 7, 8. And the burthen of sin grieuously afflicting his conscience, forced him to cry out, *Ro.* 7. 24. *O wretched man that I am, who shall deliuer me frō the bodie of this death?*

So that by these and many such like examples, that is manifest vnto our comforts which the Apostle speaketh, 1. *Cor.* 10. 13. *There hath no tentation taken you but such as appertaineth to man; for the same afflictions (which wee suffer) are accomplished in our brethren which are in the world*, as it is, 1. *Pet.* 5. *vers.* 9. Yea the same and far greater were endured by our head Iesus Christ himselfe, who receiued deepe and grisly wounds, in respect of those small scratches which we suffer, and drunke the full cup of Gods heauy displeasure, of which we onely sip or taste. For he was not onely in his outward state dejected and reputed as an abject amongst men, nor persecuted by his cruell enemies alone, euen to the taking away of his precious life, by a cruell and shamefull death; but also inwardly in his soule hee sustained farre more heauie crosses then that which hee outwardly carried on his shoulders, though the waight thereof caused him to faint for wearinesse. For to say nothing of Satans tentations and the power of Hell which was set against him, let vs consider of that bitter agonie which he sustained in the garden, where the burthen of Gods anger, for our sinnes was so heauie vpon him, that it pressed out of his blessed bodie a sweate of water and bloud: nor was he presently eased of this vnsupportable waight, but hee was faine to beare it euen vnto his crosse; neither was he comforted in mind when the pangs of death had taken hold of his bodie, but euen then he was so vexed with the sense of his Fathers displeasure, that in bitternesse of soule he cryeth out, *My God, my God, why hast thou forsaken me?* Nor that he despaired vtterly of Gods loue and assistance, or thought himselfe a reprobate and cast-away, for hee calleth him still his God: but the Deitie hauing for a time withdrawne it selfe, to the end the humane nature might suffer that punishment which wee had deserued euen vnto death it selfe, which otherwise it could not haue bin subject vnto, he vttereth this speech truly according to his present sense and apprehension. Now if wee consider who it is that was thus grieuously afflicted both in bodie and mind, wee shall find that it was not one hated of God, but his onely begotten and best beloued Sonne, in whom he professeth himselfe to *be well pleased*, *Matth.* 3. 17. *Matth.* 3. 17.

Seeing therefore our Sauiour Christ who was the naturall Sonne and heire of God, and so tenderly beloued of his heauenly Father that in him he loueth all his children, did notwithstanding endure not onely grieuous afflictions of body, but the intolerable burthen of his Fathers displeasure in his soule also: why should wee imagine that either our outward or inward afflictions are any signes or arguments that God hateth or hath rejected vs? especially considering that hee *hath predestinated vs to be made like to the image of his Sonne, not onely in his glory, but also in his afflictions: so that first we must suffer with him, and after raigne with him*, as it is *Rom.* 8. 29. 2. *Tim.* 2. 12. *Rom.* 8. 19. 2. *Tim.* 2. 12.

Obiection.

But it may bee objected that our Sauiour Christ suffered all this, not for any sinne that was in himselfe, for he *did no sinne, neither was their guile found in his mouth*, 1. *Pet.* 2. 22. *but he was wounded for our transgressions, he was broken for our iniquities*, as it is *Esa.* 53. 5. And therefore considering that the Lord did thus hate sin, euen when his dearely beloued Sonne did take it vpon him; how much more will he hate it in vs? if hee so seuerely punished his deare Darling when hee had taken the sins of others vpon him; how fearefull punishments are prepared for the sinners themselues? I answere, that indeed *Christ who was iust did suffer for vs who were vniust*, as it is 1. *Pet.* 3. 18. and that sinne is so odious to Gods eyes, that rather then it should not be punished, hee would punish it in his dearely beloued Sonne. The consideration whereof should make vs also to hate and flie from it as the greatest euill. But yet this should be so farre off from discouraging vs, or from making vs doubt of Gods loue, that nothing in the world doth more assure vs thereof; no consolation can be imagined more comfortable. For what greater testimonie of Gods loue can bee imagined, then that when we were strangers, yea enemies to God, he should send his deare beloued Sonne to die for vs, to the end that by this meanes his iustice might be satisfied, his wrath appeased, and we being receiued into grace and fauour, might be made heires of euerlasting life? what greater assurance can we haue that our sinnes are forgiuen vs, then that they are alreadie punished in Christ? it being against the iustice of God to punish the same sinnes twice? What stronger argument can bee brought, to proue that we shall neuer be subject to Gods wrath, nor be cast away in his heauie displeasure; then that our Sauiour hath borne his Fathers anger, to the end hee might reconcile vs vnto him? And therefore though our Sauiour suffered these outward and inward afflictions, not as hee was the dearely beloued Sonne of God who was free

Answere.

1. *Pet.* 3. 18.

Rom. 5. 10.

from

from sin, but as he was our Mediator, who had taken vpon him our sins, to the end hee might satisfie his Fathers iustice; yet seeing he endured these things in our stead, to the end we might be freed from them, hence ariseth vnto euery true Christian sound comfort, and certaine assurance of Gods loue and goodnesse towards him.

Q. Sect. 7. A dangerous tentation grounded vpō our not profiting by affliction.

But the tempter will further vrge this obiection after this manner. Let it be granted (will hee say) that God doth chastise sometime his children whom he loueth, both with outward and inward afflictions, and that they suffer euen the same miseries which thou endurest; yet seeing they are sometimes punishments also which he inflicteth vpon the wicked, hence thou canst not gather that they are fatherly chastisements and signes of his loue to thee: yea contrariwise thou mayest assure thy selfe, that they are fearefull punishments and signes of Gods hatred, which God in iustice inflicteth on thee for thy sinnes, that others may bee warned by thine example. For if they were chastisements and fatherly corrections, then would they indeed correct thee, that is, reforme and amend thee; for this is the end why God inflicteth them on his children, & his end cannot be frustrate: but in thee there is no reformation wrought, nor any encrease of patience; whereas in the faithfull, *tribulation bringeth forth patience*, as euen by the Scriptures it is manifest. Yea contrariwise when the hand of God is vpon thee, thou bewrayest great impatiencie, and vttrest inconsiderate speeches, which tend to Gods dishonour, giue offence to the World, and wound thine owne conscience. And therefore howsoeuer to others, these are fatherly chastisements, yet to thee they are seuere punishments, which moue thee rather to despaire, then assure thee of Gods loue.

Rom. 5. 3.

That it is no fit time to iudge of our spirituall graces in the conflict of tentations.

To this we answere, that it cannot be denied, but that Gods corrections doe correct and amend his children, and that afflictions serue to the encreasing of their patience, faith and other graces; but yet let vs know that Sathan playeth the false deceiuer, when hee mooueth vs to looke for the assurance of Gods loue, and for our amendment and increase of Gods grace, in the very time when the hand of God is vpon vs, whilest the conflict lasteth, and the tentation grieuously shaketh and battereth vs. As if hee should come to a man who hath endured much and tedious sicknesse, and should say vnto him, thou diddest imagine thy selfe a while agoe very beautifull and exceeding strong, but thou wast much deceiued, for if thou lookest in a glasse thou shalt presently perceiue that thou art leane, pale and deformed, and if thou makest triall of thy strength, thou shalt find that it is scarce sufficient to sustaine the waight of thine owne bodie. Now who would not deride such fond reasoning? Who could not easily answere, that iudgement is not to be taken of the beautie and strength of the body in the time of sickneſſe, but in the time of health? But this is the very like case, and thus sottishly doth Satan conclude, or rather delude Gods children in the time of tentation. For he saith thus vnto them, thou diddest perswade thy selfe that thou art the childe of God, and in his loue and fauour, that thou art endued with faith, patience and other graces, and daily increasest in them; but now thou art come to the triall it proueth farre otherwise; for thy faith is turned into doubting or infidelitie, and thy patience to impatiencie, and therefore there is no likelihood that thou art beloued of God, for then thou wouldest profit by afflictions, and increase in grace and strength, whereas thou bewrayest nothing but thy manifold corruptions. But we are to know that wee are not to iudge of our grace and strength, in the time of tentation and of the spirituall conflict, when as our soules are grieuously sicke with the sense of sinne and apprehension of Gods heauie displeasure incurred thereby, when as the fire of Gods Spirit is couered with the ashes of our corruptions, and the fruits and graces thereof nipped with the cold winter and boysterous blasts of tentations, but wee are to looke into our selues when the fit is past and the conflict ended, and then shall we find our patience by experience of Gods loue confirmed, our faith renued, and all other graces strengthened and increased; and then shall wee cleerely discerne the bright beames of Gods loue and fauour, shining vpon vs, when the clouds of tentation are past away which did hide them from vs.

But if in the time of triall and tentation we iudge according to our present sense and feeling, wee must needs be deceiued: for it cannot be denied but that euen the deare children of God who haue receiued a great measure of grace; when the hand of God is vpon them doe doubt of his loue and fauour, and when they are grieuously afflicted doe bewray their corruption, and shew their impatience by vttering inconsiderate speeches. For while wee continue in this life, we haue the reliques of sinne hanging on vs, and we are partly flesh and partly spirit, yea the flesh is the stronger part, and therefore it is no maruell if the flesh being pinched in the time of tentation doth complaine, and being lanced deeply with the razor of sharpe afflictions doth cry out for paine, complaining of the Chirurgion that he dealeth too rigorously with him. And if men through bodily sicknes haue their iudgements blinded, their vnderstanding dazled and misled, their memory ouerthrowne, so that they can put no difference betweene their friends and their enemies,

nemies, but euen raile vpon those who in the time of their health they dearely loued, and think none so much their enemie as their Physitian, raging and inconsideratly speaking they know not what; what wonder is it if the like effects follow the sicknesse of the soule, when it is (as it were) set vpon the racke, pressed with the burthen of sinne, and tormented with the apprehension of Gods anger, considering that these kind of afflictions are farre more grieuous and without comparison more intolerable, *for a man may sustaine his infirmities, but a wounded spirit who can beare?* as it is *Prou.* 28.14. What maruell then is it, if they take God for their enemie, when they feele his sharpe medicines, though in truth he be their louing Physitian, who by this meanes cureth them of their diseases of sin and corruption? what wonder is it if they vtter raging speeches when the sense of paine presseth them so sore? how is it possible but that they should doubt of Gods gratious loue & fauour, when as they presently taste of nothing but his rigor and iustice?

Wee must not therefore iudge of our state while the crosse is vpon vs, for so should we condemne the generation of the iust to bee most wicked, then should we imagine those who haue excelled in patience to bee most wayward and impatient. Looke vpon *Iob* who is renowned for patience, and you shal finde that while the hand of God was vpon him, hee bewrayeth the corruption of the flesh and sheweth notable impatiency, cursing the day of natiuitie, and wishing that he had neuer beene borne, or else that he had presently after his birth beene swallowed vp in the iawes of death, *Iob* 3. So chapter 6. 8. 9. hee thus crieth out like a man vtterly desperate: *O that I might haue my desire, and that God would grãt me the thing that I long for.* 9. *That is, that God would destroy mee: that hee would let his hand go and cut me off.* 10. *Then should I yet haue some comfort: though I burne with sorrow: let him not spare,* &c. Where *Iob* seemeth to deale with God as a condemned malefactor with a iust and seuere Iudge, who seeing the anger of the Iudge incensed against him for his crime, hath no hope that hee can by intreatie and perswasions moue him to reuoke his sentence of death, and therefore onely desireth a mitigation of the tortures, and that he may quickly bee dispatched and rid out of his paine, *nam misericordia genus est citò occidere*, it is a kind of mercie to bee speedie in execution: So *Iob* hauing no hope to be freed from his miseries, desireth onely this fauour at Gods hands, that he would not (as it were) torment him peece-meale, but make a quick dispatch of him by laying on a greater waight of afflictions, till by their vnsupportable burthen the breath were pressed out of his bodie. And *Chap.* 10. 18. *Wherefore hast thou brought mee out of the wombe? Oh that I had perished, and that none eye had seen me!* 19. *And that I were as I had not beene, but brought from the wombe to the graue.* Looke vpon the Prophet *Dauid* who was a man according to Gods owne heart, endued with a stedfast faith and constant patience; and you shall perceiue that Gods loue, and the graces of Gods Spirit in him, were so shadowed with the grieuousnesse of his present afflictions, that hee could not discerne them. For he complaineth like a man vtterly cast off and rejected of God. *Psal.* 88. 14. *Lord why doest thou reiect my soule, and hidest thy face from me?* 16. *Thine indignation is gone ouer me, and thy feare hath cut me off.* The like complaint hee taketh vp, *Psal.* 77. 8, 9, 10. Neither had the Prophet in these times alwayes the spirit of supplication and prayer, but sometimes the grieuousnesse of his paine did shut his mouth so as hee could not confesse his sinne, nor humble himselfe before his God; though through the waight of affliction, his bones were consumed, and hee roared for griefe all the day long, as appeareth *Psal.* 32. 3, 4. So *Ieremie* seeing the Word of Gods Ambassadours despised and contemned, could not beare it, but bursteth out into great impatiencie, cursing the day of his birth, and euen the man that brought newes thereof to his Father, because hee was borne to see labour and sorrow, and that his dayes should be consumed with shame: *Ier.* 20. 14, 15, 18. If therefore wee iudge of *Iob*, *Dauid*, and *Ieremie*, according to their outward behauiour and their owne inward feeling in the time of afflictions, and in the combat of tentations; wee should thinke them void of faith, impatient, and destitute of all assurance and hope of Gods loue and fauour: but the Scriptures teach vs otherwise, propounding them vnto vs as patternes of patience and true godlinesse; and themselues also at other times doe shew their singular faith, incomparable patience and the rest of the graces of Gods Spirit. Seeing then this is not our case alone, but the state of Gods dearest children, let vs not beleeue the tempter telling vs that wee are not Gods children, because wesee not Gods graces so plainly in the time of tentation and triall, yea contrariwise bewray our impatiencie and other corruptions: but let vs bee truly humbled in the sight of our infirmities, labouring and striuing so reforme them, and iudge of our state, not as wee finde it in the time of the conflict, but as it was, or is before, or after the combat is ended.

Iob 10. 18.

Psal. 88. 14.

Psal. 77. 8, 9.

Psal. 32. 3, 4.

Ier 20. 14, 15, 18.

Lastly, the tempter obiecteth, and hath stirred vp his wicked instruments the enemies of Gods truth to defend, that though we are not

Q. Sect. 10. The obiection out of *Eccles.* 9. 1. answered.

not wholly to despaire of Gods loue, yet we must doubt thereof: and to this purpose they alleage that saying, *Eccles. 9. 1.* which they reade thus: *I haue handled all these things in my heart that I might curiously vnderstand: Iust and wise men and their workes are in the hand of God; and notwithstanding a man knoweth not whether hee be worthy of loue or hatred, but all things are kept vncertaine for the time to come, &c.* I answere, that if Gods loue or hatred did depend vpon our owne worthinesse or vnworthinesse, wee might well doubt; nay I will say more, wee might iustly despaire of his grace and good will, and certainly assure our selues that wee were hated and abhorred of God; for this, if any thing, we haue deserued. But the truth is, that as Satan tempting our Sauiour, and quoting Scripture for his purpose, left out that which made against him; so heere by his instruments assaulting his members, he addeth to the Scriptures that which maketh for him. For neither in the Hebrew, which is the originall, nor in the Greeke translation is there any one word of our worthinesse or vnworthinesse; but thus it is in the text as it is truly translated in our Bibles; *No man knoweth either loue or hatred of all that is before them:* and whereas they reade the words following thus; *But all things are kept vncertaine for the time to come*, they most grosly deprave the text, which is thus to be read as wee haue it translated; *All things come alike to all, and the same condition is to the iust and the wicked*: & thus also doth *Arias Montanus*, one of the most learned amongst themselues translate it.

Neither will their corrupt translation stand with the sense and truth of the place: for as hee saith, no man knoweth whether hee be worthy of hatred: but this is vtterly false; for so should we say that we could not know whether the Sodomites for their filthinesse, the Canaanites for their idolatrie, *Iulian* for his apostasie were worthy to bee hated of God; whereas the Scriptures witnesse the cleane contrary, & euen they themselues doe confesse, that they who desperately giue ouer themselues into all sin and wickednesse, are not to doubt but that they are worthy of Gods anger and heauy displeasure. why therefore on the other side may not those who are truely conuerted vnto God, and indued with a liuely faith which worketh by loue, be assured of Gods loue and fauour, seeing hee hath assured them hereof in his Word? Nay in the same Chapter, Verse 7. their corrupt exposition is ouerthrowne; for there he biddeth vs to *eate our bread with ioy, and to drinke our wine with a cheerefull heart, for God now accepteth our workes.* Now, though God did indeed accept our workes, yet we could not be moued to ioy and cheerefulnesse of heart hereby, vnlesse also wee might be assured of his acceptation.

But let vs examine these words and shew the true sense of them. There are two expositions giuen, which may stand with the analogie of faith and the circumstances of the text. For some vnderstand these words not of Gods loue or hatred, but of mans loue towards those things he desires, and of his hatred towards those things he flieth; & then this is the sense of the place; A man knoweth not whether those things which hee loueth, as pleasures, honours, & riches, or those things which he hateth, namely, crosses & afflictions shall happen vnto him, because they are only disposed by the prouidence of God who giueth these outward things indifferently to all both iust and vniust. So that if the words are thus to be vnderstood, there is no shew of reason in the Papists exposition. Secondly, let it be granted that it is to be vnderstood of Gods loue towards vs, yet it will make nothing for their purpose: for then this is the plaine sense of the words; No man can know whether hee be loued or hated of God by these common outward things which happen alike to all, and in respect whereof there is the same condition to the iust and the wicked, and to the pure and polluted, to those that worship God & those that worship him not. There is no iudgement that can be giuen, either of our selues or others in respect of our outward state; for sometime the iust are poore, the vniust rich, the wicked aduanced to honour, and the godly afflicted and persecuted. For example, *Esau* enioyed his delights and plentie of all things, *Iacob* like a poore Pilgrime went into a strange Country, hauing no other riches but his clothes on his backe and his staffe in his hand, and when hee was come amongst his friends hee endured tedious labours, and many miseries. And so *Dauid* was persecuted, whilest *Saul* did sit on the throne; yea our Sauiour Christ himselfe was arraigned at the barre and condemned, whilest *Pilate* and the cheife Priests and Pharisies sate in the seate of iustice, ouersweying all at their owne pleasures. And yet at the same time, *Iacob* was beloued, *Esau* hated; *Dauid* chosen of God, *Saul* rejected; our Sauiour Christ the deare sonne of his heauenly Father, and his enemies the instruments and limmes of Satan. So that it is most true that *Salomon* speaketh, namely, no man can haue assurance of Gods loue and fauour by these outward benefits bestowed both vpon the godly and wicked; neither by his aduersities and afflictions can gather that the Lord hateth him: for these befall all indifferently, as it pleaseth God to punish the reprobate, or to chastise his owne children. But though wee can gather no sound argument from these outward things of Gods loue, yet it followeth not that

that there is no other means to assure vs hereof: for by the same reason we may conclude that man is no better then brute beasts, and that there is no immortalitie of the soule, because it is said, *Eccles.*3.19. that the condition of the children of men and the condition of beasts is the same. But as the Wiseman speaketh there of their outward mortalitie alone, and not absolutely in all respects; and therefore he saith that they are alike *to see to*, that is, in outward appearance, Verse 18. and explaineth himselfe in the words following; for (saith he) *as one dieth so dieth the other*: so he doth not meane heere simply that there is no assurance of Gods loue, but onely in respect of these outward things, and therefore he addeth, that in these outward respects all things come alike to all, and the same condition is to the just and the wicked.

*Eccles.*3.19.

Q. Sect. 12. How Gods loue towards vs is manifested and knowne.

Though then there is no assurance of Gods loue to bee gathered out of our worldly estate, yet it cannot hence bee concluded that therefore there is no meanes whereby wee may bee assured hereof. For the Lord hath giuen vnto vs his Word and mercifull promises, hee hath giuen vnto vs his holy spirit *crying in our hearts Abba Father, and witnessing to our spirits that we are the sonnes of God, Rom.*8. He hath manifested his loue by giuing vs his onely Son, and begetting in vs by his Word and Spirit a liuely faith, whereby we may apply him & all his benefits vnto vs. Whosoeuer therefore beleeueth truly in Iesus Christ, he may be assured of Gods loue and euerlasting life, according to that *Iohn* 3. 16. *So God loued the world, that he gaue his onely begotten sonne, that whosoeuer beleeueth in him should not perish, but haue euerlasting life.* If therfore we beleeue in Iesus Christ, we need not to despaire, no nor to doubt of Gods loue and fauour towards vs; notwithstanding our vnworthinesse, nor yet in regard of the manifold afflictions which God inflicteth on vs, neither in respect of those manifold infirmities which we bewray whilest the hand of God is vpon vs: but we may soundly and assuredly conclude with the Apostle *Paul*, *Rom.*8.38. *I am perswaded that neither death nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come,* 39. *Nor height, nor depth, nor any other creature shall be able to separate vs from the loue of God which is in Christ Iesus our Lord.*

Iohn 3 16.

*Rom.*8.38.

CHAP. VI.

Of Gods election, the causes, subiect, obiect and properties thereof.

Q. Sect. 1. Of the author and chiefe efficient of our election.

AND so much concerning the first cause of our saluation, namely Gods loue and good will, and also the tentations of Satan, whereby hee laboureth to impugne our assurance therof. The second cause is Gods free election, which proceedeth from the other; for whom he loueth, those he electeth vnto euerlasting life and happinesse, it being an inseparable fruit of loue to seeke the good and felicitie of the partie beloued. Election therefore is that part of Gods eternall and immutable decree, whereby of his free loue and vndeserued grace hee hath pre-ordained some in Christ vnto saluation, and to the vse of the meanes tending thereunto, for the prayse of the glory of his grace. In this definition is set downe first the efficient cause or author of our election, namely God himselfe, the Father, the Sonne, and the Holy Ghost; and this appeareth, *Ephes.*1.4. *Hee hath chosen vs in him before the foundation of the world, that we should be holy, &c.* And *Iohn* 15,16. *Yee haue not chosen mee, but I haue chosen you, and ordained you that yee go and bring forth fruit, &c.* Secondly, the motiue or impulsiue cause of Gods election is expressed, namely, Gods free loue, meere good will and vndeserued grace. And this also is manifest, *Luke* 12.32. *Feare not little flocke, for it is your Fathers pleasure to giue you a Kingdome.* And *Ephes.*1.5. who *hath predestinated vs to be adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will.*

Q. Sect. 2. That there was no other cause which moued God to elect vs, but his free grace and meere good will.

Here therefore are excluded all other causes, wherewith diuers haue imagined God was moued to elect vs; as namely our owne will, the foreseeing of our workes, worthinesse or faith, and the merits of our Sauiour Christ. And that these were not the causes which moued the Lord to elect vs, it may be proued by manifest testimonies of Scripture. First, our owne will is expresly excluded, *Rom.*9.16. *It is not in him that willeth or runneth, but in God that sheweth mercie.* Secondly, not the foresight of our own works, for the Apostle plainly affirmeth, *Rom.*9.11, 12. that *before the children were borne, and when they had neither done good or euill, that the purpose of God might remaine according to election, not by workes, but by him that calleth*: 12, *It was said vnto her, the elder shall serue the younger*: 13. *As it is written, I haue loued* Iacob *and hated* Esau. And chap. 11.5,6. hee saith, that *Gods election is of grace, and if it bee of grace it is no more of workes, or else were grace no more grace.* Thirdly, not the foresight of any worthines in vs more then in others: *For there is no difference, for all haue sinned and are deprived of the glory of God*: as it is *Ro.*3.23. And the Apostle affirmeth both of himselfe & others, *that they were all dead in their sinnes, and by nature the children of wrath as well as others, Ephes.*2.1,3. Fourthly, the Lord respected not our faith as an impulsiue cause mouing him to elect vs, but onely as an effect of our election; neither was the Lord mercifull

vnto vs in making choice of vs to be partakers of euerlaſting happineſſe, becauſe wee were faithfull, but that we might be faithfull, as *Paul* profeſſeth of himſelfe, 1. *Cor.* 7. 25. And the Holy Ghoſt affirmeth, *Acts* 13. 46. that as many of the *Gentiles as were ordained vnto eternall life beleeued.* Laſtly, although the merit of Chriſt was the onely meritorious cauſe of our ſaluation, yet it was not the cauſe of Gods election, for Gods election was from all eternitie, and the cauſe of Chriſts merits, which were in time and the effects of Gods election, and therefore that which came after could not be the cauſe of that which was from all eternitie, neither can the effect produce the cauſe, but the cauſe the effect. Moreouer, wee are not ſaid in the Scriptures to bee choſen for Chriſt, but in Chriſt, *Epheſ.* 1. 4. And the Apoſtle *Iohn* affirmeth, that Gods eternall loue; was the cauſe which moued the Lord to ſend his Sonne to redeeme vs by his death, and not that his death was the cauſe of his loue, *Iohn* 3. 16.

Q. Sect. 3. Of the materiall, formall finall cauſes & effects of Gods election.

And ſo much concerning the efficient cauſe of our electiō. The materiall cauſe thereof was the purpoſe or counſell of God himſelfe, whereby hee determined to elect vs. The formall cauſe was the ſeuering and ſetting apart of certaine men which were to be ſaued, ſelected from the reſt who were rejected. The end of Gods election was twofold: the firſt and chiefe end was the glory of God, ſet forth by manifeſting his grace and mercie in the ſaluation of the faithfull. And this the Apoſtle plainly expreſſeth, *Rom.* 9. 23. namely, that the end of Gods election is, *that he might declare the riches of his glory in the veſſels of mercie, which he hath prepared vnto glory.* And *Epheſ.* 1. 4, 5, 6. hee ſaith, that *he hath choſen vs in Chriſt and predeſtinated vs, to the praiſe of the glorie of his grace.* The ſecond end which is inferiour and ſubordinate to the other, is the ſaluation of the elect, and this alſo is expreſſed by the Apoſtle, *Rom.* 9. 23. where he ſaith, that the elect *are prepared vnto glorie.* And *Act.* 13. 48. the Holy Ghoſt ſaith, *as many as were ordained to eternall life beleeued*: thereby implying that the ſaluation of the elect is the end of Gods election. And theſe are the cauſes of Gods election. The effects which inſeparably follow hereupon, are Chriſt the Mediatour, and the whole worke of his mediation & our redemption wrought by him, our adoption, effectuall calling, juſtification, ſanctification, and glorification; and theſe are the degrees and meanes of our election, which are as well contained in Gods Decree as our ſaluation it ſelfe.

Q. Sect. 4. Of the ſubiect, obiect, and properties of Gods election.

The ſubject in which wee are elected, is Chriſt Ieſus our Mediatour and head; not in regard of his Deitie alone, for ſo hee is the efficient and primary cauſe; nor in reſpect of his humanitie alone, but as hee is God and man. And we are therefore elected in him, both becauſe in our ſelues wee were not capable of ſuch glorious dignitie, as alſo becauſe hee alone is a fit Meditatour in whom we ſhould be elected, ſeeing with our election there is an vnion and conjunction of vs with God who hath elected vs. The obiect of Gods election are all thoſe who are pre-ordained vnto euerlaſting life, and whom the Lord will eternally ſaue; which being conſidered in themſelues are a great number, but yet in reſpect of the number of the reprobates but a ſmall and little flocke; for *though many be called, yet few are choſen*, as Chriſt himſelfe affirmeth, *Matth.* 22. 14. The laſt thing, which alſo is expreſſed in the definition, are certaine properties attributed to Gods election; namely, that it is eternall, free and immutable. That this decree is eternall, it appeareth, *Epheſ.* 1. 4. *Hee hath choſen vs in him before the foundation of the world.* So *Rom.* 9. 11. Secondly, that it is free and of his meere grace, it is manifeſt, *Ro.* 9. 18. *He hath mercy on whom he will, and whom he will hee hardeneth.* So *Epheſ.* 1. 11. *In whom we are choſen when wee were predeſtinate, according to the purpoſe of him which worketh all things after the counſell of his owne will.* Laſtly, that it is immutable and moſt firme and certaine, it plainly appeareth, 2. *Tim.* 2. 19. *The foundation of God remayneth ſure, and hath this ſeale, the Lord knoweth who are his.* Where wee may obſerue, that this immutabilitie and certaintie of Gods decree, doth not depend vpon vs or our perſeuerance, but vpon Gods good pleaſure and foreknowledge, for it is a foundation in it ſelfe firme and ſtable, and hath not the ſeale of our worthineſſe or perſeuerance in grace, but of Gods fore-knowledge whereby he knoweth who are his.

CHAP. VII.

Satans tentations concerning Gods election anſwered, and firſt thoſe wherewith he aſſaulteth carnall worldlings.

Q. Sect. 1. Satans tentation wherein he perſwades worldlings that all in the end ſhall be ſaued, and not reprobated.

NOw concerning this decree of election and the aſſurance thereof, there are two ſorts of Satans tentations: the firſt he ſuggeſteth into the minds of carnall worldlings to nouriſh in them fond preſumption and carnall ſecuritie: the other, into the minds of weake Chriſtians, whereby hee mooueth them to doubt and deſpaire of their election to euerlaſting life. The worldly man hee aſſaulteth with two principall tentations: firſt, he perſwadeth him that there is no election at al or reprobation, but that all in the end ſhall be ſaued. Which groſſe abſurditie that he may make

make more plausible and probable, hee setteth before them the infinite mercie of God, and the generall promises and consolations in the Gospell: as, *that he will not the death of a sinner*, and that hee will *that all men shall be saued*, in both places cunningly dissembling that which followeth; for to the first place is added, but *that he repent*, and in the latter, that they *who shall be saued must also come to the knowledge of the truth*. But this tentation is so palpably absurd, that it becommeth not Satans policie to vse it to any, but those onely whose hearts are hardned, their eyes blinded, their consciences seared, and who hauing not beleeued and loued the truth, are giuen ouer of God to beleeue strong delusions; and therefore I will not spend much time in answering it: onely let such men as are seduced with Satans lies know thus much, that Gods mercie is a just mercie, as his justice is a mercifull justice; that God is infinite in both, & no lesse glorified in the manifestatiō of the one then of the other. Let them know that there are no promises of the Gospell so generall, which are not limited with the condition of faith, and the fruit thereof vnfained repentance. Let them know, that God who is not onely mercifull but also true, yea truth it selfe, hath in his Word reuealed his will, as well concerning the eternall death and destruction of the wicked, as the saluation of the godly, Hee hath said, that *many are called and few chosen*; that the gate of Heauen is so strait, that there are few who find it; that hee will say to the workers of iniquitie, *Goe your wayes, I know you not*; that he will make a separation betweene the sheepe and the Goats, and as he saith to the one, *Come yee blessed of my Father, inherit yee the Kingdome prepared for you from the foundations of the world*, so he will say to the other, *Depart from me yee cursed into euerlasting fire, which is prepared for the Deuill and his angels*. Let them know that neither *fornicators, nor idolaters, nor adulterers, nor wantons, nor buggerers, nor theeues, nor couetous, nor drunkards, nor railers, nor extortioners*, nor any that liue in the like sinnes without repentance, *shall inherit the Kingdome of God*, for truth it selfe hath spoken it, 1. *Cor.* 6. 9, 10. but they shall haue *their part in the lake which burneth with fire and brimstone, which is the second death*, as it is, *Reuel.* 21. 8. And therefore let not Satan bewitch them, by setting before their eyes Gods mercie; for as sure as God is just and true of his word, so surely shall such as continue in their sinnes, without repentance, be eternally condemned; neither is it any impeachment to Gods mercy, if he exercise his justice in inflicting due punishment vpon obstinate and rebellious sinners, seeing it is sufficiently manifested in the saluation of those who repent and beleeue.

Heb. 13. 18. *Tim.* 2. 4.

Matth. 22. 14. 7. 13.

Verse 23.

Mat. 25. 34, 41.

Cor. 6. 9, 10.

Reuel. 21. 8.

The second tentation which Satan suggesteth into the minds of carnall men, to the end they may runne on in their desperate courses, and wallow still in the pleasing filth of their corruptions, he thus frameth; Why enjoyest thou not (saith hee) thy pleasures? why art thou afraid to satisfie all thy desires? what needest thou to take any paines in performing Gods worship and seruice, and to what purpose shouldest thou forsake thy pleasing sinnes, studying and striuing after mortification and newnesse of life, which is so bitter and vnpleasant vnto thee? for Gods decree of predestination is sure and most vnchangeable as himselfe is without change, and therefore if thou art elected of God thou mayest follow thy delights, go on in thy sins, liue as thou list, yet surely thou shalt be saued, and hee will giue thee repentance, though it be deferred to the last gaspe. But if on the otherside thou art a reprobate, rejected of God in his eternall counsell, then take what paines thou wilt, make thy throate hoarse with praying, and thy bags emptie with giuing almes, be neuer so diligent in Gods seruice, neuer so carefull in mortifying thy sins, yet all is in vaine, for those whom hee hath reprobated shall be condemned. And therefore much better were it to take thy pleasure and to follow thine own desires whilest thou art in this life, for the punishments of the life to come will be enough, though thou addest no torments of this life vnto them.

2. Sect. 2. Satans tentations grounded vpon the vnchangeableness of Gods predestination

And thus doth Satan reason in the minde of a carnall man, partly to continue and increase his securitie in the course of sinne, and partly to discredit the holy doctrine of Gods eternall predestination, as though it it opened a doore to all licentiousnesse. But if wee consider of this tentation aright, and sound it to the bottome, wee shall find first that it is most foolish and ridiculous, secondly, that it is most false and impious. That it is most foolish it will easily appeare, if wee vse the like manner of reasoning in worldly matters; for it is all one as if a man should thus say: thy time is appointed, and the Lord in his counsaile hath set downe how long thou shalt liue; if therefore it be ordained that thy time shall be short, vse what meanes thou wilt of physicke and good diet, yet shalt thou not prolong it one day; but if God hath decreed that thou shalt liue to old age, take what courses thou wilt, runne into all desperate dangers, vse surfetting and all disorder of diet, nay, eate no meate at all, and yet thou shalt liue till thou art an old man. Or as if he should say; God hath decreed already whether thou shalt be rich or poore, and if he hath appointed thee to be poore, take neuer so much paines, follow thy calling as diligently as thou wilt, abstaine from all wastfulnesse and prodigalitie, yet shalt thou neuer get any wealth: but if thou art pre-or-

3. Sect. 3. That the former tentation is both foolish & ridiculous, false and impious.

dained to be rich, sell all thou hast and scatter it abroad in the streets, spend thy time in gaming, drinking and whoring, neuer troubling thy head with care, nor thy hands with worke, yet shalt thou bee a wealthy man. Now who would not laugh at such absurd manner of reasoning if any should vse it? because euery man knoweth, that as God hath decreed the time of our life, so hee hath decreed also that wee should vse the meanes whereby our liues may bee preserued, so long as hee hath ordained that wee should liue, namely, auoyding of dangers, good diet, and physicke; and as he hath decreed that a man should be rich, so he hath decreed also that hee should vse all good meanes of attaining vnto riches, namely, prouidence and paines in getting, and care and frugalitie in keeping that he hath gotten; and whosoeuer vse not the meanes, doe make it manifest that they were not ordained vnto the end. Although indeed, because the Lord would shew his absolute & almighty power, he doth not alwayes tie himselfe vnto means, but sometime crosseth and maketh them vneffectuall to their ends, and sometime hee effecteth what he will, without or contrary to all meanes; and hence it is that some quickly die who vse all meanes to preserue health, and some become poore who vse all meanes of obtaining riches, whereas others being depriued of the meanes attaine vnto long life & riches by the immediate blessing of God. But ordinarily the meanes and end goe together, and therefore it is fond presumption to imagine or hope, without the vse of the meanes, to attaine vnto the end. And thus it is also in spirituall matters appertaining to euerlastiug life; those whom God hath elected, he hath ordained also that they should attaine vnto & vse all good meanes tending thereunto, namely faith, repentance, sanctification; and newnes of life: and therefore it is as absurd for any to imagine, that they shall be saued continuing in their ignorance, infidelitie, vnrepentancie, and filthy corruptions, as it is for a man to thinke that he shall liue to be old, and yet runneth into all dangers, forsaketh physicke yea and food also whereby his life should be sustained. For the spiritual meanes of saluation are as well (nay much more) contained in Gods decree, as the corporall meanes of preseruing life: for it hath beene heard of, that some haue liued in the middest of dangers, and in the absence of meate, for a long time; but it was neuer heard that any haue attained vnto euerlasting life without faith, repentance, and sanctification: for euen the thiefe vpon the crosse beleeued in Christ, and shewed the fruits of his faith in acknowledging his own sinne, reprouing his fellow, in confessing our Sauiour Christ euen then when his Apoles denied and forsooke him, in calling vpon his Name and desiring by his meanes euerlasting life.

But as this tentation is foolish, so also it is false: for whereas he saith that though we liue in our sinnes without repentance, yet we may be elected and therefore shall be saued; and though we take neuer so great paines in Gods worship and seruice, and most carefully indeuour to spend our liues in holinesse and righteousnesse, yet wee may be reprobates and therefore shall be condemned; this is vtterly vntrue: for whomsoeuer the Lord hath ordained to euerlasting life, those also he hath ordained to vse the meanes whereby they may be saued, and consequently whosoeuer carefully vse these meanes may be assured of their saluation, whosoeuer neglect and despise these meanes they manifestly declare that they are not in the number of the elect, so long as they continue in their neglect and contempt: for the end and the means tending to the end, are inseparably joyned in Gods decree; so that they who vse the one shall obtaine the other, they who neglect & contemne the meanes shall neuer attaine vnto the end.

Q. Sect. 3. Satans tentation grounded vpon the vnchangeablenes of Gods Decree, false and impious.

Now the end of Gods election is two fold. The chiefe and principall is his owne glory, as appeareth, *Ephes.* 1.5,6. *Who hath predestinated vs to be adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will; to the praise of the glorie of his grace.* And this end the Lord will not suffer to be frustrate: for his glory shall shine in all his elect, and therefore wee also are most carefully to labour that we may further this end; for the more that the praise of Gods mercy doth shine in vs, the better assurance we haue of our election. And seeing God is most glorified when as our lights shine brightest before men in a godly and Christian life, therefore let vs bee most carefull to spend our time in holinesse & righteousnesse, that thereby wee may glorifie our heauenly Father, and also make our owne election sure; for he hath chosen vs that wee should bee holy, and therefore if wee bee holy it is a most certaine signe that hee hath chosen vs.

The end of Gods election two-fold. *Ephes.* 1.5,6.

Matth. 5.16. 1. *Pet.* 2.12.

Ephes. 1.4

The second end of Gods election.

The second end of Gods election is the saluation of his elect; for the just accomplishing whereof, he hath pre-ordained diuers subordinate causes or meanes, which are the inseparable effects and fruits of his election; all which are so linked one with another, as that the precedent meanes is the cause of that which next in order followeth, and Gods Decree the cause of all. The effects of Gods election, which are the subordinate causes or meanes of our saluation, are principally three; Vocation, Iustification, and Sanctification. By vocation we are separated from the world, made members of the Church, and ingrafted into the body of Christ; and this

this is ordinarily done by the preaching of the Word, being made effectuall by the inward operation of Gods Spirit; or extraordinarily by some other meanes, or immediatly by the illumination of the Holy Ghost. In our justification wee haue the pardon and remission of all our sins by vertue of Christs merit, and are adorned with his righteousnesse imputed vnto vs: and this is done, principally by God himselfe, and instrumentally by a liuely faith. Our sanctification consisteth in our dying to sinne, and rising vp to newnesse of life; which is begun, increased, and finished in vs by Gods Spirit. Whosoeuer therefore are predestinated to saluation, they also are effectually called, that is, separate from the world, and ingrafted into the body of Christ; and this they attaine vnto by diligent and attentiue hearing of the Word. Whosoeuer are effectually called, are also justified; and therefore haue obtained a true and liuely faith. Whosoeuer are justified are also sanctified, that is, die vnto their sinnes, and rise againe to newnesse of life. And consequently whosoeuer are still meere worldlings and no true members of Christs bodie (as all those are who make no conscience of hearing Gods Word diligently, reuerently, and attentiuely, nor of treasuring it vp in their hearts) they are not truly called; whosoeuer haue not Christs righteousnesse and obdience imputed and applied vnto them (which none haue that are destitute of a true and fruitfull faith) are not justified; whosoeuer liue in their sinnes, without repentance, without any earnest desire and heartie endeuour of seruing the Lord in holinesse and righteousnesse of life are not sanctified, and whosoeuer are not called, justified & sanctified, shall neuer be saued; for the end and the meanes tending thereunto are joyned together in Gods Predestination. So that where the one is, there the other is; where the one neuer is, there the other shall euer bee wanting. And therefore as by our sanctification, justification, and vocation, wee may certainly conclude that we are elected and shall be saued, so if we be without these wee may certainly inferre, that we are rejected, & shal be condemned if we liue and die in this state. Seeing then this is Gods truth, let not Satan lull vs in securitie with that sophisticall cauill; if wee be elected wee shall be saued liue how we list; if we be reprobates we shall be condemned, be we neuer so earnest in labouring after godlinesse; for these principles may well stand together, it is impossible that the elect should perish, and as impossible also that any who beleeue not in Christ, and bring not forth the fruits of their faith in a godly and Christian life should be saued; it cannot bee that the reprobate should attaine vnto euerlasting happinesse, and that any should not attaine thereunto, who desireth and endeuoureth to serue and feare the Lord: because predestination and saluation are so coupled together with the meanes that come betweene them, that they cannot possibly be seuered from one another, nor the meanes from either of them, nor yet amongst themselues; euen as the first linke of a chaine is joyned with the last by those which are betweene them, and these which are in the middle one with another.

CHAP. VIII.

Satans tentations whereby he moueth the weak Christian to doubt of his election, answered.

AND these are the tentations wherewith Satan assaulteth the worldling: but if he haue to deale with a true Christian, who is indeed elected of God, and sheweth the fruites of his election, by desiring and endeouring to serue the Lord in holinesse and righteousnes, then he perswadeth him to doubt of his election, and to hang as it were wauering in the aire, sometime lifted vp with hope, sometime dejected and cast downe with feare, till at last hee being weary and tired with his doubtfull thoughts, and hauing no where to rest himselfe, is swallowed vp of desperation. Like vnto a silly bird which flieth ouer the maine Ocean, and one while hopeth to attaine vnto the land, another while feareth, seeing no place where to light till at last being so weary that she can fly no further, she falleth downe and is drowned in the Sea: So these one while hope, and soone after finding their owne infirmities, and not seeing where they may rest their wauering minds, doubt and feare, till at last through wearines they sinke downe and are swallowed vp in the gulfe of desperation, where they are drowned and destroyed, if it doe not please the Lord to lift them vp againe, and to shew them the firme Rocke Iesus Christ, whereupon they may rest their weary mindes, and refresh their fainting soules; which hee alwayes doth performe to those that belong to his election; for it is impossible that any of them should perish, though Satan and all the power of Hell seeke their ruine and destruction. But at this marke Satan aymeth though he neuer hitteth it, and though hee neuer finally prenaile, yet to this doubting, and in the end despairing, hee laboureth to perswade the true Christian. Neither doth he content himselfe with the forces of his owne tentations, but hee joyneth with him the world, which is as ready as Satan himselfe to oppugne the certaintie of our election, and our owne trayterous flesh which is easily moued to doubting and despaire, when as it seeth nothing in it selfe whereupon it may rest. In the world he maketh his choice not of silly ignorant men, but of the most sub-

9. Sect. 1. The causes which moue Satan and his instruments to perswade the weake Christian to doubt of his election.

till Sophisters and learned Doctors, the true successors of the Scribes and Pharisies, euen the whole rabble of the Popish Clergy: who stand on Satans part stoutly fighting his battailes, being perswaded and ouercome by that tentation which our Sauiour Christ withstood, *All this will I giue thee.* For to what end (I pray you) doe these great Doctors so stifly stand in the defence of Satans cause, perswading men might and mayne to doubt of their election, and consequently of their saluation? Surely that by emptying mens minds of all true comfort, they may fill their owne chests, and get the treasures of the earth into their possessions. For when the weake conscience wauereth and doubteth of his election, and not finding any true consolation whereupon it may rest, commeth vnto them for some comfort & better assurance; they behaue themselues like vnto vngracious Surgeons, who intending to make a pray of their patients, and to get their gaines out of their paines and tortures, doe one day heale, and the next day hinder the cure, making the wound worse then it was when they tooke it in hand, till at last they haue so poysoned the sore that it is past their cure, whereas they could easily haue healed it at the first, if they had not regarded their profit more then their owne credit, or their patients health; or like vnto deceitfull Lawyers, who sometimes speake in their clients cause and sometimes betray it, going about in a tedious circuit, whereas the direct way lieth open before them, that so their Clients cause being made more doubtfull and tedious, and themselues impatient of delayes, are faine to double and treble their fees, and yet oftentimes to no purpose, because the more they receiue, the fitter they thinke them to be their perpetuall Clients. So doe these Popish Chirurgions and Romish Counsellers deale with their Patient and Client; for shewing his wounded conscience, and desiring some comfort at their hands, they will not make any soueraigne salue of the simples which they might gather out of Gods word, whereby hee might soone be healed, for then their cure, and consequently their gaines were at an end: but they hold him in suspense, and increase his disease of doubting, applying thereunto poysons in stead of salues, whereby at last his wound is made desperate. Thou canst not (will they say) attaine vnto any certaine assurance of thine election, for that were fond presumption; but thou art to hope well: and that thou mayst confirme thy hope, thou must make vowes & goe on pilgrimage, to inuocate and offer vnto these and these Saints, thou must doe these workes of supererogation, build such a Monastery, repaire such a Church, giue so much money to such a Cloyster, buy these Indulgences, whereby thou mayst receiue pardon for thy sins; and for more surety sake, thou shalt at thy death bequeath so much money to the Priests, for Masses, Trentals and Dirges, that if it happen thou goe into Purgatory, thou mayest speedily be deliuered. But all this while they speake not a word of Gods vndeserued grace and free election, not a syllable of Christs death and satisfaction for our sins; no, this were too soueraigne a salue, and would too soon heale the wounded conscience, and so marre the market of these Mount-bankes, making their Vowes, Pilgrimages, Masses, Dirges, Indulgences, & other trūpery-ware not worth the cheapning.

But let vs consider the state of the question betweene vs and Satan, with his Doctors and Proctors, whom he seeth with worldly riches to plead his cause. We hold that a man truly conuerted, indued with a liuely faith and sanctified, may ordinarily bee assured that he is the child of God, elected to saluation: but they affirme that it is presumption for such to haue any certaine assurance hereof, vnlesse it be by extraordinary reuelation; hee may hope indeed that hee is elected and shall be saued, but this hope must be tempered with feare, and mixt with doubting; and this doubting they call humilitie, which they doe not account an infirmitie, but rather a vertue which doth commend their faith, esteeming firme assurance to be but heretical confidence and damnable presumption, and pronouncing him accursed in their counsell of *Trent*, who affirmeth that wee are to beleeue without doubting the remission of our owne sinne and euerlasting life in particular. And because they cannot but confesse, that doubting and beleeuing, in themselues are opposed one against another; they teach, that their faith is assured of Gods mercie and Christs merits, as in themselues infinite and sufficient; but it doubteth (in respect of our vnworthinesse and manifold imperfections) to apply them particularly vnto our selues: so that when we look vpon God and Christ, there is cause of firme assurance, but when wee looke vpon our selues, there is nothing but matter of doubting. There is indeed some place left to their staggering hope, but none to assurance of faith. As though our faith were grounded on our owne worthinesse, and not vpon Gods free mercy and Christs merits; and as though resting vpon these alone, it could not haue certaine assurance of our election and saluation, notwithstanding our vnworthinesse and corruptions. But let vs arme our selues against this their doctrine, which containeth nothing else but principles whereupon Satan may ground his tentations, whereby he perswadeth vs first to doubting, and afterwards to despairing of our election and saluation; for when the troubled conscience hath no other assurance of Gods loue and his owne election, but that which

Q. Sect. 2. The state of this question betweene the Christian and Satan with his assistants.

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is gathered from his owne worthinesse and workes, he still doubteth whether yet hee be worthy, or haue fulfilled the measure of workes required; and then further examining himselfe to cleere his doubt, and finding his his best workes exceeding imperfect, and that his sins and corruptions are innumerable, then is his conscience set vpon the rack, and his soule plunged into deepe despaire, hauing no other stay but the broken staffe of of his owne righteousnesse, which most deceiueth him when he most trusteth to it.

And that wee may be confirmed against Satans tentations, and the subtill sophistrie of these his Doctors, I will handle this point at large, and will plainly proue, first, that the child of God being conuerted, justified and sanctified, may bee certainly assured of his particular election, and that without any speciall reuelation after an ordinary manner. Secondly, I will shew the meanes whereby we may attaine vnto this assurance; and the infallible signes of our election. Lastly, I will answere such objections as are made against it by Satan and his adherents. Concerning the first, namely, that wee may bee certainly assured of our election and saluation, it may be proued by testimonies of Scriptures, and also by infallible reasons grounded vpon them. For we must not thinke that we can haue this assurance, by ascending into Heauen, and there searching into Gods secret Decree, but wee must gather it out of Gods Word wherein the Lord hath reuealed his will vnto vs: and in regard hereof, though Gods will in it selfe be secret, so that wee may aske, *who hath knowne the will of the Lord?* yet seeing the Lord hath reuealed his hidden will in his Word, we may say with *Paul, that we haue knowne the mind of Christ.* Now this knowledge of Gods will concerning our election, is not to be gathered out of the Law, as the Papists would haue it; for by reason of the condition annexed to the promise of euerlasting life *(Doe this and liue)* it leaueth our consciences in perpetuall doubting, nay, rather in vtter desperation, because we know that we are farre from the exact obedience thereof, but out of the gracious promises of the Gospell, freely made to euery one who beleeueth, without any condition of our owne workes and worthinesse. And therefore if wee beleeue the promises of the Gospell made in Christ, we may be assured of our election and saluation, though in our selues wee are miserable sinners, who haue transgressed all Gods Commandements: for the couenant and promises of God made to *Abraham* and his seed, was not *through the law, but through the righteousnesse of faith,* as it is, *Rom.*4.13. and therefore it is by faith, that it might come by grace, and the promise might bee sure, not in it selfe onely, and in respect of the sufficiency of Gods mercy and Christs merits, as the Papists dreame; but to all the seed, that is, to all that beleeue, and be the children of *Abraham*, who was the Father of the faithfull both Iew and Gentile. For otherwise we should haue no better assurance of saluation by the Gospell then by the Law; for euen the promise of the Law was most sure in it selfe and on Gods part, yet not sure to vs who could not performe the condition: and therefore the Lord made a new couenant, not of workes but of grace, onely on the condition of faith; that so the promise might be sure, not onely in it selfe and on Gods behalfe, but also vnto vs who are *Abrahams* seed, that is, true beleeuers, as appeareth *Rom.*4.16. And this also notably appeareth, *Heb.*6.17,18. where the Apostle saith, that God *willing more abundantly to shew vnto the heires of promise the stablenes of his counsaile, bound himselfe by an oath,* 18. *That by two immutable things wherein it is impossible that God should lie, wee might haue strong consolation, which haue our refuge to hold fast the hope that is set before vs,* 19. *Which we haue as an anchor of the soule both sure and stedfast.* In which words the Apostle plainly sheweth, that the Lord hath added his oath to his promise, not to the end that in it selfe it should be confirmed, or needed any confirmation on Gods part (for his bare word is yea and *Amen*, so infallible & sure, that though *Heauen and earth passe away and perish, yet not one iot or title of his word shall faile till all things be fulfilled*) but to the end that we to whom the promises are made, might be assured of the stableneesse of his counsaile, and thereby receiue strong consolation, and might rest our soules in the tempests of tentations vpon firme hope, as it were vpon a stedfast and sure anchor. Now what stabilitie, what strong consolation, what stedfastnesse of hope, if wee are still vncertain of our election, sometimes hoping, as when wee looke vpon Gods mercie and Christs merits, and sometimes doubting, as when we looke vpon our owne sins and vnworthinesse? For what is this but to be shaken from our anchor-hold, and to be tossed vp and downe with the waues of doubting, till at last wee dash against the rockes of despaire, and so make shipwracke of our soules?

*Rom.*4 16. *Heb.*6.17,18.

*Matth.*5.18.

2. Sect. 4. Particular testimonies prouing this point.

And thus you see that the couenant of grace was therefore made with vs, that wee might be assured of our election, and that the whole Gospell is nothing else but Gods ambassage, whereby hee certifieth vs of his free and vndeserued loue in Iesus Christ. But let vs further consider of some speciall testimonies whereby this assurance is confirmed. *Rom.*5.1. it is said, that being *iustified by faith, wee haue peace towards God through our Lord Iesus Christ.* But what peace can

*Rom.*5.1.

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we haue, if we be not assured of our election, but haue our minds distracted and racked betweene faith and doubting, hope and despaire? *Rom.* 8.38. the Apostle professeth, that *he is perswaded that neither death nor life, nor angels, nor principalities, &c. nor any other creature should bee able to separate vs from the loue of God which in Christ Iesus our Lord.* It is true (will the tempter say) that *Paul* had this assurance of his election and saluation, but it was by some speciall reuelation, and not ordinarily; and therfore it followeth not hereof that euery particular Christian can haue this assurance. I answere, that the Apostle groundeth not his faith on reuelations in that place, but on a foundation common with him to all true Christians, namely on the death of Christ, *Vers.* 32. on Gods free justification, *Vers.* 33. and vpon Christs intercession, *Vers.* 34. & from hence hee confirmeth his and our resolution, that nothing should separate vs from the loue of Christ, *Vers.* 35. that is, from the loue of God in him. Whosoeuer therefore with *Paul* beleeueth that Christ died for him, that God freely justifieth him through Christs merits, and that our Sauiour sitteth at the right hand of his Father to make intercession for him, he may be assured of Gods loue, and consequently of his election. Secondly, *Paul* speaketh this not of himselfe alone, but also of all the faithfull, and therefore hee vseth the plurall number, *I am perswaded that nothing shall be able to separate vs.* So *Ephes.* 3.12. the Apostle saith, that wee haue through Christ *boldnesse and entrance with confidence by faith in him.* And *Heb.* 4.16. he *exhorteth vs to goe boldly vnto the throne of grace, that we may receiue mercy, &c.* And *Chap.* 10.22. *Let vs draw neere with a true heart in assurance of faith, &c.* But I would faine know what entrance with confidence, what boldnesse and assurance of faith, when wee draw neere vnto God, and present our selues before his throne of Majestie, if wee remayne doubtfull of his loue and our election? So *Heb.* 6.19. he saith that *our hope is a sure and stedfast anchor of the soule*; but what certaintie or stedfastnesse is there in it, if it wauer and stagger through doubtfulnes, so often as we looke vpon our sinnes and vnworthinesse? The Apostle *Peter* also doth tell vs, that the trust which we haue through Iesus Christ must *bee perfect*, that is, *entire and perpetuall, till we enioy the thing which we hope for*, 1.*Pet.* 1.13. And 2.*Pet.* 1.10. hee exhorteth vs *to vse all diligence that wee may make our calling & election sure*, which if we could not doe, he should perswade vs to the vndertaking of a needlesse labour. Nay, he plainly assureth vs, that *if wee doe these things* (to wit, *if we ioyne vertue with our faith, and with vertue knowledge, and with knowledge temperance, and with temperance patience, and with patience godlinesse, and with godlinesse brotherly kindnesse; and with brotherly kindnesse loue*) *wee shall neuer fall*; because these are effects and vndoubted signes of our election. And the Apostle *Iohn* would not haue it a matter doubtfull, whether wee are elected and shall bee saued or no; but certainly knowne and vndoubtedly beleeued: and therefore hee aimeth principally at this marke, and propoundeth this as the chiefe end of his Epistle, namely to shew how wee might know ordinarily, and be fully assured that we are beloued of God, elected, and shall be saued. So 1.*Iohn.* 3.14. *We know that we are translated from death to life, because wee loue the brethren.* And therefore in the latter end of his Epistle he saith, that he had written it to this end, that *we might know that we haue eternall life, Chap.* 5.13. Seeing then the Scriptures doe commend vnto vs a stedfast and assured faith, whereby wee particularly are assured and perswaded of our election and saluation, notwithstanding our sinnes and vnworthinesse: therefore let not the tempter perswade vs to cast away this certaine perswasion, and to wauer in doubting; but let vs say with the Apostle *Paul*, 2.*Tim.* 1.12. Though I am vnworthy, yet *I know whom I haue beleeued, and I am perswaded that he is able to keepe that which I haue committed to him.*

But against that which hath beene said the tempter obiecteth, that the promises of the Gospell are generall and indefinite, and therefore no man can gather out of them any certaine assurance of his particular election. I answere that this consequence is false: for out of a generall and indefinite proposition wee may truly and by the Lawes of reason gather and inferre a particular conclusion, though not contrariwise. For example; if I thus conclude; all men are reasonable creatures: but I am a man; therefore I am a reasonable creature: it is rightly and truely inferred. Though therefore the promises of the Gospell be contained in generall propositions, yet may euery faithfull man as certainly conclude, that they belong vnto him, as if they were particularly applied vnto him by name. For when the Lord by his Ambassadours maketh this generall proposition in the preaching of the Word; Whosoeuer truly beleeue in Christ, they are all elected vnto euerlasting life; the faithfull hearer maketh this assumption in his minde, But I by the grace of God, and by the preaching of his Word made effectuall by his Spirit, haue a true faith begotten in mee, whereby I beleeue in Christ my Sauiour; and therefore Gods promise of life and saluation belongeth vnto mee. And thus also doth the conscience of man out the generall curses of the Law conclude that hee is accursed; for when the Law deliuereth this proposition in generall,

Rom. 8.38. *Verse* 32. *Ephes.* 3.12. *Heb.* 4.16. *and* 10.22. *Heb.* 6.19. 1.*Pet.* 1.13. 1.*Iohn* 3.14. *and* 5.13. 2.*Tim.* 1.12. *Q. Stil.* An obiection grounded vpon the indefinitenesse of Gods promises answered. *Iohn* 3.16. *Luk.* 13.3. *Luke* 2.28.

full, *Cursed is euery one who abideth not in all things which are written in the booke of the law to doe them*; euery particular man maketh this assumption in his owne conscience, But I haue not continued in all to doe it, nay, in stead of doing all, I haue neglected all, in stead of continuing in obedience, I haue been continually disobedient, in stead of doing the duties commanded, I haue committed the sins forbidden, & therefore by the sentence of the law I am accursed. So that though both the threatnings of the law, and the promises of the Gospell be generall and indefinite, yet doth euery mans conscience truly informed by Gods Word, gather out of them most certaine particular conclusions.

But here the tempter will obiect further; It is true indeed that euery faithful man may apply the generall promises of the Gospell vnto himselfe, but all the question is whether thou canst know that thou hast faith or no, seeing many who continue in their infidelity, bragge most of their faith. I answere, that it cannot be denied but that many are deceiued, by contenting themselues with their carnall securitie, in stead of a liuely faith; but hence it followeth not, that because many are deceiued with an opinion of faith, therefore those that beleeue indeed cannot be assured that they haue faith; nomore then this followeth, some men dreame that they are rich, and are not so indeed when they awake, therfore no man knoweth whether he be rich or no; for what is their secure opinion, but an idle dreame of their owne braines, which hath no warrant out of Gods Word? where as faith certainly and euidently perswadeth, and like a Candle doth not onely manifest other things, but also it selfe appeareth by his own light. So that as a man who seeth and feeleth the fire and the heate thereof, doth certainly know that he seeth & feeleth it, so he that beleeueth in Christ doth know that he beleeueth indeed: yea as much more certaine is this knowledge, as the knowledge of faith grounded vpon Gods Word which is infallible, is more certaine then the knowledge of the senses, which are often deceiued. Furthermore, if wee could not be assured that wee haue faith, then to what purpose serues the admonition of the Apostle, 2. *Cor.* 13.5. *Trie your selues whether you are in the faith, examine your selues: know you not your owne selues, how that Iesus Christ is in you, except ye bereprobates?* In which words the Apostle plainly implieth, that we may know that we haue a true and liuely faith, or else this triall and examination were vaine; nay, he plainly saith that we may know that Christ is in vs, except we bee reprobates, and consequently that wee haue faith; for this only is the hand whereby we apply Christ vnto vs and all his benefits. So 1. *Cor.* 11.28. the Apostle willeth vs to examine our selues before wee come to the Lords Table, that so wee be not vnworthy guests; in which examination the chiefe thing which we are to respect, is whether we haue a true faith; for this is the mouth of the soule, whereby wee feed vpon the body and bloud of our Sauiour Christ; and therefore vnlesse we can know whether wee haue faith when wee are truely indued therewith, this admonition of the Apostle were to no purpose; neither can wee haue any assurance to our owne soules, that we are worthy guests of the Lords Table, & consequently we rest doubtfull whether we receiue the Sacrament to our spirituall good and saluation, or to our iudgement and condemation. Thirdly, wee are assured of this by Gods Word, that *whatsoeuer is not done of faith is sinne. Rom.* 14.23. And *without faith it is impossible to please God, Heb.* 11.6. If therefore wee cannot be assured that we haue faith, wee can haue no assurance that our best actions, our calling vpon Gods Name, our hearing of his Word, and all other duties of Pietie and Iustice, are any better then sinnes, and odious in Gods sight: whereof it must needs follow that these actions, how good soeuer in themselues, will be done of vs in doubting, because wee know not whether they bee done in faith, and being done doubtingly they become sins indeed, and therefore displeasing in Gods sight. Lastly, if I can know whether I beleeue a man vpon his word, and whether I truth and relie my selfe vpon his promise or no; why may I not much more know whether I beleeue Gods gracious promises made vnto all repentant sinners, and amongst them vnto my selfe, namely, that for the obedience and merits of Christ, I shall haue remission of my sinnes and euerlasting life? seeing this faith is not out of our selues, but a gift of God wrought in vs by his holy spirit, which is not idle in vs, for it *purifieth the heart, and worketh by loue*, it mooueth vs to hate and flie from those sinnes wee haue loued, and to imbrace and loue that holinesse and righteousnesse of life, which heretofore hath beene loathsome vnto vs. As therefore the fire is knowne by his heate, the Sunne by his light, the good tree by his fruits; so when our cold hearts are inflamed with the loue of God, and a feruent zeale of his glory, when our blind vnderstandings are inlightned with the knowledge of God, and of his true religion, when wee bring forth the fruits of our profession in a godly and Christian life, then may we certainly know that wee are indued with a true and liuely faith.

Rom. 14.23.

Heb. 11.6.

Acts 15.9. *Gal* 5.6.

Obiect. 7. A tentation grounded vpon our assurance of faith, answered.

But heere the tempter will take occasion to perswade the weake Christian and the troubled conscience, that hee hath no faith, seeing hee doth not certainly know that hee hath it, nor discerneth these signes and fruits of faith in himselfe. To this suggestion wee are

are to answere, that wee doe not say that the weake Christian may be assured at all times, that he hath faith by his present sense; for first when we are newly conuerted, and the seeds of faith are sowne in our hearts, wee doe not presently discerne it. But as the Corne which is cast into the ground, is for a time couered, and after springeth vp the blade, and then the eare, so faith being sowne in our hearts, which first like fallow grounds are plowed vp, and as it were harrowed and broken with the threatnings of the Law, and apprehension of Gods anger due vnto our sinnes, doth in the time of our humiliation and contrition, lie couered so as we cannot discerne it, till being more and more watered with the water of the spirit, and the heauenly promises of the Gospell, which in the preaching of the Word, like sweet dewes and pleasant showers distill vpon it, it sendeth forth the blade, namely an holy desire and earnest endeuour to serue God, & afterwards the fruit, euen a plentifull haruest in godlinesse and righteousnesse of life. And secondly, sometime after that faith is begun in vs, and wee haue seene the fruits thereof to our comfort, it is after hid from vs againe, as when either wee wound our conscience by committing some grieuous sinne against knowledge wittingly and willingly, or when it pleaseth the Lord to exercise vs in the spirituall conflict of tentations, for then sometimes it commeth to passe that our faith for a time lieth hid vnder the ashes of our corruptions; and the cloud of our sinnes, and the apprehension of Gods anger, doth so ouer-shadow the eyes of our vnderstanding, that we cannot discerne the beames of Gods loue and fauour shining vpon vs. Although when the conflict is ended, our faith againe flameth out in the loue of God, and zeale of his glory, and the louing countenance of the Lord shineth graciously vpon vs when these clouds of tentations are ouer-past. And therefore though we doe not certainly know our faith by the fruits thereof, either soone after our conuersion, or in the time of tentation, yet this must not discourage vs, because these are no fit times to judge thereof: onely when we want this knowledge and full assurance, let vs vse all good meanes ordained of God that we may attaine thereunto, if we neuer had it; or recouer and againe renew it, if after wee haue once had it, wee lose the sense and feeling thereof, either by falling into hainous sins, or by the violence of Satans tentations.

CHAP. IX.

That we may be assured of our election, proued by diuers arguments.

9. Sect. 1. First, because the Gospell

AND thus haue I shewed by plaine testimonies of Scriptures, that we may infallibly bee assured of our election. Now I will also proue the same by strong arguments, drawne from the same fountaine. First, therefore we may thus reason: Whatsoeuer is manifestly shewed vnto vs in the Gospell, that wee are bound to beleeue, and of that wee may be assured: but it is manifestly declared in the Gospell, that we are elected vnto euerlasting life: and therefore wee are bound to beleeue it, and may bee assured that wee are elected. The proposition or first part of this reason containeth two branches: the first is, that we are bound to beleeue whatsoeuer the Gospell reuealeth: the second, that we may be assured of it; both which are euident truths. For that which Christ commandeth, that we are bound to performe: but he commandeth vs to beleeue the Gospell, *Marke* 1.15. *Repent and beleeue the Gospell.* So *this is his commandement that we beleeue, &c.* 1. *Ioh.* 3.23. The breach of which Commandement is punished with euerlasting death. *For hee that will not beleeue shall be damned*, as it is *Mark.* 16.16. And as wee are bound to beleeue it, so wee may also come to be assured thereof; seeing the Gospell commandeth vs nothing, which it doth not also by the inward and ordinary co-operation of Gods Spirit enable vs to performe. For this difference is betweene the Commandements of the Law and the Commandements of the Gospell: the Law sheweth vs the duties which we should performe, but ministers vnto vs no power whereby we may be enabled to performe them; but the Gospell being assisted with the operation of Gods Spirit, doth command, and withall giueth vs abilitie to performe the Commandement, for the words of the Gospell *are spirit and life*, as our Sauiour speaketh, *Ioh.* 6.63. and with the preaching thereof the Spirit inwardly worketh, quickning and strengthening vs to performe that which it enjoyneth. The assumption or second part of the reason is also cleer, namely, that the Gospell manifesteth vnto vs our election. For what else is the whole Gospell but a declaration of Gods loue, and of our election and redemption in and by Iesus Christ? What is it else but the ambassage whereby God reconcileth vs vnto himselfe? What else is contained therein, but Gods merciful promises of life and saluation, made on no other condition but on the condition of faith, which wee need not feare to performe, seeing it is commanded vs of God. And therefore though wee had no other reason to beleeue, yet we should beleeue in obedience to Gods Commandement, seeing hee commandeth nothing which is not good in it selfe, tending to his owne glory and our saluation; and if we doe beleeue, though our vnworthinesses bee neuer so great, yea though our faith be neuer so weak and small, yet may we thereby be assured of our election and saluation. For this is Gods *will, that* who-

manifestly shewed vnto we are elected.

Marke 1.15. 1. Iohn 3.23.

Marke 16.16.

Ioh. 6.63.

9. Sect. 2. ondly, wee assured we are eemed, & sequently we are fted,

9. Sect. 3. hat our assu- ance should ot be mixt ith doubting.

whosoeuer beleeueth in his Sonne shall haue euerlasting life, as it is *Iohn* 6. 40. So *Iohn* 3. 36. *He that beleeueth in the Sonne hath euerlasting life.* But most notable is that place, 1. *Iohn* 5. 10. *He that beleeueth in the Sonne of God, hath the witnesse in himselfe*: that is, they need no other reasons to perswade them that the testimony which God hath giuen of his Sonne (namely, that whosoeuer beleeueth in him shall haue euerlasting life) is true; for they haue a full and sufficient assurance hereof by their faith. Whosoeuer therefore can be assured that they beleeue in Iesus Christ (as all may who bring forth the fruites of faith in sanctification and holinesse of life, or at least desire and endeuour to serue the Lord in the duties of pietie and righteousnes) they may be assured, nay, they are bound by Gods expresse commandement, vndoubtedly to beleeue that they are elected and shall be saued, because all the promises of the Gospell are made vnto them without any other condition.

Secondly, whosoeuer are bound to beleeue that Iesus Christ is their Sauiour and Redeemer, they are also vndoubtedly to beleeue, and may also be assured of their election, but euery Christian is bound by Gods expresse commandement to beleeue that Iesus Christ is their Sauiour and Redeemer, as appeareth 1. *Iohn* 3. 23. and therefore they are vndoubtedly to beleeue, and may be assured of their election. The proposition is manifest, seeing all those and those onely are saued and redeemed by Christ, who are elected to saluation in Gods eternall decree. The assumption is most certaine, for whereas God commands vs to beleeue in Iesus Christ, he doth not onely enioyne vs to beleeue that hee is a Sauiour of his Church in generall, or of the Patriarches, Prophets, and Apostles alone, for this also the diuels beleeue as well as we; but we are to beleeue that hee is our Sauiour and Redeemer, and to applie all the promises of life and saluation made in him, particularly vnto our selues; for otherwise how should we haue that assurance of faith, and that bold confidence when we approach vnto the throne of grace, which the Apostle requireth of vs, if we cannot be assured that hee is our Sauiour and Redeemer, in whom God loueth and hath elected vs?

Neither must this faith and assurance of our election and saluation bee mixt with doubting, as the Papists would beare vs in hand, who make doubting not an infirmitie, but a commendable vertue of their faith: for faith and doubting though they are often mixt in Gods children, yet in respect of their owne natures, they are opposed in the Scriptures one against the other. So it is said of *Abraham*, *that hee doubted not of Gods promise through vnbeleefe, but was strengthned in the faith*, *Rom.* 4. 20. Where the Apostle sheweth, that doubting is a fruite of vnbeleefe, and not a commendable vertue; yea, hee opposeth it to faith, saying, that hee doubted not of the promise, but was strengthened in the faith. So the Apostle *Iames*, chap. 1. 5. saith, *If any man lacke wisedome, let him aske in faith and wauer not*; where hee opposeth faith to wauering or doubting. And our Sauiour Christ also maketh this opposition, *Matth.* 21. 21. saying, *If yee haue faith and doubt not*, So that though faith and doubting are not opposed in respect of the subiect wherein they are, for euen the most deare children of God haue their faith often mixt with doubting, they being partly flesh and partly spirit; yet these two in their owne natures are opposed one against the other; and euen in respect of their subiect they thus farre disagree, that though they haue their subsistence in the same subiect, yet not in the same part; that is, though they bee in the same man, yet not in the same part, for faith is in the regenerate and spirituall part, doubting in the vnregenerate or fleshly part. Doubting then is no vertue of faith, but opposed thereunto as a fruit of vnbeleefe; it proceedeth not from the spirit but from the flesh: and as a fruite of the flesh it is condemned in Gods word, though the Papists highlie commend it. So *Matth.* 14. 31. our Sauiour reprehendeth *Peter* for his doubting; *O thou of little faith, wherefore diddest thou doubt?* And *Luk.* 12. 29. hee telleth vs that wee must not stand in doubt, or (as the word μὴ μετεωρίζεσθε signifieth) *be not like vnto meteors* which are carried about in the aire with euerie winde. And the Apostle *Iames*, chap. 1. 7. compareth him that wauereth or doubteth, to a waue of the sea tost of the wind & carried away. And *Paul* is so farre from commending doubting for a vertue, that hee doth not onely condemne it as a sinne in it selfe, but also as a cause which maketh our actions which are indifferent or good in themselues to become sinnes. So the eating of this or that meate is a thing indifferent and lawfull if it be receiued with prayer and thanksgiuing, but yet the Apostle telleth vs, *Rom.* 14. 23. that he *who doubteth is condemned if hee eate*; and he rendreth this reason; *because he eateth not of faith, and whatsoeuer is not of faith is sinne.* So that by this hee sheweth, that hee who doubteth, eateth not of faith; and whatsoeuer is not done of faith is sinne. Seeing therefore doubting is opposed vnto faith, and is in it selfe not onely a sinne, but also a cause of sinne; let vs not entertaine it though it bring letters commendatorie from the Pope and all his shauelings; but labour to banish it out of our hearts, and striue after faith and full assurance of our election and saluation in Christ Iesus: And though we find our great

Iames 1. 5.

Matth. 21. 21.

Doubting a fruit of vnbeleefe opposed vnto faith.

Matth. 14. 31.

Luke 12. 29.

Iames 1. 7.

Rom. 14. 23.

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vnworthinesse of the least of God mercies, and cannot see any reason in our selues why wee should beleeue that we are elected and shall be saued, yet let vs hope against hope, and beleeue against beleefe, for it is not a thing left to our choice but enioyned vs by God, as the chiefe and maine dutie required in the Gospell: And therefore laying aside all reasoning and disputing, let vs resolue to beleeue in obedience to Gods Commandement; and then though wee are neuer so full of corruptions, yet will this faith purifie vs; though wee are most backward in performing any good worke, yet will it be fruitfull in vs, and will worke by loue; though we be most vnworthy, it will make vs more worthy, by applying vnto vs the righteousnes of Christ and the merits of his death and bloudshed, which wil not onely free vs from the guilt and punishment of sinne, but will also purge vs from the vices and corruptions themselues.

Acts 15.9.

Gal. 5.6.

9. Sect. 4. Thirdly, faith is a certaine & particular perswasion, & not a doubtfull opinion or generall notion.

Thirdly, the certaintie of our election may bee prooued, by an argument drawne from the nature of faith: which is not a doubtfull opinion, but a certaine perswasion; not a generall notion, but a particular assurance, whereby wee doe apply and appropriate vnto our selues those things which we doe beleeue. Whosoeuer therefore hath true faith, he doth certainly beleeue and is particularly assured of his election, justification and saluation. That faith is a certaine perswasion, it may appeare first by those properties and names which are giuen vnto it in the Word. *Heb.* 11.1. faith is said to bee ὑπόστασις, that is, a subsistence or present being of things hoped for; so that hope waiteth for them in time to come, but faith enioyeth them as being present, namely, in respect of the certaine assurance and particular application of the promises vnto our selues. And therefore the Apostle saith, that *hereby wee may know* (not that we shall haue, but) *that we haue eternall life*, 1. *Iohn* 5.13. not in possession, but in assurance of faith. It is called ἔλεγχος in the same place, which word is quite contrary to doubting, as signifying a manifest demonstration which doth not only shew a thing probably, but also doth conuince with strong arguments, and make that truth cleere and manifest, which was otherwise obscure and secret, and therefore in the text it is called a demonstration of things not seene. So there is ascribed vnto it fulnesse of perswasiō: *Heb.* 10.22. *Let vs draw neer with a true heart, in* πληροφορίᾳ πίστεως, *in full assurance of faith*: and also boldnesse with confident trust, *Ephes.* 3.12. *by whom wee haue boldnesse and entrance with confidence* (not by extraordinary reuelations, but) *by faith in Christ*: which full assurance, boldnesse and confidence wee could not haue, if wee were not assured of Gods loue and our election,

Heb. 11.1.

Heb. 11.1.

1. *Iohn* 5.13.

Heb. 10.22.

Ephes. 3.12.

but remained doubtfull whether wee were beloued of God and elected or no. To these names and properties of faith, we may adde some plaine testimonies of Scriptures, which cleerly shew that faith is not a doubtfull hope, but a certaine perswasion. 1. *Iohn* 3.14. The Apostle saith, that *we know that wee are translated from death to life* (not by reuelation but) *because wee loue the brethren*; hee doth not say that we know that wee shall be, but that we are translated from death to life, to note the certainty of this knowledge and perswasion, *Rom.* 5.2. the Apostle saith, that *by Christ we haue accesse through faith vnto Gods grace, wherein wee stand and reioyce vnder hope*, or, as the word signifieth, glory and triumph with joy. So that wee doe not wauer & stagger, but stand firmely through faith; we doe not feare and timerously hope, but euen glory and triumph in our rejoycing: saying with the Apostle, *Rom.* 8.33. *Who shall lay any thing to the charge of Gods chosen? it is God that iustifieth.* 34. *Who shall condemne? it is Christ which is dead: yea, or rather which is risen againe, who is also at the right hand of God, and maketh request for vs.* 35. *Who shall separate vs from the loue of Christ*, &c. So, that though our sinnes be manifold, our vnworthinesse great, and our faith weake; yet if it be true, it may also be certaine in the assurance of Gods loue and our election: because it is not grounded on our worthinesse, but vpon Gods free justifying and accepting of vs, as righteous in Christ, and vpon Christs death, resurrection and intercession for vs vnto God his Father; which is a most sure foundation that cannot faile. Indeed if our faith and the anchor of our hope did pitch, rest, and fasten it selfe, vpon the light and hollow sands of our owne merits and worthinesse; the surging waues and boysterous blasts of Satans tentations, would disanchor and tosse vs to and fro, till at length we should make shipwracke of our faith, against the rockes of despaire: but seeing we take hold and rest vpon the firme and sure anchor-hold Christ Iesus his merits and righteousnesse; well may the tempests of Satans tentations shake vs, but they shall neuer remoue vs from our firme hold and certaine assurance which wee haue in Christ; because we apprehend him, nay rather, *are apprehended or taken hold of by him*, as the Apostle speaketh, *Phil.* 3.12. *And no man* (no not the whole power of Hell) *is able to plucke vs out of his hands*, as our Sauiour assureth vs, *Iohn* 20.28. For though they bee mighty to destroy, *yet Christ is almighty to saue*, as it is *Esay* 63.1. and therefore let vs not suffer our soules to be racked betweene hope and feare, but let vs *trust perfectly on the grace that is brought vnto vs by the reuelation of Iesus Christ*, as the Apostle exhorteth, 1. *Pet.* 1.13.

1. *Iohn* 3.

Rom. 5.2.

Rom. 8.33, 34, 35.

Heb. 4.15.

Philip. 3.12.

Iohn 10.28. *Esay* 63.1.

1. *Pet.* 1.13.

Lastly, that wee may bee most certaine of this

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this certaintie of faith, we will adde to these testimonies, some examples of beleeuers mentioned in Gods Word. And first let vs consider the faith of *Abraham*: which was not wauering and doubtfull, but most certaine and assured; for aboue hope hee beleeued vnto hope, and hee was not weake in faith, neither did hee doubt of the promise of God through vnbeleefe, but was strengthened in the faith, and gaue glory vnto God, being fully assured that he which had promised was able to performe it; and therefore it was imputed vnto him for righteousnesse; as the Apostle setteth it downe, *Rom.*4.18,19, 20,21,22. Now *Abraham* was not only a bare beleeuer, but the Father of the faithfull; neither was his faith propounded vnto vs as a wonder to admire at, but as an example for all his sonnes to imitate. And therefore it is said, Verse 23. *That this is not written for him only that* his faith *was imputed to him for righteousnesse.* 24. *But also for vs to whom it shall be imputed for righteousnesse, which beleeue in him, who hath raised vp Iesus our Lord from the dead.* But it may bee obiected, that *Abraham* is not said heere to beleeue thus certainly his owne election or saluation, but that hee should haue a sonne, and become a Father of many Nations: I answere, though this were the next and immediate obiect of his faith, yet this was not the chiefe and principall; but the promise of blessednesse and happines, which was made to him and all the Nations of the earth, in his seed Christ. For *Abraham* could not be iustified by beleeuing that hee should haue a Son, but by beleeuing in the *Messias*, which should come out of his loines, by whose righteousnesse and obedience hee should be saued. And therefore the Apostle, *Gal.*3.16. doth appropriate that promise made vnto *Abraham*, *Gen.*22.18. *In thy seed shall all the Nations of the earth be blessed*, vnto the promised seed Iesus Christ. Looke also vpon the Prophet *Dauid* and you shall see that though his faith was often shaken with doubting, yet in it selfe it remayned certaine: like a tree shaken with the winds, which is not ouerthrowne, but taketh more firme and deep roote: *Psal.*23.4. *Though I walke thorow the valley of the shadow of death, I will feare no euill, for thou art with me.* So *Psal.*27.1. *The Lord is my light and my saluation, whom shall I feare? The Lord is the strength of my life, of whom shall I be afraid?* Neither had he only this assurance in himselfe, but sheweth that it is also the state of all the faithfull, *Psal.* 125.1. *They that trust in the Lord shall be as mount Sion, which cannot be removed, but remaineth for euer.* So *Iob* in the middest of his afflictions sheweth his certaine assurance & faith, saying, *Iob* 13.15. *Lo, though he slay me yet will I trust in him.* And Chap. 19.25. *I am sure that my Redeemer liueth, and he shall stand the last on earth.* 26. *And though after this skin, wormes destroy this body, yet shall I see God in my flesh*, &c. And *Paul* speaking not only of his owne assurance of Gods loue, but of all the faithfull, saith, that he is perswaded, *that nothing in the world should be able to separate vs from Gods loue in Christ*, Rom.8. *Rom.*8.38.

And thus haue I shewed, that faith is a certaine assurance of Gods loue and fauour in Christ. Now I will also proue that it particularly perswadeth vs of our owne election and life euerlasting. For first, such a faith is begot now in our hearts, by the preaching of the Word, as was begot in the hearts of men, by our Sauiour Christ himselfe; for as there is but one God, so there is but one true and iustifying faith, *Ephes.*4.5. but by that faith they were particularly perswaded of the remission of their sinnes, and consequently of their iustification and saluation, as appeareth, *Luke* 7.42,50. where our Sauiour saith thus to the woman: *Thy sinnes are forgiuen thee, thy faith hath saued thee, goe in peace.* So *Matth.*9.2. hee saith to the sicke of the Palsie, *Be of good comfort, thy sinnes are forgiuen thee, goe in peace.* So *Matth.*9.2. hee saith to the sicke of the Palsie, *Be of good comfort, thy sinnes are forgiuen thee.* And therefore the faith which is now begot in vs by the preaching of the Word, doth also particularly perswade vs of our sinnes and eternall saluation. For as our Sauiour Christ by his owne absolute authoritie, did remit the sinnes of those that did beleeue; so hee hath left this authoritie to his Ministers (not absolutely by their owne power to remit sins, which the man of sinne doth challenge vnto himselfe, but) to declare and pronounce their sinnes forgiuen who truly beleeue in the Son of God, and repent them of their sinnes: the which their sentence is ratified in Heauen, according to that *Matth.*16.19. *I will giue vnto thee the keyes of the Kingdome of heauen, and whatsoeuer thou shalt bind in earth shall be bound in heauen, and whatsoeuer thou shalt loose in earth shall be loosed in heauen.* Which authoritie is not giuen to *Peter* alone and his successors, as the Papists dreame, but as *Peter* answered, not only for himselfe, but also in the behalfe of all the rest, so hee receiueth this power both for himselfe and for all the Apostles; yea, for all Gods true Ministers, the vndoubted successours of the Apostles, as our Sauiour expounded himselfe, *Iohn* 20.23. where hee giueth this authoritie to all the Apostles, saying, *Whose sins soeuer ye remit, they are remitted vnto them, & whose sins soeuer ye retaine, they are retained.* So that the Ministers of Gods Word, by the preaching thereof, may assure men particularly of the remission of their sinnes: for when hee maketh this generall proposition, Whosoeuer beleeueth and repenteth him of his sinnes shall haue them remitted, and be made an

*Matth.*16.19.

Iohn 20.23.

*Rom.*8.38.

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Ephes 4.5.

Luke 7.42,50.

*Matth.*9.2.

heire of euerlasting life; and the particular hearer doth truly assume that hee beleeueth and repenteth, the Minister hath authoritie giuen him of God to make this conclusion: Therefore be thou assured that thy sinnes are forgiuen thee in Christ, and that thou art an vndoubted heire of euerlasting life. Secondly, as the Lord doth offer vnto vs his gracious promises of life and saluation, so doe we receiue them by faith; but the Lord doth not only generally in the Word offer these his gracious promises to all that will receiue them, but also particularly in the right vse of the Sacraments to euery faithfull receiuer. For in the Sacraments we must consider a relation and correspondency between the outward signes and things signified: as therefore the Minister doth offer and giue, and I receiue and eate the outward signes of Bread and Wine; so am I as certainly to beleeue that God doth offer and giue, and that I doe receiue and feed vpon Christ Iesus and all his benefits, with the hand and mouth of faith, vnto the nourishing of my particular soule to euerlasting life, as my body is nourished with these outward Elements of Bread and Wine. Lastly, the Apostle saith, that through faith we *haue entrance vnto God with boldnesse and confidence*, Ephes. 3.12. and therefore by faith the beleeuer is particularly perswaded of the remission of his sinnes, and of his reconciliation with God. For with what boldnesse or confidence can the poore sinner come before God, who is terrified with the threatnings of the Law, with the tentations of Satan, and with the consideration of his owne vnworthinesse and selfe-guiltinesse; if hee be not particularly assured that his curse is borne by Christ, that hee is forgiuen the whole debt of his sinnes, and reconciled vnto God? What assured comfort can hee receiue, if hee beleeue that God hath elected *Peter* and *Paul* and all his Church, if he be not also assured that he is in this number? If a whole Citie should rebell and commit high treason against a Prince, and the Prince should send out a Proclamation, declaring that vpon such conditions hee would receiue them to mercy; with what boldnesse or confidence can any in this City come before him, if hee be not assured that hee hath performed these conditions? But this is our case, we haue rebelled against God, and hee hath proclaimed in his Gospell the pardon of our sinnes; so we lay hold vpon Christ by a true and liuely faith, and repent vs of our sinnes; If therefore we could not be assured that we haue a liuely faith and true repentance, and consequently that Gods mercifull promises belong particularly vnto vs; with what boldnesse or confidence can we come before him? But the Apostle saith, that by faith we haue this boldnesse and confidence, and therefore it followeth that we may be assured that we haue faith and repentance, and thereby may certainly be perswaded of Gods loue and of our particular election.

Fourthly, that we may certainly be assured of our election, it may be proued by an argument drawne from the doctrine and vse of the Sacraments; for the Lord hath added to the couenant of grace, his Sacraments as seales, not to confirme Gods promises in themselues, which are so vndoubtedly true that they need no confirmation, but to strengthen our faith in this ful assurance that they belong particularly vnto vs. For whereas in the Word the promises of grace and saluation are generally propounded to all beleeuers; in the vse of the Sacraments, they are particularly applyed to euery worthy receiuer; to the end that all doubting being remoued, they may certainly be assured that all the promises of the Gospell doe belong particularly vnto themselues. Now if the Lord would haue vs doubt of our election and saluation, and if this doubting were a vertue of faith, as the Papists teach, then surely there were no vse of the Sacraments; for the Word is sufficient to beget that generall faith which is mixt with doubting; and the Sacraments which doe further assure vs and apply vnto vs Gods promises, would be rather hurtfull then profitable, because they take away doubting, which is a vertue of their faith. But we are otherwise instructed by Gods Truth, namely, that the Lord would not haue vs doubt of his promises: and therefore hee hath not only written his Couenant, but also hath confirmed it by his Seale, and hath thereby particularly applyed it to the vse and benefit of euery one who receiueth it by the hand of a liuely faith, that there may be no place left to doubting. And hence it is that the Sacrament of Circumcision is called *the seale of the righteousnesse of faith*, Rom. 4.11. because thereby as by a seale *Abraham* was confirmed in the truth of Gods promises, and assured that the righteousnesse of faith, that is, the righteousnes of Christ, who was the promised seed, did belong vnto him. And answerable to this Sacrament is Baptisme, wherein Christ and all the gracious promises of life and saluation made in him, are particularly applyed to the party baptized; and therefore the Apostle saith, that *all that are baptized into Christ haue put on Christ*, Galath. 3.27. where hee compareth Christ to a garment which by the hand of faith is put on by euery particular beleeuer. So in the administration of the Lords Supper, the Bread and Wine is particularly deliuered vnto all the Communicants, to signifie vnto them, that euery one who stretcheth forth the hand of faith doth receiue Christ and all his benefits, whereby his soule is nourished vnto euerlasting life. Whosoeuer therefore hath faith, hee may be assured

9. Sect. 7. The fourth argument, drawne from the doctrine & vse of the Sacraments.

Rom. 4.11.

Gal. 3.27.

assured that he receiueth Christ; and whosoeuer receiueth Christ, he may be assured of his election and saluation; for *to as many as receiue him, to them he giueth power to be the sonnes of God:* and who are those? *euen those that beleeue in his Name*, as it is *Iohn* 1.12. *And whosoeuer eats his flesh and drinkes his blond hath eternall life*, as our Sauiour saith, *Iohn* 6.54. Now if we would know how we feed vpon him, it is by the mouth of faith, as he expoundeth himselfe, *Verse* 47.

Fiftly, whatsoeuer wee are bound to pray for; that wee may bee assured of, nay, wee ought stedfastly to beleeue that wee shall receiue it: and this is euident, 1. *Iohn* 5.14. *This is the assurance that wee haue in him, that if we aske thing according to his will he heareth vs.* 15. *And if we know that hee heareth vs whatsoeuer we aske, we know that we haue the petitions that wee haue desired of him.* And the Apostle *Iames* would haue vs to *aske in faith without wauering*, that is, not doubting *to receiue that we aske.* But we are taught to pray for the remission of our sins: and therefore we are certainly to beleeue that our sins are remitted, and consequently that wee are justified, called, elected, and shall be saued; for *whom he did predestinate, them also he called, and whom he called, them also he iustified, and whom he iustified, them also he glorified.*

Sixtly, whatsoeuer we professe in the Articles of our faith, that wee should beleeue, and of that wee may and ought particularly to be assured: but euery man professeth that he beleeueth the remission of sins and life euerlasting, that is, that the Lord doth not onely forgiue sinne, and granteth vnto some the fruition of euerlasting life, for this the Deuils beleeue as well as we, but also that he doth particularly forgiue mee my sins, and that hee will make mee an heire of eternall happinesse: for this is the nature of faith, to assure vs particularly of that which wee beleeue, as we haue shewed: therfore we ought to be assured of the remission of our sins, and that we shal attaine vnto euerlasting life, and consequently that wee are elected, seeing none enjoy it but Gods chosen. But it may be obiected, that if euery one be bound to beleeue as an article of his faith that his sins are forgiuen, and that hee is an heire of euerlasting life, then some are bound to beleeue that which is false, for those who liue and die in their sins without repentance, shall neuer obtaine either the one or the other. I answer, that we are not bound to beleeue, being destitute of a true and a liuely faith, for this were rather fondly to presume, then surely to be perswaded of the promises of the Gospell, but wee are first bound to haue a true, liuely and justifying faith, and so to beleeue and apply vnto our selues the promises of the Gospell. But those that liue in their sins without repentance, they are altogether destitute of true faith, which wheresoeuer it is purifieth the heart, and worketh by loue, mouing the beleeuer to endeuour and striue to mortifie his corruptions, and to rise from the death of sin to newnesse of life. And therefore well may they securely presume, but it is impossible that they should truly beleeue, because they are vtterly destitute of a liuely faith, and where the cause is not the effect cannot follow: and consequently for their infidelity they are subject to eternall plagues and punishments, because they doe not that which they are bound to performe. Neither must we thinke that euery kind of Faith, or rather euery fond perswasion of faith is enjoyned vs, but such a faith as is grounded vpon Gods Word; but the Word of God doth teach vs, that *whosoeuer liue in the flesh cannot please God, and if wee liue after the flesh wee shall die*, *Rom.* 8.8.13. *That the vnrighteous shall not inherit the Kingdome of God*, 1. *Cor.* 6.9. That the *workers of iniquitie shall be reiected of Christ*, *Matth.* 7.23. And that *no vncleane thing, nor whatsoeuer worketh abomination and lies shall enter into the Kingdome of Heauen*, *Reuel.* 21.27. And therefore those who liue in the flesh, those who are workers of iniquity, vnrighteous and vncleane, in which ranke are all those who liue in their sinnes without repentance, fulfilling the lusts of the flesh, and falling continually into sinne with pleasure and delight, are not bound simply and absolutely to beleeue, so long as they resolue to continue in this state, for so should they be bound to beleeue that which is false and repugnant to Gods Word, but they are bound to haue a true faith, which being wrought in their hearts will moue them to forsake their sins by vnfained repentance, to hunger after righteousnesse, to endeuour to serue the Lord in holinesse and newnesse of life, and so beleeue in Christ as their Sauiour and Redeemer, which fruits if our faith bring not forth, wee cannot bee assured that wee haue true faith, or doe truely beleeue. For though in nature faith be before repentance, yet in our sense and feeling it alwayes followeth it: neither doth faith euer soundly and truly perswade vs of Gods loue, till we haue sorrowed for our sinnes, and at least in purpose of heart haue forsaken them. So that whosoeuer liueth still in his sins with pleasure and delight, and yet beleeueth that hee is elected to saluation, and that hee is in Gods fauour, and shall continuing in this state be made an heire of eternall life, he is not indued with true faith, but with fond presumption and carnall securitie, which maketh him to beleeue that which is false and repugnant to Gods Word. Though then all men, euen carnal worldlings and reprobates are bound to beleeue, and because they doe not, are subject to condemnation, as committing a great

Rom 8.8,13. 1.Cor.6.9. Matth.7 23. Reuel.21.27.

and fearefull sinne; as appeareth, *Iohn* 3.18 and 16.8,9. where our Sauiour saith, that the Holy Ghost *should reproue the world of sin, because they beleeue not in him*: yet they are not bound to beleeue continuing in worldlinesse, and resoluing to goe on in their sins, for such a faith were but fond presumption; but they are bound so to beleeue as that their faith may bee grounded vpon Gods Word, which it can neuer possibly be if it be seuered from true repentance, and for want of this faith they are condemned.

Iohn 3.18. & 16.8,9.

CHAP. X.

The last argument grounded vpon the testimony of Gods Spirit.

Q. Sect. 1. LAstly, whatsoeuer the Spirit of God doth testifie in the heart and conscience of a man, and doth fully assure him thereof, that he is to beleeue, and of that hee ought vndoubtedly to be assured: but the Spirit of God doth testifie to the faithfull, and doth fully assure them that they are the sonnes of God by adoption and grace, and consequently that they are elected; for none are the sonnes of God but those who are predestinate to be adopted through Iesus Christ, as it is *Ephes.* 1.5. and therefore the faithfull are to beleeue, and ought vndoubtedly to bee assured that they are the sonnes of God elected to euerlasting life. The proposition is manifest; for what more certaine truth can be imagined, then that which the Spirit of God witnesseth vnto our spirits, and confirmeth vnto vs, seeing all the properties required in a true witnesse, doe concurre in him in the highest degree, namely knowledge, truth, and faithfulnesse? for knowledge, hee is infinite and knoweth all things, euen the eternall counsell and decree of God concerning our election, as appeareth 1. *Cor.* 2.10. *The Spirit searcheth all things, euen the deepe things of God; and this Spirit doe wee receiue that wee may know the things that are giuen to vs of God.* As it is, *Vers.* 12. What fitter witnesse therefore can be imagined in this respect then Gods Spirit, who wholly and only knoweth all his secret counsels? In respect of truth hee is most true, yea, Truth it selfe, and in regard hereof hee is called *the Spirit of truth which leadeth vs into all truth. Iohn* 16.13. And therefore as in respect of his knowledge he cannot be deceiued, so in respect of his truth hee cannot deceiue. In respect of faithfulnesse he is most *faithfull and iust in all his wayes*, *Psal.* 145. 17. 1. *Cor.* 1.9. especially in his Word; for *his testimony is sure*, as it is, *Psal.* 19.7. and therefore he cannot lie, neither will he conceale the truth for any respect of persons; and consequently, whatsoeuer this al-knowing true and faithfull witnesse testifieth, wee are vndoubtedly to beleeue as being most sure and certaine. If an Angell sent from Heauen should assure vs from God that wee are elected, euen the Papists themselues could not deny, but that wee might be assured thereof by such a reuelation without any manner of doubting: but the testimony of Gods Spirit witnessing to our spirits that wee are the sonnes of God, is so much more certaine and without exception then the testimonie of Angels, as the Spirit of God better knoweth the counsels of God then Angels, as it excelleth them in truth and faith, as the testimonie which is imprinted in the heart is more firme then that which is spoken in the eare, which may easily bee begotten. And therefore if by their doctrine we might be assured of our election by the extraordinary reuelation of an Angell; then much more certainly may we be assured hereof by the ordinary testimony of Gods Spirit which he witnesseth in the hearts and consciences of the faithfull.

Ephes. 1.5.

1. *Cor.* 2.10,11.

Iohn 16.13.

Psal. 145.17. 1. *Cor.* 1.9. *Psal.* 19.7.

The proposition being manifest, let vs proue the assumption; which containeth two branches, first that the Spirit of God testifieth to our spirits, that we are the sonnes of God; and secondly, doth fully assure vs of this testimony that it is most vndoubted true; both which are manifest by Gods Word. First, that Gods Spirit giueth this testimony in the hearts of the faithfull, it is euident, *Rom.* 8.15,16. *For yee haue not receiued the spirit of bondage to feare againe; but yee haue receiued the spirit of adoption, whereby wee crie Abba Father: the same Spirit beareth witnesse with our spirit, that we are the children of God.* So *Galath.* 4.6. *Because yee are sonnes, God hath sent forth the Spirit of his Sonne into your hearts which crieth Abba Father.* Which places doe so euidently proue this point, that there needs no more reasons or allegations; for first hee excludeth the spirit of bondage, which like the Papists faith causeth vs to feare and doubt of our election and saluation; and then he telleth vs that we haue receiued the spirit of adoption, which beareth witnesse vnto our spirit, that we are the children of God.

Q. Sect. 2. That Gods Spirit testifieth that we are the sonnes of God.

Rom. 8.15,16.

Gal. 4.6.

Secondly, because we are exceeding weake and the graces in vs shadowed with imperfections and our faith mixt with doubting: because *we are saued as yet but by hope*, as it is, *Rom.* 8.24. And *wee walke by faith and not by sight*, as it is, 2. *Cor.* 5.7. and this our faith is continually shaken with manifold tentations, therefore lest we should doubt of Gods loue and our election, adoption and saluation, the Lord hath giuen vs his Spirit to seale, and further to confirme this assurance in our hearts; and that it might be an earnest and a sure pledge vnto vs, whereby hee might secure vs concerning the couenant which hee hath made with vs. The truth where-

Q. Sect. 3. That Gods Spirit is the seale and earnest of our adoption and saluation.

whereof appeareth in many places of the Scripture. 2. *Cor.*1.22. *Who hath sealed vs and hath giuen the earnest of the Spirit in our hearts.* So *Ephes.*1.13. *In whom also ye haue trusted, after that ye heard the word of truth, euen the Gospell of our saluation, wherein also after that ye beleeued, yee were sealed with the holy Spirit of promise.* 14. *Which is the earnest of our inheritance, vntill the redemption of the possession purchased vnto the praise of his glory.* And *Ephes.*4.30. the Apostle exhorteth vs not to *grieue the holy Spirit of God, by whom we are sealed vnto the day of our redemption.* And 2. *Cor.*5.5. hee saith that *God hath giuen vnto vs the earnest of his Spirit.*

Which wordes doe minister vnto euery faithfull man no small consolation, if they be rightly weighed; for first wee vse to seale those things which we would haue most certaine and out of all controuersie; as when a man hath made a promise or couenant with another, for his better securitie he doth commit it to writing, and lest yet there should any scruple or doubt rest in his minde, he doth confirme it by adding his seale, to put the matter out of all question; so the Lord hath added to the written couenant of his Word, whereby he hath assured vs of our election, adoption and saluation, the outward seale of the Sacraments, and the inward seale of his Spirit, whereby hee hath ratified it, not in it selfe, but in our hearts, that so all cause of doubting being taken away, wee might certainly be assured of his promises, that they belong vnto vs not after a generall manner as the Papists teach, but particularly, euen as this assurance is particularly sealed by Gods Spirit in the heart of euery true beleeuer, *Rom.*4.11. The end therefore why wee are sealed to saluation by Gods Spirit, is not that we should doubt thereof, but that it might be out of all question fully ratified and confirmed vnto vs: for this is signified by this metaphor here vsed of sealing, as may appeare not only by the ordinary custome amongst vs, but also by the vse thereof in former times. So when *Ahashuerosh* would haue letters written in the Kings Name, which no man might reuoke, hee commandeth that they should bee sealed with the Kings Ring. *Hest.*8.8. And *Iohn* 6.27. it is said that God the *Father had sealed our Saviour Christ*, that is, confirmed him in his office of mediation, by giuing euident testimonies and manifest signes that the people might not doubt of his calling & anointing, *Matth.*3.17. and 17.5. and *Iohn* 1.32. So, whereas the Holy Ghost in the faithfull is called the earnest of our inheritance, this ministreth vnto euery true beleeuer no small consolation, nor doubtfull assurance of his saluation; for wee know that an earnest is giuen amongst men to ratifie and bind a bargaine, so as they cannot go from their agreement after earnest is giuen and receiued. The word *arrhabo*, which is here translated earnest, hath also other significations which minister vnto Gods faithfull ones the same assurance and the like true comfort, *Genes.*38. 17,18. this word is vsed to signifie a pledge or pawne, then the which there can bee no better assurance of performing promise, and 2. *King.*14.14. it signifieth a hostage in warres, which is giuen for assurance to confirme couenants agreed vpon. Whereas therefore Gods Spirit in the faithfull is called *arrhabo*, which signifieth an earnest, pawne and hostage: wee are hereby assured that the Lord will performe his couenant betweene vs and him, that he will not misse a day in the performing of his promise; that howsoeuer we were enemies, yet now being reconciled by the death of his Sonne, hee hath giuen vs an hostage to assure vs of eternall peace; euen his holy Spirit. And therefore let not Satan nor al his assistants cause vs to doubt of Gods couenant, wherein he hath assured vs of our election, adoption and saluation; seeing hee hath sealed this couenant with his Spirit, and hath giuen vnto vs this earnest and pawne, to assure vs that he wil performe his promise and bargaine.

Gen.38.17,18.

2. *King* 14 14.

Q. Sect. 5. That wee may discerne Gods Spirit by the effects thereof.

But here the tempter obiecteth, that wee cannot know and discerne whether we haue he Spirit of God, vnlesse it should bring forth in vs some extraordinary effects: and though it should be granted that wee were enduced therewith, yet wee cannot discerne the testimonie thereof from our owne thoughts, vnlesse it be by some speciall reuelation. To the first I answere, that though many lulled asleepe with carnall securitie, do vainly dreame that they haue Gods Spirit, and so are deluded with their owne phantasies; yet this hindereth not, but that hee who hath the Spirit of God indeed, may certainly be assured that it dwelleth in him. For it sealeth in vs the assurance of Gods couenant, and who can receiue this seale and not feele the impression. It is an earnest, and who receiuing an earnest cannot know whether he hath receiued it? for otherwise how can it assure vs of our bargaine, if of it selfe we haue no assurance. It is a pawne of Gods loue & our saluation, and who hauing a pawne in his custody cannot know that hee possesseth it. It is a heauenly light which doth illuminate our vnderstandings, which were blind and ignorant in the knowledge of Gods Truth, and who cannot discerne betweene blindnesse and sight, light and darknesse? It is a water which purgeth vs from our corruption, and who that is thus washed and clensed, can doubt that this water hath touched him. It is a fire which inflameth our cold frozen hearts with a zeale of Gods glory, and loue of our brethren, and how can

2. *Cor.*1.22.

*Ephes.*1, 17,18.

Esay 44.3. *Ezech.*36.9.

*Matth.*3.11. *Acts* 2.3.

fire which is carried in our breasts be hidden from vs. It is a precious oile which mollifieth our hard stony hearts, and maketh them flexible and pliable to Gods will, which before were so stiffe and obdurate that they would rather haue broken then bowed to obedience; it suppleth also our stiffe joynts, and maketh them actiue and nimble in the works of holinesse and righteousnesse, and who finding those strange alterations in himselfe, may not be assured that hee is anointed with this oyle? It is the Lords Champion fighting in vs against the flesh, and subduing the lusts thereof, and who feeling this intestine warre in his owne bowels can doubt that the Combatants haue their residence in him? In a word, it is onely this spirit which restraineth vs from the euill, which naturally wee loue, and prouoketh vs to imbrace that good, which through naturall corruption we lothe and abhorre: if therefore sinne grow vnpleasant vnto vs, and vertue and true godlinesse delightfull, wee may bee assured that this is the worke of Gods Spirit dwelling in vs. Would wee then bee assured that we are endued with the Spirit of God? Why then let vs consider if our eyes blinded with ignorance are inlightned in any good measure, with the knowledge of Gods Truth; if our soules polluted with the filth of sinne, are purged in some sort from our corruptions; if our cold hearts are inflamed with the zeale of Gods glory and the loue of our brethren; if our hearts more hard then adamant, and more inflexible then steele, are softened and made obsequious to Gods will; and if the other members of our body, which were benummed and as it were taken with a dead palsie, be made nimble and actiue in the workes of holinesse and righteousnesse; if wee feele a fight and combat betweene the flesh and the Spirit, the one striuing to leade vs captiue vnto sinne, the other resisting and drawing vs out of this captiuitie; if the sins which heretofore wee haue loued, be now lothsome vnto vs, and the vertues which wee haue abhorred be delightfull and pleasant; and then wee may assure our selues that it is the light of Gods Spirit which hath shined vpon vs, it is this heauenly water which hath washed vs, it is this diuine fire which hath inflamed vs, it is this precious oyle that hath mollified and softned vs, it is this Champion of the Lord of Hosts which maketh warre against our traiterous flesh, and subdueth the lusts thereof; in a word, it can bee nothing but Gods Spirit, which makes vs hate that sin which naturally wee so dearely loue, and to loue vertue and godlinesse which by nature is lothsome and bitter vnto vs.

Gal. 5. 17.

Sect. 5. How wee may discerne the testimony of

And thus it is manifest that wee may bee assured that we haue Gods Spirit, by the ordinary fruits thereof in euery faithfull man.

Now let vs consider how we may know the testimony of this Spirit, witnessing in our hearts that we are elected, adopted and shall be saued, from our owne phantasies caused through carnall security and vaine presumption. And to this end we are to know, that the preaching of the Gospell is *the ministery of the spirit*, whereby wee are sealed and confirmed in the assurance of our saluation, as appeareth, 2. *Cor.* 3. 6. And hence it is that the Preachers of the Gospell are called *the Ministers by whom the people beleeue*, 1. *Cor.* 3. 5. And the words of the Gospell are called by our Sauiour Christ *spirit and life*, because it is the ministery of the spirit which quickneth vs, as it is *Iohn* 6. 63. And *Gal.* 3. 2. the Apostle saith that wee haue *receiued the spirit by the hearing of faith*, that is, the doctrine of faith preached in the ministery of the Gospell. If therefore the testimony of saluation in the minds of the faithfull, be conceiued by the preaching of the Gospell applyed vnto them by faith, then is it most certainly the testimony of Gods Spirit; for the inward testimony of Gods Spirit is not different from the outward testimony of the Word; but if this perswasion be not grounded vpon Gods Word, as theirs is not who perswade themselues that they are elected, adopted, and shall be saued, notwithstanding that they liue in their sinnes without repentance, making no conscience of their wayes, nor endeuoring to serue the Lord in holinesse and righteousnes of life; then is it not the testimony of Gods Spirit, but a presumptuous phantasie, and a secure and carnall imagination: for the testimony of Gods Spirit in the conscience, is the same with the testimony of the Word, and therefore it doth not beare witnesse nor giue any assurance that they are saued, which Gods Word pronounceth to be in the state of damnation. When therefore this testimony is giuen in a faithfull man, and agreeable to Gods Word; it is the testimony of the Spirit which sealeth vs in the full assurance of that we beleeue: according to that *Ephes.* 1. 13. where the Apostle saith, that after the faithfull *had receiued the Word of truth, euen the Gospell of their saluation, and beleeued therein, they were sealed with the holy spirit of promise*. But those who make no conscience of hearing the Gospell preached, and when they heare it, doe not beleeue it, nor apply it to themselues by a true and liuely faith, nor bring forth any fruits thereof in a holy and Christian life, they haue neither Faith nor Gods Spirit: and therefore if they haue any perswasion of their election and saluation, it is not the testimony of Gods Spirit, but their owne phantasie, and a vaine opinion arising from carnall securitie and presumption.

Gods Spirit from our owne presumption.

2. *Cor.* 3. 6.

1. *Cor.* 3. 5.

Iohn 6. 63. *Gal.* 3. 2.

Ephes. 1. 13.

Secondly, the testimony of Gods Spirit may hereby be knowne: first, in that it thoroughly

Sect. Another

roughly perswadeth the faithfull of their election and saluation: secondly, by the manner of perswading them: thirdly, by the effects of this testimony and perswasion. For the first, the Spirit of God doth not onely giue this bare testimony that we are elected, adopted, and shall be saued: but also doth fully perswade vs hereof, as being a thing most certaine and without question. So 1. *Corinth.* 2. 12. the Apostle saith that *wee haue receiued the spirit of God, that we might know the things that are giuen to vs of God.* And *Ephes.* 1. 17, 18. Gods Spirit is called *the spirit of wisdome and reuelation, which doth inlighten the eyes of our vnderstanding, that we might know what the hope is of his calling, and what the riches of his glorious inheritance is in the Saints; and what is the exceeding greatnesse of his power,* particularly *towards vs that beleeue, according to the working of his mightie power.* So the Apostle *Iohn* saith, *hereby we know that Christ abideth in vs, euen by the spirit which hee hath giuen vs,* 1. *Iohn* 3. 24. So that wee may be assured that wee haue Gods Spirit, and thereby bee thorowly perswaded that Christ dwelleth in vs, and consequently that wee are elected and shall bee saued. And Chap. 4. 13. *Hereby know we that we dwell in him and he in vs, because he hath giuen vs of his spirit.* And the Apostle *Paul* by the Spirit of God was so stedfastly assured of Gods loue, that he professeth that hee was firmely perswaded that nothing could separate him from it, *Rom.* 8. 38, 39. So that the Spirit of God thoroughly perswadeth the faithfull that they are elected and shall bee saued; whereas the wicked who are destitute of Gods Spirit, may well haue a fond opinion and a foolish conceit, that they are highly in Gods loue & elected to saluation, through carnall securitie and vaine presumption; but they are neuer thoroughly perswaded hereof; for when any affliction of body or minde is inflicted on them, their vain perswasion vanisheth away, and nothing remaineth but doubting, which in the end bringeth them to vtter cperation.

But here the tempter will take occasion to discourage the weake Christian, and to perswade him that he hath not Gods Spirit, seeing hee doth not feele in himselfe this firme perswasion of Gods loue and his election & saluation. To which we are to answere, that Gods Spirit doth throughly perswade, although not at all times, neither in our present sense and feeling; for immediatly after our conuersion when wee are newly regenerate, and like new borne babes in Christ, the motions of the Spirit are but weak in vs, and we are not skilfull in vnderstanding this heauenly language of the Spirit, wherewith we haue beene altogether vnacquainted; but the spirit waxing stronger in vs, and we growing to a ripe age in Christ, doth cry in our hearts, Abba father, and testifieth to our spirits that we are the sonnes of God; which wee then being better acquainted with this heauenly speech, do well vnderstand, and are throughly perswaded thereby. And secondly, when the poore Christian who hath receiued a great measure of the spirit is exercised in the spirituall conflict, the hideous noise of Satans tentations which like Canon-shot sound in his eares, and the tumultuous outcries of his owne passions do so disturbe and wholly possesse him, that hee cannot heare the voice of the spirit perswading him that he is the childe of God; till the skirmish bee past and the noyse of tentations ceased, and then againe as in former times he heareth to his comfort the Spirit of God perswading him of Gods loue, and hereby hee is againe assured thereof. So that wee are not to iudge of the hauing of Gods Spirit in the time of our Christian infancie and spirituall nonage, nor yet according to our present sense in the time of tentation, but when wee are come to perfect age, and when the conflict of tentations is ceased.

9. Sect. 8. That the testimony of the spirit is known by the manner of perswading vs.

Secondly, the testimony of Gods Spirit perswading vs of his loue and our election, is knowne by the manner whereby it perswadeth vs: namely, it perswadeth vs hereof with arguments grounded vpon Gods word, and drawne not from any worthinesse in our selues, but from Gods free grace and vndeserued mercy, and from the righteousnesse & merits of Christ; whereas Satan and our own flesh neuer vse such reasons, but either moue vs to a bare and vaine opinion which hath no ground at all but selfe-loue, which maketh men easily beleeue that which they desire; or else with some arguments drawne from some outward common benefits bestowed indifferently vpon the good and bad; or lastly, from a Pharisaicall conceit and false opinion of our owne worthinesse and deserts.

9. Sect. 9. The third meanes to discerne the spirit, namely by the fruits thereof.

Lastly, the testimony of Gods Spirit is knowne and discerned by the effects thereof; for after that it hath effectually perswaded vs, that we are elected and the deare children of God, wee are moued thereby to trust wholly in God, and to loue him as our gracious Father. From which loue proceedeth a zeale of his glory, and a true hatred of sin, because thereby our heauenly Father is dishonoured and displeased with vs; and a true loue and hearty endeuour of imbracing holinesse and righteousnesse, because thereby our gracious father is glorified and well pleased with vs. If therefore these effects and fruits follow this perswasion of Gods loue and our election, we may be assured that it is the Spirit of God which doth perswade vs; but if wee haue no such trust and affiance, no such loue of God, no zeale of his glory, no hatred of sin, no loue nor desire of imbracing righ-

righteousnesse, but remayne as carnall, worldly, and prophane as euer we were, then let vs bragge as much as we will of our perswasion of Gods loue and our election, yet it is most certaine that this perswasion is not wrought in vs by Gods Spirit, but is a vaine conceit and fond opinion which proceedeth from selfe-loue, carnall securitie, and fond presumption, which in the end vanishing away will leaue vs in despaire.

CHAP. XI.

Of the meanes whereby we may be assured of our election.

Q. Sect. 1. The first meanes the testimony of the Holy Ghost.

AND thus haue I prooued that those who are conuerted vnto God, iustified, & in some measure sanctified, may ordinarily attaine vnto the assurance of their election: Now I will shew the means & signes wherby we may be thus assured. The first and principall meanes which assureth vs of our election, is the inward testimony of Gods Spirit which *crieth in our hearts Abba Father, and witnesseth vnto our spirits that wee are the children of God*, as it is *Rom.* 8. 15, 16. Which testimony it doth not giue by extraordinary reuelation, but by a secret application of the promises of the Gospell vnto vs, and by an inward co-operation whereby it maketh the outward ministery of the word effectuall for the begetting of faith in vs, whereby as with an hand we do appropriate the generall promises of the word vnto our owne selues. And when the Ministers vse reasons to perswade vs of Gods loue in Christ, then the holy Ghost openeth our deafe eares, and inlightneth our blinde vnderstandings, and powerfully inclineth our wils, so that wee may attentiuely heare, truly vnderstand, and bee fully assured of that truth which is deliuered, not onely in repect of the whole Church, but also of our selues particularly, so as we can say, I beleeue that these promises of God are true, and that they belong to all the faithfull, and consequently vnto mee who doe beleeue and am assured of them, seeing they are promised on no other condition.

Rom. 8 15, 16.

Diuers differences betweene the testimony of the spirit and presumptuous securitie.

But the tempter will obiect, that many through carnall presumption doe perswade themselues, that all the promises of the Gospell doe belong vnto them, and therefore we may easily bee deceiued, not being able to discerne betweene the testimony of the spirit and presumptuous securitie. I answere, that those who are indued with Gods Spirit, may easily discerne the testimony of the spirit from the carnall language of presumption, as it is euident by that which before I haue deliuered, and also may more plainly appeare by manifest differences, if the one be compared with the other. For presumption is a fruit of originall corruption which accompanieth vs from our mothers wombe, till it be beaten downe with Gods sanctifying Spirit; but the testimony of the spirit is a thing supernaturall, which no man euer feeleth before his conuersion vnto God, when as by the preaching of the word hee is humbled vnder the burthen of sinne, sorrowing and grieuing for his sins past, and detesting them from his heart, and purposing to leaue and forsake them in the time to come. If therefore we haue had alwayes this testimony in our minds that we are in Gods fauour and elected, and neuer felt our conuersion, nor discerned any fruits thereof; then doth this testimony proceed from carnall presumption and not from Gods Spirit. Secondly, those who haue the testimony of the Spirit make conscience of the diligent and carefull vse of the outward meanes of saluation, as the hearing and reading of the word, the receiuing of the Sacraments, and other holy duties of Gods seruice, because they know that the inward testimony of the Spirit is not ordinarily seuered from the outward testimony of the word; and the assurance of Gods loue and our election is not wrought immediatly in vs by reuelation of the Spirit, but by the preaching of the word & vse of the Sacraments, made effectuall by the inward cooperation of the holy Ghost. But presumption as it ariseth not from the vse of these meanes made thus effectuall, but from carnall security, so is it not confirmed thereby: for the lesse that the presumptuous man heareth the word and performeth the duties of pietie and Gods seruice, the more confidently doth he boast of his faith and full assurance; and therefore hee maketh no conscience of vsing these meanes ordained of God; yea, contrariwise hee will not sticke to affirme, that the hearing of the word too often is the cause that troubleth mens minds and afflicteth their consciences, mouing them to doubt of Gods mercie, which before they neuer called into question. And why is this, but because hereby men are rouzed out of their sleepe of securitie, and haue their confident presumption beaten downe? If then we are carefull to vse all holy meanes ordained of God to assure vs of our saluation, that assurance and testimony which followeth is the testimony of Gods Spirit: otherwise it is nothing else but fond presumption. Thirdly, presumption is most confident, and neuer doubteth nor maketh any question of his election and saluation who thus presumeth; but this testimony of the Spirit is much assaulted with doubting, and oftentimes thereby so exceedingly weakened that wee cannot heare the voice thereof: as wee may see in the example of *Iob*, *Dauid*, the father

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of the poſſeſſed child, the two Diſciples who journied to Emaus, and in all Gods children who haue not yet attained vnto fulneſſe of perſwaſion, vnto which none can come but by degrees. And therefore if we can bragge with ſecure worldlings, and ſay with the proud Phariſie, I neuer was troubled I thank God with any doubting of mine election and ſaluation, as many are; but alwayes haue had a ſtrong beleefe that I am in Gods loue and ſhall vndoubtedly bee ſaued: wee may aſſure our ſelues that this is the voice of preſumption, and not the teſtimony of Gods Spirit. Fourthly, preſumption is joyned with worldlineſſe and prophaneneſſe, but the teſtimony of Gods Spirit is neuer ſeuered from ſanctification, or at leaſt from an earneſt deſire and holy endeuour of ſeruing the Lord in holines and righteouſneſſe: for (as I ſaid) the teſtimony of the Spirit in the conſcience is neuer contrary to the teſtimony of the Spirit in the Word, neither doth it beare witneſſe that thoſe are in Gods loue and elected to ſaluation, which the Scriptures witnes to be in Gods diſpleaſure and in the ſtate of condemnation, namely, all vnrepentant ſinners continuing in their vnrepentancie. And therefore if the aſſurance which wee haue of our election and ſaluation bee not joyned with a deſire to leaue our ſinnes, and with an earneſt endeuour of ſeruing God in the duties of holineſſe and righteouſneſſe, then it doth not proceed from the teſtimony of Gods Spirit, but from carnall ſecuritie and fond preſumption. Laſtly, preſumption no longer perſwadeth men of Gods loue and fauour, then they enjoy the outward benefits of this life; but when the Lord layeth vpon them any grieuous affliction, either outwardly in body and ſtate, or inwardly in minde; then this perſwaſion vaniſheth, and nothing remayneth but doubting, which commonly endeth in vtter deſpaire: but the teſtimony of the Spirit is conſtant and permanent; and howſoeuer we cannot by reaſon of the grieuouſneſſe of afflictions, and the violent noiſe of our owne paſſions heare the voice thereof at ſome times, yet afterwards againe it crieth aloud in our hearts Abba Father, and witneſſeth vnto our ſpirits that we are the ſonnes of God. So that the chiefe meanes whereby we are aſſured of our election is the Spirit of God. But ſeeing we haue it not naturally in our ſelues, how may wee attaine vnto it? Surely wee are to haue our recourſe vnto the Father of lights by earneſt prayer, *from whom deſcendeth euery good and perfect gift*, hauing our faith grounded vpon Gods gracious promiſe, namely, that if wee aske wee ſhall receiue, and more eſpecially, that *hee will giue his holy ſpirit to them that aske it*, as it is *Luke* 11.13.

The ſecond meanes whereby wee may attaine to the certainty of our election, is the hearing of the Word, wherein the Lord manifeſteth his grace and good will to all beleeuing and repentant ſinners, and whereby alſo he ordinarily begetteth this faith and repentance in all his children. For howſoeuer *Paul* may plant, and *Apollos* may water, but God alone giueth the increaſe; yet Gods bleſſing ordinarily accompanieth his owne ordinance, making it effectuall by the inward operation of his Spirit, for thoſe ends for which he hath ordained it. And though the word may long ſound in our eares before it peirce the heart, or beget any ſauing grace in vs, vnleſſe the Lord open our hearts and make the ſeed of his word fruitfull: yet thoſe who make conſcience of hearing the word, with diligence, reuerence and attention, and pray for the aſſiſtance of Gods ſpirit, whereby it may become profitable to their ſaluation, may conſtantly expect the bleſſing of God vpon his owne Ordinance, which they carefully vſe in obedience to his will. Whereas thoſe who neglect and contemne Gods Word haue no ſuch aſſurance, becauſe it is the means and inſtrument which is ordained of God for this purpoſe, without which the Spirit of God doth not ordinarily beget faith, or any ſauing grace in vs. Though therefore we doe not after long hearing of the word, feele this aſſurance of Gods loue & our election, yet let vs not giue it ouer but expect Gods bleſſing vpon it, & waite his leaſure, aſſuring our ſelues that in the end, hee will make this his owne Ordinance effectuall for thoſe ends, for which he hath ordained it.

meanes, the hearing of the word.

1. *Cor.* 3.6.

The third meanes whereby wee may attaine to the aſſurance of our election, is the frequent and religious vſe of the Sacrament of the Lords Supper, whereby our faith is more and more confirmed in the truth of Gods promiſes. For the Lord to the preaching of his word which is the Couenant of grace, hath added theſe Seales that we might bee the more thoroughly aſſured of his loue and fauour; and therefore if wee conſcionably frequent this holy Sacrament, the Lord will bleſſe alſo this his owne Ordinance. Moreouer they who worthily receiue theſe holy myſteries, doe receiue Chriſt Ieſus, and haue the vnion and communion which is betweene him and them, more and more ſtrengthened and confirmed, for *hee that eateth his fleſh and drinketh his blood dwelleth in Chriſt, and Chriſt in him*, As it is *Iohn* 6. 56. *Now there is no condemnation to thoſe that are in Chriſt Ieſus*, and therefore they need not doubt of their election and ſaluation.

Sect. 3. The third meanes, the vſe of the Sacraments.

Iohn 6.56. *Rom.* 8.1.

The fourth meanes whereby wee may be aſſured of our election, are the effects of Gods predeſtination, which are the vndoubted ſignes thereof; for the effects argue the cauſe, as the cauſe the effects, and that not one-

Sect. 4. The fourth meanes, the effects of our election.

Zanch. de Attrib. l. 5. cap. 2.

onely in naturall things, but also in those which are supernaturall and spirituall. And therefore as certainly as we know that there is fire because it casteth forth heate, and the Sunne by his casting forth of bright rayes whereby the world is lightned; and that a tree is good by the good fruites which it bringeth forth; so also may we as certainly be assured that we are elected of God, when we find in our selues the effects and vndoubted signes of our election. Neither are these effects bare signes onely of our election, but also manifest seales which by their plaine impression, doe euidently assure vs thereof: so that though wee doe not directly and immediatly know Gods election, predestination, and eternall decree of saluation in God himselfe, electing, predestinating, and decreeing that we shall be saued; yet we may plainly see apparant seales and impressions hereof in our selues, liuely resembling that which is secret in Gods hidden counsell. And as we not seeing the seale which maketh the impression, doe easily discerne the forme, fashion, and quantity thereof by the print which it hath made, so wee not seeing Gods secret decree of predestination, may notwithstanding attaine to the euident knowledge thereof, by that impression which it maketh in vs. This also may further be illustrated by a familiar similitude; namely, as the Sun-shining vpon vs with his bright beames, doth imprint as it were in our eyes the Image of his light, whereby wee see the Sun and the light thereof (the beames of the Sun which are cast vpon vs, being reflected backe againe to the Sun it self) so the foreknowledge of God whereby he hath decreed that we shall be saued before all eternitie, is secret in it selfe, so that we cannot see nor vnderstand it directly, but yet whilest God doth acknowledge vs for his elect, hee doth expresse the Image and forme of this his fore-knowledge in those whom he hath elected, whereby we doe also acknowledge him our gracious God who hath elected vs; and so it commeth to passe that by the true knowledge of God, which is communicated vnto vs, whereby we acknowledge him for our God and Father, wee also know his foreknowledge, whereby hee knoweth and acknowledgeth vs for his sonnes and children. For first God knoweth vs, and then by the light of this knowledge communicated vnto vs, he enlightneth our hearts with the true knowledge of himselfe, as the Sun first inlightneth our eyes, and by this light wee see the Sun it selfe. And this our Sauiour Christ intimateth, *Iohn* 10.14. where first hee saith hee *knoweth his sheepe*, and then hee addeth that he *is also knowne of them*. As though he should say, whilest I know and acknowlege them for my sheepe, hereby I bring to passe that they in like manner by the participation of this my light and knowledge, doe acknowledge mee for their true Pastor. If therefore we know and acknowledge God, for our gracious God and louing Father in Christ, it is a most certaine signe, that he also by his fore-knowledge, doth know and acknowledge vs for his people and children. But if we remayne in our ignorance, without the knowledge of God, and his Sonne Christ, we can gather no assurance vnto our selues of our election; for if the fore-knowledge of God had shined vpon vs, the beames thereof would haue illuminated our hearts, so as wee should by their light haue knowne God also. The like may be said of Gods eternall loue, wherewith hee hath loued vs in Christ; for God louing vs, hath imprinted the Image of his loue in our hearts, whereby we loue him againe: and when this heauenly heate of Gods loue hath descended on vs, and warmed our cold hearts, frozen in the dregs of sinne, then doe wee reflect some of those beames of Gods loue towards him againe. And this the Apostle *Iohn* plainely sheweth, 1. *Iohn* 4.19. where hee saith *that we loue God because he loued vs first*; that is, by that eternall loue wherewith God loued vs in Christ, there is imprinted in our hearts the loue of God. And hence it is that hee saith, Verse 7. that loue commeth from God: because wee can neither loue God, nor our neighbours aright, till his loue towards vs hauing shined vpon vs, hath inflamed our hearts. So the Apostle *Paul* saith, *Rom.* 5.5. that *the loue of God is shed abroad in our hearts, by the holy Ghost which is giuen vnto vs*, whereby loue towards God is begotten in vs. If therefore the loue of God be in our hearts, wee may bee assured that it is but an impression which is made in vs, by the seal of his loue towards vs; but a little sparke kindled by this heauenly flame and a smal modell or little counterfeite resembling the infinite loue of God, wherewith from all eternitie he hath loued vs in Christ. Thus also Gods eternall election, whereby before all worlds hee hath chosen vs in Christ, doth make an impression, and sealeth in our hearts the forme or Image thereof, whereby we make choice of the true God *Iehouah*, amongst all the gods of the Nations to bee our onely God, whom we will serue and worship, and therefore if we haue made this election, and dedicated our selues wholly to Gods worship and seruice alone; it is a most certaine signe of our election, whereby God hath chosen vs; for our choosing of God is an effect of his choosing of vs, and an impression or print wherewith by his election hee hath sealed vs.

Iohn 10.14.

And thus it appeareth that the effects of Gods election doe not only as signes signifie, but also as seales confirme vnto vs the assurance thereof. But let vs further consider the

Gods loue cause of our loue.

1. Iohn 4.19.

Verse 7.

Rom. 5.5.

Q. Sect. 5. The first effect of our election is our Saui... Christ, by

the speciall effects of our election, whereby wee may bee assured that wee are chosen of God. The first effect, is our Sauiour Christ himselfe set apart of God to be the Mediator to reconcile all Gods elect vnto him, dwelling in vs by his Spirit; who may justly bee called the first effect of Gods election, because all the other, namely our vocation, justification, sanctification, and saluation, are by him and through him alone. Whosoeuer therefore are assured that Christ dwelleth in them, and they in him, they haue a most vndoubted signe of their election: and whosoeuer haue not Christ dwelling in them by his Spirit, can haue no assurance that they are chosen, as the Apostle plainly sheweth, 2. *Cor.* 13.5. *Know you not* (saith he) *that Iesus Christ is in you except you be reprobates?* but how shall wee know whether Christ dwelleth thus in vs and we in him? the Apostle telleth vs, *Rom.* 8.1. *that those who are in Christ Iesus walke not after the flesh but after the spirit*, that is, those who doe not willingly submit themselues to be ruled and led by the lusts of the flesh, but labour and striue to resist and subdue them, studying and endeuouring to liue a spirituall life, in holinesse and righteousnes. For in whomsoeuer Christ dwelleth by his spirit, those he regenerateth and raiseth from the death of sin, to newnes of life; and his bloud is effectuall, not onely to purge them from the guilt of sin, but also to cleanse them in some measure from the corruptions themselues.

Sect. 6. The second effect of our election, is our effectuall calling.

The second effect of our election, is our effectuall calling; whereby we are separated from the world, and ingrafted into Christ, and made liuely members of his body: and this is done ordinarily by the diligent and attentiue hearing of the word, joyned with the inward operation of Gods Spirit. If therefore wee haue heard Gods Word preached diligently and attentiuely; if thereby we haue attained vnto the knowledge of the worke of our redemption wrought by Iesus Christ, and are delighted therewith; if by this meanes wee haue our hearts somewhat weaned from the world, and fixed vpon our Sauiour and heauenly things; and thinking it sufficient to haue spent the rest of our liues past in the lust of the Gentiles, do liue henceforward after the will of God: then are wee truly and effectually called; for those are Christs sheepe that heare his voice and follow him, *Iohn* 10.4. Those are ingrafted into his body, who bring forth no fruites of godlinesse. For as the branch can bring forth no fruit except it abide in the Vine, so neither can wee bring forth any fruits of pietie and righteousnes except we abide in Christ; and therefore if wee doe bring forth these fruits, it manifestly appeareth that we are in Christ, and consequently truly called and elected, *for without him wee could doe nothing*, as it is, *Iohn* 15.4, 5.

Iohn 15.4, 5.

Sect. 7. The third effect is our iustification.

The third effect of Gods election, is our justification, consisting in the remission of our sins, and the imputation of Christs righteousnesse: and to this is required a true and liuely faith, which assureth vs of the remission of our sins, and applyeth vnto vs Christs righteousnesse. If therefore we beleeue that our sins are forgiuen, and by faith apply vnto vs Christ and his righteousnesse, wee may be assured that wee are justified, and consequently elected. Now this perswasion and liuely faith, is discerned by the fruits thereof; for *it purifieth our hearts*, and *worketh by loue*; and it worketh in vs an hatred of sin, and loue of righteousnesse, which is our sanctification.

Acts 15.9. *Gal.* 5.6.

Sect. 8. The fourth effect is our sanctification, which is the touchstone of all the rest.

So that our sanctification which is the last effect of Gods election wrought in vs in this life, is the true touch-stone of all the rest: whereby wee may certainly know whether wee be effectually called, that is, separated from the World, and ingrafted as liuely members into the body of Christ; and whether wee bee truly justified, that is, purged from the guilt and punishment of our sinnes by Christs bloud, and adorned with his righteousnesse imputed vnto vs. For if we be separated from the world, then doe we not set our minds vpon worldly things, but haue *our conuersation in Heauen from whence we looke for a Sauiour, euen the Lord Iesus Christ*. If we are ingrafted into the body of Christ who is the true Vine, then doe we bring forth the sweet grapes of holinesse and righteousnesse in our liues and conuersations, as it is *Iohn* 15.5. If wee haue by a true faith the assurance of the remission of our sins, then will we loue God who hath forgiuen vs so great a debt, and labour to expresse our loue by glorifying his Name, in causing our light to shine before men. And if the bloud of Christ be effectuall vnto vs for the purging away of the guilt and punishment of sin, then will it also in some measure purge away the corruptions themselues. For *wee are grafted with him into the similitude of his death and resurrection, and our old man is crucified with him, and the body of sin destroyed, that from henceforth wee should not serue sinne*, as it is *Rom.* 6.5, 6. And as our sanctification is the onely vndoubted signe of our vocation and justification; so also of our election; for the Lord hath chosen vs *that wee should be holy*, *Ephes.* 1.4. And therefore if we be holy wee haue a manifest effect and inseparable fruit of our election; if we be not holy nor in any measure any conscience of seruing the Lord in the duties of Pietie and Christianitie, we haue no assurance that we are elected: for though the foundation of God remayneth sure on Gods part being sealed and confirmed in his eternall counsell, yet it is not sealed in our hearts vntill we *depart from iniquitie*, as it

Phil. 3.20.

Iohn 15.5.

Rom. 6.5, 6.

Ephes. 1.4.

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2. *Tim.* 2. 19.

is 2. *Tim.* 2. 19. Though then there bee no place vnto our sanctification in Gods Decree, as being any cause thereof; and therefore when the question is asked why we are elected, wee must answere, not for any deserts or holinesse in our selues, but because of Gods good pleasure and vndeserued grace; and when it is demanded in whom wee are elected, we must reply *in* Christ Iesus onely; yet there is chiefe place vnto our sanctification in the assurance of our election, so that when the question is asked who are elected, answere is to be made, those onely who are also sanctified in Gods good time by his gracious Spirit; for *without this holinesse no man shall euer see God*, as it is *Heb.* 12. 14.

Heb. 12. 14.

¶. *Sect.* 9. Wherein our sanctification consisteth. And that those who will be assured of their election must begin their assurance at their sanctification.

Now our sanctification doth principally consist in a loue of righteousnesse, and a true hatred of sin; from whence proceedeth an earnest desire, and hearty endeuour of forsaking that which is euill, and of cleauing vnto that which is good: and for the better effecting hereof, a carefull studie of mortifying the flesh and the lusts thereof, and painfull diligence in vsing all good means whereby the spirit may bee strengthened, and the gifts and graces thereof increased, that so we may not bee so prone to fall into that sinne which wee hate; nor so backward in imbracing and following that righteousnesse and holinesse which wee loue. And this is the sanctification which is an inseparable fruit and effect of Gods election in al his children, which though it bee the last in nature and next vnto saluation it selfe, for first God electeth, and those whom hee hath elected, in his good time he calleth, and whom he calleth those he iustifieth, and lastly, whom hee iustifieth those he sanctifieth and saueth; yet when wee are to gather assurance of our election, we are not to obserue this order, but to begin where the Lord endeth, and so ascend from the lowest degree till wee come to the highest. For as it is a foolish thing for a man to thinke that he can leape to the top of an high ladder at the first step, and therefore euery one beginneth with the lowest staffe, and so ascendeth step by step till he come to the highest: so it is a foolish thing for a man to imagine that hee can leape into Heauen, and there search the vnsearchable counsels of God, and so know whether hee is elected or no; but wee must begin at the lowest step, namely, our sanctification which being attained vnto, we may ascend a step higher in our assurance, namely, that we are iustified, and so the next, that wee are effectually called, and lastly, to the highest that we are elected. Otherwise if wee curiously diue into the bottomlesse secrets of Gods counsels, we shall be drowned and ouer-whelmed; if wee approach vnto this approachable light, the eye of our vnderstanding will be dazled, yea starke blinded; if we presume to vnderstand beyond sobrietie, we shall by the iust iudgement of God bee infatuated, and thrust our selues into an endlesse labyrinth, out of which we shall neuer find way, wanting the line of Gods Word to guide vs. And therefore if we would haue any true assurance of our election, wee must examine our selues whether we be sanctified; and if we find in our selues sanctification by the fruits therof, we may vndoubtedly conclude that wee are iustified, called, elected, and shall be saued. If we walke not after the flesh but after the spirit, wee may bee assured that wee are in Christ Iesus, and therefore there is no condemnation belonging vnto vs. If wee bring forth the fruits of righteousnesse and holinesse, wee may be assured that wee are good trees of Gods owne planting. If wee bee fruitfull branches wee may assuredly know, that we are ingrafted into the true Vine Iesus Christ, *Iohn* 15. 4, 5.

Rom. 12. 1.

Matth. 7. 17.

Iohn 15. 4, 5.

¶. *Sect.* The vse of the former doctrine.

Seeing then our sanctification assureth vs of our election and saluation, and without it there is no assurance; what stronger argument can be imagined to make vs flee sinne, and labour after mortification and newnesse of life? What keener knife can bee vsed to cut in sunder the cords of vanitie, wherein naturally wee are fettered and intangled? What sharper spurre to pricke vs forward in the course of godlinesse, then to know and consider that by our sanctification and holinesse of life, wee are certainly assured that God hath elected vs, to be heires of the vnspeakable ioyes of his Kingdome, and that by our wickednesse and prophanenesse wee haue no lesse certaine assurance that we shall haue our portion for euer in the lake that burneth with fire and brimstone? For if wee liue holily like true Christians on earth, wee shall liue happily like glorious Angels in Heauen: but if here wee lie frozen in the dregges of our sinnes, without any sense of sorrow for those which are past, or any desire and purpose of heart to forsake them in the time to come, wee shall bee thrust from the Lord amongst the workers of iniquitie, and the wrath of God shall pursue, ouertake and consume vs. What sinne therefore can be so pleasant to our taste, which this consideration will not make more bitter then Worme-wood? What dutie of holinesse and righteousnesse so displeasant and grieuous, which this will not make sweet and delightfull?

¶. *Sect.* Diuers kinds of counterfeit holinesse which giueth no assurance of our election.

Now that wee may not deceiue our selues with a counterfeit holinesse, in stead of true sanctification, we are to know that this assurance of saluation, doth not proceed from euery kind of holinesse, but from that which is true and vnfained: for there is an holines of the tongue, seuered from the holinesse of the heart, in shew but not in deed, in profession but not in practice. There is an holines

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in performing outward duties of Gods seruice, seuered from righteousnesse towardes our brethren. There is an holinesse in leauing some or the most sins, without any desire or purpose to forsake some one or two sins by which we receiue greatest pleasure or profit. There is an holinesse in tything Mint and Cummin, which neglecteth the waighty things of the Law, and which maketh cleane the out-side of the platter and cup, leauing the in-side full of rapine and excesse; and outwardly maketh a glorious golden shew, when as within there is nothing but putrifaction and rottennesse. There is an holinesse which consisteth in the Pharisaicall censuring of poore Publicans, and in extolling our owne vertues. The first kind is of those whom the Prophet reproueth, *Esay* 29.13. who *drew neer vnto God with their lips when as their hearts were far from him*: & of those whom the Apostle brandeth, 2. *Tim.* 3.5. who *make a shew of godlinesse, but in their liues deny the power thereof*: in which ranke many professors also in these dayes may fitly march. The second kind is of those who are content to serue God in the outward duties of his worship, because they find them good cheape, yea often gainfull; but cannot away with righteousnes, because that is sometimes painfull and sometimes requireth cost. And these men in stead of making godlinesse their gaine, make a gaine of godlinesse. The third kind is *Herods* holinesse, who heard *Iohn* gladly and did many things, yet could not abide to leaue his incest: and such holinesse is in some now adayes, who will be content to leaue all grosse outward sins, so they may continue in their couetousnesse and voluptuousnesse. The fourth is the holinesse of those Pharisies which are most zealous in ceremonies and their owne traditions but key-cold in those duties which most concerne Gods glory and their neighbours good. The last kinde was the holinesse of the ancient Pharisies, and is the holinesse of our new Brownists, who place the most of their religion in censuring and condemning the corruptions of the Church, and misdemenours of priuate men, not looking into their owne, pride, bitternesse, enuy, and want of charitie.

But none of these, no nor yet all these joyned together, will euer giue vnto vs any sound assurance of our election; but it is that true sanctification indeed, which beginneth not in the mouth but in the heart, and sanctifieth our will and affections, making vs to loue and imbrace to our vttermost power, vertue and godlinesse, and to abhorre and flee from sinne and iniquitie. And from the heart it proceedeth to the tongue and hands, making the Word of God and all holy conferences hony in the mouth, and inciting vs to the practice of that which wee professe. It alwayes approoueth golden piety to bee pure, and without mixture of the drosse of hypocrisie, by the touchstone of righteousnesse; it is as carefull in approuing the heart and secret actions vnto God, as the outward actions vnto men; it causeth vs to hate as well one sin as another, and that sin most of all into which wee are most prone by nature to fall, though it bring neuer so much pleasure and profit; it imbraceth afflicted godlines, attended with losse, pouerty, & shame as wel as when it is waited vpon with gaine, pleasure, and the praise of men; it is very charitable in censuring the faults of others, but most seuere and strict in judging and condemning the sinnes which our selues haue committed. And therefore if our sanctification haue these properties, we may most certainly be assured thereby that we are elected & shall be saued; but if these be wanting, it is but a counterfeit holines which affoordeth no such assurance.

9. Sect. 13. The miserable estate of those who haue not so much as a shew of godlinesse.

Now if this be true, what hope can they haue who haue not so much as a shew of godlinesse? How desperate is their state, who euen in outward appearance shew nothing but wickednesse and prophanenesse? If the figge tree which beareth faire greene leaues be accursed, what curses, what misery and wretchednesse are they to beare and suffer, who haue not so much as leaues, that is, an outward profession of godlinesse? If *Herod* be a damned wretch in Hell, who heard *Iohn* the Baptist willingly, and did many things according to his doctrine, because hee nourished one sin in his bosome; what fearefull condemnation are they to expect, who contemne and neglect Gods Word, not thinking it worth the hearing, and cannot find in their hearts to submit themselues to the obedience of any part thereof neither will be brought to forsake any one sin wherewith they are delighted, till it leaue them? And yet such is the blind ignorance, carnall securitie, and vaine presumption of such men that they will not sticke to brag that they are sure of Gods loue, and that they are elected to saluation, though there be no shew of reason, whereupon they may probably ground their foolish perswasion. But the truth is, that whilest they continue in this damnable estate, consolation it selfe cannot giue vnto them any true comfort, for without sanctification there is no hope of election or saluation. And seeing the Lord hath elected vs that wee should be holy, therefore without holinesse there is no assurance that wee are elected: seeing hee hath sworne that all those whom he hath redeemed and saued, out of the hands of their spirituall enemies, Hell, Death and the Deuill, *shall worship him in holinesse and righteousnesse all the dayes of their life*; what hope of redemption and saluation can they conceiue, who liue in impiety & vnrighteousnes, seeing by Gods oath they are excluded from both, whilest they continue in this state?

Ephes. 4.14.

Luke 1.74,75.

CHAP. XII.

Of the signes and infallible notes of our election.

¶. Sect. 1. The first signe an earnest desire after the meanes of our saluation.

WEE haue set downe the meanes whereby wee may bee assured of our election: Now let vs consider of some speciall signes which are infallible notes of those that are elected. The first signe is an earnest desire after the meanes of our saluation and a conscionable endeauour in vsing them after we enjoy them. For the end and the meanes are neuer separated in Gods Decree, & therefore those that carefully vse the meanes may bee assured that they shall attaine vnto the end. For example, the hearing of Gods Word is the chiefe meanes of our conuersion, being made effectuall by the inward operation of Gods Spirit; and as thereby we are begotten vnto God, so also it is that bread of life, wherewith our soules are nourished and strengthened in all spirituall graces. So that whomsoeuer God hath elected, those he hath decreed to call ordinarily by these meanes; and by the same also to furnish with his graces being called. Whosoeuer therfore labour to purchase this precious pearle, whosoeuer hunger after this heauenly Manna, and are content to enjoy it not onely when it is good cheape, but also when it is very chargeable; whosoeuer enjoying it do attentiuely & diligētly heare it & receiue it with delight, they vse the means of their saluation, & therefore may be assured that they are elected, for the means and the end goe together. And that this is a note of Gods child it appeareth, *Iohn* 10.3,4. where our Sauiour saith, that his *sheepe beare his voice*. And *Matth.* 13.45. he compareth the true member of the kingdome of grace to a Merchant who rather then hee would want the precious pearle of Gods Word, selleth all he hath to buy it. Those therefore who make this precious account of Gods Word, and carefully, diligently and attentiuely heare it when they enjoy it, may to their comfort assure themselues that they haue an vndoubted signe of their election. And on the other side, those who had rather be without it then enjoy it, those who will bestow no cost to obtaine it, nor forgoe any pleasure or commoditie that they may heare it, nor when they doe heare it are affected with any delight, but are glutted with loathing satietie, hearing no part of the Sermon with any pleasure but the conclusion onely; they can haue no assurance of their election, because they neglect the meanes of their saluation, which are joyned with the end in Gods eternall Decree. The like also may be said of other meanes, as Prayer, the receiuing of the Sacraments, meditating in Gods Word, the workes of holinesse and righteousnesse, and the rest.

Iohn 10.3,4.

Matth. 13.45.

The second signe of those that are elected, is the spirit of supplication, when as they powre forth their soules in feruent and effectuall prayer vnto the Lord, confessing their sinnes, and imploring his grace, and mercie: for this is a notable fruit of Gods Spirit working in vs, which we cannot by any naturall meanes attaine vnto; *for of our selues wee know not what to pray as wee ought, but the spirit helpeth our infirmities, and maketh request for vs with sighes which cannot be expressed*, as it is *Rom.* 8.26. Prayer therefore is a most inseparable fruit and vndoubted signe of Gods Spirit, and Gods Spirit certainly assureth vs of our election and adoption, for *it beareth witnesse with our spirits that we are the sonnes of God*, as it is Verse 16. So *Rom.* 10.13. it is said, that *whosoeuer call vpon the Name of the Lord shall be saued*. But this prayer must proceed from faith; for, as it followeth, *How shall they call on him in whom they haue not beleeued?* and must be performed in spirit and truth, and not with deceitfull lips; for it is to no purpose to draw neere vnto God with our mouthes, if our hearts be farre from him, *Esay* 29.13.

¶. Sect. The second signe, that is the spirit of supplication.

Rom. 8.26.

Verse 16.

Rom. 10.13.

Esay 29.13.

The third signe of those who are elected & adopted to be the children of God, is, when as their hearts are somewhat weaned from the World, and seated in Heauen minding the things that are aboue; and when their tongues being set a worke by the heart, doe gladly entertaine godly and religious conferences; for there as the treasure is, there will the heart be also, and with whatsoeuer the heart is affected, the tongue is delighted. Now that these holy meditations, and religious discourses are signes of the childe of God, hereby it plainly appeareth; in that they cannot possibly proceed from our corrupt nature, to which they are irksome and tedious, but from the Spirit of God dwelling in vs, and guiding and directing vs in our thoughts and words; and whosoeuer are thus *led with the Spirit of God, they are the sonnes of God*, as it is, *Rom.* 8.14. He that is right heire to a Royall Kingdome, and not yet possessed thereof, is neuer weary of thinking on it, nor glutted with such discourses as tend to the extolling the riches & glory which there attend him, or shew the meanes whereby he may be assured to come into speedy and peaceable possession of his right: and so those who are elected by God, and adopted to be the heires of his euerlasting Kingdome of glory, are neuer satisfied in meditating and speaking of the riches and joyes of this heauenly inheritance, or of the meanes whereby they may be assured vndoubtedly to obtaine it, whereas those who haue no such interest nor hopes, thinke and talke of these things with loathsome weari-

¶. Sect. The third signe is that we are weary from the world and minde only things

Rom. 8.14.

nesse,

nesse, as being matters not concerning them; and therefore when such thoughts come into their mindes, they vanish as suddenly as a flash of lightning, and when they are present at any spirituall discourses the time seemeth long, and they sit vpon thornes vntill they be ended; and they remaine dumbe as though they were tongue-tied, vnlesse they take occasion to interrupt such holy conferences, and to divert them to some worldly affaires.

The fourth signe of the child of God who is elected to salvation, is, when hee seeth his sins and imperfections, and truly repenteth of them, that is, bewaileth those which are past, and endeavoureth to forsake them in the time to come. For naturally wee are blind, and yet do not perceive our blindnes, we are most sinfull and miserable, and yet doe not see our sins and misery, but with the proud Pharisie, and justiciary Papist, we think our selues righteous, and with the Church of the Laodiceans we imagine that we are *rich, and haue need of nothing*, not knowing that wee are *wretched, miserable, poore, blind and naked*; vntill it please the Lord to annoint our eyes with the eye-salve of his spirit, whereby we are inabled to discerne the pure gold of Christs merits, which onely maketh rich, from the drosse of our owne workes, and the white raiment of Christs obedience from the polluted ragges of our owne righteousnesse. And though we see our sins, yet naturally we are not sorry for them, nay, we delight our selues with their remembrance; or if we sustaine any griefe, it is not for the sin, but for the punishment which either wee feele presently inflicted, or feare as being hereafter threatned, vntill it please the Lord to adopt vs for his sonnes, and to giue vs the spirit of adoption, which moueth vs to grieue and sorrow for our sins not so much for feare of punishment, as for sonne-like affection, because by our sins wee haue dishonoured and displeased our gracious and louing Father: and because we cannot wholly mortifie them so long as we continue in this life, we lamentably cry out with *Paul, O wretched man that I am who shall deliuer mee from this body of death?* And because we know that we shall be neuer freed from it altogether so long as we liue, we wish earnestly with the Apostle that wee may bee speedily dissolued, being contented to part with our liues, because we can no otherwise part with our sins. Whosoeuer therefore hath this sorrow for sinne, he may be assured of his election and salvation: for as it is *2. Cor. 7. 10. this godly sorrow causeth repentance vnto salvation not to be repented of, whereas worldly sorrow causeth death*; and all the promises of life and eternall happinesse, are made onely to such repentant sinners, and to them only they appertaine. And as Gods children are grieued for their sins past, so doe they hate and detest them, as in all others so especially in themselues, which hatred causeth them to flee from them, and auoid all occasions which might cause them to fall into the like wickednesse, striuing and endeauouring to mortifie their lusts and euill concupiscences, and to lead their liues in holinesse and righteousnesse, because herewith their heauenly Father is well pleased. Whereas the wicked man, if hee bee not restrained with a seruile feare of Gods judgements, or of temporary punishments, goeth on in his sins with pleasure and delight, adding drunkennesse vnto thirst, and drawing iniquity vnto him with the cords of vanity. Whosoeuer therefore haue this sonne-like care, and holy endeuour of forsaking their sins, and betaking themselues to serue the Lord in the duties of holinesse and righteousnesse, they may be assured that they are elected and adopted to be the sonnes of God; but those who haue no such purpose can neuer haue this assurance; for if they were the sonnes of God, they would bee affected like louing children to such a gracious Father.

Sect. 4. The fourth signe is the sorrow of sinne

Sect. 5. The fift signe is an hungring desire after Christs righteousnesse.

The fifth signe of the child of God elected to salvation, is, when as feeling his owne misery and wretchednesse, he earnestly desireth, and euen as it were hungreth and thirsteth after Christs righteousnesse, looking for life and salvation in him alone; for such as these our Saviour Christ calleth vnto him: *Iohn 7. 37. If any man thirst let him come vnto me and drinke*; and to such he promiseth euerlasting happinesse, *Reuel. 21. 6. I will giue to him that is a thirst of the well of the water of life freely, of which whosoeuer drinketh shall neuer be more a thirst, but it shall be in him a well of water springing vp vnto euerlasting life.* And to this we may adde also, an high and incomparable estimation of Christ and his righteousnesse, after that we are assured of them, whereby we prise and value them so much aboue all worldly things, that with *Paul* we esteeme them all but drosse & dung in respect of gaining Christ, *Phil. 3. 8.* and are content not onely with the Merchant to sell all we haue that we may buy these pretious pearles, but also to suffer tribulation, anguish, persecution, famine, nakednesse, perill, sword, yea death it selfe, rather then we would be separated from the loue of Christ, as the Apostle speaketh, *Rom. 8. 35.*

Iohn 7. 37.

Reuel. 21. 6.

Iohn 4.

Phil. 3. 8.

Rom. 8. 35.

Sect. 6. The first signe is the inward fight betweene the flesh and the spirit.

The first signe of the child of God, is the inward combat which they feele, betweene the flesh and the spirit, whereby on the one side they are drawne vnto sinne, and on the other side incited vnto holy obedience; now delighted in the Law of God, and yet soone after led captiue vnto sinne; one while rowing against the tide of their carnall affections, and another while carried violently downe the streame, by reason of their weaknesse, and the strength of their inbred cor-

ruption. For naturally wee goe all one way without any stop, opposition or resistance, euen the broad way which leadeth to Hell and destruction: naturally wee serue sinne, and willingly subject our selues to liue in the bondage of our spirituall enemies, vntill the Lord do with his holy Spirit renew our wil, and sanctifie our affections, working in vs an earnest desire to come out of this miserable captiuity, that we may attain to the glorious liberty of the sonnes of God. Which renuing and sanctification, because it is done but in part, therefore is it opposed by the contrary corruption which we haue by nature, so that what the spirit loueth the flesh hateth, what the spirit imbraceth the flesh abhorreth, what the spirit would haue vs doe, the flesh hindreth and inforceth vs to leaue vndone, with whatsoeuer the spirit is delighted, with that the flesh is vexed and displeased; and this spirituall fight is in all Gods children, as appeareth, *Rom.*7.23. *Galath.*5.17. which should be so farre from discouraging vs, that nothing more can assure vs of our election; for naturally wee are all flesh, wholly submitting our selues to be ruled by Satan, neither is there any fight or opposition in vs; for Satans kingdome is not diuided against it selfe, and whilst the strong man wholly keepeth the house, all that hee possesseth is in peace, vntill our Sauiour Christ, by the operation of his spirit, thrusteth him out of his possession, and seeketh to rule in vs by the scepter of his Word; and then the Deuill rageth and striueth to keepe his hold, and the flesh stormeth, desiring still to serue his old master. When therefore we feele this inward fight within our selues, wee may be assured that Christ is come to dwell in our hearts by his holy Spirit, and consequently, that we are the children of God, and heires of euerlasting life, for *as many as receiue him, to them hee giues power to be the sonnes of God, euen to them that beleeue in his name*, as it is *Iohn* 1.12.

*Rom.*7.23. *Gal.*5.17.

Luke 11.21.

Iohn 1.12.

9. Sect.7. The seuenth signe, is new obedience.

The seuenth signe of the child of God is new obedience, when as he applyes his heart to the keeping of Gods Commandements, desiring and indeuouring to serue the Lord in holinesse and newnesse of life, for *if any man keepeth Gods Word, in him is the loue of God perfect indeed, and hereby we know that wee are in him*, as it is, 1.*Iohn*.2.5. *And whosoeuer abideth in him sinneth not, whosoeuer sinneth hath not seene him, neither hath hee knowne him*, as it is Chap.3.Verse 6. So Verse 10. *In this are the children of God knowne and the children of the Deuill, whosoeuer doth not righteousnesse is not of God, &c.* So that our new obedience is a signe of the child of God, and the neglect thereof a marke of the child of darknesse. But we are not to vnderstand this of that exact obedience which is required in the Law; for thereby none liuing can haue any assurance of their election and saluation, but rather of reprobation and damnation: but it is to be vnderstood of an Euangelicall obedience, which consisteth in an holy desire and earnest endeauour of keeping all Gods Commandements; with which the children of God are so wholly possessed, that after their true conuersion it is impossible that they should fall into any knowne sin, with full consent of will and with their whole hearts. And this is the obedience which the Gospell requireth, and of which the Apostle speaketh, and thus wee neuer sin, but keepe all Gods Commandements, namely, in respect of our desire and earnest endeuour. This is that righteousnesse which is accepted, as though it were perfect before God, who spareth vs as a man spares his sonne whom hee tenderly loueth, as hee professeth, *Malach.* 3.17. and therefore measureth our obedience not according to our actions, but according to our affections, and accepteth of the will for the deed, as before I haue shewed.

*Mal.*3.17. *Luke.*

But yet that we may not deceiue our selues with a counterfeit shew, we are to know that this Euangelicall obedience hath these properties; first, it must be totall, and that both in respect of the subiect and of the object; that is, we must not share our selues betweene God and the World, giuing one the tongue, the other the heart; one our outward actions, and the other our inward affections; but wee must performe our obedience with our whole hearts, yea with the whole man, body soule and spirit: for though we be regenerated and sanctified but in part, yet is there no part of the whole man vnregenerate and vnsanctified, howsoeuer the flesh and the corruption of nature be spread likewise and mixed therewith throughout the whole body and soule. And therefore though all our obedience sauour of the flesh, and is mingled with manifold imperfections, yet it doth proceed from the whole man body and soule, because regeneration from which it proceedeth is not of any part alone, but of the whole man. So also it must be totall in respect of the object; for it is not sufficient that with *Herod*, wee obserue diligently many things, if wee nourish willingly any one sinne taking therein pleasure and delight, but we must desire and endeuour to forsake all our sinnes, and to performe obedience vnto all Gods Commandements; for if we nourish one sin in our hearts, it will open a doore to let in more when wee are tempted vnto them; as wee may see in the example of *Herod* and *Iudas*, the one harbouring incest, the other couetousnesse: if we neglect willingly, obedience to one precept of Gods Law, it will so harden our hearts and seare our consciences, that soon after we shall neglect all. If therefore we would haue

Chap.3. Verse 6.10.

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our obedience acceptable vnto God, we must with the Prophet *Dauid*, *Psal.*119.6. haue *respect vnto all Gods Commandements*; for, *hee that faileth in one is guilty of all*, as it is, *Iam.*2.10.

Secondly, this obedience must be perpetuall, continuing in a constant course from the time of our conuersion to the end of our liues; for we are not to iudge of our selues or others, by one or two or many actions whether they be good or euill, but by the whole tenour and course of our liues, so that he who in this respect is holy and righteous, he is so accepted before God, notwithstanding his many falls and great infirmities; hee that in the course of his life is wicked and profane, is so esteemed of God, although he seeme to himself and others religious by fits, and performeth many excellent duties and good workes. It is not therefore sufficient that we begin in the spirit, if we end in the flesh, *Gal.* 3.3. It is not sufficient to professe and practice godlinesse in our youth, if wee breake off in our age; it is not enough that we enter into the Christian race and runne well in the beginning, if wee stand still in the midst, or before we come to the goale; *for hee only that endureth to the end shall be saued*, as it is *Matth.*24.13. As for him *that layeth his hand on the plough and looketh backe, hee is not fit for Gods Kingdome*, as our Sauiour affirmeth, *Luke* 9.62.

Lastly, our obedience must be grounded vpon Gods Word, and therefore performed because the Lord hath enioyned such duties vnto vs; it must proceed from faith, which first purifieth the heart, and then worketh by loue; it must not bee done for any worldly respect, but of a conscionable care of performing our duties, and in a feruent zeale of Gods glory which is magnified when as our lights shine before men; which zeale will make vs goe forward in our course of godlinesse, *through euill report, and good report, honour and dishonour.* And if our obedience spring from these fountaines, and bee referred to this end that God thereby may be glorified; then will we make no lesse conscience of secret, then of open sins; then will we be no lesse ready to serue God in the duties of piety and righteousnesse, when there is no witnesse of our actions, then if all the world should looke vpon vs: then will wee be as fearefull to offend God in the breach of any of his Commandements in our secret Chambers in the darke night, as in the Church or market place at noone day.

The eight signe of the child of God, is the loue of our brethren in obedience to Gods Commandement; when as a man loues intirely a Christian, because he is a Christian, and ingrafted into the same body of Christ whereof he is a member. For as it is impossible that one member of the body should not loue, cherish, and defend another, because they are quickned by the same soule and gouerned by the same head; so it is not possible but that one true Christian should loue, cherish, and defend another, because they are quickned by the same spirit and ruled by the same head Iesus Christ. And this is made a marke of Gods child by the Apostle *Iohn*, 1. *Iohn* 3.14. *We know that wee are translated from death to life, because wee loue the brethren*: as the want of this loue is a sure note of the child of wrath; for as it followeth in the same Verse, *he that loueth not his brother abideth in death.*

1. *Iohn* 3.14.

Now the vndoubted signes of loue and Christian Charitie are two; giuing to those that want, and forgiuing those that offend: for it is a propertie of true loue to be bountifull, 1.*Cor.*13.4. as to all, so especially to those that are of the household of faith, as it is *Gal.*6.10. and on the other side, *He that hath this worlds good, and seeth his brother haue need and shutteth vp his compassion from him, he is destitute of the loue of God*, and consequently of the loue of his brethren, which is but a streame issuing from this fountaine, 1.*Iohn* 3.17. And this Christian liberalitie as it is a signe of true loue, so also of our election and saluation; for our Sauiour Christ hath shewed vs, that according to these fruits of charitie, and actions of Christian liberalitie, he will pronounce the sentence of euerlasting joy and happinesse at the day of judgement, *Matth.*25.34,35,36. and on the other side, that hee will pronounce the sentence of condemnaton against the neglectors of these duties of Christian charitie, Verse 41.42,43. The second signe of true loue is forgiuing, when as we are ready for Gods sake, and in obedience to his commandement to remit and pardon those injuries which are offered vs, for *loue is not prouoked to anger*, and therefore much lesse to reuenge; *it suffereth all things, it indureth all things*, as it is, 1.*Cor.*13.5,7. Nay, it doth not only not render euill for euill, but it ouer-commeth euill with goodnesse, leauing reuenge vnto God, and to his Deputies and Vice-gerents the Magistrates', as wee may see in the example of our Sauiour Christ, and the blessed Martyr *Stenen*, who prayed for their persecutors; whose example we are to imitate, as the Apostle exhorteth, *Rom.*12.14. *Blesse them that persecute you, blesse I say and curse not.* And so shall we haue a certaine signe of true loue, and an vndoubted note of Gods Spirit dwelling in vs of the remission of our sins, and consequently of our election and saluation. For naturally wee are Wolues, Leopards, Lions, yea, Cockatrices who kill with their lookes, as the Prophet speaketh, *Esay* 11.6,8. and like bruite and sauage beasts willing to offer all injuries, but impatient of suffering any: and therefore

The signes of true loue.

1.*Cor.*13.4.

Gal 6.10.
1.*Iohn* 3.17.

*Matth.*25.34, 35.&c.

1.*Cor.*13.5,7.

*Rom.*12.19,21.

*Rom.*12.14.

Esay 11,6,8.

when our sauage crueltie is turned into charity, and wee become as meeke and harmeleſſe, as the Lambe, Calfe, or little Childe, it is a manifeſt ſigne that our ſtout courages are abated and beaten downe with the rod of Chriſts mouth, that wee are borne anew and quickened by his Spirit, and that now we are ſeated in the mountaine of his holineſſe, and ſhall be heires of his Kingdome of glory. So alſo hereby wee are aſſured of the remiſſion of our ſins, when wee find our ſelues ready and willing to forgiue our neigbours; for our Sauiour Chriſt hath promiſed, that if wee *doe forgiue men their treſpaſſes, our heauenly Father will alſo forgiue vs*, *Mat.*6.14. & conſequently we may aſſuredly gather, that we are iuſtified, called, elected, & ſhalbe glorified.

*Matth.*6.14.

9. Sect. 10. The ninth ſigne, is the loue of Gods Miniſters.

The ninth ſigne of the child of God elected to ſaluation is the loue of Gods true Miniſters and Ambaſſadours, not onely becauſe they are Chriſtians, but alſo becauſe they are ſent of God to execute theſe holy functions, for the gathering together of Gods elect. And this our Sauiour Chriſt declareth, *Matth.*10.41. *He that receiueth a Prophet in the name of a Prophet, ſhall haue a Prophets reward*; that is, euerlaſting joy and vnſpeakable happineſſe in Gods Kingdome; for, *they that turne many vnto righteouſnes, ſhall ſhine as the ſtars for euer and euer*. And becauſe none ſhould pretend that by reaſon of their pouerty they cannot ſhew their loue to Gods Miniſters, therefore the Lord encourageth euen the pooreſt, to ſhew their good will and affection vnto them, *Matth.*10.43. ſaying, *Whoſoeuer ſhall giue to any of theſe little ones to drinke, a cup of cold water onely, in the name of a Diſciple, verily, I ſay vnto you he ſhall not loſe his reward*, namely, in Gods Kingdome. Moreouer, thoſe that loue Gods Ambaſſadours, doe prooue vnto themſelues and ſhew vnto the world, that they haue receiued good by their ambaſſage, euen reconciliation with God, peace of conſcience and aſſurance of ſaluation, which maketh them to thinke no worldly benefit ſufficient to requite theſe ſpirituall graces, which by their meanes and Miniſterie they haue receiued: and therfore with the Galathians they could be content, if it were poſſible to doe them good hereby, *to pull out their owne eyes*, and to giue them vnto them, ſeeing by their meanes the blinde eyes of their vnderſtandings, are inlightened with the knowledge of God and Chriſt their Sauiour. And becauſe they haue receiued from them to their comfort the glad tidings of peace and good things; therefore *their feet*, that is, their approaching and comming vnto them, ſeeme *beautifull* and delightfull, as the Apoſtle ſpeaketh, *Rom.*10.15. If an Ambaſſadour were ſent from a mighty Prince, who was our enemy in time paſt, and able at his pleaſure to deſtroy vs and our Country, to the end he might conclude a peace; and not onely ſo, but to offer vs the free vſe of all the riches and commodities of his Kingdome; who would not receiue him with joy, and giue him royall entertainment, if they were perſwaded of the truth of his ambaſſage? But we by our ſins had made the glorious of Heauen and Earth our enemy, who is able euery minute to deſtroy vs with the breath of his noſtrils; and it hath pleaſed the Lord to ſend his Ambaſſadours, not only to offer peace, but alſo to beſeech vs that wee would bee reconciled vnto him, as the Apoſtle ſpeaketh, 2. *Cor.*5.20. and vpon this reconciliation, he aſſureth vs of the riches of his Kingdome; who therefore receiuing and beleeuing this ambaſſage, will not loue the Ambaſſadours that bring theſe bleſſed tidings vnto them? Who can be aſſured of ſuch ineſtimable benefits, and yet ſhew no token of thankfulneſſe towards them, who are the meanes whereby they are deriued vnto them?

*Matth.*10.41.

*Dan.*12.3.

*Matth.*10.43.

*Gal.*4.15.

*Rom.*10.15.

2. *Cor.*5.20.

Whereby the way wee may note, how few the number is in theſe dayes, who receiue the Lords ambaſſage to their ſpirituall comfort; how few they are to whom it is effectuall for the begetting in them the graces of Gods Spirit; how few hereby come to the true aſſurance of the remiſſion of their ſinnes and euerlaſting happineſſe: ſeeing the number is ſo exceeding ſmal who loue and reſpect the Lords Ambaſſadours in regard of their ambaſſage. Nay, rather the moſt, euen for their Miniſtery ſake doe contemne thoſe, whom otherwiſe in reſpect of their learning, wiſdome and other excellent gifts of body and minde, they would reſpect and highly eſteeme if they were not of the Miniſtery. So that their honourable calling, which aboue all things ſhould commend them, doth aboue all things make them baſe and contemptible; and no maruell, ſeeing the moſt are fleſh and not ſpirit, the children of *Mammon*, and not the children of God: and therefore, ſauouring only the things of the fleſh, and not perceiuing the things of the Spirit of God, they ſeeme fooliſhneſſe vnto them, and the Preachers of them fooles, and men of ſhallow conceits. But let ſuch know, that *God hath choſen the fooliſh things of the world to confound the wiſe, and weake things to confound mighty things; and vile things of the world, and things that are deſpiſed hath God choſen and things that are not, to bring to nought things that are, that no fleſh ſhould reioyce in his preſence*, as it is, 1. *Cor.*1. Verſ. 27, 28. Let them know that this their contempt, or at leaſt ſmall regard of Gods Ambaſſadors, is a moſt manifeſt ſigne that they neuer receiued good by their ambaſſage: for had they receiued from them ſpirituall things, they would neuer grudge to beſtow vpon thē their worldly things, which in the true Chriſtians eſteeme are not to be cōpared with thē, and

1. *Cor.*4.14.

1. *Cor.*1.27.

and much lesse would they against their own conscience defraud them of their own right, which by the Lawes of God and man is due vnto them, whereby it commeth to passe that whereas all men being industrious and frugall, may liue plentifully euen of their meanest trades, only the Lords Ambassadours, though neuer so painfull in their callings, liue in want and misery.

The last signe of Gods child elected to saluation, which I will speake of, is their earnest desire that our Sauiour Christ should come to judgement: whence proceedeth that patheticall prayer, *Come, Lord Iesus, come quickly, Reuel.22.20.* and that prayer which our Sauiour hath taught all the faithfull to pray daily, *let thy kingdome come, Matth.6.10.* Now that this is a note of those that are elected to saluation, it appeareth plainly, *2.Tim.4.8.* where the Apostle saith, that *a crowne of righteousnesse is laid vp for all those that loue his appearing.* And *Rom.8 23.* he telleth vs, that those who haue the first-fruits of the Spirit, doe euen sigh in themselues, waiting for the adoption euen the redemption of their bodie, when as their corruption shall put on incorruption, and their mortall body immortalitie, as hee speaketh, *1.Cor.15.53.* So our Sauiour Christ hath told vs, that his faithfull children should at his comming, *looke vp and lift vp their heads, because their redemption draweth neere, Luk. 21.28.* and on the other side, *that the kinreds of the earth shall mourne,* and that the prophane worldlings and reprobates *shall say to the mountaines and rockes, Fall on vs, and hide vs from the presence of him that sitteth on the throne, and from the wrath of the Lambe, Reuel.6.* Verse 16. So that by these places it is manifest that if we loue the appearing of the Lord Iesus, and desire his comming to judgement; wee are the children of God indued with his Spirit, which assureth vs of our saluation. For naturally wee abhorre to thinke of this fearefull day, and tremble with feare when mention is made of the appearing of our Iudge, because by our sins wee haue deserued euerlasting damnation: but when the Spirit of God by the Ministery of the Word, hath begot faith in vs, whereby we apply vnto our selues Christ Iesus, and all his merits, by whom we are reconciled vnto God and made friends who before were enemies, and sonnes of God and heires of euerlasting happinesse who before were the children of wrath and firebrands of Hell, then doe wearnestly desire the company of our heauenly Father; when wee are assured that our Iudge shall bee our Sauiour, then can we go boldly to his judgement seate without feare of condemnation; when we are assured that we are the beloued Spouse of Christ, then wee long for nothing more then for the comming of our Bridegroome; when we are certainly perswaded that by Gods Spirit we are ingrafted into the body of Christ, and are become liuely members of his body; then doe we heartily wish with the Apostle to bee dissolued, that wee may be with Christ our head in his kingdom of glory, where together with him we shall receiue, and be fully satisfied with such incomparable joyes, as *neither eye hath seene nor eare heard, nor the heart of man conceiued.* 1.Cor.2.9.

CHAP. XIII.

The obiections alleaged against the assurance of our election answered.

ANd thus much concerning the signes whereby wee may be assured of our election. Now I will answere such objections as are brought against this doctrine by the enemies of Gods truth. And these are of two sorts, first testimonies of Gods Word, & secondly, reasons: the testimonies of Scriptures are diuers: first, they obiect such places as these; *1.Cor. 10.12. Let him that thinketh he standeth take heed lest he fall. Prou.28.14. Blessed is the man that feareth alwayes. Rom.11.20. Bee not high-minded but feare. Phil.2.12. Make an end of your saluation with feare and trembling. 1.Pet.1.17. Passe the time of your dwelling here in feare;* to all which and many other such like places, wee may answere generally, that the Holy Ghost would not hereby take away our certainty of faith, but carnall securitie; hee would not depriue vs of the assurance of the remission of our sins and our election, but rather by these admonitions as with a bridle he curbeth in our vnruly affections, and restraineth vs from running into all licentiousnesse vnder this pretence that we are assured of our election; hee would not haue vs doubt of God grace, but he would not haue vs too much trust and rely on those graces which wee haue receiued. And therefore he putteth vs in minde of our owne weaknes and infirmity, not to the end wee should doubt of our election, and despaire of, or feare our perseuerance, but to the end that distrusting our owne strength we may wholly relie vpon the power, loue and promises of God, and thereby gather so much more certaine assurance of our election and perseuerance, as the power of God is aboue the power of man. Lastly, he giueth vs not these admonitions to bring vs into doubting, but would hereby stirre vp our faith vnto the exercise of holinesse and righteousnesse, that it may not through idlenesse faint and waxe stiffe and benummed, and vnable to performe these holy actions, whereby this assurance and certainty of our election,

9. Sect. 1. Answers vnto testimonies alleaged.

1.Cor.10.12. Prou.28.14. Rom.11.20. Phil.2.12. 1.Pet.1.17.

on, would bee infeebled and not so sensibly discerned. And therefore these and such like speeches tend not to this end that wee should doubt of our electiō, but rather that we shold be preserued from doubting; to which, carnall security, selfe-confidence, negligence in the duties af holinesse and righteousnesse, & continuance in sinne, would in the end bring vs; all which the Spirit of God by these admonitions and exhortations preuenteth. Secondly, I answere that these and such like admonitions, are not directed only to the faithfull, who may and ought to be assured of their election, but in generall to the whole Church, wherein there are many Hypocrites who content themselues with a bare shew of godlines, and many worldly men who please themselues with carnall security, and a carcasse of faith, which neuer so much as breatheth, and much lesse performeth any actions of holinesse and righteousnesse: and therefore as it was necessary that the faithfull should bee more and more confirmed with the promises of the Gospell, so was it requisite that Hypocrites and secure Worldlings should be rouzed out of their securitie, with these and such like admonitions and comminations.

9. Sect. 2. **Admonitions and comminations profitable for Gods children.**

Neither were they necessary for Hypocrites and Worldlings alone, but euen for the deare children of God: who because they are partly flesh and partly spirit, therefore as they haue need that the spiritual man should be comforted and their faith confirmed against diffidence and doubting, with the sweet promises of the Gospell; so had they need to haue their vnruly flesh curbed in, and restrained from falling into wretchlesse security, by these admonitions and comminations. And because by reason of this diuision which is in our selues, we are readie as it were to mutiny, one part of our forces being ready to march cheerefully to the land of promise, the other to forsake the way, somtimes on the one side being ready to turn back again, as vtterly despairing of attaining to the end of our journey, when we consider the sonnes of *Anakim* our spirituall enemies, in respect of whose stature and strength we are but as Grashoppers, and the mightie oppositions which are made against our weake force, and sometimes to goe on in a way which God hath not appointed, presuming vpon our owne strength and abilities. Therefore that we may keepe the strait way without declining on either hand, God doth as it were hedge vs in on both sides, to restraine vs from wandring: on the one side with sweet promises, that we may not despaire, but relie our selues on his strength and assistance; on the other side with strict admonitions & fearefull comminations, that wee may not trust too much vnto our owne power, nor presume vpon our owne abilities. And by meanes of the one, he doth as it were pricke vs forward in our journey, keeping vs from once thinking of standing still, or returning againe into Egypt; and by the other as with an hand hee doth vphold vs, when wee are weary and ready to faint, hauing an eye to the crowne of glory, and the garland of happinesse, which is prepared for vs at the end of our course, and race of Christianitie. And as a skilfull Pilot, when his ship is in a tempestuous and straight Sea, in danger to runne on the rockes, or to sinke in the sands, doth cast out anchor on both sides, or more carefully looke vnto the sterne to keepe it in an euen course: so wee sailing in the tempestuous sea of this miserable World, are in danger on the side to dash vpon the rockes of presumptuous securitie, and on the other side to sinke in the sands, and to plunge into the gulfe of desperation: and therefore the Lord doth stay vs from both, as it were with two strong cables; the first is legall comminations and strict admonitions, to keepe vs from carnall security, and hypocriticall presumption; the other is sweet promises, whereby he keepeth vs from falling into doubting and desperation; neither doth one of these hinder another, but both stay vs from falling into these extremes.

9. Sect. 3. **The true meaning of the seuerall places obiected.**

So that these admonitions are not giuen to make vs doubtfull of our election, but partly to take away the presumption and security of hypocrites and carnall worldlings, and partly to bridle and restraine the flesh from running head-long into sin, and from growing insolent ouer the spirit euen in Gods children, whereby indeed their assurance of saluation would be abated, and languish. The truth whereof appeareth if we examine the seuerall places. For first, whereas the Apostle, 1. *Cor.* 10.12. saith, *Let him that thinketh hee standeth, take heed lest hee fall*; he doth not moue those that are faithfull, to doubt of their perseuerance, but those that want true faith, not to deceiue themselues with vaine presumption, and with an opinion of faith in stead of true faith indeed: and therefore hee saith not simply, let him that standeth, but let him that thinketh hee standeth, that is, hee that doth not stand in deed but in his owne fond opinion. Neither can it necessarily be proued, that this falling is to be vnderstood of finall falling away from God; but rather as the coherence of the text sheweth, of falling into those sinnes which the Israelies fell into: and though it were, yet is it but an admonition to take away carnall security, not giuen to make vs doubt of our standing, but to preserue vs from falling.

1. Cor. 10.12.

Secondly, whereas the wiseman saith, *Pro.* 28.14. *Blessed is the man that feareth alwayes*: hee doth not vnderstand thereby a doubtfull feare of our election, but a feare to sinne,

Pro. 28.14.

sinne, and a conscionable care of auoiding those things which are displeasing in Gods sight; which feare is opposed to carnall securitie and hardnes of heart, as appeareth in the same place where this is added, *But he that hardneth his heart shall fall into euill.* As though hee should say, that man is blessed which feareth the Lord, for this will worke in him a conscionable care of auoiding sin, which is odious in the eyes of God, and of imbracing holinesse and righteousnes, which being acceptable vnto God, he will reward with eternall blessednesse; but he that hardneth his heart and continueth in carnall securitie, runneth head-long into the euill of sinne, and consequently the euill of punishment, euen euerlasting condemnation.

Rom. 11. 20. Thirdly, whereas the Apostle, *Rom.* 11. 20. exhorteth vs *not to be high-minded but feare*; hee doth not meane that wee should doubt of our election & saluation, but doth hereby beate downe our spirituall pride, and opinion of our owne righteousnesse and holinesse, whereby wee are ready to insult ouer the Iewes, as though wee were chosen and preferred before them, for some excellencie or worthinesse in our selues, and so derogate from the free grace and goodnesse of God, whereby he hath chosen vs without any respect of our deserts. And that this is the meaning of these words, appeareth in the eighteenth Verse, where he willeth the Gentiles not to boast themselues against the Iewes who were the naturall branches. Neither doth the Apostle write this to the faithfull onely, but to the whole Church of the Gentiles, in which were many Hypocrites and carnall men, who contenting themselues with a bare name of Christians, would insult ouer the Iewes, whom God had cast off from being his Church and people whom he warneth not to be puft vp in pride, as though in this respect their state were most secure & out of all danger; for as (saith he) they were cast off for their infidelity, euen when they were naturall branches, so shall you much more be reiected, who being wild branches were grafted in their places (that is, called to be the members of the visible Church) if you continue in the like infidelitie, contenting your selues with vaine confidence and fond presumption, in stead of a liuely faith.

Sect. 4. Fourthly, whereas the Apostle, *Phil.* 2. 12. doth exhort vs to worke out *our saluation with feare and trembling*; he doth not hereby take away from vs assurance of our election and saluation, but carnall securitie and selfe confidence, that so despairing of our owne strength, as being vnable of our selues to thinke a good thought, or to will that which is good, we may in all humility rest and relie our selues wholly vpon the Lord. And that this is his meaning, appeareth by the reason which hee adioyneth in the Verse following: for saith he, *it is God which worketh in you both the will and the deed.* As though he should say, there is no reason why you should be secure, as though you were able to stand by your owne strength; there is no cause why you should be lifted vp with fond presumption, or be carried away with selfe confidence, for of your selues you are not able so much as to will that which is good, or to performe it though you should will it, vnlesse it please the Lord of his owne good pleasure and free will to worke both in you; and therefore respecting your owne infirmities and imperfections, you should be so farre from carnall security or selfe confidence, that contrariwise you should continually feare, least through your corruption, you should be ouer-taken of sin, and so displease the Lord which is your soueraigne King and gracious Father. So that the Apostle doth not here exhort vs to doubt of our election and saluation, but to a godly feare that we doe not fall into sin: hee would not haue vs to doubt of Gods grace and free promises, but of our own strength, by which we are altogether vnable to stand if hee leaue vs to our selues: he would not haue vs feare lest we should be rejected and damned, after we are truly conuerted vnto God, but lest wee fall into sin, and neglect that dutie which we owe to our heauenly Father. These two therefore may well stand together: for the more wee distrust our owne weaknesse, the more firmely we rest vpon the power and assistance of God, and the more we relie vpon him, the more sure wee are of standing vnto the end: the surer wee are of Gods loue and fauour, the more wee loue him againe; and the more we loue him, the more fearefull we are to displease him: the more wee see our proneness to sin, the more wee feare lest we should fall into it; and the more we suspect our selues, the more earnestly wee implore the assistance of Gods Spirit, whereby wee are inabled to withstand tentations. And therefore *Dauid* joyneth these together, *Psal.* 2. 11. *Serue the Lord in feare, and reioyce in trembling*; noting thereby that Gods children feare, yea, euen tremble in regard of their owne infirmities and corruptions, and yet at the same time they rejoyce and are filled with consolation, in respect of that full assurance which they haue of Gods loue and fauour, and their election and saluation. And as he joyneth them in precept, so also in his owne practice, *Psal.* 5. 7. *I will* (saith he) *come into thine house in the multitude of thy mercy; and in thy feare will I worship towards thy holy Temple*: so that at the same time, when as hee was incouraged by the consideration of Gods great mercie, to goe boldly and with a liuely faith vnto the throne of grace; hee was also touched with a godly feare in regard of his vnworthinesse

Feare and distrust in our owne weaknesse, and assurance of our election may well stand together.

Psal. 2. 11.

Psal. 5. 7.

thinesse and imperfections; not that he doubted lest hee should not bee accepted of God, but lest in worshipping God hee should bewray his corruption, and not doe it in that manner and measure which God requireth.

9. Sect. 5. *Obiection.* 1. Iohn 4.18. But against this it may bee obiected that *Iohn* saith, 1. *Epist.* 4.18. *There is no feare in loue, but perfect loue casteth out feare, &c.* I answere, that there is a twofold feare mentioned in the Scriptures; the first is a seruile feare proceeding from incredulity, whereby men feare God as a seuere Iudge, who is ready to inflict on them those iust punishments which by their sinnes they haue deserued, which feare is expelled when as we are assured of Gods loue and loue him againe. The other is a sonne-like feare, which is a fruit of faith, whereby wee doe not feare God as an enemy or an angry Iudge, but as a gracious Father, whose displeasure wee would by no meanes incurre; not that we feare his wrath and vengeance, as though it were ready to fall vpon vs; but because wee would not thus abuse his mercie and goodnesse towards vs, nor doe any thing which might cause him to looke vpon vs with a frowning countenance, or if we doe feare Gods iudgements, it is as they are inflicted on another subiect, and not as being ready to fall vpon vs. For this difference is betweene the feare of the wicked and Gods children; they like malefactors which are led out to punishment, are filled with horrour and feare when they thinke of the torments which they are to endure, but yet did neuer feare to commit such crimes as deserued the punishments, and though they should escape, yet this would be no warning for the time to come; but Gods children seeing the iudgements which are exercised vpon the wicked, doe feare, not lest they should be inflicted vpon them presently, but lest they should so offend and deserue the like punishments, first auoiding sin, that they may not receiue the wages thereof. And this son-like feare is commended vnto vs in the Scriptures, as being a part of the honour and seruice which wee owe vnto God, as appeareth, *Malac.* 1.6. *A sonne honoureth his Father, and a Seruant his Master; if I be a Father, where is mine honour; if I be a Master, where is my feare saith the Lord?* So *Psalme* 34.9. *Feare the Lord yee his Saints, for nothing wanteth to them that feare him.* And *Psalme* 112.1. *Blessed is the man that feareth the Lord and delighteth greatly in his Commandements.* In which places weare not to vnderstand a seruile and slauish feare, but an ingenious and son-like feare, which drawes vs backe from falling into sinne, and incites vs to performe all good duties of holinesse and righteousnesse to God and our brethren, because would not incurre the displeasure of our heauenly Father, but doe those things which are acceptable in his sight. Lastly, whereas the Apostle *Peter*, 1. Epist. 1.17. exhorteth vs *to passe the time of our dwelling here in feare*; hee doth not vnderstand such a feare as maketh vs to doubt of our election and saluation, but such an one as prouoketh vs to obey Gods Commandements, and restraineth vs from wallowing and defiling our selues in sin: for with this feare in the Verse following he ioyneth certaine knowledge of our redemption, and consequently of our election and saluation, *knowing* (saith hee) *that yee were not redeemed with corruptible things, as siluer and gold from your vaine conuersation, &c. but with the precious bloud of Christ.* So that this feare doth not take away the certaine knowledge of our election and redemption, but this knowledge causeth vs to feare lest we fall into sinne after we are assured of this great benefit of our redemption, and thereby displease our gracious God, and defile our soules after they are purged with the precious bloud of Iesus Christ.

1. Pet. 1.17.

Besides these places, there are others also obiected, as that *Iob* 9.21. *Though I were perfect, yet I know not my soule; therefore I abhorre my life.* To which I answere, that *Iobs* scope and drift in this place is to shew, that euen the most iust and holy man cannot stand before Gods iudgement seate in his owne righteousnesse and holinesse, which is polluted and imperfect, and that therefore it behoueth euery one to despaire in himselfe and his legall righteousnesse, as not being able to iustifie him in Gods sight, in respect of whose puritie euen the very Heauens are vncleane, that so hee may wholly relie vpon Gods mercy and Christs merits: and this appeareth, Verse 2,3. *I know verily* (saith he) *that it is so*, (that is, that God is iust and all men are sinners, who are righteously punished for their demerits, as *Bildad* had reasoned in the former Chapter) *and therefore how should man compared vnto God be iustified? 3. If he would dispute with him, he could not answere him one thing of a thousand.* And Vers. 20. *If I would iustifie my selfe, mine owne mouth should condemne me; if I would be perfect, he shall iudge me wicked.* 21. *And though I were innocent or perfect*, (that is, though I seemed iust in mine owne eyes, and knew nothing by my selfe) *yet I know not mine owne soule*, not what secret corruptions may lurke in it, *and therefore* I will not hereby looke to be iustified, nay, in this respect *I abhorre my life*, and cast mine owne righteousnesse from mee as a polluted clout. By which manner of reasoning hee confuteth *Bildads* obiection, who affirmed that *Iob* and his sonnes were punished of God for their sins and that iustly, and therefore they were not so iust and innocent as they had seemed. To this *Iob* answereth, that it

9. Sect. 6. Other places obiected answered.

Iob 9.2.

Vers. 3.

Vers. 20.

it is true indeed he could not justifie himselfe in respect of his owne righteousnesse, if hee compared himselfe with Gods exact justice, but must needes condemne himselfe for a wretched sinner; yet hence it followed not that therefore God thus afflicted him, seeing this was the state not of him onely, but of all men whatsoeuer: and therefore this could not be the onely cause of his extraordinary afflictions. So that this place makes nothing against the assurance of our saluation, which is grounded vpon Gods free mercy and Christs merits; but against that presumption which relieth it selfe in whole or in part, vpon our owne legall righteousnesse.

The like place to this is that saying of *Paul* which they object, 1. *Cor.* 4.3,4. *I iudge not mine owne selfe, for I know nothing by my selfe, yet am I not thereby iustified, but hee that iudgeth mee is the Lord.* For answering whereof, wee are to know, that there were diuers in the Church of *Corinth*, who censured *Pauls* Ministery and disgraced his gifts; against which detractions hee bendeth his speech and maketh an apologie for himselfe, saying, that hee would not take vpon him to judge himselfe, concerning the excellencie and worth of his Ministerie and gifts, but would leaue the judgement and approbation thereof vnto God, whose Ambassadour hee was; and though hee knew nothing which might be objected against him in regard of his Ministerie, yet hereby he would not look to bee justified in Gods presence. So that if this be the sense of the words, as appeareth by the coherence and the drift of the place, it maketh nothing for Popish doubting. But let it be granted that *Paul* speakes not of his Ministerie, but of his righteousnesse and obedience to the Law, yet this maketh nothing against the certainty of our election; for the Apostle speaking of his owne righteousnesse and innocency, doth disclaime it from being any cause of his justification: neither doth he say that in regard thereof he doubteth, as the Papists would expound him, but he affirmeth directly that he is not thereby justified, and rendreth this as a reason, that it is God who judgeth him: and therefore though hee were vnblameable before men, yea though hee knew nothing by himselfe, yet hee could not hereby be justified before the just judgement seate of God, who requires such perfection and exact obedience as can be found in no man liuing; for he that *once only breaketh but one Commandement, is guiltie of all*, as it is, *Iames* 2.10. And therefore it behoued the Apostle and all others, not to seeke for justification in themselues and their owne righteousnesse, but in the righteousnesse and obedience of Christ, which we may boldly present before Gods exact judgement seate, and there be accepted as righteous. And of this justification the Apostle speaketh, not doubtfully or timorously, but boldly and certainly, *Rom.* 5.1. *Being iustified by faith, we haue power towards God through our Lord Iesus Christ.* 2. *By whom also wee haue accesse through faith vnto his grace wherein we stand, and reioyce vnder the hope of the glory of God.* So *Rom.* 8.33. *Who shall lay any thing to the charge of Gods chosen? It is God that iustifieth.* 34. *Who shall condemne? It is Christ who is dead, yea rather which is risen againe, &c.*

Rom. 5.1,2.

Rom. 8.33.

Moreouer, they object these places to moue vs to doubt of our election and saluation. *Ioel* 2.14. *Who knoweth if hee will returne and repent*; and *Amos* 5.15. *It may be that the Lord God of hosts will be mercifull vnto the remnant of Ioseph.* And *Ionas* 3.9. *Who can tell if God will turne and repent, and turne away from his fierce wrath that we perish not?* To which I answere, that the Prophets in these places doe not speake of the election or eternal saluation of those that truly repent, but of their deliuery from outward afflictions and temporary calamities threatned against them for their sinnes: Which sometimes the Lord doth inflict on his children after their true repentance, either for their chastisement, that they may thereby hate sinne for the time to come, when they feele the smart of it, or else for their triall. And sometimes also the Lord after he hath threatned them against the wicked, doth notwithstanding hold backe his hand, and as it were put vp his sword of justice againe into the scabberd, which hee had drawne out to punish their sinnes, vpon their outward humiliation and fained repentance, that hee may shew hereby how highly hee esteemeth the true repentance of his children, as appeareth in the example of the Ninuites, and of *Ahab*, 1. *King.* 21.29. And therefore seeing the Lord keepeth no certaine course in these temporary chastisements, but sometime inflicteth them vpon the repentant whom he dearely loueth, and sometime spareth the wicked when they but outwardly humble themselues before him; therefore the Prophets speake doubtfully and exhort to repentance, referring the euent to Gods wise and gracious prouidence. And thus doubtfully doth *Dauid* speake in this respect, 2. *Sam.* 12.22. *Who can tell* (said hee) *whether God will haue mercy on mee that the childe may liue?* and Chap. 16.12. *It may bee the Lord will looke vpon mine affliction*; and yet though he were doubtfull whether he should be freed from these temporall crosses, he was notwithstanding certainly perswaded of his election and saluation; as he professeth, *Psal.* 16.11. So that these places speaking of temporary chastisements, make nothing against the certainty of our election.

Ioel 2.14. *Amos* 5.15.

Ion. 3.9.

1. *Kings* 21.29.

2 *Sam.* 12.22. & 16.12.

Psal. 16.11.

And like vnto these, is that which they alleage to the same purpose, *Acts* 8.22. where

Peter

. Sect. 7. *Cor.* 4.3,4.

Sect. 8.

Sect. 9. *Acts* 8.22.

Peter exhorteth *Simon Magus to repent of his wickednesse, and to pray vnto God, that if peraduenture the wicked thought of his heart might be forgiuen him.* To which I answere, first, that the originall word εἰ ἄρα, which is translated, *if peraduenture*, and in our Bibles, *if it be possible*, sometimes also signifieth, *that truly*, and in this sense it maketh nothing for doubting. Secondly, though we vnderstand it as a speech of doubting, yet it maketh not for their purpose; for it is not to be referred vnto God, as though it were doubtfull whether he would forgiue the sins of the Magician, if he did truly repent and call vpon him; for he hath certainly assured vs by his gracious promise, that whosoeuer truly repenteth him of his wicked wayes, he will receiue to mercy, *Ezech.* 33. 11. But it is to be referred to *Simon Magus*, of whose repentance and liuely faith *Peter* might well doubt, lest either they would be none at all, or else fained and hypocriticall, seeing his heart was not right in the sight of God, but in the gall of bitternesse and bond of iniquitie. Lastly, though it should be a doubtfull speech and be referred also to God, yet it maketh nothing against the certaintie of faith; for the Apostle seeing him in the gall of bitternesse and bond of iniquitie, thought it not fit to raise him vp suddenly, by applying vnto him the sweet promises of the Gospell, nor to cast those precious pearles before such a filthy Swine, vnlesse he preserued them as it were in the cabinet of a doubtfull and perplexed speech, from being trampled vnder his bemired feet, till he had washed them in the teares of vnfained repentance. Moreouer, he thus doubtfully speaketh to giue him a more cleere insight of the hainousnesse of his sin, as though it might be well doubted of, whether the Lord would forgiue it or no, that so his mind hereby being perplexed, he might by the consideration of his horrible sinne be beaten downe and truly humbled, and because those things which are hardly obtained are more earnestly sought, therefore *Peter* intimateth vnto him by this doubtfull speech, that it was no easie matter to obtain forgiuenesse for such outragious wickednesse, that he might hereby work in the Magician more earnest and hearty repentance, and incite him to call vpon the Lord for mercy with more vehemencie and feruencie of spirit. It is not therefore the Apostles meaning to ouerthrow the cerainty of faith, or to call into question Gods mercy, whether hee will extend it or no to hainous offenders who truly repent of their sinnes and beleeue, for this were contrary to the whole course of the Gospell; but hee vseth this doubtfull speech to this desperate sinner, that hee might not make the soueraigne salue of Gods gracious promises base and contemptible, by applying it to the festred sores of a filthy Dog, which were neuer cleansed with the sharpe corrasiues of the Law; and also for the good of this malicious sinner, for he doth not absolutely assure him of mercy and forgiuenesse, that hee might bee stirred vp with more earnestnesse and care to seeke it; for the easines of obtaining maketh the suiter careless and negligent in seeking and suing. Neither doth he absolutely exclude him from all hope of grace, lest hee should neuer labour after it, but desperatly run on in his wickednesse; for when hope is cut off, the desire also fainteth, and therefore hee vseth a perplexed and wise tempered speech, which on the one side might preserue him from secure presumption, and on the other side from falling into hellish desperation.

Ezech. 33. 11.

Lastly, they obiect that saying, *Eccl.* 5. 5. which they thus reade: *De propitiato peccato noli esse sine metu, neque adijcias peccatum super peccatum*: That is, be not without feare concerning sinnes forgiuen, neither adde sin vnto sin. To which, first I answere, that this Booke is not Canonicall Scripture, and therefore not to be alleaged for the determining of questions in controuersie, nor for the confirming of the doctrines of faith. Secondly, I answere, that they haue corruptly translated the originall text, for he willeth vs not to feare concerning our sins forgiuen, but concerning the forgiuenesse of them before they are remitted, lest we should securely adde sinne vnto sinne, because forgiuenes is promised whensoeuer we repent, and so abuse the mercy and long suffering of God to our iust condemnation. So that hee forbiddeth not to beleeue certainly, that our sinnes are remitted whē God hath pardoned them, but hee forbiddeth vs to runne on in sinne securely presuming vpon forgiuenes, as plainly appeareth by the originall text and the whole drift and scope of the place. For in the Verse going before he vseth this speech: *Say not I haue sinned, and what euill hath happened vnto me, for the Lord is long suffering, but yet he will not dismisse or acquite thee*; and in this Verse hee biddeth vs not to bee without feare concerning the forgiuenesse of sin, adding sin vnto sin, that is, we must not goe on in sin presuming vpon forgiuenesse: and Verse 6. *Doe not say that his mercie is great, he will forgiue my manifold sinnes:* 7. *For mercie and wrath are swift with him; but vpon sinners his indignation shall rest.* 8. *Doe not deferre to turne vnto the Lord, neither put it off from day to day; for suddenly the wrath of the Lord shall breake forth, & in thy securitie thou shalt be destroyed, and thou shalt perish in the time of vengeance.* In all which words he doth not take away the assurance of the forgiuenesse of our sins after we haue truly repented of them, but carnall security and vaine presumption, whereby men deferre their repentance vpon hope

Eccl. 5. 5.

of

of mercy and forgiuenesse whensoeuer they repent. Lastly, though this place were to be vnderstood concerning sins forgiuen, yet the scope thereof is not to hinder our assurance of forgiuenes when wee haue truly repented, but only that we doe not after wee haue obtained remission of our sins, take occasion thereby of falling into sin againe, and so abuse the mercy and goodnes of God, vsing it as an argument to moue vs to goe on in sin, because the Lord vpon our repentance is alwayes ready to receiue vs to mercie.

CHAP. XIV.

The reasons alleaged against the assurance of our saluation, answered.

AND so much concerning the testimonies of Scripture, which are alleaged against the certaintie of faith: Now let vs consider their reasons. First, they obiect that it is proud arrogancie and hereticall presumption for a miserable Sinner, without all doubting to assure himselfe that hee is elected and shall be saued. To which I answere, that if with the Pharisaicall Papists and proud Iusticiaries, wee did build our assurance vpon our owne merits and worthinesse, it were indeed intolerable arrogancie and proud presumption, not only certainly to beleeue, but euen to doubt whether wee are elected and shall be saued (for whereas doubting is, there is some hope also) whereas the Scriptures peremptorily conclude, that they who *looke for righteousnesse and saluation by the Law, are vnder the curse*, Galath. 3. 10. and that *by the workes of the Law shall no flesh be iustified in Gods sight*, Rom. 3. 20. and that *wee are iustified not by our deserts* in whole, or in part, *but freely by Gods grace through the redemption which is in Christ Iesus*, as it is, Verse 24. But seeing wee wholly disclaime our owne righteousnesse, and humbly acknowledging our misery and wretchednesse, doe wholly rely our selues vpon the gracious promises of God, and the merits of Christ Iesus; seeing we become nothing in our selues in the worke of our saluation that God may be all in all; seeing wee cast away all glory from our selues, that wee may wholly glory in the Lord; according to that *Ierem. 9. 24. Let him that glorieth glory in this, that hee vnderstandeth and knoweth me:* This is not proud arrogancy nor hereticall presumption, but Christian humility which giueth all glory vnto God, leauing nothing to our selues but the comfort which is wrought in our hearts, by the assurance wee haue of Gods promises. Nay, the more vndoubtedly wee trust in Gods promises, the greater is our humility; for the more wretched we are in our owne eyes, the more wee see our imperfections, yea our nothing in Gods sight; and hereby we are moued to go out of our selues, to seeke for saluation onely in Gods free grace and Christs merits, and to rest in them with full assurance, as being in themselues al-sufficient without our workes and worthinesse. On the other side the more wee doubt of our saluation, in respect of our vnworthinesse, the more is our pride and arrogancie. For we would not doubt in regard of our vnworthinesse, vnlesse we looked for saluation by our worthinesse, and therefore we come so farre short in faith and hope, as wee finde our selues short in merits. And whence can this proceed but from arrogancie and pride, which maketh men to looke for saluation in themselues, & to doubt of Gods mercie and Christs merits, vnlesse they find that they haue deserued them by their owne workes and worthinesse? Let vs therefore abhorre this proud humilitie of the Papists, which maketh them doubt of Gods mercifull promises, and consequently of his truth; for as it is, 1. *Iohn* 5. 10. *He that beleeueth not God, hath made him a liar*; and also of the sufficiencie and value of that inestimable price, which Christ Iesus hath giuen for our redemption, as though it were imperfect in it selfe, vnlesse it bee itched and parched vp with our owne merits and worthinesse: and though we are most abiect, wretched, and in a desperate case in respect of our selues, yet let vs haue assured trust and confident boldnes, yea a triumphant boasting and glorying in respect of our Sauiour Christ, as the Apostle speaketh, *Ephes.* 3. 12. *Rom.* 5. 2. Notable is the saying of *Augustine* to this purpose, *Ideò præsume non de operatione tua, sed de Christi gratia*, presume therefore (saith hee) not of thine owne working, but of Christs grace, for yee are saued by grace, saith the Apostle; therefore here is no arrogancy but faith, to shew what thou hast receiued; it is not pride but deuotion. So in another place, *Hoc dixit Deus, hoc promisit, si parum est, hoc iurauit*: The Lord hath said this, he hath promised it, and if this be not enough hee hath sworne it. Because therefore the promise is sure and confirmed, not according to our merits, but according to his mercie, let no man professe that with feare, of which hee cannot doubt. But they further vrge, that humble doubting is better then presumptuous assurance; I answere, first that their doubting is full pride, which maketh them looke for saluation in their owne worthinesse, rather then in Gods free mercie and Christs merits. Secondly, that our faith and certaine assurance is full of humilitie; for wee freely confesse our owne vnworthinesse, and dare not offer before the seate of Gods iustice that righteousnesse which is in

1. *Iohn* 5. 10.

Ephes. 3. 12. *Rom.* 5. 2.

Serm. 21. *de verbis Domini. Omnia tibi peccata tua dimissa sunt.*

In Psal. 88.

Doubting proceedeth from pride & arrogancie.

vs, as desiring in whole or in part to be iustified thereby; nay, rather we pray with the Prophet, *Psal.* 143. 2. *Enter not into iudgement with thy seruant, for in thy sight shall none that liueth be iustified*; and *though wee know nothing by our selues*, yet doe wee plainly affirme with the Apostle, that *we are not hereby iustified*, 1. *Cor.* 4. 4. But this humility doth not abate our faith and certaine assurance, yea rather it doth confirme and increase it, for it maketh vs to goe out of our selues, as finding no hope of saluation whereupon wee may rest, and mooueth vs to seeke for saluation in Christ, who is such a sure anchor-hold, that whosoeuer pitch the anchor of their hope on him, shall finde it sure and stedfast, and whosoeuer build their faith on this foundation & corner stone, the power of Hell shall neuer preuaile against them.

Psal. 143. 2.

1. *Cor.* 4. 4.

Q. Sect. 2. Our vnworthinesse no cause why we should doubt of our election

Secondly, they obiect that we are vnworthy of Gods loue, or to be elected, and therfore we cannot be assured thereof. I answere, this were true if Gods election depended vpon our worthinesse and deserts; but seeing the Lord respecteth not any thing in vs, but elected vs freely of his vndeserued grace and meere good will; our vnworthinesse in our selues may well stand with the assurance of our election. For those who are most vnworthy need not to doubt of Gods loue and their election and saluation, so that they wholly rely vpon Gods mercy and Christs merits by a true and liuely faith; for as much as they are not grounded vpon their worthinesse, and therefore cannot be ouerthrowne by their vnworthinesse. Notable is the saying of *Augustine* to this purpose. There are three things (saith hee) which so strengthen and confirme my heart, that no merits, no consideration of mine owne vilenesse, no estimation of the heauenly blessednesse, can deiect me from the height of my hope: vpon them my soule is surely settled. Wilt thou know what they are? I consider three things vpon which my hope wholly relieth, to wit, the loue of adoption, the truth of the promise, the abilitie of performance. Let now my fooliſh cogitation murmure as much as it will, saying, but who art thou, or how great is that glory, or with what merits doest thou hope to obtaine it? And I will boldly answere, I know whom I haue beleeued, and I am assured, because God hath adopted me in great loue, because hee is true in his promise, because he is powerfull in performance, for he may doe what he will.

Tria sunt quæ sic roborant & confirmant cor meum, vt nulla me penuria meritorum, &c. Aug. Manual, cap. 23.

Q. Sect. 3. Weaknesse of faith and certainty may well stand together.

Thirdly, they obiect that our faith is weak and feeble, and by reason thereof the faithfull (as appeareth by continuall experience) are assaulted with doubting, and grieuously shaken with Sathans tentations, so as there can be no such certaintie of faith as we speak of. To which I answere, that weaknesse of faith is not opposed as contrary to certainty, but to strongnesse and full perswasion, and therefore weaknesse and certainty may well stand together. Neither doe we imagine such a certainty of faith, which is neuer shaken with doubting, nor assaulted with tentations; yea, rather we teach that those whom God endueth with most faith, he most exerciseth in the conflict of tentations, like a wise Captaine who setteth that souldier which is best armed and strongest, to beare the brunt in the fore-front of the battell. And the Deuill is most readie to assault those who most resist him, and most violently to strike where he seeth the shield of faith held vp to defend; and therefore our Sauiour hath taught all his faithfull children to pray, *lead vs not into tentation, but deliuer vs from euill.* But withall wee affirme that though this weake faith be assaulted with Satans tentations, yet is it neuer ouercome; though it be opposed with doubting, yet it neuer falleth from assurance and certaine perswasion; though it be sometimes shadowed, and the shining light thereof dimmed, yea though it be for a time hid and couered, yet in it owne nature it remayneth firme and stedfast; like the Sun which alwayes shineth, though oftentimes by reason of the interposition of the clouds or the earth, we cannot discerne the beames thereof; or like vnto the fire which being hid vnder the ashes doth retaine his naturall heate, although we feele it not: So our faith retaineth in it selfe his certaintie and assurance, as it were his light and heate, when as it is shadowed with the clouds of doubting, and couered vnder the ashes of Sathans tentations.

But it may bee demanded how a weake faith assaulted with Sathans tentations, can continue certaine, seeing the strongest faith can doe no more but certainly perswade? I answere, that our certainty respecteth not our faith it selfe, but the obiect thereof, namely, Gods mercy and Christs merits. And therefore seeing a weake faith doth as well apply vnto vs the mercies of God and merits of Christ as a stronger, therefore also it certainly perswadeth vs as well and truly, though not so strongly and fully of our election and saluation, as a stronger doth. So that when we haue the least sparke of faith, it doth illuminate our mindes, so as wee can truly discerne the louing countenance of the Lord shining vpon vs though somewhat dimly, and as it were afarre off; euen as he that is pore-blind doth as certainly see the Sunne, as hee who is most sharp-sighted, though not so cleerly. And as he who is in a darke dungeon doth discerne the light as surely as a little hole, though he be compassed about with blacke darknesse, as he who is in the open fields; so when wee are as it were pore-blind, and compassed about with the darke mist of ignorance, yet by the dim sight

sight of faith wee certainly discerne Gods loue and fauour shining vpon vs, though the more wee increase in knowledge and faith, the more cleerely wee perceiue it, till at last hauing attained vnto fulnesse of faith we see him neere at hand, and as it were face to face. True it is that our faith which is in it selfe weake and feeble, and compassed about with the darknesse of ignorance, is mixt and turmoiled with much feare & doubting, by reason of our naturall inclination vnto diffidence and incredulity, the manifold tentations of Satan, and the burthen of our sins lying heauy vpon our consciences: which maketh Gods deere children to grone and complaine, yea sometime to murmure and repine against God himselfe, as though hee were their enemy, because he suffereth them thus to be vexed; but still it riseth after it hath receiued a foile, and gathereth new strength against all new assaults, vntill in the end it obtaineth full victory, so as all the faithful may say with the Apostle, 2. *Cor.* 4. 8 *We are afflicted on every side, yet are wee not in distresse; in powrtie but not ouercome of powrtie.* 9. *We are persecuted, but not forsaken, cast downe but wee perish not.* For though their faith be weake, and their tentations vehement and violent, yet this bruised reed is not broken, this smoking flax is not quenched; but as the reed in a boysterous tempest is blowne downe euen to the ground, but when the tempest is past riseth vp againe to his former estate; so though the boysterous blasts of Satans tentations beate vs downe euen to the earth, yet by faith wee rise againe when the storme is ouer-blowne.

4.8.9.

Sect. 5.

Secondly, it may be demanded how the faith of Gods children can be said to be certaine, seeing it is continually assaulted and often foiled with doubting, which is opposed to the certainty of faith. To which wee may easily answere, if wee know and remember that euery Christian is diuided into two parts, the flesh and the spirit, which continually fight and striue the one against the other. And as they themselues are thus opposed, so are their qualities and fruits, for in the spirit is faith, loue, hope, zeale, joy in the Holy Ghost, and such other sanctifying graces; in the flesh is doubting, and infidelitie, hatred of God, presumption and desperation, coldnesse, dulnesse, yea, deadnesse in religion, feare, horrour and such like corruptions, so as we may say with the Apostle, *I know that in my flesh*, that is, my vnregenerate part, *dwelleth no good thing. Rom.* 7. 18. Now as there is a continuall warre betweene the flesh & the spirit, so also betweene their qualities and fruits; for faith is continually assaulted with doubting and infidelity; loue of God with the hatred of God, hope with presumption and desperation; zeale with coldnesse and dulnesse in religion; the joy in the Holy Ghost with horrour and feare of Gods anger, the curse of the Law and condemnation; and sometimes the one, sometimes the other hath the vpper hand, both in the meane time retaining their nature and properties, although (as we say) *remissis gradibus*, not exercising them in that measure and degree, as they doe when they haue victory and giue the other the foile. For example, when in some grieuous affliction, the hatred of God doth assault the loue of God in our heart, and doth so foile and wound it, that we can scarse discerne that it breatheth or retaineth life, yet notwithstanding the loue of God euen at that instant is not turned into hatred, nor receiueth any properties thereof, but still retaineth his owne nature and properties, which againe cleerely appeare and shew themselues when the conflict is ended. The like may be said of our hope, zeale, joy in the Holy Ghost, and other graces, when they are most foiled by the corruption of the flesh, which fights against them, so as they cannot possibly exercise their owne actions and functions, yet doe they not receiue any carnall properties, nor lose any of their own, but retaine still their owne nature, which againe manifesteth it selfe when the assault is ended. Euen as fire couered ouer with ashes retaineth still his owne nature of light and heate, though then by reason of the ashes the light be not seene, nor the heat felt; but when the ashes are remoued and new matter added vnto it, then it shineth, and burneth, and heateth as much as it did before: so when the graces of Gods Spirit are couered (as it were) vnder the ashes of our corruption, they are not discerned by their properties and effects; but when the corruptions are remoued by vertue of Gods Spirit, and the graces nourished with hearing of the Word, Prayer, holy conferences, and such like spirituall exercises, as it were with new matter added vnto them, then doe they againe shine in their brightnesse, and exercise their wonted strength in all good duties to God and our Neighbour.

§. Sect. 6. Faith assaulted with doubting, retaineth his owne nature and properties.

And as it is with all other graces, so also with faith, which is often assaulted with doubting and infidelitie, and sometimes also so foiled that wee can hardly discerne any breath or life in it; but yet euen then it retaineth it owne nature and properties, and doth not receiue the nature & properties of doubting, but as the tree which is shaken with boysterous blasts of winde and is not ouerthrowne, doth in the middest of the tempest liue and sucke nourishment out of the earth, and still retaines his owne nature and properties; so when our faith is shaken with the boysterous blasts of Sathans tentations, and with our own naturall doubting and infidelitie, yet it still liueth and sucketh nourishment out of Gods gracious promises, and still

still it retaineth his owne propertie of certaine perswasion, though then it doe not exercise it in action, so manifestly as before and after the conflict of tentations. And as the shaking of the tree is not of the nature thereof, for of it selfe it standeth firme and steady; but by outward accident, namely, the winde blowing vpon it: so is not vncertaine wauering and vnconstant doubting of the nature of faith, for of it selfe it is firme and certaine, but it commeth by outward accident from the boysterous blasts of infidelitie, and the tentations of Satan, which (as it were) violently blow vpon it, which being past, it remayneth like the tree firme and constant. And as the graces of Gods Spirit, and the flesh and the corruptions thereof doe still retaine in themselues their owne nature and properties, so also doe they most commonly shew themselues in their diuers fruits and effects, and that oftentimes in the conflict and time of tentation, so that the regenerate man may at the same time feele in himselfe contrary affections and actions; for the Spirit acknowledging Gods goodnesse, mercie and truth in his promises, is repleniſhed with joy, being in hope to enjoy them; on the other side the flesh feeling present misery, and the sharpnesse of afflictions, sorroweth and grieueth. The Spirit apprehending and applying vnto it the sweet promises of the Gospell, doth quietly rest vpon them; the flesh seeing it owne corruption, and the huge waight of sin that presseth it downe, feareth and doubteth. The Spirit being assured of euerlasting happinesse, triumpheth with joy, desiring nothing more then to be dissolued and to bee with Christ; the flesh finding it selfe guilty of sin, and in this respect subject to the anger of God and condemnation, feareth and trembleth to thinke vpon death. The Spirit conceiueth of God as of a mercifull Father in Christ, and in all necessities flieth vnto him by hearty prayer; the flesh conceiueth of him as of an angry and seuere Iudge, and therefore flieth from him, desiring rather to seeke for helpe any where else then of the Lord. So that the Christian by reason hereof, at the same time findeth in himselfe opposition betweene action and action, affection and affection. For at the same instant, while the flesh, hauing in it the conscience of sin and sense of guiltinesse, doth murmure, repine and complaine against God, as an enemy which is ready to destroy vs; the spirit doth flie vnto God by a liuely faith, and committeth it selfe to his prouidence, will and protection, expecting saluation from him only; which it could neuer doe, if it were not assured that wee were in his loue & fauour. And in this the Christian may not vnfitly be compared to a child, who hauing beene sharply corrected by his Father, doth auoid his presence as though he were his enemie; but if at the same time some sudden danger affright him, before all other he runneth to his Father for safegard and protection: so when our heauenly Father hath sharply corrected vs, either with some outward or inward afflictions, we flie from his presence as though he were our enemy; but when an imminent danger ouer-taketh vs, and we be in perill to bee supplanted with Satan and his assistants, who are our enemies indeed, then the son-like affection which is wrought in our hearts by Gods Spirit, doth moue vs to run vnto him before all other, desiring and crauing his aide and assistance. And thus it appeareth, that though the flesh and the spirit bee mixt together, yet they retaine their owne natures, properties and effects; and though faith which is a grace of the Spirit, be mingled with doubting, yet this doubting is not of the nature of faith, which in it selfe is certaine and assured, nay, it is not an infirmity of faith, as lamenesse is an infirmity of the joynts, and dimnesse of the sight, for it is not any way incident to the nature thereof. And therefore much lesse is it a commendable vertue of faith, as the Papists teach, but a fruit of vnbeliefe which is in the part vnregenerate, and opposed vnto faith, as appeareth, *Rom.* 4. 20. And consequently, though faith be assaulted with doubting, yet in it owne nature it may and doth remaine certaine and assured,

Rom. 4. 20.

Fourthly, they obiect that it is rash presumption, and proud boldnesse for any man to search into the mystery of Gods secret counsels, or to take vpon him peremptorily to determine that he is one whom God hath elected. *For who hath knowne the minde of the Lord?* as it is 1. *Cor.* 2. 16. I answere that it is true indeed, whosoeuer prieth into Gods hidden counsels and secret Decree of Predestination, is proud and presumptuous, & shal in the end receiue the punishment of both, being giuen ouer of God to fall into many errours and in the end vtter desperation. And therefore it is very dangerous, yea pernicious to our soules, if we labour after the assurance of our election by vsing these meanes, and iudge of Gods Decree, according to the conceit of our owne reason and doubtfull speculations. But yet though the will of God be in it selfe secret and not to be searched into; this must not hinder vs from looking into his will reuealed, though wee can gather no certainty of our election by searching into his secret Decree, yet this is no impediment why wee may not gather it out of his Word, where hee hath reuealed his Decree and the execution thereof: though wee can haue no assurance by our owne speculations, yet we may attaine vnto it by the testimony of Gods Spirit, *which witnesseth to our spirits that we are the sonnes of God, which also searcheth all things, euen the deepe things of God,*

1. Cor. 2. 16.

Rom. 8. 16.

God, and is giuen vnto vs that wee also might know the things which God hath giuen vs, as the Apostle teacheth vs, 1. *Cor.* 2. 10, 12. and therefore it is no pride or presumption to be certaine and assured of that which the Lord hath reuealed in his Word, to this end that we might be certainly assured thereof. But it may be demanded how this certainty can be gathered out of the Scriptures? I answere, that if wee would attaine vnto it, wee must not seeke it in the Law, where the promises of life and saluation are made vpon the condition of our owne works and worthinesse, which condition we can neuer performe, and therefore can neuer be assured of the promise: but out of the Gospell, which doth not only shew that some are predestinated to life, and some rejected, neither doth it only speake of our election, as it was ordained in Gods secret Decree in it selfe, or reuealed in his Word, but also it setteth out vnto vs the execution of the Decree, with the causes, meanes, signes and effects of our election, and how it is accomplished for the bringing vs to those ioyes to which God hath chosen vs. First, therefore it sheweth the Decree of God concerning our election. Secondly, Gods Decree concerning our redemption by the death and obedience of Christ our Mediatour. Thirdly, the Decree of God concerning the calling of his Church by the Ministery of the Word, that they may be ingrafted into the body of Christ, and so participate with him in all his benefits to their saluation. Fourthly, the Decree concerning the sending of his Spirit into the hearts of his chosen, by the inward operation whereof the Word is made effectuall for the begetting of faith and repentance. Fiftly and lastly, his Decree concerning the justifying and saning of those who repent truly of their sins, and apprehending and applying vnto themselues by a liuely faith, Christ and his merits and obedience, doe approch vnto the throne of grace to receiue mercy and forgiuenesse. And all these are so linked together that they can neuer possibly be seuered, so that he who is assured of one, may be assured of all; whosoeuer is certaine that hee hath faith and repentance, may be certaine also of his election, though hee neuer presumptuously search into Gods secret counsell.

Fiftly, they obiect that there is no certainty of faith which is not grounded vpon Gods Word: but there is no place of Gods Word which assureth vs of our particular election & saluation, & therfore we can haue no certainty of faith concerning our particular election & saluation. I answere, though the Lord giue vs no particular promise in his Word, yet hee giueth vs that which is equiualent and of like force, namely his generall promise without any limitation, exception or condition, but the condition of faith and repentance, with a commandement to apply the same. And because naturally we are vnable in our selues to performe this, therefore hee hath ordained the Ministery of the Word, and the vse of the Sacraments, which he maketh effectuall by the inward operation of his Spirit, for the begetting and confirming of our faith and stirring vs vp to repentance; which being wrought in vs, wee may as certainly bee perswaded that the generall promises belong vnto vs, as if they were made vnto vs particularly & by name.

Sect. 9. That our assurance of election dependeth not vpon the sufficiency of our faith & repentance.

Sixtly, they obiect that wee cannot be assured of the sufficiencie of our faith and repentance, and therefore we can haue no certaine assurance of our election and saluation. I answere; this reason were good if our election and saluation depended vpon the worthinesse or measure of our faith and repentance; but seeing they depend not thereupon, but vpon Gods free mercy, and the worthinesse and sufficiencie of Christs merits and obedience, therefore though our faith be neuer so weake, and our repentance but in small measure, yet so they be true and vnfained, not dissembled and hypocriticall, wee may certainly be assured of our election and saluation, for a weake faith doth apply Christ and all his benefits vnto vs as well as a strong, though not in so strong and perfect a manner, as shall appeare hereafter. But yet wee must not content our selues with a small and weake measure, but labour to grow vp from faith to faith, till wee become perfect men in Christ.

Sect. 10. The sight of our imperfections no cause why we should doubt of our election.

Seuenthly, they obiect that though there were no cause of doubting, so long as wee looke vpon Gods mercy and truth in his promises, and Christs obedience and merits, yet at least there is cause of doubting when we looke vpon our selues, and find our great indisposition to performe the condition of faith and repentance, which God requireth of all who shall be partakers of his promises, and our manifold imperfections & great vnworthinesse of the least of Gods mercies. And thus these Iugglers play fast and loose, making their faith like vnto the *ignis fatuus*, or going fire, which interchangeably sometimes shineth cleerely, and sometimes vanisheth and leaueth behinde it nothing but blacke darknesse. But let vs constantly oppose our selues against such inconstancie, and in no wise admit of such mutable varietie in our faith, which maketh it more changeable then the Moone, which one while shineth with full brightnesse, and in small distance of time cannot be discerned. And to this end let vs know, first, that though in our selues we be not worthy of the least of Gods mercies, yet our vnworthinesse maketh vs not vncapable of the greatest; for all Gods benefits are his free gifts, which hee promiseth and bestoweth without any respect of our

worthinesse or deserts, of his meere grace & vndeserued loue. And therefore as when we are most worthy in our owne conceit, there is no reason why wee should presume the more; so when we find our selues vnworthy, there is no cause why wee should hope the lesse, or bee more weakly assured of Gods promises; for as they are not made vpon the condition of our worthinesse, so they are not disanulled and made void by our vnworthinesse, otherwise no man liuing could haue assurance of them, seeing all men liuing are vnworthy of them. But the Lord hath made all his promises vnto vs in Christ, who was sent to be our Mediatour, to the end that wee who were altogether vnworthy in our selues, might be made worthy in him of all Gods mercies and benefits. And therefore whosoeuer lay hold vpon Christ, with a true though a weake faith, and bring forth the fruits thereof in repentance, they may certainly be assured of their election and saluation, notwithstanding their vnworthinesse. Secondly, wee are to know that our faith doth not respect our selues in our selues, neither are we the object thereof, but Christ, his merits and obedience; whom our faith doth not behold standing aloofe off (as the Papists dreame) but as hee is vnited vnto vs, and become our head and wee his members; so as now wee cannot looke vpon our selues, but we must looke vpon Christ, because he is in vs and we in him. And therefore when we consider the greatnesse of our sinnes wee despaire not, because now we looke vpon them as they are translated from vs and laid vpon Christ, who hath fully satisfied his Fathers justice by his alone, and al-sufficient sacrifice vpon the Crosse; when wee behold our imperfections we doubt of Gods promises, because they are couered with his perfect righteousnesse; when wee thinke vpon our vnworthinesse wee are not discouraged, seeing by communicating of Christs worthinesse we are made worthy; when we consider that in our selues wee are subiect to the curse of the Law, the anger of God and eternall condemnation, wee are neuertheleſse assured of euerlasting life and saluation, because we are vnited to Christ our head, who hath taken away our curse and nailed it to his Crosse, borne his Fathers displeasure to reconcile vs vnto him, and was condemned and suffered death to free vs from death and condemnation, and to make vs heires of life and saluation. So that now we behold the huge debt of our sins, but as it is discharged and cancelled with his merits and full satisfaction; wee behold our imperfections, but as perfected by his perfections; wee looke vpon our vnworthinesse, but as it is ennobled with his worthines; and when wee set before vs the curse of the Law, the anger of God and sentence of condemnation, wee consider them as taken away and swallowed vp of Christs death and full obedience; because now wee are vnited vnto Christ, and hee is become ours, that we might become his; he hath taken vpon him our sinnes and vnworthinesse, that he might make vs partakers of his righteousnesse and worthinesse. And therefore those things which God hath wisely joyned together, let not our faith fondly separate; for if it be vnlawfull in carnall marriages, then much more in the spirituall marriage betweene Christ and his Church. But let vs looke vpon our selues, not in our selues, but as wee are vnited vnto Christ, and then our selfe worthinesse of Hell and destruction will not abate our assurance of life and saluation.

Eightly, they obiect that euery Heretick, Epicure and Worldling, continuing in their sins and wickednes, may faine to themselues such a perswasion of the certainty of election. But this is nothing to the purpose, for the question is not of Epicures and Worldlings, who haue no faith or a dead faith, but of true beleeuers, who bring forth the fruits of their faith, at least in an holy desire and endeuour of seruing the Lord in holinesse and righteousnesse. For they that cannot bee assured that they haue faith, cannot haue any certainty of their election; but none can haue any assurance of faith, vnlesse they bring forth the fruits of their faith in dying to sin and rising againe to newnesse of life, for faith purifieth the heart and worketh by loue: and therefore such as liue in their sinnes without repentance hauing no faith, can haue no certaintie of their election, though they may deiude themselues with a fond perswasion which hath no other ground but carnall security and fond presumption. But hence it followeth not, that because a dead faith affoordeth no true certainty, therefore a liuely faith doth it not; because a prophane Epicure or carnall Worldling, deceiueth himselfe with a vaine opinion, therefore those that are truly conuerted, mortified vnto sin, and raised vp to newnesse of life, can haue no certainty of their election and saluation. For what similitude is there betweene light and darknesse, righteousnesse, and vnrighteousnesse, the children of God and the children of *Belial*, the repentant and vnrepentant, faith and no faith?

Lastly, they obiect that if they teach this doctrine of the certainty of election, men wil abuse it to nourish in them carnall securitie and presumption. To which I answere, that wicked men abuse the whole doctrine of the Gospell to their destruction; for when they are taught that God is most gracious and mercifull, that Christ hath died for vs, and giuen himselfe as a sufficient price to redeeme vs out of the power of sin, Satan, death and damnation, and maketh intercession for vs

to

to God his Father; that the Lord is slow to wrath and ready to forgiue, they take occasion hereby of continuing in their sins, and deferring their repentance, till God take them away and consume them in his heauy displeasure. But hence it followeth not that the Gospell must not be taught, because carnall men abuse it to their iust condemnation; for though to these it be the sauour of death vnto death, yet to those who are saued, it is the sauour of life vnto life, as it is, 2. *Cor.* 2. 16. Though it be fooliſhneſſe to thoſe that periſh, yet it is the power of God to those who are ordained to saluation, and God is no lesse glorified in the one by shewing his mercy, then in the other by shewing his iustice. Though worldly men abuse it to carnall securitie, yet the godly are the more incited thereby to serue the Lord in holines and newnes of life. For like louing children, the more they are assured of the loue of their heauenly Father, and secured of his mercie and bountifull benefits, the more they loue him againe, the more they loue him, the more zealous they are of his glory, and the greater their zeale is, the greater is their care in making the light of their godly and Christian liues to shine before men, that their heauenly Father may be glorified. So that it is not the fault of this precious seed, but the barrennesse of the ground which maketh it fruitlesse, or else for good wheate, sendeth tares, cockle and darnell; it is not any defect or ill disposition in this sweete smelling flower, but the venemous nature of these Spiders which turne honey into poyson: and therfore the seed must be cast vpon the earth, though there bee stones with the good ground which will neuer bring forth fruit; the flowers of sweet consolation must not be pulled vp by the rootes and cast away: for though the Spider gathereth poyson, yet the profitable Bee will gather honie out of them. Secondly, when we teach the certainty of election, we doe not teach that men must gather it out of Gods secret counsaile, but from their owne sanctification, by which they may be assured that they are iustified, called and elected: and therefore whosoeuer are not sanctified but continue in their sins without repentance, can haue no assurance by our doctrine that they are elected or shall be saued; yea contrariwise, wee teach out of Gods Words that *whosoeuer liue in the flesh shall die, Rom.* 8. 13. that they which performe *the lusts thereof shall neuer inherit the kingdome of God, Gal.* 5. 19, 20, 21. that none who continue in their vnrighteousnesse and vncleannesse shall enter into the heauenly Ierusalem, 1. *Cor.* 6. 9, 10. *Reuel.* 21. 27. but shall haue their portion in the lake which burneth with fire and brimstone; as it is Verse 8. Now what stronger bridle to curbe in our vnruly flesh, when it is ready to run into sin, then to be assured that if we liue in sin, and fulfill our carnall lusts, wee are in the state of condemnation? What sharper spurre to pricke vs forward when wee are ready to faint, or slack our pace in the Christian race of holines and righteousnes, then to consider that our sanctification and newnes of life, is the onely meanes whereby we may come to the assurance of our election and saluation?

v.2.16. v.1.18.

CHAP. XV.

Of our Redemption.

THe next cause of our saluation is our redemption by Iesus Christ: for as the Lord hath from all eternitie elected vs to saluation of his meere mercy without any respect of our workes or worthinesse; so he hath ordained in this his eternall Decree, our Sauiour Christ to be the Mediatour, who should worke the worke of our saluation, and as it were the conduit whereby he would conuey his grace, mercie and euerlasting saluation vnto vs; and hath set him apart to be our Sauiour and Redeemer, who should saue and deliuer vs out of the captiuitie and bondage of our spirituall enemies, and restore vs to the glorious libertie of the sonnes of God. This our redemption is an effect of Gods election, whereby our Sauiour Christ (being set apart of his Father for this purpose) hath freed and deliuered all Gods elect out of the captiuitie of their spirituall enemies, sin, death and the Deuill; by offering himselfe for the price of their redemption, and a sufficient sacrifice for sin, for the appeasing of his Fathers displeasure and satisfying of his iustice; to the end that being deliuered, they may glorifie him by seruing him in holines and righteousnes all the dayes of this life, and afterwards may inherit the Kingdome of glory, and the crowne of eternall happinesse which is purchased for them.

Q. Sect. 1. That whom God hath elected, vnto those also he giueth Christ to be their Redeemer.

Redemption what it is.

First, I say, that it is an effect of Gods election; for whom hee had chosen to euerlasting life in Christ, those by Christ hee hath saued and redeemed, and those onely as wee shall see afterwards.

The definition explained.

Secondly, I shew who is our Sauiour and Redeemer, namely Christ Iesus, who onely saueth vs from our sinnes, as it is *Matth.* 1. 21; *Neither is there saluation in any other*, as it is *Acts* 4. 12. For *as there is but one God, so there is but one Mediatour betweene God and man, which is the man Iesus Christ*, as it is, 1. *Tim.* 2. 5. *And by him alone wee haue redemption through his blood, euen the forgiuenesse of sinnes*, and that without respect of our worthinesse, but *according to his rich grace, Ephes.* 1. 7. And though wee doe not ex-

Matth. 1. 21.

Acts 4. 12.

1. *Tim.* 2. 5.

Ephes. 1. 7. *Luke* 1. 18.

exclude God the Father, frō the work of our redemption, for he is the author & first cause, who hath so loued vs that hee sent his Sonne to saue and redeeme vs; nor the Holy Ghost who applieth vnto vs the merits and efficacie of Christs death, making them effectuall for our saluation; yet if wee speake properly, our Sauiour Christ only can bee called our Redeemer, and that in these respects: first, becausse hee alone was ordained and deputed to perfect the worke of our Redemption; secondly, becausse he onely was God and man, both which were necessarily required in our Mediatour and Redeemer, that hee might haue full right and abilitie to redeeme vs; thirdly, becausse he alone gaue himselfe to be the price of our redemption; and lastly, becausse in him onely there is perfect redemption as being our head, who not only hath saluation in himselfe, but also deriueth it to all the members of his body.

Thirdly, I set downe the captiuitie it selfe out of which wee were redeemed; namely, not the captiuitie of Egypt or Babylon, not out of the slauery of the Turke, Spaniard, or any other earthly Tyrant, whose thraldome might well be bitter but not long, becausse our liues are short and grieuous to the body, but extendeth not to the soules: but Christ hath deliuered vs out of the bondage of sin, Satan, Hell and Death, in which we should haue beene enthralled and fearefully tormented for euer and euer, not in body alone but in soule also.

Q. Sect. 2.
1. Pet. 1. 18. How Christ is said to haue bought vs with a price.

Fourthly, I shew the price which he hath giuen for our redemption, namely, not siluer and gold, or any corruptible thing, but himselfe; euen his body to be crucified and his bloud to be shed, that so his Fathers justice being satisfied and his wrath appeased, wee might be set free out of the thraldome of our spirituall enemies. But it may be demanded, how it can truly be said that Christ hath redeemed vs by paying the price of our redemption, seeing the Scriptures testifie that by his power hee hath forcibly deliuered vs out of the hands of our spirituall enemies. So *Heb.* 2. 14. it is said, *that Christ destroyed him who had the power of death, that is the Deuill.* And *Col.* 2. 15. the Apostle sheweth, that he *hath spoiled principalities and powers, and hath led them openly and triumphed ouer them.* And *Luke* 11. 22. he is compared to a valiant Champion who hath thrust the strōg man Satan out of his possession: by which it may appeare, that our Sauiour hath not redeemed vs by giuing a price after a legall manner, but by force, and as it were by conquest. I answere, that Christ hath both paid the price of our redemption, and also hath deliuered vs forcibly by his power; for hee paid the price vnto God to whom he offered the sacrifice of himselfe, that it might be a full satisfaction for sin, and a sufficient price to redeeme vs out of the captiuity of our spirituall enemies, and to purchase the fauour of God, and our heauenly inheritance in his Kingdome: and therefore in respect of God the Father, to whom our Sauiour offered himselfe, hee is said to haue redeemed vs by giuing a ransome for vs. But when Gods justice was fully satisfied, Christ dealt not with our spirituall enemies by intreatie, (much lesse offered hee this price of our redemption to Satan; for if no sacrifice might lawfully be offered vnto any saue God alone, much more vnlawfull was it that this sacrifice of Christs body, should be offered vnto the Deuill) but by his Almighty power hee ouercame the power of darknesse, vanquished Satan, subdued Death, and broke open the prison of the graue, and so by strong hand set all Gods elect at liberty. For after that the debt of our sins was discharged, our ransome paid, and the hand-writing of Ordinances cancelled and nailed vnto the Crosse, these our spirituall enemies had no just interest vnto vs, nor any thing to alleage why they should longer hold vs in their captiuitie; but yet the strong man who had taken possession would not willingly lose it, vnlesse hee were ouercome with a greater strength: & therefore our Sauiour Christ hauing bought vs of his Father, and so become our true owner, buckled with our spirituall enemies, ouercame these principalities and powers, triumphed gloriously ouer them, and freed vs out of their tyrannicall jurisdiction.

But if it may bee obiected that wee were captiues vnto Satan, and therefore the price of redemption was to bee paied vnto him, and not vnto God the Father who held vs not in his captiuitie. I answer, that though Satan held vs in his captiuitie, yet not in his owne right, for wee had not sinned against him to whom wee were not bound to performe obedience, nor were indebted vnto him; but wee had sinned against God, whose seruants wee were by right of creation, and had infintly runne into his debt, which wee were altogether vnable to pay. And therefore like a iust Iudge he condemned vs to the perpetuall prison of death, and committed vs to the custodie of Satan, as vnto a Iaylor, to bee kept in his bondage, till we had satisfied for our sinnes and discharged our debt, which being impossible to vs, our Sauiour Christ hauing assumed our nature and become our suretie and Mediatour paied that we owed, and suffered that which we had deserued, and so fully satisfying his fathers iustice, hath purchased our redemption; So as now Satan had no more authoritie to retaine vs in his captiuitie, then the Iaylor hath of holding him in prison who by the Iudge is released, or the executioner of hanging him who the Iudge hath acquitted or pardoned.

Q. Sect.
That the pa of redemp was not pa vnto Satan but vnto God

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And therefore tyrannically exercising still his jurisdiction, our Sauiour by strong hand ouercame him and all the power of Hell, that so he might set vs at libertie whom his Fathers just sentence had acquitted and his mercie pardoned.

The last thing to be considered is the end of our redemption, namely, that we should no longer serue sin and Satan, out of whose bondage we are released; but become the seruants of Christ, who hath redeemed vs, serueing him in holinesse and righteousnesse all the dayes of our liues; that so glorifying him here on earth, he may glorifie vs in Heauen, and make vs partakers of those euerlasting joyes, which by his death and bloud-shed he hath purchased for vs.

CHAP. XVI.

Satans tentations concerning our redemption, wherewith he moueth the worldling to presumption, answered.

HAuing shewed what our redemption is; let vs now consider of those tentations of Satan which he suggesteth into the mindes of men, whereby he laboureth to depriue them of this great benefit, and to keepe them still in his captiuitie, or to pull them back againe when they are escaped. And these are of two sorts, the first leading to securitie and presumption, the other to doubting and desperation. For if hee haue to deale with worldly men; who were neuer truly conuerted vnto God, hee laboureth to perswade them that they are redeemed by Christ, and therefore though they liue in their sins, yet they shall be saued, for Christ came into the world to saue Sinners: but when he assaulteth the true Christian, who is indeed the redeemed of the Lord; then hee moueth him to doubt and despaire, either of the sufficiencie or of the efficacie of the worke of our redemption wrought by Iesus Christ. That he may continue the worldly man in his carnall securitie, and fond presumption, he vseth two principall reasons; the first, that the redemption wrought by Christ is vniuersall, and effectuall for the saluation of all the World; out of which he frameth this tentation. Christ hath shed his precious bloud, and suffered death for all the World, and hath redeemed all mankind which were lost in *Adam*, out of the bondage of Satan, Death and Hell; why therefore shouldest thou bee so strict in flying sin, with which thou art so much delighted? Why doest thou striue against the streame of thy corruptions? And wherefore shouldest thou take any great paines in the workes of holinesse and righteousnes, which are so bitter and vnpleasant to thy taste and appetite? For Christ came into the world to saue all men, and not those only who are so strict in their wayes; he came to redeeme the whole world, and gaue himself as a sufficient ransome for all men. And therefore doubtlesse he will not lose his labour, nor spill his bloud in vaine; he will not willingly let any perish, whom he hath purchased at so high a rate, and redeemed with so deare a price: hee is also so powerfull that nothing shall be able to pull them out of his hand, and so wise that he would not shed his bloud, for those whom hee would not saue. And who can imagine that God who is most just will impute those sins vnto thee for which Christ hath suffered, inflict death on thee for whom Christ died, and require that debt againe which is already discharged? Or who can imagine that God, who is immutable, should shew such inconstancie as to send his sonne into the World, to suffer death for the redemption of those whom he now will not saue; for if hee would, who could resist his will or withstand his power? And therefore if hee hath redeemed all, surely hee will saue all, and consequently thee amongst the rest, though thou liue as thou list and follow the lusts of thine owne heart? for thy sins and vnbeliefe cannot make his purpose void, nor annihilate the worke of thy redemption; yea the more thy sins abound, the more his grace will abound also.

John 10.28.

Q. Sect. 2. The answere to the former tentation.

For the answering of which tentation, we are to know, that vniuersall redemption which is the ground and foundation thereof, is an idle dreame of mans braine, which cannot bee justified by the Word of God the touchstone of all truth; neither hath our Sauiour Christ redeemed any other, then those whom hee effectually calleth vnto the sauing knowledge of their redemption, indueth with true faith and vnfained repentance, justifieth, sanctifieth, and lastly saueth, if we respect the purpose of God, and the will of our blessed Sauiour; although indeed the price hee gaue for our redemption, was of sufficient value for the sinnes of all the World, if it were applied by a liuely faith.

Testimonies of Scripture alleged against vniuersall redemption.

But because this doctrine hath many enemies, it is not sufficient to propound it vnlesse I proue it: and therefore I will shew first by testimonies of Scriptures and after by strong reasons, that our Sauiour Christ hath died for, and by his death redeemed those only whom hee indueth with true faith and vnfained repentance, and not for all the world, as they imagine. *Matth.* 20.28. it is said, that *hee came into the world to giue his life a ransome for many.* And 26.28. that his bloud *was shed for many for the remission of sinnes.* And *Esay* 53.11. that Christ *should iustifie many by bearing their iniquities.* So that hee hath not giuen his life a ransome,

Matth. 20.2. & 26.28.

and

and shed his bloud, and by bearing their iniquities justified all, but many, that is, part of all. *Luke* 2.34. *Simeon* saith, that Christ *was appointed by Gods Decree for the fall and rising againe of many*, that is, for the fall of many reprobates, and the rising againe of many who are elected, and therefore not for the redemption of all. So Christ saith that *hee layeth downe his life for his sheepe*, and therefore not for his wicked enemies; *for vs*, that is, for the company of the faithfull beleeuers, and therefore not for the Synagogue of Satan and wicked vnbeleeuers. So he is said to be the Sauiour of *his people*, and not of aliants and strangers; and to haue giuen himselfe for *his Church*, and not for those who haue no fellowship in the communion of Saints; that he *should die for the Nation*, that is, as *Iohn* saith for all Gods children Iewes and Gentiles, and therefore not for the wicked, and the children of Satan. So the Apostle saith, that *the righteousnesse of God* (that is, the righteousnesse of Iesus Christ imputed vnto vs by God, or the righteousnesse of Christ God and man) *is manifested vpon all, and vnto all that beleeue*; that God hath set *forth Christ to be a reconciliation through faith in his bloud*. And *that he is the iustifier of him, which is of the faith of Iesus*. Where the imputation of Christs righteousnesse, reconciliation with God, and justification, is restrained to the beleeuers only. And to the same purpose is that of the Apostle, *Heb.* 5.9. where Christ is said *to be the author of eternall saluation vnto all that obey him*, and therefore not vnto them who continue in their rebellion not obseruing his will, nor submitting themselues to bee ruled by the scepter of his Word. And as by these places it is apparant, that Christ and his benefits are restrained to the faithfull, so also in other places the vnbeleeuers and such as continue in their wickednesse, are flatly excluded from the participation of them, *Iohn* 3. 18. *He that beleeueth in him shall not be condemned, but he that beleeueth not is condemned already*. And Verse 36. *He that beleeueth in the Sonne hath euerlasting life, and he that obeyeth not the Sonne shall not see life, but the wrath of God abideth on him*. So *Rom.* 8.9. *If any man haue not the Spirit of Christ, the same is not his*; and consequently it followeth that if hee bee not Christs, then Christ and his benefits belong not vnto him. And the Apostle 1. *Iohn* 3.8. plainly affirmeth, *that hee who committeth sinne* (that is, hee who liueth in sin without repentance) *is of the Deuill, and that he who is borne of God* (that is, regenerate by his Spirit) *sinneth not*, that is, liueth not in his sinnes, neither committeth them with full consent of will. And *Paul* willeth *Timothy* to instruct his hearers, that they *might come to amendment out of the snare of the Deuill*: whereby it is manifest that those in whom sin raigneth, are not of Christ but of Satan, and that notwithstanding Christs death they are still in the snare of the Deuill till they come to amendment of life; because the bloud of Christ is not effectuall to free any out of their spirituall bondage, till it be applied vnto them by a liuely faith.

Luke 2.34. — John 10.15. & 15.13. — Rom.8.32,33. — Matth.1.21. — Ephes.5.25. — Iohn 11.52. — Rom.3.22,23, 25,26. — Heb.5.9. — Iohn 3.18. — Verse 36. — Rom.8.9. — 1.Iohn 3.8. — 2.Tim.2.26.

And thus it appeareth by plaine testimonies, that the redemption wrought by Christ belongeth onely to the faithfull; which also by vertue of Christs death and bloudshed, haue their sins and corruptions in some measure mortified; and not vnto the wicked, who liue and die in their sins without repentance.

Now I will also confirme this truth by strong reasons: First, those who were neuer knowne of Christ (that is, acknowledged for his) were neuer redeemed by his precious bloud-shed; neither is it probable that the Father would giue his welbeloued Sonne, & that the Sonne would giue himselfe for the redemption of those, whom in his eternall counsell he had decreed to reject, or (as all confesse) whom hee foresaw should perish: but our Sauiour will *professe to the workers of iniquitie that he neuer knew them*, *Mat.* 7. 23. and therefore he neuer gaue himselfe for their redemption.

Secondly, our Sauiour Christ gaue himselfe for none but those whom his Father eternally loued, and out of this loue elected to life eternall, for these are the first and principall causes of saluation vpon which all the other depend as subordinate vnto them, and the effect cannot extend it selfe further then the cause which produceth it. Christ therefore gaue himselfe for none, but those alone whom God his Father loued, and out of this loue gaue vnto him to be saued by that all-sufficient Sacrifice which he should offer for the satisfying of his justice; and these were those only that should beleeue in him; according to that of our Sauiour; *So God loued the World that he gaue his only begotten Son, that whosoeuer beleeueth in him, should not perish but haue euerlasting life*. And they who are thus giuen vnto Christ by his Father, and for whom hee gaue himselfe are saued by him and cannot perish. For being redeemed by him they become his, and he *being stronger then all, none is able to pull them out of his hand*, who by right of redemption belong vnto him. Now God loueth none but whom hee electeth, nor electeth any whom he doth not also saue; and on the other side hee first rejecteth whom hee afterwards condemneth, and hateth those whom he rejecteth; according to that, *Iacob haue I loued, but* Esau *haue I hated*. And therefore seeing God out of this loue hath chosen the least part of the World to eternall life; it followeth that Christ hath giuen himselfe as a price of redemption for the least number.

For

For how absurde is it to thinke, that Christ would so loue those whom his Father hateth, as to giue himselfe for them vnto the death? or that he would be so vnwisely prodigall of his precious blood, as to powre it out in vain *for the vessels of wrath fitted to destruction, who were before of old ordained to this condemnation, and to whom is reserued the blacknesse of darknesse for euer?* as it is, *Iude Verse 4.13.*

Thirdly, for whomsoeuer Christ hath offered a sacrifice vnto his Father, for them also hee maketh intercession and is become their Aduocate; neither is it probable that Christ would die for those, for whom hee will not intreate, and that hee would offer the sacrifice of his body for those, for whom he would not offer the sacrifice of his lips. Besides, it was the office of the same High Priest, to offer Sacrifice, and to pray for the people, and consequently of our Sauiour Christ, as appeareth, 1. *Iohn* 2.1,2. where he is said as well to be our Aduocate, as the propitiatory sacrifice of our sinnes; and the Apostle *Paul* saith, that as Christ died for vs, so he maketh intercession for vs. But our Sauiour Christ flatly excludeth, from all participation of the fruit of his intercession, all those who are of the World, that is, all meere Worldlings. *Iohn* 17.9. *I pray not for the world, but for them which thou hast giuen me;* and the Apostle saith, that as he perfectly saueth, so also hee maketh *intercession* for those *who come vnto God by him*, that is, true beleeuers only: and therefore for them alone hee hath offered himselfe a sacrifice vnto his Father.

Fourthly, Christ hath died for those alone, in whom he hath attained vnto the end of his death; for whatsoeuer attaineth not his end is done in vaine, which argueth want of wisdome, or power, in the agent and efficient, neither of which without blasphemy can be ascribed vnto Christ, who is in both infinite: but the end of Christs death (that is, the eternall saluation of those for whom hee died) is attained vnto only in the elect and faithfull; for as it is *Mark.* 16.16. *He that shall beleeue, shall be saued; but hee that will not beleeue, shall be damned.* And *Iohn* 3.36. *He that beleeueth in the Sonne hath euerlasting life, and he that obeyeth not the Sonne shall not see life, but the wrath of God abideth on him*: And therefore, Christ hath died for those alone, who beleeue & bring forth the fruits of their faith in obedience, and not for the vnbeleeuers and disobedient.

Fiftly, if all were redeemed by the death of Christ, then should they also bee saued: for what should hinder them from saluation, who are redeemed, seeing they haue receiued the pardon and remission of their sinnes, as appeareth, *Ephes.* 1.7. *In whom wee haue redemption through his blood, euen the remission of our sinnes*: *Col.* 1.14. And consequently whosoeuer are redeemed are iustified, and also heires of eternall blessednesse; for *blessed are those whose iniquity is forgiuen, and whose sinne is couered*, as it is *Psal.* 32.1. Seeing also Christ who hath redeemed vs is stronger then Satan and all the power of Hell, and therefore all their spirituall enemies conioyned together, cannot plucke those whom he hath redeemed out of his hand violently and against his will, neither can wee with any probable shew of reason imagine that he would willingly lose those whom he hath redeemed with the inestimable price of himselfe, neither will it stand with the iustice of God to impute the sinnes of any to their condemnation for which Christ hath fully satisfied: nor to exact that debt againe which hee hath paid: and therefore if Christ had died for all, God in his iustice could not chuse but saue all: and Christ might well say to his Father, To what purpose haue I died, if thou destroyest those whom I haue saued? What profit is in my bloud, if thou condemnest those whom I haue redeemed?

Lastly, if he died and by his death redeemed all; then also he died for and redeemed the Pagans, Turks, Atheists and Epicures, who were out of the Church and Couenant of grace; and so iustification, redemption and saluation should bee out of the Church, and be extended to those whom God neuer receiued into his Couenant; which is quite contrary to the whole course of the Scriptures, where it is said, that all who are saued are also added vnto the Church, *Acts* 2.47: and that Christ *hath giuen himself only for his Church. Ephes.* 5.25. Yea, if Christ died for all, and by his death redeemed them, then it must necessarily follow that hee had redeemed euen those damned soules, who were in Hell before his comming, which is most absurd to be imagined; for if they were redeemed, how did they againe fall into condemnation, seeing they being once become Christs can neuer perish, neither is any able to pull them out of his hands, as it is *Iohn* 10.28.

But against this it is obiected, that in the Scriptures Christ is said to haue died, and to haue giuen himselfe a ransome for all men, 1. *Tim.* 2.6. *Who gaue himselfe a ransome for all men.* And *Heb.* 2.9. he is said to haue *tasted death for all men*; and 1. *Iohn* 2.2. hee is said to be *a reconciliation for the sinnes of the whole world.* To which I answere, first, that these speeches are not to be vnderstood of all and singular men, but of all the faithfull which are gathered out of the whole world; for the drift of the Apostle is to shew, that our Sauiour Christ died not onely for the beleeuing Iewes, but for the Gentiles also, of what Country, Nation or condition soeuer they were. And so these generall speeches are ex-

Reason. *Psal.* 32.1. *Reason.* *Acts* 2.47. *Ephes.* 5.25. *Reason.* *Col.* 1.14.

Q. Sect. 4. In what sense Christ is said to haue died for all men.

Iohn 11.52. expounded, *Iohn* 11.52. where our Sauiour Christ is said to haue died, not onely for the Iewish Nation, but that also he might gather together in one, the children of God which were scattered. So also he is said, *Reuel.* 5.9. *Reuel.* 5.9. to *haue redeemed vs* (that is, all the faithfull) *vnto God by his blood, out of euery kinred, tongue, people and Nation*: and *Galath.* 3.26. *Gal.* 3.26,28. that *all are the sonnes of God by faith in Christ Iesus*; and Verse 28. *That there is neither Iew nor Grecian, bond nor free, male nor female, but all are one in Christ Iesus.* So that these places are not to bee vnderstood of all and singular men, but of all beleeuers, of what Nation or condition soeuer they bee. For all the promises and benefits promised in the Gospell, which is the Couenant of grace, are to be restrained to the condition of the Couenant, be they neuer so generall and vniuersall; and this condition is sometimes expressed, and sometimes vnderstood, but neuer excluded. So *Iohn* 3.16. *Iohn* 3.16. *So God loued the world, that he hath giuen his onely begotten Sonne, that whosoeuer beleeueth in him should not perish, but haue life euerlasting.* *Rom.* 3.22. And the Apostle saith, that *the righteousnes of God by faith in Iesus Christ, is giuen to all that beleeue.* *Gal.* 3.22. And that *the Scripture hath concluded all vnder sinne, that the promise by the faith of Iesus Christ should bee giuen to them that beleeue.* So also *Acts* 10.43. *Acts* 10.43. It is said that *through his Name whosoeuer beleeueth in him shall haue remission of sinnes.* Secondly, I answere, that Christ in some sense may bee truely said to haue died for all the world, namely, in respect of the sufficiency of his death, though not in respect of the efficacie; for by his death he payed a sufficient price for the sins of all the world, and a full ransome for all mankind, if all would or could apply his merits and obedience vnto themselues by a liuely faith: but in respect of Gods counsell, Christs will, and the euent, his death was not effectuall for the redemption of all, but the faithfull onely. And as a soueraigne salue, may haue sufficient vertue in it selfe to cure innumerable wounds & sores, but yet it is effectuall for the healing of those onely to which it is applyed; so the precious balme of Christs bloud, is of sufficient vertue to heale the wounds of all sinners whatsoeuer, but notwithstanding it is effectuall to those onely, to whom it is applyed by a true and liuely faith. Yea, but the Apostle *Iohn* saith indefinitely of all men, that if *any* whatsoeuer *sinne, we haue an Aduocate with the Father Iesus Christ the righteous, and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.* *1. Iohn* 2.1,2. To this I answere, that he writeth not this to all men indefinitely, but to the faithfull and the true members of the Church alone vnto whom his Epistle is directed and no other; neither doth hee cast these holy things vnto Dogges, or these precious pearles of Christian consolation before Swine, who would trample them vnder their filthy feet, but vnto those beleeuers who laboured vnder the heauy burthen of their sins, and desired ease. For he restraineth those indefinite words, if any man sinne, only to the faithfull in that which followeth, *we haue an Aduocate*, and he is the *propitiation for our sinnes*, joyning himselfe with all other beleeuers. Neither can they be extended to the wicked and reprobate, seeing Christ is not an Aduocate to plead for them, nor is a propitiatory Sacrifice vnto God his Father for their sinnes. For he is heard for all for whom he pleadeth, and God is propitious, reconciled vnto, and well pleased with them for whom he offereth this sacrifice to this end, or else it should be offered as vaine, as not attaining the end for which it is offered. But (say they) the Apostle extendeth this propitiation by Christ generally to all, for hee saith *not for ours only*, that is, for all the faithfull, but *also for the sinnes of the whole world.* I answere, that the Apostle by *ours*, vnderstandeth the faithfull to whom hee writeth, and by the whole world all other beleeuers that either then liued or should afterwards liue in all ages and in all places throughout the world, of what language or kinred, country or condition soeuer they were, as it is expounded in the song of the foure and twenty Elders. *Apocalyp.* 5.9. *Apoc.* 5.9.

But it is further vrged that it is plainely said in the Scriptures, that hee died for all without exception. I answere, that it is an vsuall thing in Gods Word, to put this word (all) for many, or for all those which are of one kind. So it is said that *all the country of Iudea, and they of Ierusalem, went out vnto Iohn the Baptist, and were baptised of him*; that is, not euery man without exception, but great multitudes. That our Sauiour *Christ healed euery disease and sickenesse amongst the people*, that is, many that were diseased, or diseases of all kinds. And that *Christ healed all that were oppressed by the Deuill*, that is, very many, for otherwise great numbers oppressed of the Deuill neuer came into our Sauiours presence. Thus also it is said that there was in the sheet which *Peter* saw in his Vision (πάντα τὰ τετράποδα) *all forefooted beasts*, that is, beasts of all kinds. And thus sometimes, by (all) wee are to vnderstand all the elect and them onely, and sometimes all the reprobate and them alone. In the first sense are these places to be vnderstood. *Iohn* 12.32. *Iohn* 12.32. our Sauiour saith, that after hee *is crucified, he will draw all men vnto him*, that is, all the faithfull and elect, for they only are conuerted vnto God, and drawne vnto Christ. So it is said, *Esay* 54.13. *that all shall be taught of God.* And *Ier.* 31.34. that *all shall know him from the least to the greatest.* And *Ioel* 2. *Esay* 54.13. *Ier.* 31.34. *Ioel* 2.28.

Apoc. 5.9.

Q. Sect. The former obiection ged & ans red.

Mark 1.5.

Matth. 4.23.

Acts 10.38.

Verse 12.

Iohn 12.32.

28. the Lord saith, that in *the latter times he will powre out his spirit vpon all flesh*, which places cannot bee vnderstood of the reprobates and wicked, but of all Gods elect and faithfull. Sometimes also wee are hereby to vnderstand all the reprobate and wicked. So *Phil.2.21.* the Apostle saith, *that all seeke their own, and not that which is Iesus Christs*, that is all worldlings and wicked men. And *Iohn* 3.32. the Baptist saith, *that no man hath receiued Christs testimony*, that is, none of the wicked and reprobate, for all the faithfull and elect receiue it and beleeue. By all which places it is euident that this word (all) sometime signifieth many, and sometime all of one kinde; and therefore in those places where it is said, that Christ hath died for all men, wee may vnderstand it of many, as it is expounded *Matth.* 26. 28. or of all the faithfull, as in many places it is restrained.

Secondly, It is objected, that Christ died euen for the wicked and damned; for it is said, that *some shall deny the Lord who hath bought them*, 2. *Pet.*2.1. that some who *are purged afterwards become blind and forgetfull*, 2. *Pet.*1.9. that he may be *destroyed* for *whom Christ died*, *Rom.*14.15. that they who are *sanctified* may count *the blood of the Testament an vnholy thing*, *and tread it vnder their feet*, *Heb.*10.29. To which I answere, that these and such like places are to be vnderstood of men, not as they are in truth, and in Gods sight, but as they are in outward shew, profession, and in the estimation of men, who according to the rule of charitie judge the best, when they see not euident reason to the contrary: or it may be vnderstood of hypocrites as they are in their owne opinion, or according to their vaine boasting; and so those that are in shew, or in their owne opinion redeemed by Christs death, may be reprobates & condemned, but not any who are redeemed in truth. Secondly, those Hypocrites that are in the outward visible Church are said bee redeemed, in respect that they are numbred for a time amongst the faithfull, till they bewray their hypocrisie, and depart from the communion and fellowship which they haue outwardly with the Saints, though they are not in truth redeemed, vnlesse they be of the Church, and members of Christs Bodie.

Lastly, it is objected, that *as in* Adam *all die, euen so in Christ shall all be made aliue*, as the Apostle speaketh, 1. *Cor.*15.22. but all died in *Adam*, and therefore all are made aliue in Christ. I answere, that the Apostle here vnderstandeth all the faithfull, of whose resurrection hee here disputeth; and it is as much as if hee had said, as all the faithfull died in *Adam*, so all shall be made aliue in Christ; or though it be vnderstood of all, that they died in *Adam*, yet it proueth not that all are redeemed by Christ, for then the sense is thus much; as *Adam* deriued death vnto all his, by naturall propagation, so Christ hath deriued life to al his by grace. And this appeareth in the Verse following, where he saith, that first Christ rose, and afterwards they that are of Christ shall rise at his comming: now they onely are Christs who are led by his Spirit; and therefore they who haue not their part in the first resurrection, whereby being sanctified they rise againe from the death of sinne to newnesse of life, shall not haue their part of the second resurrection, whereby they rise to inherit those ioyes which Christ hath purchased for them.

But it may be further vrged, that if all doe not liue in Christ who died in *Adam*, *Adams* sin shall be of more force then Christs death and satisfaction, and *Adam* shall be more strong to destroy, then Christ to saue. I answere, that their power and strength is not to be measured by the number of those who are destroyed and saued; but according to the manner whereby they were destroyed and saued, or according to the vertue and force required to sauing and destroying: for it is farre more easie to hurt many, then to helpe a few, to kill a multitude, then to restore one to life; for euen bruit beasts can kill and destroy, but neither man, Angell, nor other creature can giue life saue God alone. And so it was no hard matter for *Adam* to plunge all mankind into the gulfe of perdition, but to saue and deliuer vs out of this wretched estate, neither hee nor any other could performe saue Christ alone. And therefore though our Sauiour had freed and restored to life but only one, and *Adam* by his sinne destroyed all the rest, yet Christs death was stronger, and of more vertue in sauing, then *Adams* sinne in destroying. Secondly, I answere, that Christs death is as sufficient for the redemption of all the world, as *Adams* sinne for their condemnation, in respect of the infinite value and price thereof; if, as *Adams* sinne was deriued vnto all by naturall propagation, so Christs death and merits were applyed vnto them by faith. For there is no want of vertue in this precious salue to heale, but the cause why it healeth not, is because it is rejected and cast away through incredulitie. Thirdly, Christs death is of farre more vertue and force then *Adams* sinne, in that it bringeth vnto vs farre better things then we lost in *Adam*; for wee lost by *Adam* but earthly benefits, but we haue deriued vnto vs by Christ heauenly glory, and euerlasting happinesse. *Adam* cast vs out of the possession of the earthly Paradise, but Christ giues vs possession of the heauenly Ierusalem. *Adam* made vs of the seruants of God, the bond-slaues of Satan, but Christ

made vs of the bond-slaues of Sathan the sonnes of God, and heires of his Kingdome.

CHAP. XVII.

That all who are redeemed are also sanctified.

Q. Sect. 1. Satans tentation to perswade men to all licentiousnesse.

AND thus I haue taken away the ground of Satans first tentations, whereby he mooueth carnall men securely to continue in their sins, because Christ hath redeemed, and will saue the wicked as well as the godly, by proouing that Christ hath redeemed the faithfull only. The second tentation which hee vseth to the same purpose, he thus frameth; Christ hath redeemed all, at least who beleeue in him, be their sinnes neuer so many and grieuous: and therefore thou mayst continue in thy sinnes with pleasure and delight, and satisfie the lusts of thine owne flesh; only beleeue and thou shalt be saued, for Christ requireth no other condition. Neither is there any other end of Christs comming, but that hee should by his suffering take away thy sins; and therefore why shouldest thou vexe and torment thy selfe, in imbracing bitter mortification and newnesse of life, and in shunning thy sweet and pleasing sinnes, seeing Christ redeemeth the greatest sinners as well as the least.

The answere. To this wee are to answere, that there are no sinnes so innumerable in multitude, and so hainous in their qualitie and nature, which will exclude vs from the benefit of our redemption wrought by Christ, so we applie his death and merits vnto vs, by a true and liuely faith. But yet notwithstanding, this can be no incouragement for any to continue in their sinnes, for first, we are to know, that none haue part in this redemption wrought by Christ, but those only who are made partakers thereof by a true and liuely faith; which is neuer separated from the fruits thereof, true repentance and holinesse of life, neither is it possible that any should bee assured of Gods loue, but this assurance will make them to loue God againe, and this loue will worke in their hearts a zeale of his glorie, and a care to glorifie his name, by causing the light of their godly liues to shine before men. It is not possible that any who truely beleeue that they are redeemed with the precious bloud of Christ, should not highly esteeme and bee exceedingly thankfull to Christ for this inestimable benefit, which none can doe who tread the blood of Christ vnder their feet, and voluntarily cast themselues into the bondage of sinne, out of which we are redeemed with so precious a price, and so scorne this benefit, and despite our Sauiour who hath bestowed it. It cannot be that any should be so foolish to sell their soules vnto sinne for euery vaine pleasure and trifling commoditie, if they be assured that Christ redeemed them with the price of his precious blood which was of more value then many worlds; and therefore whosoeuer make no conscience of sinne haue no true faith, and consequently the worke of our redemption wrought by Christ, doth not appertaine vnto them.

Q. Sect. 2. That whom Christ redeemeth those he sanctifieth.

Secondly, whomsoeuer Christ redeemeth with his blood, those he sanctifieth with his spirit; and in whomsoeuer his death is effectuall for the taking away of the guilt and punishment of sin, in them it is effectuall for the mortifying of their corruptions and the sin it selfe, for, being the members of Christ, *we are grafted with him into the similitude of his death and resurrection, and our old man is crucified with him, that the body of sinne might be destroyed, that henceforth we should not serue sinne*, as it is *Rom.* 6. 5.6. And as our Sauiour Christ *is our wisedome, righteousnes and redemption*, so he is our *sanctification also* as it is 1. *Cor.* 1. 30. So that whomsoeuer he redeemeth and iustifieth, those also hee sanctifieth, as it may further appeare by many & euident testimonies. *Tit.* 2. 14. he is said to haue giuen *himselfe for vs, that hee might redeeme vs from all iniquitie, and purge vs to be a peculiar people vnto himselfe zealous of good workes.* *Luk.* 1. 74. 75. the Lord bindeth it with an oath, that *whomsoeuer hee redeemeth out of the hands of their spirituall enemies, they shall worship him in holinesse and righteousnesse all the dayes of of their life.* 1. *Pet.* 2. 24. the Apostle saith, that our Sauiour *bare our sinnes in his bodie on the tree, that we being deliuered from sinne should liue in righteousnesse.* And *Paul* sheweth *Rom.* 6. 18. that assoone as wee are freed from the bondage *of sinne, we are made the seruants of righteousnesse.* So *Heb.* 9. 14. it is said that the *bloud of Christ doth purge our consciences from dead workes, that wee may serue the liuing God*; neither are wee only iustified, but also sanctified by the offering of the body of Christ once made, as it is Chap. 10. Verse 10. 14. And as hee is appointed of God to be a Prince and Sauiour to giue remission of sinnes, so also to giue repentance, as appeareth, *Acts* 5. 31. So the Apostle saith, that Christ gaue himselfe for his Church, not that it might continue still in pollution and the filthinesse of sinne, but that he might *sanctifie it and cleanse it by the washing of water through the word*, *Ephes.* 5. 25, 26. If therefore *we walke in the light as he is in the light, then his bloud purgeth vs from all our sinnes*, 1. *Iohn* 1. 7. If we are *sprinkled in our hearts from an euill conscience*, then we may *draw neere with a true heart in assurance of faith*, *Heb.* 10. 22. But if we continue in our sinnes without repentance

tance and commit them with delight and greedinesse, then let vs brag as much as we will that we are redeemed by Christ, yet we are still in the bondage of the Deuill; for *Christ appeared*, not onely to free vs out of his captiuitie, but also *that he might loose the workes of the Deuill*, as appeareth 1. *Iohn* 3. 8. He hath redeemed vs out of the thraldome of Satan, that wee might become his owne seruants, whom he will rule and gouerne by his Word and Spirit. And therefore if wee haue not this spirit to lead vs, we are none of his, as it is *Rom.* 8. 9. if wee will not submit our selues to the scepter of his Word, we are none of his subjects, but continue still the seruants of sinne and Satan. Seeing then it is manifest by Gods Word, that whosoeuer are redeemed are also sanctified, and whomsoeuer Christ hath washed with his bloud, from the guilt and punishment of sinne, hee doth also purge and cleanse them by vertue of the same bloud, from the sinnes and corruptions themselues; and seeing hee hath redeemed vs out of the hands of our spirituall enemies, to the end wee should become his seruants, worshipping him in holinesse and righteousnesse all the dayes of our life: let vs neuer bee perswaded by Sathans tentations, foolishly to imagine that wee may the more securely liue in our sinnes, because Christ Iesus hath paid a sufficient price for our redemption. For first, what horrible ingratitude is this vnto God, to take occasion by this inestimable benefit the more to offend him? What a blasphemous imagination is this against Iesus Christ, to thinke that hee came into the World, to be a bolster whereupon wee may more securely sleepe in sinne; and that hee shed his precious bloud to purchase libertie for vs, that wee may liue in all wickednesse; that he reconciled vs vnto his Father by his death, that we might the more freely offend him; that hee hath redeemed vs out of the bondage of Satan, that wee may more diligently serue him; that he hath with his bloud washed vs from the filth of sinne, that wee may more securely wallow in this stinking puddle againe? For, what were this but to make Christ another *Sisiphus*, who assoone as hee hath ended his labour is new to begin againe? What is it but euery day to crucifie the Lord of life afresh, and to tread his precious bloud vnder our feet as an vnholy thing? What is it but to contemne & basely to esteeme of the inestimable price of our redemption, if wee will not sticke to sell againe our soules vnto sinne, for euery beastly pleasure and base commoditie, which Christ hath purchased at so high a rate? Secondly, as hereby we shall shew horrible ingratitude against God and our Sauiour Christ, so also shall wee be most injurious to our owne soules, seeing we can neuer attaine vnto any true assurance of our redemption, till wee find our selues freed in some measure from the power of sinne, and sanctified by Gods Spirit: for the Lord who is truth it selfe hath said it, and if this be not enough he hath solemnely sworne it, that all *those whom hee hath redeemed out of the hands of their spirituall enemies, shall worship and serue him in holinesse and righteousnesse all the dayes of their life.* And therefore as well may God speake, nay, sweare an vntruth, as those may bee redeemed who liue in their sinnes, destitute of all holinesse towards God, and righteousnesse towardes their Neighbour. *Luke* 1. 74, 75.

Thirdly, we are to consider that the Lord hath redeemed vs to a twofold end: the first and principall is his owne glory, the second which is subordinate vnto the other, is our saluation, and euerlasting happinesse: both which concurre in all those, to whom the redemption of Christ is made effectuall. Now God is not glorified by redeeming such as continue in their rebellion towards him, and will not by any meanes leaue the seruice of sinne and Sathan, but rather in shewing his justice and power, in punishing their sinnes which they commit with greedinesse: but he is glorified when hee mercifully deliuereth repentant sinners, out of the bondage of sinne and Satan, who are weary of their captiuitie, and desire nothing more then freedome, that they may in the rest of their liues serue him their Redeemer in the duties of holinesse and righteousnesse. And therefore they who liue in their sinnes without repentance, continuing still Traytors to God, and seruants of Sathan, can haue no assurance of their redemption; for the Lord hath therefore bought vs *with a price, that wee should glorifie him both in our bodies and soules.* And therefore those who in stead of letting their lights of holinesse and righteousnesse shine clearely before men, that their heauenly Father may be glorified, doe nothing else but dishonour him by their sinnes and wicked conuersation, shew plainly that the redemption wrought by Christ doth not as yet appertaine vnto them. 1. *Cor.* 6. 20.

Fourthly, we are to know that the worke of our redemption wrought by Christ, consisteth of three parts or degrees; for first Christ redeemed vs by paying the price of our redemption, and thus hee is said in the Scripeures to haue redeemed vs with his bloud. Secondly, hee redeemeth vs when as hee applyeth this benefit of our redemption vnto vs in particular, and doth thereby free and deliuer vs from the Deuill, Sinne and Death, so as wee are no longer in their bondage, subject to their power & gouernment, although wee bee continually assaulted and often foiled by them. Thirdly, he redeemeth vs when as he perfectly freeth vs, not only from the power and gouernment, but also

Q. Sect. 3. A two fold end of our redemption, Gods glory and our happinesse.

Q. Sect. 4. Three degrees of our redemption which alwayes concurre.

from the assaults and molestations of our spirituall enemies, and giueth vs eternall peace in his kingdom. The first was wrought immediatly by himselfe, when as hee paid a sufficient price for our redemption, and thereby fully satisfied his Fathers justice. The second he worketh by his owne Spirit, whereby he doth dispell out of our minds & hearts the darke mists of ignorance and infidelitie, and by the glorious light thereof doth illuminate our vnderstandings, with the beames of true knowledge and a liuely faith, so that wee know, acknowledge and beleeue that Christ is our Sauiour and Redeemer, and are assured that hee hath freed vs from the bondage of our spirituall enemies after which assurance hee begetteth in vs an earnest desire of being more and more freed from them actually, and an holy endeauour of withstanding all their assaults and tentations, whereby they labour againe to bring vs into their captiuity, and withall enableth vs with some measure of strength, to withstand and ouercome them; and reneweth and confirmeth this strength receiued, when in the conflict of tentation we are weakned, and haue receiued the foile, that we may rise vp againe and afresh maintaine the fight. Lastly, our Sauiour Christ redeemeth vs, when as he perfectly freeth and deliuereth vs from our spirituall enemies at his second comming, when as we shall not onely not be ouercome nor foiled of them, but also not so much as once assaulted. And of this redemption our Sauiour speaketh, *Luke* 21.28. *When* (saith hee) *these things begin to come to passe, then looke vp and lift vp your heads; for your redemption draweth neere.* And these are the three degrees of our redemption, which alwayes follow one another, for, for whomsoeuer Christ hath giuen himself as the price of their redemption, to those also hee giueth his holy Spirit, which doth illuminate the eyes of their vnderstanding blinded with ignorance, and sanctifieth their will and affections, working in them a desire and holy endeuour of seruing the Lord in holinesse and righteousnesse, and of withstanding the tentations of the flesh, the World and the Deuill. And whomsoeuer hee thus redeemeth out of the power and gouernment of their spirituall enemies, those hee will perfectly redeeme and deliuer from all their malicious attempts, and giue them the eternall peace of his kingdome. But those who haue not their part in the second degree, that is, those who continue in their blind ignorance, and in the naturall pollution of their will and affections, willingly subjecting themselues to the seruice of sinne and Satan, and stubbornely withdrawing their stiffe neckes out of the yoke of holy obedience vnto Gods Commandements; they can neuer haue any assurance that Christ hath redeemed them by paying the price of his bloud, nor will deliuer them at his second comming out of the bondage of Satan, in which they haue liued all their life time, with pleasure and delight. For, whomsoeuer hee ransometh with the price of his bloud, those he freeth out of the gouernment of their spirituall enemies, Sin, Death, and the Deuill; and therefore they that still liue in sinne with pleasure and delight, are still the seruants of sinne, as our Sauiour saith, *Iohn* 8.34. yea the seruants of Satan also, as the Apostle teacheth, 1. *Iohn* 3.8. *For their seruants we are to whom we obey, whether it be of sinne vnto death, or of obedience vnto righteousnesse*, as it is *Rom.* 6.16. and those who still remayne in the seruice and slauery of sinne and Satan, haue no part in the first redemption, wrought by the shedding of his bloud, nor shall haue any part in the last redemption, at his second comming to judgement.

Lastly, wee are to know that Christ hath redeemed the whole man, bodie and soule, and hath freed and deliuered euery part and facultie of them, out of the bondage of our spirituall enemies, that all and euery of them may performe seruice vnto God. For example, our vnderstandings were captiued in the darke prison of ignorance and blindnesse, as appeareth, *Ephes.* 4.17,18. but our Sauiour Christ hath redeemed vs, and hath dispelled these mists of darknesse with the preaching of the Gospell, which like a glorious sunshine hath appeared vnto vs, and by the operation of his holy Spirit, he hath caused the scales of ignorance to fall from the eyes of our vnderstanding, so that wee can see the mystery of our redemption, and worke of our saluation wrought by him, as it is *Luke* 1.77,78,79. Our wils which were so inthralled that we could not so much as desire any thing pleasing and acceptable vnto God, as appeareth *Phil.* 2.13. hath our Sauiour redeemed and freed out of this spirituall bondage, and by the good motions of his holy Spirit doth so rule and encline them, that to will is present with vs, and we are delighted in the Law of God concerning the inner man, as the Apostle speaketh of himselfe, *Rom.* 7.18.22. And though the law of our members and corruptions of the flesh, doe rebell against the law of our minde, leading vs captiue to the law of sinne; yet doe we abhorre this sin, and earnestly desire to be freed from it, and to serue the Lord in holines and righteousnesse; endeuouring and striuing to mortifie the flesh and the corruptions thereof, and to rise againe to newnesse of life. Our affections also were wholly corrupted and disordered, so that we hated God, and loued the World, feared man, and not the Lord, trusted vpon the inferiour meanes, never regarding the fountaine of all goodnesse, in a word we were giuen ouer to our owne hearts

lusts

Luke 21.28.

John 8.34. 1. *John* 3.8. *Rom.* 6.16.

Ephes. 4.17.

Luke 1.77.

Rom. 7.18.

lusts, and vnto vile affections, as it is *Rom.* 1. 24.26. but by the redemption wrought by Christ becomming his, and being quickned and strengthned by his holy Spirit, we haue crucified the flesh with the affections and lusts thereof, as the Apostle speaketh, *Galath.* 5. 24. Lastly, the members of our body were *seruants to vncleanesse, and iniquity, to commit iniquitie. Rom.* 6.19. our eyes full of adultery, our tongues forges of lies, our feet swift to shed bloud: but our Sauiour Christ redeeming vs hath deliuered our bodies also from the thraldome of sinne and Satan, so as though sinne dwell, yet it shall no longer *raigne in our mortal bodies, that we should obey the lusts thereof*, as appeareth *Rom.* 6.12. In a word, both body and soule were in miserable captiuity to our spirituall enemies: but our *Sauiour hath bought vs with a price, to the end we may glorifie God in our bodies and in our spirits, for they are Gods*, as it is, 1. *Cor.* 6.20. And *hath redeemed vs not with corruptible things, as siluer and gold from our vaine conuersation, but with his owne most precious bloud*, as *Peter* teacheth vs, 1. *Pet.* 1.18,19. If therefore we are redeemed by Christ, then our blind vnderstandings are inlightned by the preaching of the Gospell, and we freed from our former ignorance: our wils which were rebellious are inclined to obedience, so as wee earnestly desire to leaue our sinnes, and to serue the Lord in the duties of sanctification, and haue an endeuour of mortifying our sins, and rising againe to newnesse of life; our affections also are purged from their corruptions, so that we loue, feare, trust in, hope, and expect all good from him, who is the fountaine of all goodnesse; our bodies *which were giuen as seruants vnto sinne, are now become the seruants of righteousnesse vnto holinesse*; In a word, both in body and soule we are freed from sinne, and made seruants vnto God. But if our vnderstandings are still blind and ignorant, our wils backward to imbrace any goodnesse, and most prone vnto all euill, our affections as corrupt as euer they were, and our bodies the ready instruments to act all sinne and wickednesse, then haue wee as yet no fruit of the redemption wrought by Christ. For it is not a titulary but a powerfull redemption, which indeed and truth deliuereth vs euen in this life, from our spirituall enemies: so that though they may assault, and grieuously vexe vs, yet they shall neuer gouerne and raigne ouer vs. And therefore whosoeuer feel not the redemption wrought by Christ, powerfull in this life to free them in some measure, from the rule and iurisdiction of Sinne, Satan, the World and the Flesh, shall neuer find it fruitfull and effectuall to free and deliuer them, from condemnation, Hell and destruction in the life to come.

CHAP. XVIII.

Of those tentations which Sathan vseth against the faithfull concerning their redemption.

HAue spoken concerning those tentations which Sathan suggesteth into mens minds to nourish in them carnall securitie: Now wee are to consider of those which hee vseth to mooue men to doubting and desperation. First, therefore he obiecteth that it is a thing vnreasonable and vtterly repugnant to Gods iustice, that Christ who was innocent should be punished for vs who are guilty; that wee should deserue the blame, and hee suffer the stripes; that the righteous should bee condemned, and the wicked acquitted; that wee who like *Barrabas* were cruell murtherers & wicked Sinners should be let loose, & the immaculate Lambe of God in whom there was no fault should be deliuered vp to be crucified. For what were this but to make the iust God like vnjust *Pilate*? what were this, but to denie his owne Word, hauing said that the righteous should liue in his righteousnes, and the Sinner die in his iniquitie? To which I answere, first, that it would not indeed haue stood with Gods iustice, to haue punished Christ as he was innocent and righteous, nor to haue acquitted and absolued vs who were vnrighteous and wicked, but hee punished Christ in respect that he had taken vpon him the sins of all the faithfull, and absolueth vs as wee are freed from our sins, and clothed with his righteousnesse and obedience. Hee punished Christ, not as he was most just and free from sinne, but as he was our suretie who had taken vpon him to discharge our debt, and to satisfie for our sins. And thus the Creditor may justly require his debt of the suretie, though in respect of himselfe hee owed him nothing; and thus hee may, yea ought to release the principall, when the suretie hath already discharged the debt. Secondly, I answere that it had beene injustice in God, if hee had forced our Sauiour Christ, who was just and innocent, to vndergoe the punishments which were due vnto vs, who were Malefactors & offenders; for this were to condemne the righteous, and to justifie the wicked: but our Sauiour Christ of his owne free accord, did voluntarily offer himselfe to stand in our place, and to discharge that debt which we owed, and to make satisfaction to his Father; by suffering that punishment which we had deserued. And this appeareth, *Iohn* 10.18. where our Sauiour saith, that *no man toake his life from him, but that hee layed it downe of himselfe*. And the Apostle telleth vs that *hee humbled himselfe, and became obedient vnto death, Phil.* 2.8. In which respect, his death is called a sacrifice or free oblation, which he voluntarily offered vnto

Q. Sect. 1. That it is not repugnant to Gods iustice to punish Christ for vs.

Iohn 10.18.

Phil. 2.8.

his Father, *Heb.*9.14. And therefore the Lord might iustly take that which Christ freely gaue, yea, it had beene cruelty and injustice if hee should haue refused the payment of such a sufficient surety, when he voluntarily offered it for our discharge, chusing rather still to haue kept vs in prison, bound in the chaines of euerlasting death. Lastly, there might haue beene some shew of rigour and injustice, if Christ the innocent had bin ouer-whelmed, in suffering the punishments which were due vnto vs, who were the offenders; but being not only man which suffered but God also, and therefore of infinite power and majestie, hee was able to pay our great debt, and yet is neuer the poorer; to suffer death and ouercome it by suffering, and by yeelding a while to the malice of our spirituall enemies, he finally vanquished and gloriously triumphed ouer them all. And therefore it was not injustice in God to suffer our Sauiour Christ, to vndergoe that which hee was sure to ouercome; but vnspeakable mercy towards vs, in sending his Sonne to pay that debt which wee could neuer haue discharged, and to suffer punishments for a time, which otherwise wee should haue endured for euer. By this then it appeareth, that God might iustly receiue the price of our redemption, which Christ freely offered. But seeing by the lawes of redemption there is required, not onely that the Redeemer pay a price or ransome, but also that hee haue right to that which he doth redeeme, it may be demanded what right our Sauiour had ouer vs, that hee should pay this price for vs? I answere, that as our Sauiour Christ consisteth of two natures, so also hee had a twofold right vnto vs; for as he was God, he had the right of propriety, and was our true owner, hee was our Lord, and therefore had right to redeeme his owne seruants; hee was our King, and therefore had right to redeeme vs who were his subiects; yea, hee was our Creatour, and therefore hee had more right then any Lord or King to redeeme vs who were his creatures; as he was a man he was our kinsman, flesh of our flesh, and bone of our bone; yea hee was our brother, as it is *Heb.*2.11,12. and *Iohn* 20.17. and therefore had also the right of propinquitie, which was required by the Law of Redemption, *Leuit.*25.25.

Heb 9.14.

*Heb.*2.11,12. *Iohn* 20.17.

*Leuit.*25.25.

Q. Sect. 2. That Christ hath offered a sufficient price for our redemption. *Acts* 20.28.

Secondly, Satan may obiect that the death of Christ is not a sufficient price for our Redemption; for how could the death of one, be a sufficient satisfaction for the sinne of all the faithfull, seeing euery one by their innumerable sinnes, had deserued innumerable deaths. And how could the temporary and short punishment which Christ indured, free vs all that believe frō the euerlasting punishments of Hell fire, seeing the justice of God requireth that there should bee some proportion, betweene the punishment which wee deserued, and the satisfaction which Christ made and offered? I answere, that Christ who suffered for vs, was not man only but God also; in which respect it is said, that *God purchased his Church with his bloud*; not that God hath bloud, but because he that shed his bloud, was not only man but also God; and therefore his short sufferings were of more worth, vertue and value, then the euerlasting sufferings of all the World; for they should euer haue suffered, but could thereby neuer haue satisfied, because our sins deserued infinite punishments, in that wee had by them offended the infinite justice and Majestie of God; which because finite creatures could not beare, Gods justice required that they should be infinite in time and euerlasting, seeing they could not be infinite in measure. But the sufferings of Christ, though short in time, yet were they infinite in value, worth and merit, because hee was not man alone, but God also; and therefore at once he put away sin by the sacrifice of himselfe, and *by his owne oblation hee tooke away the sinnes of many*, as it is *Heb.*9.26,28. As therefore *Adams* sinne, which in it selfe was finite, as proceeding from a finite creature, notwithstanding deserued infinite punishment, because God whom by his sin he offended was infinite; so contrariwise Christs sufferings were but of short continuance in respect of time, but yet of infinite merit and worth, because hee that suffered was not man alone, but also God, and therefore infinite. Neither did Gods justice primarily require eternitie in our sufferings but ful payment of our debt; which because we were vnable to doe in any time our debt being infinite, therefore in the second place it exacted that because they could not bee equiualent in quantitie; they should be in time. But our Sauiour paid our whole debt at once, as the Apostle sheweth, and thereby more fully satisfied Gods justice than all the World could haue done though they should haue suffered euerlasting punishment, seeing the debt would haue beene euer in paying, but neuer fully satisfied. Euen as an able suretie should better satisfie a Creditour, who would at once wholy pay the debt, of a 1000. pound, then the debter that should be euer in paying of it in his whole life, but bee neuer able wholly to discharge it.

Acts 20.28.

*Heb.*9.26.

Lastly, the tempter will obiect that Christs death and merits, though they be in themselues a sufficient price for our redemption, yet they doe not belong vnto vs, neither will be effectuall for our saluation. Let it be granted (will hee say) that the death and merits of Christ are sufficient for the saluation of all: yet what comfort canst thou receiue hereby, seeing thou canst haue no assurance that they belong vnto thee, or will be effectuall for thy

Q. Sect. That Christ death and merits belong euery particular beleeuer.

thy redemption. For either he hath redeemed all, or but some only; if all, then some who are redeemed may perish notwithstanding, seeing the Scriptures shew that the greater part of the world are the children of destruction, and it is not vnlikely but that thou art in the greatest number. But if he haue redeemed some only, how canst thou conclude that thou art one of these whom hee hath redeemed, seeing out of meere particular propositions thou canst not inferre any sound consequence? For example, if thou doest thus conclude, some men are redeemed by Christ, but I am a man, therefore I am redeemed: thou mightest as well reason thus. Some men are Kings, but I am a man, therefore I am a King. To this we must answere, that though Christ hath only redeemed some, yet we may after a more sound manner conclude that we are in this number, not vsing the helpe of Sathans absurd fallations; but inferring our conclusion out of generall propositions grounded vpon Gods Word after this manner; Whosoeuer beleeue in Christ, those he hath redeemed and will saue; for this is the voice and promise of Christ in the Gospell: but I (may euery faithfull man say) doe truly beleeue in Christ; and therefore I am redeemed and shall eternally bee saued.

Q. Sect. 4. Vrgeth temptations against the particular application of Christs merits answered. *Ephes. 1.5,27.*

But against this particular application of Christ and his merits vnto vs, the tempter vrgeth diuers objections; first, that Christ only saueth and redeemeth his own body which is his Church, and that this his Church is glorious without spot or wrinkle, holy and vnblameable, as it is *Ephes.5.25,27.* and therefore (will he say) what hope of redemption or saluation canst thou haue, who art defiled not only with originall corruption, but also with innumerable actuall transgressions? To this wee must answere that the Apostle saith not, that the Church which Christ redeemeth and saueth, is now alreadie without spot or wrinkle; but that he hath by giuing himselfe for it, redeemed it, that hereby he might wash & cleanse it from all spots, and might make it holy and without blame; either by his merits and righteousnesse imputed vnto it, which is done in this life; or by freeing it altogether from corruptions, and the filthy spots of sin, wherewith naturally it is defiled, which is begun in this life, but shall not be perfected vntill the life to come.

Our falling into sinne, no occasion to perswade that we are not redeemed. *Gal.4.4.*

Secondly, he obiecteth, that if Christ had redeemed vs out of the thraldome of sinne, then wee should not still be ouercome thereby, nor so often, will we nill we, transgresse Gods Commandements. To which wee are to answere, that our Sauiour Christ hath deliuered vs from our sins; first in regard that for his merits and satisfaction sake, the Lord hath pardoned and remitted them, so as they shall neuer be imputed vnto vs, nor arise vp in iudgement to our condemnation, neither in this world nor in the world to come. Secondly, he doth deliuer vs from our sinnes, whilest he doth giue vnto vs his holy Spirit, whereby our sinnes are in some measure mortified, and the strength of them abated, so that they doe not raigne and rule in vs as in former times, although we cannot wholly expell them from dwelling in vs, according to that *Rom.6.12.* ***Sinne shall not raigne in your mortall body that you should obey it in the lusts thereof.*** And though we cannot vtterly subdue this Cananitish brood of our corruptions, but that still whilest wee continue in this life, they are as thornes in our sides, alwayes vexing and grieuing vs: yet by the helpe of Gods Spirit assisting vs, we weaken their force, abate their courage, and make them become tributaries. And if at any time they rebell, we curbe them in, and giue them the ouerthrow; yea, though sometimes they gaine ground, and giue vs the foile, yet wee rise againe by vnfained repentance, and recouer our selues, being assisted with the fresh supply of Gods Spirit, till at last by death we obtaine a finall victorie.

Rom 6.12.

Q. Sect. 5. That our obedience to the Law, proueth not that wee are not redeemed. *Gal.3.13.*

Thirdly, he obiecteth that we are still vnder the Law, and tied to the obedience thereof, and therfore Christ hath not freed vs from it. I answere, that though Christ hath not freed vs from the obedience of the Law, yet hee hath freed vs from the curse and malediction, as it is *Gal.3.13.* so as although wee doe not perfome it in that exact manner and measure which God requireth, yet our transgression shall not be imputed vnto vs; for he hath perfectly fulfilled the Law for vs, that his righteousnesse might become our righteousnesse, and he hath suffered death, that by his bloud hee might wash away our sins. And thus ***when the Law was impossible to be performed, by reason of the weakenes and corruptions of our flesh, the Lord sent his Sonne in the similitude of sinfull flesh, and for sinne condemned sinne in the flesh, that the righteousnesse of the Law might be fulfilled in vs,*** as it is *Rom.8.3,4.* Moreouer, we are not now tied to performe obedience to the Law, to the end that thereby we may be justified, nor yet shall we for the imperfections of this our obedience be in danger of condemnation, but now onely it is a meanes before our conuersion to bring vs to Christ, by shewing vnto vs our sinnes and insufficiencie in our selues, and after our conuersion it serueth for a rule or square, according to which wee are to frame our liues in holinesse and righteousnesse, that so wee may shew our thankfulnes vnto our heauenly Father for his inestimable benefits, by glorifying his Name in a godly life. And because this also is bitter and vnpleasant to flesh and bloud, therefore the Lord hath also granted and giuen vnto vs his holy Spirit, which mortifieth our corrupti-

Rom 8.3,4.

ons,

ons, whereby we are made lesse prone vnto sinne; and quickeneth vs in the inner man, inabling vs to performe obedience in some measure to the Law of God, with alacritie and cheerefulnesse, so that now *his commandements are not grieuous vnto vs*, as the Apostle speaketh, 1. *Iohn* 5.3. but his yoke which so much galled vs while wee were rebellious and like vntamed Oxen, is now become easie, as our Sauiour telleth vs, *Matth.* 11.30.

1. *Iohn* 5.3.

Matth. 11.30.

9. Sect. 6. That God is not angry with the faithfull, though he seemeth to frowne vpon them.

Fourthly, the tempter may obiect to the weak conscience which laboureth vnder the burthen of sin, that our Sauiour Christ hath not redeemed vs from the anger of God due for sin, seeing we still see his frowning countenance, and apprehend the scorching heat of his wrath inflamed against vs: but let all know, that if they truly beleeue in Christ, and only rely themselues vpon this their Mediatour, if their sins past grieue them, and they purpose for the time to come, to labour that they may forsake them; then they are reconciled vnto God by Christ, and in him hee is become their louing and gracious Father, as the Apostle telleth vs, *Col.* 1.20,21. Let not such therefore be discouraged, if God seeme to frowne vpon them for a time, for he will not frowne for euer, nor alwayes retaine his anger, as the Psalmist speaketh, *Psal.* 103.9. Yea in truth hee is not angry with vs at all as a Iudge to punish, but as a Father to correct and amend vs: and if wee will speake properly, he alwayes loueth and delighteth in vs. For as hee is well pleased with Christ our head, so is hee alwayes well pleased with vs in him, as being members of his body: notwithstanding as a tender Father when his Sonne offendeth, maketh semblance as though his Wrath were kindled, to the end that hee may bee carefull in the time to come, to auoide the like fault, and to amend: so the Lord who is our gracious Father, seemeth oftentimes to bee grieuously displeased with his children when they haue sinned against him, hiding from them his amiable louing countenance, and shewing nothing but signes of wrath, not that he hath in truth cast them out of his loue and fauour; (for hee neuer falleth out with those whom Christ hath reconciled vnto him, neither can hee cease to loue the members of Christ, nor Christs members cease to be his members after they are once ingrafted into his bodie by his holy Spirit and a liuely faith) only like a wise Father he frowneth vpon them, and seemeth angry, to make them in the time to come forsake their sinnes, whereby they haue incurred his displeasure.

Col. 1.20,21.

Psal. 103.9.

10. Sect. 7. That though Satan tempt vs, yet we may be assured that

Fifthly, the tempter will obiect that we are not freed and deliuered out of his power and iurisdiction, seeing he doth often assault and ouercome vs with his temptations, and leadeth vs captiue fast bound in the fetters of sin. To which wee must answere, that our Sauiour Christ by his *death hath destroyed him that had the power of death, that is the Deuill; that he might deliuer all them, which for feare of death were all their life time subiect to bondage*, as the Apostle sheweth, *Heb.* 2.14, 15. That God *hath deliuered vs from the power of darknesse, and hath translated vs into the kingdome of his deare Sonne*, as it is *Col.* 1.13. That our Redeemer Iesus Christ *hath spoyled the principalities and powers, and hath made a shew of them openly, and hath triumphed ouer them vpon his Crosse, and that not only for himselfe, but for all his members*, *Col.* 2.15. That hee hath now broken the Serpents head, so that well may hee hisse against vs, but yet hee cannot sting vs. And whereas heretofore he was the Prince of the World, who did rule and gouerne vs at his pleasure, and according to his will, now hee is cast out by the Prince of Princes, as it is *Iohn* 12.31. and our Sauiour Christ hath established his Kingdome in vs, ruling and gouerning vs with the scepter of his Word and holy Spirit. Whereas hee was the strong man who quietly kept his possession in vs, our Sauiour Christ who is stronger then hee, hath spoiled him of his armour wherein hee trusted, and hath thrust him out of his possession. Whereas he was a cruell Tyrant who held vs fast bound in his captiuitie, our Sauiour Christ hath redeemed vs out of his thraldome, so as now hee cannot hurt vs though hee neuer ceaseth to assault vs. And though hee goeth like a roring Lion seeking whom he may deuoure, yet now we are enabled by Gods Spirit to resist him stedfastly in the faith, and so armed with the coat-armour of Gods spirituall graces, that though he may with the violence of his assaults foile vs, yet shall he neuer be able to ouercome vs. God doth indeed suffer this wicked enemy to make warre against euen his deerest children, and that sometimes after a strange and extraordinary manner, not that he will giue them euer againe vnto his thraldome, out of which he hath purchased them with so deare a price, but partly to driue them hereby to flie vnto him by earnest and effectual prayer, imploring his aide against Satans crueltie, and that hauing receiued it, they may ascribe the whole glory of the victory to him alone, by whose strength they haue ouercome; and partly to shew vnto thē their own weaknes, that they may not relie nor rest vpon it. Somtimes hee suffereth them to be thus assaulted, that his power may bee magnified in their weaknesse; and sometimes that the graces which hee hath bestowed vpon them, may shine gloriously to all the World. Sometimes for the confirmation of others who shall hereafter be tried with the like temptations, when they haue in their brethren often experience

wee are ouercommed.

Heb. 2.14.

Col. 1.13.

Col. 2.15.

Luke 11.21.

1. *Pet.* 5.9.

That God permitteth Sathans tentations to the good of his children.

perience of Gods loue & power and fatherly assistance; and sometimes that they may the more strengthen themselues in his spirituall graces, and confirme them more fully in the assurance of his loue and their saluation. For as a Citie which hath once beene besieged and not sacked, will euer after be more strong to hold out if it be assaulted by the like danger, because the Citizens will carefully fortifie their walls and increase their bulwarks; and as he who hath beene once robbed by theeues, will euer after ride better prouided to make resistance, that he doe not againe fall into their hands; so those who are besieged and assaulted by their spirituall enemies, will euer after more carefully arme themselues against them with the graces of Gods Spirit, that they may not be ouercome nor foiled by them. Wee know that whilest men quietly enjoy their possessions and inheritance they rest secure, keeping their writings in a boxe without euer looking on them from yeere to yeere, but when their title and right is called into question, & some man labours to thrust them ont of their possession, then they peruse their Writings and Deeds with all diligence: and not satisfied with their owne judgement they resort to skilfull Lawyers, craving their counsell how they may maintaine their right, and answere the plea which their aduersarie makes against them. Whereby oftentimes it commeth to passe that they make their title not only much more strong in it selfe, but also more cleere and euident vnto all others, so that afterwards none dare once aduenture to trouble them againe, or call their right into question: so whilest we neuer doubt of our heauenly inheritance we rest secure, and let the Booke of God which is our best Deed and Euidence, lie vnder our cupboords till it mould for want of vse; but when Satan by his tentations doth call our title into question, and pleads that wee haue no right to Gods Kingdome, then doe wee most carefully and diligently peruse the Booke of God, then doe wee goe vnto Gods Ministers, desiring their counsell how wee may answere Satans plea and cleere our title, then doe wee most carefully vse all good meanes to increase our knowledge, that thereby wee may throughly informe our selues of our right, and confirme our assurance against all cauils and objections. And hereby it commeth to passe, that those who before had very weake titles to their heauenly inheritance, whilest they remained wretchlesse & secure, and had but slender assurance euer to enjoy it; now, by their care, paines and diligence, haue so confirmed it vnto themselues, and so cleered it to all the World, that Sathan dare neuer after call it into question, vnlesse he do it (like many contentious men in these daies) rather that hee may trouble and vexe them with a tedious suit, then for any hope of preuailing in the end. And thus you see that Christ hath redeemed all the faithfull out of Satans thraldome, notwithstanding that he still assaulteth them with his tentations, neither doth hee hereby ouercome them and againe inthrall them in his captiuitie, but rather by Gods blessing they serue to strengthen them in the spirituall graces of Gods Spirit, and to confirme them in the full assurance of their saluation.

Sixtly, the tempter will obiect that wee still die, and therefore are not redeemed and deliuered out of the bondage of death. To which we may answere, that Gods just sentence once denounced could not be reuoked, *Ge.3.19. Dust thou art & into dust thou shalt returne*; & therfore the Apostle saith, *Heb.9.27. It is appointed vnto all men that they shall once die.* But as *Ahashuerus* though hee could not reuoke the sentence of death against the Iewes after it was once pronounced, because it was a Decree of the Medes & Persians which might not be altered; yet at *Hesters* suit sent out another Decree, whereby hee armed and strengthened the Iewes against their enemies, to the end they might resist, ouercome and destroy them: so the Lord hauing pronounced the sentence of death against all the sonnes of *Adam*, could not reuoke his Decree and Sentence, as being farre more vnchangeable then the Decree of the Medes and Persians, yet at the suit of our Sauiour Christ hee made another Decree, whereby we might be armed against our enemy Death, and ouercome him. So that now though we die, yet are wee not subject vnto death, neither shall we be held vnder the dominion thereof; though we are not wholly exempted from death, yet now the nature thereof is quite altered. For heretofore it was vnconquerable, but now easily ouercome; heretofore it was a curse for sinne, but now turned into an exceeding blessing, as deriuing vnto vs many benefits. For first it freeth vs from all our afflictions, with which in this life wee are so much molested; it deliuereth vs from the irksome company of prophane wicked men, who grieue the very soules of the righteous, and make them to cry out with *Dauid, Woe is me that I remaine in Meshech, and dwell in the tents of Kedar*; it wholly freeth vs from sinne, and purgeth away those corruptions which in this life cleaue so fast vnto vs. So that though heretofore there was great amitie betweene sinne and death, (for sinne was the only cause which inlarged deaths dominions, and made all the World to become his tributaries,) yet now they are at oddes, and death now is the meanes to free vs out of sins thraldome and vtterly to destroy it. And thus hath the viper sinne, bred a young one which eateth out it owne belly; for sinne brought forth death, and death destroyed sinne: had it not beene

9. *Sect.8.* That though we die, yet we are redeemed from death.

Gen.3.19. *Heb.9.27.* *Hest.8.* *Psal.120.5.*

for

ons, whereby we are made leſſe prone vnto ſinne; and quickeneth vs in the inner man, making vs to performe obedience in ſome meaſure to the Law of God, with alacritie and cheerefulneſſe, ſo that now *his commandements are not grieuous vnto vs*, as the Apoſtle ſpeaketh, 1. *Iohn* 5.3. but his yoke which ſo much galled vs while wee were rebellious and like vntamed Oxen, is now become eaſie, as our Sauiour teſteth vs, *Matth.* 11.30.

1. Iohn 5.3

Matth.11.30.

Q. Sect. 6. That God is not angry with the faithfull, though he ſeemeth to frowne vpon them.

Fourthly, the tempter may obiect to the weak conſcience which laboureth vnder the burthen of ſin, that our Sauiour Chriſt hath not redeemed vs from the anger of God due for ſin, ſeeing we ſtill ſee his frowning countenance, and apprehend the ſcorching heat of his wrath inflamed againſt vs: but let all know, that if they truly beleeue in Chriſt, and only rely themſelues vpon this their Mediatour, if their ſins paſt grieue them, and they purpoſe for the time to come, to labour that they may forſake them; then they are reconciled vnto God by Chriſt, and in him hee is become their louing and gracious Father, as the Apoſtle telleth vs, *Col.* 1.20,21. Let not ſuch therefore be diſcouraged, if God ſeeme to frowne vpon them for a time, for he will not frowne for euer, nor alwayes retaine his anger, as the Pſalmiſt ſpeaketh, *Pſal.* 103.9. Yea in truth hee is not angry with vs at all as a Iudge to puniſh, but as a Father to correct and amend vs: and if wee will ſpeake properly, he alwayes loueth and delighteth in vs. For as hee is well pleaſed with Chriſt our head, ſo is hee alwayes well pleaſed with vs in him, as being members of his body: notwithſtanding as a tender Father when his Sonne offendeth, maketh ſemblance as though his Wrath were kindled, to the end that hee may bee carefull in the time to come, to auoide the like fault, and to amend: ſo the Lord who is our gracious Father, ſeemeth oftentimes to bee grieuouſly diſpleaſed with his children when they haue ſinned againſt him, hiding from them his amiable louing countenance, and ſhewing nothing but ſignes of wrath, not that he hath in truth caſt them out of his loue and fauour; (for hee neuer falleth out with thoſe whom Chriſt hath reconciled vnto him, neither can hee ceaſe to loue the members of Chriſt, nor Chriſts members ceaſe to be his members after they are once ingrafted into his bodie by his holy Spirit and a liuely faith) only like a wiſe Father he frowneth vpon them, and ſeemeth angry, to make them in the time to come forſake their ſinnes, whereby they haue incurred his diſpleaſure.

Col.1.20,21.

Pſal.103.9.

Q. Sect. 7. That though Satan tempt vs, yet we may be aſſured that

Fifthly, the tempter will obiect that we are not freed and deliuered out of his power and iuriſdiction, ſeeing he doth often aſſault and ouercome vs with his tentations, and leadeth vs captiue fatt bound in the fetters of ſin. To which wee muſt anſwere, that our Sauiour Chriſt by his *death hath deſtroyed him that had the power of death, that is the Deuil: that he might deliuer all them, which for feare of death were all their life time ſubiect to bondage*, as the Apoſtle ſheweth, *Heb.* 2.14, 15. That God *hath deliuered vs from the power of darkneſſe, and hath tranſlated vs into the kingdome of his deare Sonne*, as it is *Col.* 1.13. That our Redeemer Ieſus *Chriſt hath ſpoyled the principalities and powers, and hath made a ſhew of them openly, and hath triumphed ouer them vpon his Croſſe, and that not only for himſelfe, but for all his members*, *Col.* 2.15. That hee hath now broken the Serpents head, ſo that well may hee hiſſe againſt vs, but yet hee cannot ſting vs. And whereas heretofore he was the Prince of the World, who did rule and gouerne vs at his pleaſure, and according to his will, now hee is caſt out by the Prince of Princes, as it is *Iohn* 12.31. and our Sauiour Chriſt hath eſtabliſhed his Kingdome in vs, ruling and gouerning vs with the ſcepter of his Word and holy Spirit. Whereas hee was the ſtrong man who quietly kept his poſſeſſion in vs, our Sauiour Chriſt who is ſtronger then hee, hath ſpoiled him of his armour wherein hee truſted, and hath thruſt him out of his poſſeſſion. Whereas he was a cruell Tyrant who held vs faſt bound in his captiuitie, our Sauiour Chriſt hath redeemed vs out of his thraldome, ſo as now hee cannot hurt vs though hee neuer ceaſeth to aſſault vs. And though hee goeth like a roaring Lion ſeeking whom he may deuoure, yet now we are enabled by Gods Spirit to reſiſt him ſtedfaſtly in the faith, and ſo armed with the coat-armour of Gods ſpirituall graces, that though he may with the violence of his aſſaults foile vs, yet ſhall he neuer be able to ouercome vs. God doth indeed ſuffer this wicked enemy to make warre againſt euen his deareſt children, and that ſometimes after a ſtrange and extraordinary manner, not that he will giue them ouer againe vnto his thraldome, out of which he hath purchaſed them with ſo deare a price, but partly to driue them hereby to flie vnto him by earneſt and effectual prayer, imploring his aide againſt Satans crueltie, and that hauing receiued it, they may aſcribe the whole glory of the victory to him alone, by whoſe ſtrength they haue ouercome; and partly to ſhew vnto the their own weaknes, that they may not relie nor reſt vpon it. Sometimes hee ſuffereth them to be thus aſſaulted, that his power may bee magnified in their weakneſſe; and ſometimes that the graces which hee hath beſtowed vpon them, may ſhine glorioufly to all the World. Sometimes for the confirmation of others who ſhall hereafter be tried with the like tentations, when they haue in their brethren often experience

Heb. 2.

Col.2.15

Col.1.13

Luke 11.22

1. Pet. 5.8.

That God ſuffereth Satan to tempt the godly his children

perience of Gods loue & power and fatherly assistance; and sometimes that they may the more strengthen themselues in his spirituall graces, and confirme them more fully in the assurance of his loue and their saluation. For as a Citie which hath once beene besieged and not sacked, will euer after be more strong to hold out if it be assaulted by the like danger, because the Citizens will carefully fortifie their walls and increase their bulwarks; and as he who hath beene once robbed by theeues, will euer after ride better prouided to make resistance, that he doe not againe fall into their hands; so those who are besieged and assaulted by their spirituall enemies, will euer after more carefully arme themselues against them with the graces of Gods Spirit, that they may not be ouercome nor foiled by them. Wee know that whilest men quietly enjoy their possessions and inheritance they rest secure, keeping their writings in a boxe without euer looking on them from yeere to yeere, but when their title and right is called into question, & some man labours to thrust them out of their possession, then they peruse their Writings and Deeds with all diligence: and not satisfied with their owne iudgement they resort to skilfull Lawyers, crauing their counsell how they may maintaine their right, and answere the plea which their aduersarie makes against them. Whereby oftentimes it commeth to passe that they make their title not only much more strong in it selfe, but also more cleere and euident vnto all others, so that afterwards none dare once aduenture to trouble them againe, or call their right into question: so whilest we neuer doubt of our heauenly inheritance we rest secure, and let the Booke of God which is our best Deed and Euidence, lie vnder our cupboords till it mould for want of vse; but when Satan by his tentations doth call our title into question, and pleads that wee haue no right to Gods Kingdome, then doe wee most carefully and diligently peruse the Booke of God, then doe wee goe vnto Gods Ministers, desiring their counsell how wee may answere Satans plea and cleere our title, then doe wee most carefully vse all good meanes to increase our knowledge, that thereby wee may throughly informe our selues of our right, and confirme our assurance against all cauils and obiections. And hereby it commeth to passe, that those who before had very weake titles to their heauenly inheritance, whilest they remained wretchlesse & secure, and had but slender assurance euer to enjoy it; now, by their care, paines and diligence, haue so confirmed it vnto themselues, and so cleered it to all the World, that Sathan dare neuer after call it into question, vnlesse he do it (like many contentious men in these daies) rather that hee may trouble and vexe them with a tedious suit, then for any hope of preuailing in the end. And thus you see that Christ hath redeemed all the faithfull out of Satans thraldome, notwithstanding that he still assaulteth them with his tentations, neither doth hee hereby ouercome them and againe inthrall them in his captiuitie, but rather by Gods blessing they serue to strengthen them in the spirituall graces of Gods Spirit, and to confirme them in the full assurance of their saluation.

9. Sect. 8. That though we die, yet we are redeemed from death.

Sixtly, the tempter will obiect that wee still die, and therefore are not redeemed and deliuered out of the bondage of death. To which we may answere, that Gods iust sentence once denounced could not be reuoked, *Ge. 3. 19. Dust thou art & into dust thou shalt returne*; & therfore the Apostle saith, *Heb. 9. 27. It is appointed vnto all men that they shall once die.* But as *Ahashuerus* though hee could not reuoke the sentence of death against the Iewes after it was once pronounced, because it was a Decree of the Medes & Persians which might not be altered; yet at *Hesters* suit sent out another Decree, whereby hee armed and strengthened the Iewes against their enemies, to the end they might resist, ouercome and destroy them: so the Lord hauing pronounced the sentence of death against all the sonnes of *Adam*, could not reuoke his Decree and Sentence, as being farre more vnchangeable then the Decree of the Medes and Persians, yea at the suit of our Sauiour Christ hee made another Decree, whereby we might be armed against our enemy Death, and ouercome him. So that now though we die, yet are wee not subiect vnto death, neither shall we be held vnder the dominion thereof; though we are not wholly exempted from death, yet now the nature thereof is quite altered. For heretofore it was vnconquerable, but now easily ouercome; heretofore it was a curse for sinne, but now turned into an exceeding blessing, as deriuing vnto vs many benefits. For first it freeth vs from all our afflictions, with which in this life wee are so much molested; it deliuereth vs from the irksome company of prophane wicked men, who grieue the very soules of the righteous, and make them to cry out with *Dauid, Woe is me that I remaine in Meshech, and dwell in the tents of Kedar*; it wholly freeth vs from sinne, and purgeth away those corruptions which in this life cleaue so fast vnto vs. So that though heretofore there was great amitie betweene sinne and death, (for sinne was the only cause which inlarged deaths dominions, and made all the World to become his tributaries,) yet now they are at oddes, and death now is the meanes to free vs out of sins thraldome and vtterly to destroy it. And thus hath the viper sinne, bred a young one which eateth out it owne belly; for sinne brought forth death, and death destroyed sinne: had it not beene

Gen. 3. 19. Heb. 9. 27.

Hest. 8.

Psal. 120. 5.

for

for sinne, death had neuer entred into the world, and were it not for death, sin would neuer goe out of the World. Moreouer, by death we obtaine a full and perfect victorie ouer the Flesh, the World, and the Deuill; for whereas in this life we are in a continuall fight, and sometimes *Ameleck*, sometime *Israel* hath the vpper hand: death puts an end to this battell, and giueth vs full victory ouer the Flesh, the World, and the Deuill; so as they shall neuer afterwards not onely not preuaile, but not so much as assault or trouble vs. And thus doth euery Christian, with *Dauid* cut off *Goliahs* head with his owne sword, for Death was the weapon which Satan vsed to destroy vs, and with this weapon wee giue Satan a finall ouerthrow. Lastly, Death which heretofore was the high way to Hell and destruction, is now become the ready entrance into Gods Kingdome, and like a foule gate whereby wee enter into a faire Palace; heretofore it was a fiery Serpent which by stinging killed and destroyed vs, but now our Sauiour hauing pulled out the sting, it is become so harmelesse that wee may safely put it into our bosome, without receiuing any hurt. And in this respect it may not vnfitly bee compared to the brazen Serpent, which looked like other Serpents, but in stead of wounding it presently cured, in stead of killing it preserued life; so though death retaine his former shape, so that wee are afraid and ready to flee from it, yet it is but in outward appearance; for in stead of an euer liuing death, it giueth vs possession of a neuer dying life and endlesse happines. Heretofore it was the Deuils Sergeant to arrest and carry vs without baile, into the perpetuall prison of vtter darknesse; but now it is the Lords Gentleman vsher to conduct and place vs in the Kingdome of Heauen. Heretofore it was like the Deuils cart wherein we were carried to execution; but now it is like *Elias* fiery Chariot whereby wee mount vp into Heauen. And this *Paul* sheweth. 2. *Corinth.* 5. 1. *Wee know* (saith hee) *that if the earthly house of this tabernacle be destroyed, we haue a building giuen vs of God, a house not made with hands, but eternall in the Heauens.* Why therefore should we feare, yea, why should we not desire death, seeing now it is vnto vs aduantage? Why should we not desire to be dissolued and to be with Christ, seeing that is best of all? For now wee may say, not that we die, but that wee depart and goe to our Father, as our Sauiour speaketh, *Iohn* 8. 21. But yet we must take heed that wee doe not imagine, that death in it owne nature worketh and procureth for vs these great benefits; for in it selfe this temporary death is but a step to euerlasting death, and as it were a fearefull Prologue to a more fearefull Tragedie. But our Sauiour Christ it is alone who hath gathered wholesome Honey out of this pernitious poyson, and by mingling the flesh of this venemous Serpent with his owne most precious bloud, he hath made thereof a holesome Triacle.

2. Cor 5. 1.

Phil. 1. 21.

Verse 23.

Iohn 8. 21.

And thus haue I proued, notwithstanding Satans tentations and objections, that Christ hath perfectly redeemed vs, out of the hands of all our spirituall enemies; now in the last place Satan suggesteth, that though Christ hath once redeemed vs, yet we may come into their bondage againe; and then there is no hope of a second redemption. But we are to know that our Redeemer is God Omnipotent, whose power all the power of Hell cannot withstand; & therefore nothing *is able to pluck vs out of his hand*, as himselfe speaketh. *Iohn* 10. 28. neither are we to thinke, that he wil easily & willingly lose them, which he so intirely loues that he spared not his precious bloud, but freely gaue it as a price of their redemption. And therefore, as he *is able, perfectly to saue all those who come vnto God by him; because he euer liueth to make intercession for them*, as it is *Heb.* 7. 25. so we need not doubt of his will, seeing hee hath redeemed vs with so deare a price: For if he would not lose vs when wee were his enemies, much lesse will he suffer vs to perish when wee are become his subjects, yea his Spouse, nay, members of his owne body. And therefore we may assure our selues that if our Sauiour, our Spouse and Head hath once redeemed vs, then he hath also *obtained eternall redemption for vs*, as the Apostle affirmeth, *Heb.* 9. 12. So that though the Deuill rage like a roaring Lion, and the flesh betray vs and harbour whole legions of vnlawfull lusts which fight against our soules, and the world sometime frowne, and sometime fawne, and all of them by all meanes labour to destroy vs; yet our Omnipotent Redeemer, our louing and carefull Spouse and Head, will not suffer vs to be lost whom hee hath so dearely bought, but will giue vs the possession and fruition of that heauenly inheritance, and those vnspeakable joyes which he with his own most precious bloud hath purchased for vs.

Iohn 10. 28.

Heb. 7. 25.

Heb. 9. 12.

CHAP. XIX.

Of our Vocation.

AND thus much concerning our Redemption; the next cause of our saluation is our vocation: for, whomsoeuer the Lord hath elected vnto euerlasting life, those also hee hath redeemed out of the hands of their spirituall enemies; and whom he hath redeemed, those in his good time he effectually calleth, and applyeth this great benefit of their Redemption vnto them, by separating them from the World, and ingrafting them into the body of

of Christ, whereby they become his, and he with all his benefits becommeth theirs. In speaking hereof, I will shew first what this calling is, and afterwards answere Satans tentations, whereby hee laboureth to make it frustrate and vnprofitable vnto vs. For the first, our vocation or calling is an effect of Gods election, whereby our Sauiour Christ, God and Man, doth by his Kingly authority call and inuite vs whilest wee liue here, vnto the participation and imbracing of the inestimable benefit of our Redemption, that thereby we may attain vnto euerlasting life. And thus we are called sometimes sooner, & sometimes later, when it seemeth good vnto the Lord: as appeareth in the Parable of the Housholder, who hired labourers into his Vineyard, some at the dawning of the day, others at the third, sixth, and ninth houre, others at the eleuenth houre, not long before Sun-setting, as it is, *Matth.*20. Moreouer, this our calling, is either common and generall, or else speciall and effectuall. The generall calling is, whereby all indifferently, good and bad, elect and reprobate, are outwardly inuited by the Ministery of the Gospel, to imbrace the benefit of our redemption wrought by Christ: which outward calling is vneffectuall to the wicked and reprobates, because being inuited to the supper of the King they refuse to come, that is, they either altogether neglect the hearing of the heauenly ambassage of the Gospell, or else contemne those inestimable benefits which are therein offered, preferring before them Honours, Riches and Pleasures of this life; whereby it commeth to passe, that the Word of God findeth no place in their hearts, but vanisheth away, leauing nothing behind it but the sauour of death, to their more deepe condemnation.

The speciall and effectuall calling is, that which is proper to Gods elect, when as with the outward Ministerie of the Word, wherein grace and saluation is offered to all beleeuers, our Sauiour Christ joyneth the inward operation of his holy Spirit; which openeth our deafe eares, enlighteneth our blind vnderstandings, and softneth and sanctifieth our hard and corrupt hearts, so as we attentiuely heare, truly vnderstand, and by a liuely faith apply, the doctrine of grace and saluation which is preached vnto vs: whereby also wee are separated from the World, giuen to Christ and he to vs, whereupon followeth that neere vnion, whereby we being ingrafted into his body, mystically doe become his members, and he our Head. That this effectuall calling is proper to those that are elected and shall be saued, it appeareth by the Parable of the Supper, where many, outwardly inuited to the great Supper of the King, refuse to come, and therefore are excluded from the Marriage. *Matth.*22. 3,8. And *Rom.*8.30. the Apostle saith, that *whom he did predestinate, them also he called, and those also he iustifieth.* So *Acts* 13.48 it is said, that *as many as were ordained to euerlasting life, beleeued* at the preaching of *Paul* and *Barnabas*, and therefore these only were effectually called. And *Iohn* 6.45. our Sauiour saith, that *euery one who hath heard and hath learned of the Father, commeth vnto him.* So that, outward hearing is not sufficient to bring vs to Christ, vnlesse the Father also inwardly instruct vs with his holy Spirit, opening our deafe eares, enlightning our blind vnderstandings, enclining our wils, & sanctifying our affections, that wee may attentiuely heare, truly vnderstand, and heartily imbrace the Gospell preached vnto vs. And this appeareth in the example of *Lydia*, *Acts* 16.14. whose heart the Lord is said to haue opened, that shee might attend vnto the things which *Paul* spake, and be conuerted: by which speech the Holy Ghost implyeth thus much, that her heart was (as it were) close shut, and fast locked vp, so as she could not receiue the Word preached, till the Lord had opened it by the inward operation of his holy Spirit. Which matter needs not seeme strange vnto vs, seeing it is continually confirmed by our owne experience: for how comes it to passe that many amongst vs, heare the Word preached from day to day, and yeare to yeare, and yet are neuer the neerer, but still remaine as ignorant in their minds, as peruerse in their wils, as corrupt in their affections, as prophane in their liues as euer they were? On the other side, how happeneth it that some attentiuely heare Gods Word, treasure it vp in their memories, and thereby haue their minds inlightned with the knowledge of God, their wils inclined to holines and righteousnesse, their affections sanctified, their liues reformed? Surely because the Lord doth joyne in these, the inward operation of his Spirit, with the outward Ministery of his Word, making it effectuall for their true conuersion; whereas hee leaueth the other to their owne corrupt affections and hardnesse of heart.

Rom 8.30.

Acts 13.48.

Iohn 6.45.

Acts 16.14.

And thus it appeareth that the elect onely are effectually called: as for the wicked and reprobate, though they heare the outward preaching of the Word, by which they are inuited vnto Christ; yet they stubbornly refuse to come vnto him, and reject all the gracious promises of the Gospell, to their eternall perdition; because the Lord leaueth them to their owne lusts and corruptions, not opening their hard hearts, nor inclining their peruerse wils, nor sanctifying their corrupt affections.

In the next place let vs consider, the parts of out effectuall calling; the first is our separation from the World, of which in former time we were Citizens & true members, that from

*§. Sect.*3. Of the parts of effectuall calling, and

first, of our separation from the world.

from henceforth wee should bee of Gods houshold and family: for naturally wee are meere worldlings, dead in our sins, and to euery good worke reprobate, liuing without God and seruing Satan, the world, and the corrupt lusts of our flesh, vntill it please the Lord to make choice of vs among many other, calling and separating vs from this corrupt masse of mankind, that hee may make vs subiects first of his Kingdome of grace, and afterwards of his Kingdome of glory. *Iohn* 15 19. Of this our Sauiour speaketh, *Iohn* 15.19. *If you were of the world, the world would loue his owne; but because you are not of the world, but I haue chosen you out of the world, therefore the world hateth you.* And the Apostle saith, that after our calling and conuersion, we are *no more strangers and forresners, but Citizens with the Saints, and of the houshold of God.* Now the Lord maketh his choice of vs before others, not for any respect of worthinesse or excellencie in vs more then in them, but of his meere mercie, vndeserued grace, and free good will; neither doth hee therefore intertaine vs into his Church and Family, because wee are alreadie, or because hee knoweth wee will be hereafter holy and righteous, but hauing freely called vs without any our deserts, he doth also of his owne vndeserued loue giue vs his holy Spirit, whereby wee are purged from our corruptions, sanctified, and raised vp from the death of sinne to newnesse of life; so that our holines is not a cause of our calling, but Gods election and calling is a cause of our holinesse. And this appeareth both by testimonies of Scripture and examples. For the first, the Lord professeth, *Esay* 65.1. that he offered himselfe *to those that asked not after him, and was found of them that sought him not, &c.* The Apostle, affirmeth that euen those who are the Church and people of God, were before their calling and conuersion, not like onely, but euen *dead in their sinnes, in which they walked according to the course of the world; that they were by nature the children of wrath as well as others, and that they were without Christ, alients from the Common-wealth of Israel, strangers from the couenant of promise, and had no hope, and were without God in the world.* So 1. *Cor.* 6.11. hee saith, that those who were now sanctified and iustified, were in time past fornicators, idolaters, adulterers, wantons, buggerers, &c. The Apostle *Peter* likewise writing to the Church of Christ, saith both of himselfe and them also, that they had spent the time past before their conuersion, after *the lust of the Gentiles, walking in wantonnesse, lust, drunkennesse, gluttonie, and in abominable idolatries*, 1. *Pet.* 4.3. And the Prophet *Esay* saith, that we all were wandring sheepe, vntill the Lord gathered vs into his sheepfold. So that it was so farre off, that wee should deserue any grace or mercie at Gods hand that in his iustice he might rather haue consumed vs as his enemies, then called vs to be his Church and people. This also is plaine in the examples specified in the Booke of God: for, what excellencie or worthinesse was in *Abraham* who before his calling was an idolater? or in *Rahab* who had spent her time in lust and filthines? or in *Manasses* who was a cruell idolater, a murtherer, a sorcerer? or in *Matthew* who was a Publican? or in *Paul* who was a bloudie persecutor? or in the thiefe, who had spent his life in all outrage and wickednesse? what excellencie or desert was in any of vs, who haue not so much as a thought, or inclination to any good thing, or any power to performe it? And therefore we must conclude with the Apostle, that *wee are called with an holy calling, not according to our workes, but according to his owne purpose of grace, &c.* 2. *Tim.* 1.9.

That the Lord calleth vs, not for any respect of our owne worthinesse.

Esay 65.1.

Ephes. 2.19.

1 *Cor.* 6.11.

1 *Pet.* 4.3.

Esay 53.6.

The second part of effectuall calling, is that reciprocall donation whereby God the Father giueth Christ Iesus his onely begotten Sonne, truly and effectually to all his elect, to be their Head, Redeemer, and Sauiour; & also whereby he giueth his elect vnto Christ to become his members, that so they may be saued and redeemed by him. Whereupon all Gods elect may truly say, that this Christ Iesus, God and Man, is mine Head, my Sauiour and Redeemer; and all his merits, obedience and benefits, purchased by both, are become mine by this right, as being a member of his bodie; and our Sauiour also, may as truly say of Gods elect, that they are his whom he hath right to redeeme and saue, because he is their Head, and they his members. Of this mutuall donation and gift, the Scriptures speake euidently; and first that Christ is giuen vnto vs; *Esay* 9.6. *Vnto vs a child is borne, and vnto vs a Sonne is giuen.* *Iohn* 3.16. *So God loued the world, that hee gaue his onely begotten Sonne, that whosoeuer beleeueth in him should not perish, but haue euerlasting life.* *Rom.* 8.32. Secondly, that wee are giuen vnto Christ, it is manifest, *Iohn* 17.6. *I haue declared thy name vnto the men which thou gauest mee out of the world, thine they were and thou gauest them me, &c.* So, *Iohn* 10.29. *My Father which gaue them me is greater then all, and none is able to take them out of my Fathers hand.* By which places it plainly appeareth, that Christ is giuen vnto vs by God his Father, and wee vnto Christ. But in what manner is this mutuall donation made? Surely not grosly and corporally; but spiritually and after a celestiall manner: for the meanes whereby it is brought to passe on Gods part, is his diuine and holy Spirit, and on our part a true and liuely faith.

Esay 9.6.

Iohn 3.16.

Rom. 8.32.

Iohn 17.6.

Iohn 10.29.

The third part of effectuall calling, is the vnion

vnion and communion which is betwixt Christ and Gods elect: which followeth vpon the donation before spoken of, whereby Christ Iesus and they are mystically coupled together into one body, he becomming their Head, and they becomming his members. Of this the Apostle speaketh, *Ephes.* 4.15,16. where he exhorteth the faithfull, *to grow vp into him which is the head, that is Christ, by whom all the body being coupled together by euery ioynt, &c. receiueth increase.* And Chap. 5.30. *We are members of his body, of his flesh, and of his bones.* And of this our Sauiour Christ speaketh in the parable of the Vine, *Iohn* 15.1. where he compareth himselfe to the stocke and root, and all the faithfull to the branches. And the Apostle expresseth it by a metaphoricall speech taken from a building, comparing Christ to the foundation, and the Church to the rest of the building, *Ephes.* 2.20,21,22. Now we must not conceiue of this vnion, that it is either naturall, as the three persons in Trinitie are vnited in the same diuine nature; or personall as the body and soule being vnited make one man, or corporall as the parts of a building are coupled one with another: but this conjunction and vnion is made by the Spirit of God, which dwelling in the manhood of Christ aboue measure, filling it with the graces thereof, is from it deriued vnto all the faithfull and true members of Christs Body, filling them with the like graces in measure; and on our part by a true and liuely faith, whereby we do apply vnto vs Christ Iesus and all his benefits. And this appeareth *Ephes.* 2.22. where the Apostle saith, that *we are the habitation of God by the spirit.* And 1. *Iohn* 4.13. *Hereby wee know that wee dwell in him and he in vs, because he hath giuen vs of his Spirit.* So that by the Spirit of God dwelling in vs, we are made one with Christ and Christ with vs. Now the manner whereby this vnion is made is this; the faithfull man, body and soule is vnited vnto whole Christ God and man; but first and immediatly to the humane nature, and mediatly thereby to the diuine nature. Both which are most necessary; for life and saluation is wrought for vs by vertue and power of the Deitie, but it is deriued and communicated vnto vs by the humane nature of Christ. According to that *Iohn* 6.54. *Whosoeuer eateth my flesh and drinketh my blood, hath eternall life, and I will raise him vp at the last day.* And this is the vnion which is betweene Christ our Head and vs his members by vertue whereof wee haue sure interest and just title, both to Christ and all his benefits, his obedience, death and merits, by which wee are justified, sanctified and saued.

And so much concerning the parts of our effectuall calling; the meanes whereby the Lord thus calleth vs, are first on Gods part the preaching of the Word, which is made effectual by the inward operation of his Spirit; first to mollifie our hard hearts, and truly to humble vs, by setting before vs our sins and corruptions, and this is done by the preaching of the Law: and after we see our inabilitie and insufficiencie of working our owne saluation, we are thereby brought out of our selues, to seeke for saluation in Christ Iesus, applying him and his merits vnto vs by a true and a liuely faith, and this is done by the preaching of the Gospell. The meanes on our part is the sauing hearing of the Word, whereby our hard hearts are mollified, and wee truely humbled, and brought out of our selues to seeke for saluation in Christ, whereby also true faith is begot in vs, wherewith we apply Christ vnto vs, and rely vpon him alone for our saluation. And thus haue I shewed what our vocation is, and the meanes thereof. Now let vs consider of those tentations, which Satan suggesteth into mens minds in respect of their vocation, to the end he may hinder them from the participation and fruition of Christ and his benefits, whereunto in the preaching of the Word they are called and inuited. And these are of two sorts, first, those wherewith he assaulted them who are not called: secondly, those wherewith hee assaulteth them who are truly called and conuerted.

CHAP. XX.

Satans tentations whereby hee seeketh to make our calling vneffectuall, answered.

Sect. 1. Of the necessitie of our effectuall calling.

THose who are not called hee tempteth diuers wayes, that hee may hinder their effectuall calling; & first hee laboureth to perswade them, to neglect this their calling, as a thing not necessary, and to contemne the Ministery of the Word, which is the meanes whereby we are effectually called. But wee are to withstand these tentations: and to this end we are first to know, that before our effectuall calling wee are not true members of the Church, though wee may outwardly thrust our selues into this societie; for what else is the Church but that company or congregation which is truly called and selected out of the World? and from hence it hath it name, for it is called *Ecclesia* ἀπὸ τῆς κλήσεως, from the calling thereof: vnlesse therefore wee be called wee are not members of the Church, and if wee be out of the Church there is no saluation; for our Sauiour gaue himselfe for his Church alone, and hee is the *Sauiour of his owne body*, as it is *Ephes.* 5.23,25. and hee addeth *daily vnto the Church such as shalbe saued*, as it is *Acts* 2.47. Moreouer, vnlesse

Ephes. 5 23,25.

Acts 2.47.

wee be truly called, wee shall neuer be truely iustified, and if we be not iustified, we cannot be sanctified; and without sanctification there is no glorification: for this is the golden chaine of our saluation, as appeareth, *Rom.*8.30. Lastly, wee can neuer come vnto Christ, nor communicate with him in any of his benefits, nor receiue any sanctifying and

*Rom.*8.30. sauing grace of Gods Spirit, till by the grace of God we are made partakers of this holy calling; for naturally wee are meere worldlings, destitute of all grace and goodnesse, & so wee remayne till by this holy calling wee are separated from the World, and ingrafted into the body of Christ, by whose Spirit we are quickned who were dead in our sinnes, and haue sanctifying graces begotten, nourished, and increased in vs. Seeing therefore this our effectuall calling is so necessary, let

*Matth.*22. *Luke* 14. not Satan perswade vs to neglect it, neither let vs when the Lord inuiteth vs to this royall Feast pretend excuses, one that he must go see his Farme, another that hee must goe trie his Oxen, a third that he must goe about his Merchandize, and a fourth that he is hindred by a carnall marriage: for if wee will not come when the Lord inuiteth vs, like vnworthy guests we shal be shut out of the doores, and not suffered to be partakers of this banquet of eternall blessednesse. *Whilest to day*

*Psal.*95.7,8. *wee heare his voyce let vs not harden our hearts*; for hee hath not promised that hee will call againe to morrow; whilest now he standeth at the doore and knocketh and calleth for entrance, let vs hearing his voice open the doore of our hearts, that hee may

*Reuel.*3.20. come in and sup with vs and wee with him; for if vnkindly we deny him entertainment, wee can haue no assurance that hee will returne againe to such churlish and vngratefull Hoasts. In a word, seeing the Lord passing by many other in the world maketh choice of vs, calling and inuiting vs to the participation and fruition of eternall blessednesse and happinesse, let no worldly businesse, though it seeme as necessary as the burying of our deare Father, hinder vs from hearkening and obeying this heauenly call; let no transitorie trifle stay vs from comming to

*Matth.*8.21. God, when he offereth to make vs good assurance of his Royall Kingdome: for though many things be conuenient, yet one thing is necessary, and thrice happy are they which make choice of the better part.

*9. Sect.*2. *Satans tentations whereby he moueth vs to neglect the meanes of our effectuall calling.*

But it is impossible that euer we should be truely called, vnlesse wee carefully vse the meanes when the Lord offereth them vnto vs, and attentiuely listen vnto the Lords voice when he inuiteth vs to come vnto him: and therefore Satan labourcth, not so much to perswade vs that our vocation is a thing vnnecessary to saluation, seeing this is manifestly repugnant to plaine testimonies of Scriptures, as to moouc vs to neglect the meanes whereby wee are called, namely the Ministery of Gods Word: partly working vpon our inbred corruption, which not conceiuing the things of God condemneth them of foolishnesse, and not being delighted with those things which it vnderstandeth not, they seeme irksome and tedious; and partly inticing vs with the commodities and pleasures of the World, which are more pleasant to carnall men then their meate and drinke, hee causeth vs to spend that time in our earthly businesses or vaine delights, which we should bestow in the hearing of Gods Word, whereby we should be effectually called, that is, separated from the World, and ingrafted as liuely members into the body of Christ Iesus.

*9. Sect.*3. *Motiues to perswade to the diligent hearing of Gods Word. The first Motiue.*

Let vs therefore strongly arme our selues against this tentation, as being most pernicious vnto our soules: and to this end let vs briefly consider of some reasons, whereby we may be stirred vp diligently to frequent Gods holy assemblies, to be made partakers of this heauenly ambassage. First, therefore we are to know, that the Ministery of the Word is Gods owne Ordinance, which hee hath instituted and ordained *for the gathering together of the Saints, and building the bodie of his Church*, as appeareth, *Ephes.*4. 11,12. Neither doth he vse ordinarily any other meanes (especially where this is to bee had) for the true conuersion of his children, and for the working of the sanctifying graces of his Spirit in them. And therefore though hee could by extraordinary meanes, haue sufficiently instructed the Eunuch in the wayes of saluation, yet he would not, but rather vseth his owne Ordinance, and sendeth *Philip* to preach vnto him. Though he could haue illuminated the eies and vnderstanding of *Paul*, by the immediate worke of his spirit, yet he chose rather to send him to *Ananias*. Though hee could by the Ministery of his Angell, haue sufficiently informed *Cornelius* in things necessary to saluation, yet hee would not offer so great disparagement to his owne Ordinance, but rather causeth him to send for the Apostle *Peter*. And therefore if wee would haue any assurance of our effectuall calling and true conuersion vnto God, let vs with all care and diligence heare the Word of God preached vnto vs.

*Ephes.*4.11,12. *Acts* 8.6,8. *Acts* 10.5,6.

9. Sect. The second Motiue.

Secondly, let vs consider that it is euen God himselfe, who speaketh by the mouthes of his Ambassadours, and that they come not in their owne names but in Christs stead, to intreat vs that wee would bee reconciled vnto God. That though they be but *earthen vessels*, yet they bring from God a heauenly treasure which heretofore hath bin hid from the World, and is yet hid to those that perish. And hence it is that the Prophets, being to pronounce their prophecies, still begin with, *The Word of the Lord*, and, *Thus saith the Lord*; and God himselfe sending

*2. Cor.*4.6.

*2. Cor.*4.3.

Iere-

Ieremy to preach, saith, that hee had put *his words into his mouth.* Whosoeuer therefore refuse to heare the Word of God preached, refuse to heare the Lord himselfe, as our Sauiour plainly affirmeth, *Luke* 10.16. *Hee that heareth you heareth mee, and hee that despiseth you despiseth me*; and what hope can they haue of comming vnto God, who cānot indure to hear his voice calling thē vnto him?

Thirdly, the titles which are giuen vnto the Word in the Scriptures, may serue as strong arguments to moue vs carefully to heare the same; for it is called the *Ministery of reconciliation*, whereby wee are reconciled vnto God, 2. *Cor.* 5.18. and therefore without it, there being no other ordinary meanes of reconciliation, we remayne still Gods enemies. It is called the *Gospell of peace*, without which wee haue neither peace with God, nor the peace of Conscience; It is called the *Word of Grace*, because it is the meanes whereby the Lord deriueth vnto vs his grace and mercie, and all the spirituall graces of his sanctifying Spirit; It is called the *Word of life*, and the *Word of saluation*, because it is the meanes whereby wee are saued out of the hands of spirituall enemies, and are certainly assured of euerlasting life and happinesse. It is called the *Kingdome of God*, because thereby wee are brought, first into the Kingdome of Grace, and afterwards into the Kingdome of Glory. It is that *heauenly seed* whereby we are begotten vnto God, in which respect the Ministers thereof are called *spirituall Fathers*; and therefore without it wee can neuer be regenerated and borne vnto God; It is the food of our soules, euen *milke for babes*, and *strong meate* for men of ripe yeares, whereby wee are nourished vnto euerlasting life; and therefore let vs not refuse this heauenly food like wayward children when our heauenly Father offereth it vnto vs, for so our soules being hunger-starued, nothing can follow but eternall death and destruction. It is the Physicke of our soules, whereby being sicke in sinne they are cured and restored: for as Christ is our heauenly Physition, so is his Word the potion which hee giueth to purge vs from our corruptions, and the preseruatiue which confirmeth vs in health, and preserueth vs from the leprous infection of sinne, yea, this Physick is so soueraigne, that though with *Lazarus* wee haue lien dead in our graues foure dayes, that is, continued long in our naturall corruptions, yet being applied it will raise vs vp to newnesse of life; and therefore those who neglect this diuine Physicke, are subject to all infection of sin, and being infected can neuer attaine to their health againe. It is the square and rule of our liues, from which wee must not decline either on the right hand nor on the left. And therefore without it our workes must needes be crooked in Gods sight. *It is a lampe to our feet, and a light vnto our paths*, whereby we are guided in the wayes of holinesse and righteousnesse which lead vs to euerlasting happinesse, which being taken away wee shall walke in darknesse, and be euery step readie to fall into sin and eternall destruction. It is the *Sword of the Spirit*, wherewith we defend our selues and offend our spirituall enemies, which being neglected, or not skilfully vsed, wee shall lie open to all thrusts and blowes, and be easily ouercome. In a word, it is profitable for all vses, as being the only ordinary meanes ordained to conuey vnto vs all good, and to preserue vs from all euill; and therefore great folly it is for any man to contemne it, or to prefer before it vaine pleasures, or trifling cōmodities, which also are momentanie and vncertaine.

Psal. 119.105.

Ephes. 6.17.

Fourthly, the manifold benefits which by the Word of God are deriued vnto vs, may serue as a strong argument to stirre vs vp to the diligent and carefull hearing thereof; for first thereby we become true members of the Church, out of which there is no saluation, and being ingrafted into the body of Christ, are made partakers of all his benefits. And this appeareth, *Ephes.* 4.11,12. where the Apostle sheweth that the end of the Ministerie is *for the gathering together of the Saints, and for the edification of the body of Christ.* A notable example whereof wee haue *Acts* 2.41. where, by one Sermon three thousand soules were added to the Church. Secondly, hereby we are regenerated and begotten vnto God, and therefore in this respect *Paul* professeth himselfe, the Father of the Corinthians, 1. *Cor.* 4.15. and without this regeneration and new birth, none shall euer enter into the Kingdome of God, as our Sauiour sheweth vs, *Iohn* 3.5. Thirdly, vnlesse the blind eyes of our vnderstandings be illuminated, wee shall fall into a labyrinth of errours, and neuer finde the hard way which leadeth to Gods Kingdome; but the Word of God is that heauenly Light, which shineth vnto vs *who sit in darknesse, and in the shadow of death, guiding our feet into the way of peace*, as it is *Luke* 1.79. and in this respect, Gods Ministers are called *the light of the world*, because, as Lights, they guide and direct men in the wayes of saluation, and reueale vnto them the great Light, euen the Sunne of righteousnesse, Christ Iesus. Fourthly, *through faith wee are saued, Ephes.* 2.8. Neither is it possible, that without faith wee should euer attaine vnto saluation, for this is the condition of all the promises of the Gospell, without which we cannot haue any assurance of them, *Iohn* 1.12. and 3.16,18. Moreouer, *whatsoeuer is not done of faith is sinne, Rom.* 14.23. *And without faith it is impossible to please God, Heb.* 11.6. But the preaching of the Word is the ordinary

Ephes. 4.11,12.

Acts 2.41.

1. Cor. 4.15.

Iohn 3.5.

Luke 1.79. Matth. 5.14. Acts 13.47.

Ephes. 2.8.

Iohn 1.12. & 3.16,18.

Rom. 14.23. Heb. 11.6.

Q. Sect. 6. The fourth Motiue.

meanes of begetting faith in vs, as appeareth *Rom.* 10. 17. *Faith commeth by hearing, and hearing by the Word of God.* And therefore whosoeuer contemne or neglect the hearing of Gods Word, they refuse the meanes of faith; and being without faith, all they doe is sinne and cannot please God, neither can they euer haue any assurance of Gods promises, or their owne saluation. Lastly, by the hearing of Gods Word we are saued, and therefore Gods Ministers in this respect are called Sauers of the people, *1. Tim. 4. 16. Take heed vnto thy selfe and vnto learning; continue therein, for in so doing thou shalt both saue thy selfe and them that heare thee*; because they are the Ministers of God, whom hee vseth as meanes and instruments in working the saluation of the elect. And therefore seeing by the preaching of the Word, we are made members of the body of Christ, regenerated and enlightned; seeing thereby wee attaine vnto faith, and euerlasting saluation, let vs as we loue our owne soules, diligently heare the Word, and not suffer our selues to be hindered from frequenting the holy assemblies of Gods Saints, with euery vaine pleasure and base commoditie.

Rom. 10 17.

1. Tim. 4. 16.

Q. Sect. 7. Satans tentations, whereby he withdraweth men from the diligent hearing of Gods Word, answered.

But here the tempter will be ready to obiect, that though the Word preached be thus necessary and profitable at some times when wee are at leasure, yet this should be no reason to moue vs to neglect our businesse, or abandon our pleasures; for when once by the hearing thereof wee are conuerted, enlightned with the knowledge of Gods true Religion, and endued with faith, it is sufficient if wee but seldome heare it; for what in substance can we learne, which we haue not alreadie learned, or what can the Preacher teach vs, which wee doe not know as well as he? Against which tentation, which is so common and pernicious, it behoueth euery Christian most carefully to arme himselfe. And to this end let vs know, first, that this neglect of Gods Word is a manifest signe, that such are not as yet truly conuerted, nor indued with any measure of sauing knowledge and true faith; for *whosoeuer are of God heare his Word*, *Iohn* 8. 47. and all Christs *sheepe heare his voice and follow him*, as it is *Iohn* 10. 3, 4. 27. Whosoeuer haue attained vnto knowledge, faith and the rest of the graces of Gods sanctifying Spirit, they will bee so rauished with the excellencie of them, that it is not possible for them to content themselues with a small measure, but still they will labour to grow from knowledge to knowledge, from faith to faith, from one grace to another, till they become perfect men in Christ. And as those who haue but once tasted of some delicious meate, are not satisfied therewith, but againe and againe feed vpon it if easily they may come by it, because their taste is exceedingly delighted therewith, so if euer wee did but truly taste of this heauenly Manna, and spirituall food of our soules, the Word of God, wee would not rest so contented, but when opportunity is offered, we would often feed vpon it, vntill our soules were fully satisfied, and nourished vnto perfect strength. And for as much as so long as wee continue heere, our knowledge is but in part and our faith weake, and Gods graces but in small measure, therefore we would continually feed on this heauenly nourishmene, to the end of our liues, that thereby our knowledge may bee increased, our faith strengthened, and all other graces confirmed and multiplied in vs. But if on the other side we loathe this heauenly Manna, it is a manifest signe, wee neuer tasted thereof in truth, or that our soules are exceeding sicke in sinne, which maketh them that they cannot relish this daintie and delicious food, and that wee haue not knowledge, faith, or any grace begotten in vs, neither that our selues are begotten vnto God. For as the childe being begotten and conceiued, doth presently draw nourishment from the mother; and the bigger it waxeth, the more it desireth, till it come vnto perfect age and strength: so as soone as the graces of Gods Spirit are begotten in vs by the preaching of the Word, they draw nourishment from their spirituall mother, the Church; and the stronger they waxe in grace, the more earnestly they desire a greater pittance till they become perfect men in Christ. And therefore where there is no desire of this food, there is no Regeneration nor new birth.

Iohn 8. 47. & 10 27.

Moreouer, the Word of God is the food of our soules, whereby wee are nourished, and the graces of Gods Spirit confirmed and increased in vs; and therefore it is not sufficient to eate of this food once or twice, but continually, euen as often as the Lord calleth vs to this spirituall Banquet. For as the body will waxe faint, and quickly perish, vnlesse that which wasteth away bee continually supplyed by nourishment: so will the soule languish and waxe faint in spirituall graces, vnlesse it bee often nourished with this heauenly Manna. Let not therefore Satan perswade vs, that seldome hearing of Gods Word is sufficient, where this Banquet is often prouided, for though in the time of scarcitie by the extraordinarie blessing of God, we may go with *Elias* forty daies in the strength of one meale, yet if we feed no oftner when the Lord granteth vnto vs plentifull prouision of this spirituall food, our soules will be hunger-starued. Neither let our often receiuing of this heauenly nourishment, cause vs with the vnthankfull Israelites to loathe it, or like wayward children, or impatient sicke patients, spit it out of our mouthes againe; for if our appetites be thus cloyed

cloyed through a surfet of satietie, surely we are to feare, lest the Lord who is a cunning Physition, will prescribe vs a long fast, till wee haue recouered our stomackes, as hee threatneth, *Amos* 8.11. *I will send a famine in the Land, not a famine of bread; nor a thirst of water, but of hearing the Word of the Lord.* And then wee *shall wander from Sea to Sea, and from the North, euen to the East shall we run to and fro to seeke the Word of the Lord and shall not find it.*

Lastly, though it should bee granted that wee had attained vnto such a measure of knowledge, that wee should need no more, yet are there many reasons why wee should need no more, yet are there many reasons why wee should continually heare Gods Word with as great diligence as euer we did. For the end of our hearing is not onely to know, but also to practice; not only to informe our judgements, but also to reforme our affections; not only to beget the graces of Gods Spirit in vs, but also to nourish and increase them; not only to teach vs what we should doe, but also to stir vs vp to the doing thereof; and the Word of God is not onely a light for our feet to shew vs the way, but also a pricke in our sides to make vs goe, in the way, and a bridle in our mouthes to keepe vs from wandring; it is not only *profitable to teach, but to improue, to correct and instruct in righteousnesse, That the man of God may be absolute, being made perfect vnto all good workes*, as it is, 2. *Tim.* 3.16. it is not only profitable for doctrine, but for edification, exhortation and consolation, as appeareth, 1. *Cor.* 14.3. And therefore it is not sufficient to come once or twice to the assemblies of Gods Saints, but we must aboue all things desire with the Prophet *Dauid*, that we may dwell in the house *of the Lord all the dayes of our life, to behold the beautie of the Lord, and to visit his Temple*, *Psal.* 27.4. For though our knowledge be neuer so great, yet so long as we haue any sin hanging on, or any grace imperfect in vs, we had need to be continuall hearers of Gods Word, for the suppressing of the one and perfecting of the other.

CHAP. XXI.

Satans tentation, whereby he perswadeth men that the Scriptures are not Gods Word, answered.

THe second tentation which Sathan suggesteth into mens minds, to the end hee may moue them to neglect the hearing of Gods Word, or though they doe heare it, to reiect it through vnbeliefe, hee thus frameth. What folly is it to take such paines in hearing the scripture, and what indeede is it, so stedfastly to beleeue it, seeing thou knowest not whether it be Gods Word, or the subtill deuice of mans braine, to keepe the people in awe, and to restraine them from such secret faults, as other humane Lawes ratified and confirmed with temporall and outward punishments and rewards cannot keepe them from; because the Lawes of Princes cannot (no more then the Law-giuers themselues) either fore-see, preuent or punish any faults and offences, which are not open and manifest? Why shouldest thou thereby be moued to forsake thy delightfull sinnes, and to imbrace vnpleasant godlinesse, to abandon thy pleasures, and to vndertake an austere and strict course of life, seeing thou knowest not whether the Scriptures be true or false, the Word of the euerlasting God or the inuention of mortall man? Against which tentation it behoueth euery man most carefully to arme himself, as vndermining the very foundation of all true Religion; for take away the authoritie of the Scriptures, and you shall open a wide doore to all carnall worldlinesse, beastly Epicurisme, and Deuillish Atheisme; they being the only true rule of vertue, whereby wee are directed to chuse the good and refuse the euill; the Scepter of God whereby he ruleth all the subjects of his Kingdome, which being rejected we giue ouer our selues to be ruled by the Deuill, and the lusts of our owne flesh; the light of our eyes, without which we are blind and walke in darknesse; the food of our soules, which being taken away, they languish in all spirituall graces, and fall into miserable death and destruction; and the Sword of the Spirit whereby we defend our selues, and beate backe our spirituall enemies, which being plucked out of our hand, we are easily vanquished and led captiue vnto all sin and wickednesse.

The answere: that all Religion dependeth vpon the authoritie of the Scriptures.

And that wee may bee the better prouided against this tentation, let vs propound some reasons whereby gain-sayers may bee conuinced, and Gods children perswaded of the truth and authority of the Scriptures. The first argument to prooue the Scriptures to be written by the motion and reuelation of Gods Spirit, is the antiquitie thereof; for whatsoeuer Religion is most ancient, that proceedeth from God: but the Religion contained in the Scriptures, is of all other most ancient: and therefore God was the authour thereof. The first part of this reason is cleere and manifest; for seeing man was created for Gods glory, to the end hee should worship and serue him, and could not performe acceptable worship and seruice vnto God, vnlesse he reuealed his will vnto him; therefore that man might attaine vnto the end of his Creation, it was necessary that the Lord should from the beginning reueale vnto him his true Religion, whereby he might know

Sect. 2. Reasons to proue that the Scripture was indited by Gods Spirit. 1. The antiquitie of the Scriptures.

how to worship and serue him, according to his will. And consequently, the first and most ancient Religion is the true Religion, which proceeded from God; and all other are false and counterfeit, which are disagreeing and repugnant hereunto seeing Gods will is one and the same, constant and immutable. The second part of this reason, namely, that the Religion deliuered in the Scriptures is of all others most ancient, is of vndoubted truth; for it is within a few dayes as ancient as the World it selfe, taking it beginning from mans Creation, and so continuing in a constant and vnchangeable course vnto this day. Now all other Religions are but new and vpstart in comparison hereof, taking their beginnings diuers thousands yeeres since the Creation; yea, euen the Gods themselues worshipped by them (which in truth were men like themselues) had their beginning for the most part, long since the time of *Abraham*, as their owne Histories manifestly declare. Neither did any other Religion of the Heathen continue one and the same; for that which one receiued another rejected, that which one confirmed another changed, and time hath worne them all out, leauing scarce any small remnants or reliques of them. And therefore all other Religions, saue that which is deliuered in the Scripture, are false and counterfeit; and this only the Truth of God.

2. Sect. 3. 2. Reasons taken from the puritie & perfection of the Scriptures.

Secondly, the puritie and perfection of the Scriptures doe euidently shew that they are the Word of God, indited by his holy Spirit; for they manifest vnto vs the only true God, and propound him alone vnto vs, to be worshipped, expressing also the manner and meanes of his seruice, from which wee must not decline on the right hand, or on the left: but all other Religions teach vs either to worship many Gods, which is a thing absurde in reason, and contrary to the light of nature, as diuers of the wisest Philosophers well discerned; or to worship the true God not according to his reuealed will, but according to their false imaginations, and erroneous superstitions. Now, nature, reason and experience it selfe teach vs, that there is no wise King but will set downe Rules and Lawes, according to which he will be serued and obeyed, and not leaue it to euery ones fantasie and vaine imagination; and shall wee thinke God lesse wise then man, that hee should not haue a perfect Law for the gouernment of his people, but suffer euery man to follow his owne blind conceit and ignorant Superstition?

3. Sect. 4. 3. Reasons taken from the sincerite of the Writers of the Scriptures.

Thirdly, the sincerite and vprightnesse of the Writers of the holy Scriptures, is a manifest argument that they were guided and directed by Gods Spirit; for they deliuer nothing in their owne name, but in the name of the Lord, not arrogating any prayse vnto themselues, but ascribing all glory vnto God; neither did they in their preachings or writings seeke themselues, or aime at any worldly benefit; yea rather they were content to be contemptible, subject to scoffes and taunts, yea to offer themselues to death and depriuation of all worldly felicitie, for the truth of God which they had deliuered. And whereas diuers of them might haue liued in all pompe, if they would haue followed the times, winked at the sinnes of Rulers, and suppressed the Word of the Lord, which they had receiued of him; they chose rather to suffer persecution, yea death it selfe, then they would keepe backe any of the counsell of God, as appeareth in the example of *Esay*, *Ieremy*, *Ezechiel*, *Micheas*, *Zacharias*, *Amos*, and many others of the Prophets, and Apostles. Neither doe they in their writings abstaine onely from seeking their owne glory and prayse, but also set downe those things which might tend to their discredit, to the end God might be glorified in their infirmities, the truth confessed and preserued, and the Church of God benefited, when by seeing the weaknesse of the most strong, they are kept from presuming on their owne strength and from despairing in Gods mercie. And thus *Moses* concealeth not the fall of our grand parents, the drunkennesse of *Noah*, the incest of *Lot*, the lie of *Isaak*, the whoredome of *Iuda*; yea, which more neerely concerned him, he plainly reuealeth the horrible and bloudy sin of his grandfather *Leui*, and *Simeon*, in murthering the Sichemites and the curse of their father *Iacob* pronounced against them for this their outrage. Which could not in humane reason but be dishonourable to his stock and progeny, and offensiue to all who were of that tribe. Furthermore hee displayeth the corruptions, imperfections, and often rebellions of that people, whose saluation he preferred before his owne soule; he spareth not to set downe the Idolatry of his owne brother *Aaron*, nor the sinne of his sister *Miriam* in murmuring against him, nor of *Aarons* sonnes in offering with strange fire. Nay, hee leaueth the remembrance of his owne sinne of impatiencie and vnbeliefe, for which hee was debarred from entring into the Land of promise, vnto all posterities, as a perpetuall note of his owne weaknesse and infirmitie. Neither sought hee at all his owne glory, and the aduancement of his posteritie, but the glory of God and the good of the Church, as may hereby appeare in that when the gouernment was established in his hand, he doth not make his own sonnes his successors, but *Iosua* his seruant, because God had so appointed it. The like may be said of *Ieremie*, who hath in his prophecie left record of his murmuring and impatiencie. Of *Ionas*, who

who hath set downe his owne rebellion, punishment, and repining against God; Of the Apostle *Paul*, who hath not spared to call himselfe a cruell persecutor and chiefe of all Sinners. Now we know that naturally, we desire to conceale the faults of our friends & kindred, and we count him an euill bird that defileth his owne nest; naturally wee seeke our owne prayse and the aduancement of our children, and can brooke nothing lesse then that our faults should bee divulged and become table talke: and therefore this detection of their owne and their friends falls and faults could not proceed from nature, or any worldly policie, but from the direction of Gods Spirit which ouer-ruled their affections and tooke away all partialitie.

Sect. 5. The fourth reason, taken from the consent of the diuers Writers of the Scriptures,

Fourthly, the wonderfull consent which is amongst the diuers Writers of the Scriptures, doth euidently shew that they were guided and directed by one and the same Spirit of God: for whereas it is truly said of other men, *Quot homines tot sententiæ*, Looke how many men there bee, and so many minds there be, whereof it commeth to passe that euery writer almost varieth from another, gain-saying & confuting that which another hath deliuered, that so out of the ashes of their credit and reputation they may build a monument of their owne fame: the quite contrary is to be obserued in the Writers of the Scriptures, who successiuely writing one after another the space of diuers thousand yeeres, doe notwithstanding consent together in the same truth, the latter ratifying and confirming that which the former had deliuered without any alteration, opposition or emulation, as though they were diuers hands set on worke by the same soule; which could not possibly come to passe vnlesse they were ouer-ruled by Gods Spirit.

Sect. 6. The fift reason, taken from the wonderfull preseruation of the Scriptures against all oppositions.

Fiftly, the mightie oppositions which haue beene made by the Deuill and his wicked Impes against this doctrine of the Scriptures, and yet all in vaine, doe euidently shew that they are Gods Word and Truth, the patronage and protection whereof hee hath himselfe vndertaken, aboue all humane reason and power. For hath not the Deuill in former times, and doth hee not still at this day oppose himselfe against the Word of God? And doe not his cursed instruments, vngodly men, the more they exceed in wickednesse, the more bend their whole power maliciously to oppugne this truth, persecuting the children of God, for this onely; because they are professours and practisers of Gods true Religion? And whence proceedeth this malicious opposition but from this, that the Scriptures are the Word of God? and therefore as they hate and oppose themselues against God himself, so also against his Word, and because they know that by this light their workes of darknesse are discouered, therefore they labour to put it cleane out, that their wickednesse may not be descried; because it is pure and holy they cannot endure it, they themselues being corrupt and wicked; because it is the rule of iustice which sheweth the crookednesse of their wayes, they would (if they were able) burne it or cut it in peeces; because it is the word by which they are condemned, therefore they loathe as much to heare it, as the prisoner doth abhorre to heare the sentence of the iust Iudge. And hence proceedeth their opposition and oppugning of the holy Scriptures with all their force and might; but all in vaine, for the more the Deuill and wicked men rage against the Word of God, the more by the Almightie power of God supporting it, the glory thereof appeareth and spreadeth it selfe ouer the face of the earth; the more they labour to keepe it downe, the more it flourisheth. And as they who goe about to stop the current of a mighty Riuer, doe but make it to swell the higher and ouerflow all the Country, whereas before it was contained within the compasse of his owne bankes: so when Sathan and his wicked Impes, do seeke to stay this heauenly streame which floweth from Gods Sanctuary, and labour might and mayne to hinder the passage and propagation of Gods Truth; the more it spreadeth it selfe, maugre their malice, and ouer-floweth the whole earth. And whence can the defeating and the frustrating of this powerfull violence proceed, but from a greater power, euen the power of God? for though all men should combine themselues together, they are vnable to resist Satans rage, or protect the Word of God from vtter ruine: onely the Lord whose power is Omnipotent could thus vphold it, and make it preuaile against all the power of Hell. And as the Lord by preseruing and defending the Scriptures, from the beginning vnto this day, doth euidently shew that they are his owne Word and reuealed Will: so also by punishing, euen in this life, with vtter ruine and destruction, all those who haue most violently and malitiously opposed themselues against it, and persecuted the Saints of God for the profession hereof; as may appeare notably in the examples of *Antiochus Epiphanes*, *Herod*, *Nero*, *Domitian*, *Diocletian*, *Iulian* the Apostata, and many others; who by their shamefull and horrible deaths testified and prooued the Scriptures to bee the truth of God, which they had oppugned and persecuted in the whole course of their wicked liues.

9. Sect. 7. The sixt reason taken from miracles,

Sixtly, the Lord hath approued the Scriptures to be his truth by wonderfull miracles, which Satan himselfe cannot so much as imitate; as by giuing the blind their sight, raising the dead to life, turning backe the course of the

the Sunne in the firmament, diuiding the Sea in two parts, and such like; which miracles were wrought by the Almightie power of God, to this end that the faithfull might bee confirmed in the assurance of Gods Truth, and the wicked conuinced. But against this, Satan will be ready to suggest, that there were neuer any such miracles as are recorded in the Scriptures. To which I answere, that these miracles were not done in a corner, or in hugger mugger, but in the presence of great multitudes; otherwise the Prophets & Apostles who were but meane and simple, should haue laboured in vaine to haue perswaded men, to haue imbraced their doctrine and religion (especially being so contrary to humane wisdome, and our naturall disposition and affections) if they had onely themselues reported, or brought some few witnesses of their miracles wrought, and not publikely shewed them to all the people. Moreouer, seeing this doctrine hath had so many enemies from the beginning, it is not probable but that they would haue exclaimed, and written against the writings of the Prophets and Apostles, as soone as they were published, for writing such things as were neuer done: but amongst all those who haue opposed themselues against the Scriptures, there is no man so impudent as to deny that such miracles were done, of which so many were eye-witnesses. Yea contrariwise the Heathen themselues, who neither knew God nor his true Religion, haue made mention of them in their writings; and the Turkes and Iewes who to this day withstand the worke of Redemption wrought by Christ, doe notwithstanding confesse that such miracles were wrought by Christ and his Apostles; neither in truth are they able to gainsay them, seeing they haue receiued this truth by tradition from their fathers, and therefore they are driuen to confesse, that Christ was a great Prophet though not the promised Messias.

¶. Sect. 8. The seuenth reason, taken from the testimony of Martyrs.

Seuenthly, the constant testimony of innumerable Martyrs, who haue sealed this truth with their deerest bloud, is a notable argument to assure vs that it is indeed the Word of God: for it is not likely that so many would so constantly and cheerefully haue suffered for their profession, the most exquisite torments that wit and malice could inuent, if the Spirit of God had not certainly assured them that it was the Truth of God, and if it had not supported them in suffering these torments aboue all humane power and strength. And whereas it may be obiected, that wicked men haue suffered also for their Sects, Opinions and Heresies, wee are to know that there is great difference betweene them; first, because the number hath beene few who haue suffered for their seuerall Sects and Heresies, but the Martyrs almost innumerable who haue suffered for the same truth. Secondly, the same cheerefulnesse, constancie and rejoycing in their sufferings hath not beene in them who haue suffered for their errours, which hath alwayes beene obserued in Gods Saints. And lastly, these Heretickes haue beene confuted and conuinced of their errours and heresies before their sufferings, whereas Gods Saints directed by his holy Spirit, haue stopped the mouthes of their aduersaries with the wisdome of Gods Word, which Satan himselfe cannot resist, and through violent rage being vnconuicted haue beene ledde to the slaughter.

CHAP. XXII.

Other reasons to proue that the Scriptures were indited by Gods Spirit, taken from the Scriptures themselues.

¶. Sect. 1. The eight reason taken from the argument which they handle.

THe eight reason to prooue that the Scriptures are the Word of God is the argument which they handle, and the end whereunto they tend. For the subiect whereof they intreate are the great workes of the euer-liuing God, how hee exerciseth his mercie towardes his children in sustaining, defending, and sauing them from all their enemies: and his iustice towardes the wicked in turning their counsailes to foolishnesse, in ouerthrowing their designes and purposes, curbing in their rage and violence, and in punishing & destroying them. Now if you consider and peruse all other writings in the World besides, you shall find no such matter contained in them. For some labour in polishing humane Arts; some set out large Histories of the actions, counsailes, successe, policies, enterprises and perturbations of men like themselues: so that at the first sight we may know that they are indited by the spirit of man, seeing they are wholly spent in humane affaires, neuer intermedling with any spirituall matter appertaining vnto God. Moreouer, the Scriptures attribute the gouerning and wise disposing of all things to Gods all-ruling prouidence, that hee may haue the whole prayse of his owne workes; as when they speake of some famous victory, they doe aseribe it neither to the wisdome of the Captaine, nor to the valour of the common Souldier, but vnto the Lord of hosts alone; neither doe they make Poems in the prayse of *Moses*, *Iosua*, *Dauid*, *Ezechias*, or any other of the Kings and Leaders, but in the prayse of the Lord, who by his owne strong arme hath giuen his children victory ouer their enemies. Now whence can this proceed but from the Spirit of God inditing them, who contrary to the nature of man which desireth rather all prayse himselfe, doth moue him to refuse all glory attributed to himselfe, that all the prayse may be ascribed vnto God? So when they speake of any be-

benefit receiued by the Church, they doe not attribute it to wordly friends, their good fortune, or their owne industry and labour, but to the blessing of God proceeding of his meere mercie and goodnesse towards them. And contrariwise, when they set downe the destruction of the wicked, they doe not ascribe it to any want of their owne care and prouidence, nor to the malice or power of their enemies, nor to blind chance, or other outward accident, but to the hand of God exercising his judgements vpon them, and punishing them for their sinnes. Now if you peruse all other writings, you shall find that they ayme at nothing lesse then Gods glory; for some write to shew their eloquence, others to extoll their wits and deepe learning, others to aduance the prayse of mortall men aboue the cloudes, some for one end, and some for another, all ayming at their owne prayse, pleasure or profit, neuer so much as once respecting Gods glory in their least thought. And hence it is that setting downe any victory they ascribe it to the weaknes or want of wit, prouidence, or courage of the aduerse part, or to the fortitude of the Captaines, the resolutenesse of the souldiers, the aduantages of the place, Sunne, Wind, and such like circumstances, in the meane time excluding the God of battailes, as though he had no stroke in this businesse. So likewise when they speake of any other affaires or accidents which fall out in the gouernment of the world, they ascribe all to outward circumstances, inferiour meanes and subordinate causes, as though God had giuen ouer the gouernment of the earth, and had committed the ruling of the sterne to blinde Fortune. Now whence can this exceeding difference proceed, that they should altogether ayme at the glory of God, and these wholly at the prayse, pleasure, and profit of man? that they should alwayes ascribe the gouernment and disposing of all things to the wise prouidence of God, and these to outward accidents, naturall causes and inferiour meanes? Surely because they were indited by the Spirit of God, and therefore themselues are diuine, sauouring wholly of the authour of them: and these by the spirit of man, and therefore all contained in them is meerly humane, carnall and naturall.

Sect. 2. The ninth reason, taken from the stile of the Scriptures.

The ninth reason may bee taken from the stile and manner of penning the Scriptures, in which they much differ from all other writings whatsoeuer: for whereas men in their writings affect the prayse of flowing eloquence and loftinesse of phrase, the holy Ghost in penning the Scriptures hath vsed great simplicitie and wonderfull plainnesse, applying himselfe to the capacitie of the most vnlearned. In which low and humble manner of speech, hee doth notwithstanding set forth the deepe wisdome of God, and the profound mysteries of Religion, the bottome whereof the most wise and learned in the world cannot search into: and vnder the vaile of simple and plaine speech, there shineth such diuine wisdome and glorious majestie, that all the humane writings in the world, though neuer so adorned with the flowers of eloquence, and sharpe conceits of wit and learning, cannot so deeply pierce the heart of man, nor so forcibly worke vpon his affections, nor so powerfully incline his will either to the imbracing of that which is good, or auoyding of that which is euill, as the Word of God: and whence can this proceed but from the vertue, power and wisdome of the Spirit of God who is the author of them? Moreouer, we may obserue in the stile of the Scriptures, a majesticall authority aboue all other writings, which only beseemeth the glorious King & Soueraigne Commander of Heauen & Earth: for they speake in the same manner, and injoyne the like obedience, to Prince and people, rich and poore, learned and vnlearned, without any difference or respect of person; not vsing any arguments, reasons, or perswasions, but absolutely commanding that dutie which is to be done, and forbidding that sinne which should be left vndone, and that vnder the promise of euerlasting life and blessednesse, and the paine not of the Gallowes, Racke, or Wheele, but of eternall death and damnation. And whom beseemeth it to promise euerlasting life, or to threaten euerlasting death, but him onely who is himselfe eternall and euerlasting? and who hath this absolute authoritie of commanding all without any difference, but hee who is Lord, Creatour and Gouernour of the Prince as well as the people? Lastly, this Word of God doth not only extend it selfe to the outward actions & conuersation, requiring alone the externall obedience in fact and outward behauiour, which is the vttermost that humane Lawes respect, because the Law-giuers can see no further; but the Law of God requireth especially the obedience of the heart, and forbiddeth not only consent to any euill, but euen concupiscence and lust? now who can make Lawes for the heart and conscience, or though hee should be so fond to make them, who could either reward the obedient, or punish the disobedient, but God alone who searcheth the heart and reines? The stile therefore of the Scriptures being peculiar vnto themselues, shewing majesty in lowlinesse and meannesse, an ouer-ruling power in perswading, without rendring reason or bringing any argument besides absolute authority, and an vniuersall jurisdiction ouer all without difference or respect, and that as well in regard of the secret thoughts as the outward actions, doth manifestly shew that they are not the inuention of man, but the

Word

Word of God indited by his holy Spirit.

Why the Scriptures were penned in a simple, lowly & plaine stile.

But it may bee obiected, that if the Lord who is infinite in wisdome were the authour of the Scriptures, they would haue excelled all humane writings in conceit of wit, and excellencie of phrase and stile, as far as God excelleth man, whereas wee see that they are penned after a most simple, plaine and vnpolished manner. To which I answere, that it doth not become a Prince to play the Orator when he setteth out an Edict, nor to vse Rhetoricall figures and alluring perswasions when he hath to deale with his subiects, but rather peremptory Commandements, and plaine phrases, full of grauitie and authoritie without all affectation; and how much lesse should the chiefe Commander of King and Subiect, vse such a stile as sauoured any whit of humane eloquence, seeing it better beseemeth his Maiestie plainly to command, then to perswade or allure with inticing speeches? Secondly, the Scriptures were penned by the Holy Ghost, not only for the wise and learned, but also for the simple and ignorant, and therefore howsoeuer the Lord in the profunditie of his wisdome, could haue written in such a lofty stile as would haue filled euen the most learned with admiration, yet hee vseth a simple easie stile fit for the capacitie of all, because it was for the vse of all, and necessary to saluation to be vnderstood of all sorts and conditions. As therefore hee frameth himselfe to our shallow capacitie in the penning of the Scriptures, and speaketh not according to his vnsearchable wisdome, but after the manner of men, or else no man, no not the most wise and learned could vnderstand him: so he thought it fit to speake aswell to the capacitie of the simple as the wise, because the knowledge of his word was no lesse necessary for saluation to these than to the other; and in his mercy & goodnesse hee vouchsafed as well milke to the babe, as strong meate to those who were come to more ripe yeeres in knowledge and spirituall wisdome. At which the wise and learned haue no reason to be offended, seeing the saluation of one is as deare to God as of another, and they may with greater facility vnderstand the Sriptures being plaine and easie, which could not be vnderstood of the simple, if they were penned in a loftie eloquent phrase. And yet if they examine the Scriptures in the balance of a true iudgement, they may find food therein contained fit for their owne pallat and taste; for vnder this humilitie they shall discerne more majestie, vnder this simplicitie more deepe wisdome, vnder this vnpolished plainnesse more powerfull perswasions to worke vpon and incline the affections, then in all humane writings whatsoeuer. Thirdly, humane eloquence and witty sharpe conceits, are not only vnfitting the graue majestie of our heauenly King, but also needlesse in respect of the Scriptures themselues; for what are they but Gods Truth, and what is more agreeable and beseeming truth, then plainnesse and simplicitie? For what needs beautie the helpe of painting, or a precious Diamond much art to polish it, seeing they are glorious in their owne nature? And what needes the truth of God, which in it selfe shineth cleerly like the Sunne in his chiefest brightnesse, the goodly ornaments of humane eloquence which would but darken the beames thereof? Or what needs that which is heauenly and diuine, any helpe from that which is earthly and carnall to commend it to mans iudgement? No, no, the flowers of Rhetorick and helpe of wittie Sophistry, is more fit for *Tullies* Orations, whereby oft times a good cause is made bad, and a bad one good, right wrong, and wrong right, then for Gods diuine Truth, which like the Sun shineth most gloriously when it is bare and naked. Lastly, it is to bee obserued that the Lord in his wisdom doth manifest his power in weaknesse, his majestie in basenesse, and his wisdome in foolishnesse, to the end that weaknesse, baseneſse, and folly, may serue as foiles to make his power, majesty, & wisdome appeare to vs more glorious, though in truth in themselues they are infinite, and nothing can be added to their excellency. But because we lie grouelingon the earth, and are ready to ascribe all to the inferiour meanes, and nothing vnto God: therefore the Lord chuseth weake and simple meanes, that his owne power and wisdome may bee in them more manifest. For example, if the Lord had penned the Scriptures in such an eloquent stile as would haue rauished the Readers with delight, wee would like fooles haue stood admiring at the curious worke of the Cabinet, & neuer opened it to looke vpon the precious iewell therein contained; and haue beene so much affected with the words, that in the meane time wee would haue neglected the matter, but when this treasure is brought vnto vs but in an earthen vessell, when this beautifull feature is clothed in meane attire, and the diuine wisdome of God set forth in an humble and simple stile, wee leaue shadowes and behold the substance, neither doe we rest in the outward letter, but search after the inward truth. So also if the Lord had in the penning of the Scriptures vsed inticing eloquence, or affected humane learning, men would haue beene ready to haue said, that by the force thereof so many were drawne or inticed to imbrace Religion & to spend their liues in Gods seruice; but when as in outward shew there is nothing but vnpolished plainnesse and simple rudenesse, by which neuertheleſse the hearers vnderstanding is more inlightned, his will more powerfully inclined, his affections more strongly ruled, then

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by all the eloquent perſwaſions which wit and learning can inuent, they are driuen to confeſſe that the wiſdome of God is hidden vnder this ſimplicitie, his power vnder this outward weakneſſe, and that the Scriptures haue their vertue and force not from the inticing ſpeech of mans wiſdome and excellencie of words, but from the power and plaine euidence of Gods Spirit, who was the author and inditer of them.

Sect. 4. The tenth reason, taken from the Contents of the Scriptures, which are many things aboue the reach of humane reason.

The tenth reaſon, to proue that the Scriptures are not the inuention of man, but the Word of God indited by his Spirit, is, that many things contained therein are aboue the reach of humane vnderſtanding, and ſo deep that mans wiſdome and reaſon cannot conceiue them, nor ſearch them to the bottome. For example, though all men know by the light of nature that there is a God, ſeeing this truth is written in large Characters in the faire volume of the creatures, ſo as none can behold them but hee muſt needs know and acknowledge it; yet that this God being one in nature ſhould bee diſtinguiſhed into three perſons, the Father, Sonne, and Holy Ghoſt, without any diuiſion of ſubſtance or confuſion of perſons, mans reaſon cannot conceiue, though the Lord hath reuealed it, and much leſſe could inuent it ſeeing now it cannot comprehend it. So that the World and the creatures therein contained were created, the light of nature ſufficiently teacheth vs, ſeeing they haue an end and therefore had a beginning, a time of corruption and therefore a time of generation alſo, and as is the nature of euery ſeuerall part, ſo is the nature of the whole Vniuerſe; ſeeing alſo euery effect brings vs to his cauſe, and that to another, vntill wee come to the higheſt and ſupreame cauſe which is God, who hauing his being of himſelfe giueth being to all things: but that all this goodly order ſhould be brought out of confuſion, this light out of darkneſſe, that all theſe excellent creatures ſhould be created of nothing, by the alone Word of their Omnipotent Creatour, it paſſeth the conceit of humane reaſon and therefore his inuention alſo. So that we are wretched and full of miſery, not onely our reaſon but euen our ſenſes can teach vs; but how we ſhould be freed out of this miſery and attaine vnto euerlaſting happineſſe, is a thing aboue the reach of mans wiſdome. And that wee are vnable to performe thoſe duties wee ought, and leaue thoſe ſinnes vndone which we ſhould omit, and by both offend God, the Law of Nature written in our hearts, and the checkes and feares which euery one feele in their owne conſciences doe ſufficiently teach vs, but the meanes whereby we ſhould be reconciled vnto God whom wee haue offended, as they are ſet downe in his Word, namely, that the ſecond perſon in Trinitie ſhould take vpon him mans nature and bee borne of a pure Virgin, that in this nature he ſhould for vs performe perfect obedience to Gods Law, and ſuffer affliction, miſery, yea death it ſelfe to reconcile vs to his Father and procure his loue, to free vs from euerlaſting death and damnation, and to purchaſe for vs euerlaſting life and happineſſe, and that his obedience and merits ſhould become ours by reaſon of that vnion whereby he becommeth our head and wee his members, which vnion is made principally by his Spirit, and inſtrumentally by faith, doe all ſeeme ſtrange, yea abſurd to humane reaſon; and therefore the Apoſtle ſaith, that the *naturall man perceiueth not the things which are of the Spirit of God, for they are fooliſhneſſe vnto him, neither can he know them, becauſe they are ſpiritually diſcerned*; as it is 1. *Cor.* 2. 14. And if he cannot know and conceiue them when in the preaching of the Goſpell they are reuealed vnto him; how much leſſe could hee inuent them hauing neuer heard of them? or who can imagine that in policy he would haue deuiſed ſuch a Religion to keepe the World in awe and obedience, as to euery worldly man ſeemeth fooliſh and abſurd, yea contrary to his nature? For what can bee more againſt the haire, thē to deny our ſelues and to take vp our croſſe and follow Chriſt? than to reject our owne workes and worthineſſe, and to ſeeke for juſtification in Chriſts death and obedience alone? then to imagine that manifold afflictions and great miſery, is the high way that leadeth to glory and endleſſe felicitie? and that pleaſures, honours, and riches, make vs vnfit to enter into Gods Kingdom? And therefore ſeeing the doctrine of the Scriptures are not only aboue the reach of humane reaſon, but alſo flat contrary to natural wiſdome, it plainly proueth that they are not the inuention of mortall man (for then the effect would be like the cauſe) but the Word of the euer-liuing God, which ſauoureth of his hidden and ſpiritual wiſdome.

1. Cor. 2. 14.

6. Sect. 5. The eleuenth reason, taken from the prophecies of holy Scriptures.

The eleuenth argument, to proue that the Scriptures were indited not by man but by Gods Spirit, are the prophecies therein contained, which were fulfilled in their due time; as that there ſhould bee enmitie betweene the ſeed of the Woman and the ſeed of the Serpent, and that the promiſed ſeed Chriſt Ieſus ſhould vanquiſh the Deuill; that the poſteritie of *Cham* ſhould bee accurſed; that *Abraham* ſhould haue a ſonne by his wife *Sarah*, when they were both old, and ſhee paſt the time of child-bearing; that his poſteritie ſhould bee bond-men in Egypt foure hundred yeeres, foretold before he had *Iſaac* of whom they came, that *Iudahs* poſteritie who was but the fourth ſonne, ſhould haue ſoueraignty & dominion ouer the reſt; that the ſcepter ſhould not bee taken from him till the Meſſias ſhould come; that the Tribe of *Ephraim* ſhould excell the Tribe of

of *Manasses*; that hee who should re-edifie Iericho after it was destroyed, should be punished with the death of his sonnes, which was fiue hundred yeere after fulfilled in *Hiel* the Bethelite; that *Iosias* by name should destroy Idolatrie and Idolaters, and restore the true Religion, foretold almost three hundred yeeres before hee was borne; that the people of Israel should bee led captiue into Babylon, and beset free by *Cyrus* by name, propheried of aboue a hundred yeeres before *Cyrus* was borne. And to these we may adde the prophecies of our Sauiour Christ, describing in most liuely manner his person and natures, his Conception, Birth, Life and Death, with all the circumstances of them; so as none but such as are malitiously blinded can chuse but see and acknowledge that hee is the promised Messias and Sauiour of the World. Also the prophecies of *Ieremy*, concerning the taking of Ierusalem & their captiuity into Babylon, and the time of seuenty yeares limited for their abiding there; the prophecies of *Daniel* concerning the foure Monarchies, which are so cleere and perspicuous as if hee had seene them in his time; the prophecie of Christ concerning the destruction of Ierusalem; the prophecies contained in the Reuelation of Saint *Iohn* many of which wee see fulfilled in our time, especially that concerning the Antichrist of Rome, his manner of comming, his increasing, his workes, seate and place of residence, all which are so manifestly and plainly described, as if the Apostle had written an History and not a propheeie. Which plainly proueth that the Scriptures were not deuised by man, but penned by the inspiration of Gods Spirit, who by his prouident wisdome foreseeth all things, and by his wise prouidence ruleth all things.

Iosh.6.26.

1.King.16.34.

1.King.13.1.2. 2.King.22.& 23.

Esay 44.28,27, 28.

9. Sect.6. That the Scriptures were penned by the holy men of God which are in them mentioned, & not forged in their names by some Polytecn.

But here Sathan will be ready to obiect, that we are not able to proue that these propheeies were written by any such Prophets and holy men as are mentioned in the Scriptures, so long before the things contained in them were done, and that for ought we know they might be forged and foisted in by some cunning fellow after the things were come to passe. The like objections also he maketh against the rest of the Scriptures, as that either there was not any such *Moses*, or if there were, then hee was but some cunning fellow who writ of miracles and wonders neuer done to gaine credit to his Law which he had published; or if hee wrote nothing but truth in his time, yet we know not whether these bookes which goe vnder his name are perfect as he left them, or depraued and corrupted, hauing many things altred, added, and detracted, according to the pleasure of those who haue had the keeping of them. And so also hee objecteth against the other parts of holy Scriptures. To this I answere, that as it were great absurditie to call in question the writings of *Cicero*, *Seneca*, *Plutarch* and other heathen men whether they were penned by any such men or no, because the next age receiued them from the authors themselues, and deliuered them to the next insuing, and so by tradition from hand to hand they are come vnto vs; so it is no lesse absurditie to call into question whether the Scriptures were written by the Prophets and Apostles who liued in their seuerall times, seeing the Church hath receiued them from time to time, and deliuered them to their successors to this day. Moreouer the Law published by *Moses* was not in secret or in a corner before some few witnesses, but in the presence of six hundred thousand men, besides women and children, and the strange miracles and workes of God full of wonder, which he wrought for the better confirmation of his Law giuen; were done and performed in the presence of many thousands, who made relation of them to their posteritie, and they to theirs to this day. Neither was it easie to be corrupted, altred or changed, seeing the Law-giuer did straightly charge all men that they should not adde, detract, or alter any thing vpon paine of present death in this World, and euerlasting death in the life to come; And who would incurre the danger of such fearefull punishment for the satisfying of his fruitlesse phantasie? Moreouer, this booke of the Law was safely kept in the Tabernacle, and after in the Temple in the Arke which was placed in the holy of holiest, and diuers authenticall Copies written out of it for euery one of the twelue Tribes, which were euery Sabbath day read and expounded in their Synagogues; yea so familiar were these writings with the Iewes, that they were written in their houses, and vpon their garments, so as it was not possible for any man to falsifie them, but it would presently bee espied. Yea (will the tempter say) but though they could not bee depraued or corrupted, yet they might at first bee inuented by some more subtill then the rest, and so thrust vpon men vnder the authority of God himselfe, as being the writings of his Prophets and Apostles. To which I answere, that there is no probabilitie of truth in this objection; for I would faine know in what age this man should write. In the time of *Moses*? how then could hee write the History of the Iudges who succeeded him? In the time of the Iudges? How then could he write the History of the Kings? What then? could he write these things in the time of the Kings, and so faine a relation of such things as went before? Why then it is necessary that hee should haue liued in the time of the last Kings, or else hee could not haue penned their History also: but before this time, there were many Copies abroad of the Scriptures

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in diuers Nations, by reason that the Iewes were scattered abroad through their captiuitie, where they as constantly professed their Religion as in their owne Country. Besides, if these writings had beene fained, in what age could they come to light but men diligently inquiring into them, as being matters importing no lesse then their eternall saluation or condemnation, would haue found them counterfeit? For if they had beene penned in the same age wherein the things were done, who would haue beleeued them, if they did not assuredly know that they contained nothing but certaine truth? If in an after age, who would haue straight subscribed vnto them, vnlesse they had by tradition from their Ancestors been assured that such things were done in former times? Furthermore, it is not probable but that the Iewes would haue made mention of such an authour if they had knowne him; or if they had by some accident found them written in this forme, it is not likely that they would haue beene so simple as to haue built their faith so firmely vpon them, that they would rather chuse to suffer all torments then bee brought to deny any one part of them.

, Sect. 7. at the ks of holy ipture pe- ed not in time of tiochus.

Lastly, it is objected that in the time of *Antiochus*, the bookes of the Scriptures were by his tyranny and extreme crueltie wholly abolished, and these which we haue, afterwardes inuented by the Iewes to grace their Religion. To which I answere, that this objection is so sottishly foolish, that it sauoureth not of common sense, much lesse of of any force of reason; for seeing now there were extant almost innumerable copies of the Scriptures, what meanes could be inuented by wit and rage vtterly to suppresse them, especially seeing the Iewes made farre more precious account of them then of their liues, so that for the profession of this truth they were content to suffer euen in this Tyrants time cruell deaths? Besides, if they had beene all destroyed and abolished in his time, how came it to passe that presently after his death they were againe (as it were) pulled out of the ashes and reuiued? Or how could others be put in their place, seeing innumerable men liued before and after his persecution, who had the sight and perusing of the same books before they were suppressed, and afterwards againe when they came to light? Lastly, though it should bee granted that all the bookes of holy Scriptures had beene vtterly defaced in all the Dominions of *Antiochus*, yet this were nothing for the tempters purpose: for the Iewes were now scattered farre and wide, and had their Synagogues and Schooles in sundry Nations where he had no authoritie; and therefore though he had destroyed all the Copies of the Scriptures in all places of his Kingdome, yet there were many in other places where hee bare no sway. Neither were they now in the Hebrew tongue alone, but also translated into the Greeke by the seuenty Interpreters, at the request of *Ptolomey Philadelphus*, and the translation carefully kept in his Library long before the time of this *Antiochus*. By all which it is more then manifest, that the Scriptures are the same which were penned by the Prophets and holy men of God, inspired with his diuine Spirit, confirmed with so many and wonderfull miracles, and sealed with the bloud of innumerable Martyrs. To this which hath beene said, I might adde the testimony of Heathen Writers, who in their seuerall times haue in their writings made mention of the most principall things which are contained in the story of the Bible: but as wee need not the helpe of a Candle to see the Sunne, which more sufficiently sheweth it selfe by his owne light: so this glorious light of Gods Truth is in it selfe so cleere and manifest, that it needeth not the testimonie of Infidels to confirme it, vnlesse it bee to those who farre exceed them in infidelitie. And that Noble, Learned and Religious Gentleman, *Philip Mornay* in his bookes of the Trueuesse of Christian Religion, hath eased mee of this labour, from whose neuer wasting Candle I haue borrowed the chiefest part of my light in the handling of this question.

CHAP. XXIII.

That the testimony of Gods Spirit, doth onely perswade vs, that the Scriptures are the Word of God.

AND these are the arguments whereby all gain-sayers may be conuinced, who deny the Scriptures to be the Word of God, and his infallible Truth: but though they are sufficient for the conuiction of all opposers, and for stopping the mouthes of all Atheists, Epicures and meere Naturals; yet notwithstanding, not any of these, nor all these are in themselues sufficient to beget faith in the heart of any, or to perswade him with full assurance, to beleeue that the Scriptures are the Word of God, vnlesse there be adjoyned vnto them the testimony of Gods Spirit, which doth not only conuince, but also throughly perswade vs of this truth. And this alone in it selfe is al-sufficient, though we neuer heard any other of the former reasons, for the working of faith in vs, and a full perswasion of this truth. That all other arguments are insufficient without the testimony of Gods Spirit, hereby it is manifest, in that not many wise, nor many learned in the World doe beleeue the Scriptures, which is the cause why they do not submit themselues

Sect. 1. That Gods Spirit only perswades vs of the former truth; and that all other arguments without this are insufficient.

to the obedience thereof; whereas if faith might bee wrought in men by force of arguments or naturall reason, they who best conceiue them would most easily bee perswaded by them: but contrariwise, wee see that these thinges *are hid from the wise and prudent, and are reuealed vnto babes*, not by meanes of naturall reason, but by the testimony of Gods Spirit. For naturally wee are all blinde in spirituall things, neither can the *naturall man discerne the things of the Spirit of God, neither can he know them, because they are spiritually discerned*, as it is 1. *Cor.* 2. 14. And therefore, though the Scriptures be the glorious Light of Gods Truth, shining as bright as the Sun in the firmament, to those, whose eyes are inlightened with Gods Spirit; yet to those who continue in their naturall blindnesse, and were neuer anointed with the precious eye-salue of Gods Spirit, this glorious light appeareth not, no more then the Sun-shine to those who want their sight, and hence it is that they grope at noone dayes. And as the poore woman, of whom *Seneca* speaketh, being suddenly in the night stricken with blindnesse, desired the next day to vndraw the curtaines and open the windowes that she might see, whereas the cause of her not seeing was not want of light, but want of sight: so these men who are stricken with naturall blindnesse, complaine that they cannot see the glorious Light of Gods Truth shining in his Word, and therefore desire to haue it cleered by taking away the clouds of objections which seeme to shadow it, and by adding vnto it the light of humane reason; but the truth is, the fault is not in his glorious light, which alwayes shineth, but in their blindnesse who cannot discerne it. And yet such is the pride, selfe-loue, and vaine opinion which euery one hath of his own gifts, that they will sooner imagine that the Sunne wanteth light, then they eyes to looke vpon it.

Matth. 11. 25.

1. Cor. 2. 14.

Q. Sect. 2. Other arguments conuince but not perswade.

True it is, that by the former reasons they may bee conuinced, so that they haue nothing to obiect; and perhappes they may bee brought to haue a good opinion of the Scriptures, and to a doubtfull conceit that they are the Word of God indeed: they may with the two Disciples which trauelled to *Emaus*, when they heare the Scriptures interpreted, haue their hearts burne and throb within them, imagining that which they heare, to be more then the word of mortall man; and as the blind man in the Gospell, when his eyes were a little illuminated by our Sauiour, discerned men, not as men, but as mouing trees; so they may in some confused manner know & acknowledge the Scriptures to be the Word of God; but before Christ hath fully opened their eyes, and by the precious eye-salue of his Spirit hath dispelled their naturall blindnesse, they will neuer certainly bee perswaded, nor assuredly beleeue, that the Scriptures are, not the word of man, but the infallible truth of God. For it is not in mans power to beget faith in any, neither is it grounded vpon any naturall reasons or perswasions; but it is the supernaturall gift of Gods Spirit, who illuminates our vnderstanding, and inclines our will, so that we see, and stedfastly beleeue that truth which it deliuereth, as appeareth, *Ephes.* 2. 8. 2. *Thess.* 1. 11.

And when wee haue this testimony of Gods Spirit in our hearts, it will certainly perswade vs of this truth, though we had no other reason: as appeareth by testimonies of Scripture, and by our owne experience. For the first it is said, 1. *Cor.* 2. 15. *That the spirituall man*, that is, he who is endued with Gods Spirit, *iudgeth all things, and yet himselfe is iudged of no man.* So 1. *Iohn* 2. 27. *But the anointing which yee receiued of him, dwelleth in you, and yee need not that any man teach you, but as the anointing teacheth you all things.* And Verse 20. *But yee haue an ointment from him that is holy, and yee haue knowne all things.* Wherby he vnderstandeth the Spirit of God, *which searcheth all things, euen the deepe things of God, which Spirit is giuen vnto vs that wee might know the things which are giuen vnto vs of God:* as it is 1. *Cor.* 2. 10, 12. So our Sauiour promiseth to send a *Comforter vnto vs, euen the Spirit of truth, who shall lead vs in all truth*, as it is *Iohn* 16. 7, 13. And indeed who is more fit then the Spirit of God to confirme vs in the assurance of that truth, which hee himselfe hath indited and inspired? or who can better judge of the things of God then the Spirit of God? Who can better informe vs in this truth then he who is the Spirit of Truth? And therefore if wee haue the testimony of Gods Spirit in vs, we shall need no other witnesse, nor any reasons inuented by mans wit, to confirme vs in this truth, that the Scriptures are the word of the euer-liuing God.

Ephes. 2. 8. 2. Thess. 1. 11.

Q. Sect. Gods Spirit fully perswadeth vs of this truth.

1. Cor. 2. 15.

1. Iohn 2. 27.

Verse 20.

1. Cor. 2. 10.

Iohn 16. 7, 13.

For whosoeuer are indued with Gods Spirit, doe also in their owne experience sensibly feele by the effects & operation of the Scriptures in themselues, that they are not the word or inuention of mortall man, but the Word of the Almighty and most wise God. For when they perceiue that the eyes of their vnderstanding are illuminated, which before were blind and full of darknesse; that their will is inclined to the obedience of Gods Commandements, which before was stubborne and rebellious; that their heart is become soft and tender, so as like the heart of *Iosias* it melteth at the preaching of the Law, which before was obdurate and more hard then the Adamant; that their conscience which was dead and seared, is now readie

Q. Sect. Gods Spirit perswadeth of this truth by our owne feeling and experience.

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to checke and controll them when they commit any sinne, and to allow and approue all good actions, that their affections are cast in a new mould, so that whereas heretofore they loued nothing but the world & worldly things, now their loue is fixed on the Lord and those things that are aboue; and whereas nothing was more odious in former times then vertue and godlinesse, nothing more pleasing then sin and the delights thereof, now contrariwise, nothing is more loathsome then sinne, nothing more sweet and delightfull, then obedience to Gods Commandements; and when they further consider, that this great alteration is made in them onely by the hearing of Gods Word preached; they need no further perswasions, nor other instructour to teach them, that the Scriptures were penned by the diuine operation of Gods Spirit, seeing the word of mortal man could neuer make such a change in them, nor any thing else but the Word of the euer-liuing God; which at the first was alone sufficient for their creation and generation, and now only is of power sufficient for their regeneration, and new birth. As therefore the blind man reasoned with the Pharisies, not with any far-fetcht reason, but from his own experience, to proue that our Sauiour was not a notorious sinner, as the Pharisies accused him, but some great Prophet sent from God; saying, *Doubtlesse this is a maruellous thing that yee know not whence hee is, and yet hee hath opened mine eyes*; and, *if this man were not of God hee could haue done nothing*: so may wee reason with those who affirme that it cannot bee knowne whence the Scriptures came, from God or man; vsing this argument taken from our owne experience, saying, Doubtlesse this is a maruellous thing that yee doe not know whence the Scriptures are, seeing they haue opened mine eyes which were blind from my birth; inclined my will to obedience, which before was rebellious; softned my heart and sanctified and quite changed mine affections, so that I now loue that good which before I hated, and hate that euill which before I loued; and am delighted with those holy exercises which heretofore did most displease mee; and am displeased with those vaine pleasures and filthy sins, which in times past did most delight me; and therefore if it were not of God it could haue done no such thing, if it were not inspired and indited by his holy Spirit, and made effectuall by the vertue and power thereof, it could neuer haue wrought in me such strange alterations.

9.30.33.

CHAP.

CHAP. XXIV.

Satans tentations suggested against the translations of holy Scriptures answered.

AND so much for answering Satans second tentation, whereby he laboureth to make men neglect the hearing of Gods Word, that so they may neuer be effectually called. Now thirdly, if he cannot perswade men that the Scriptures are not the Word of God, that so he may take away all the authoritie thereof, then hee will take exceptions against the translation; suggesting into their minds, that though the Scriptures be the Word of God, as they were penned in their owne proper languages, by men inspired by his Spirit, yet for ought they know, being vnlearned, the Scriptures may be corruptly translated, altered from their first originall, and things added and detracted at the Translators pleasure. To this I answere, that not onely professors of Religion, but also Pagans, Infidels, Epicures and Atheists, who are euen the very limbs of the Deuill, haue beene skilfull and learned in these languages; and therefore if the translations were not neere the originall, who could stop their mouthes from inueighing against such falshood? Who could restraine them from declaiming against such corruption, seeing they so hate and abhorre this truth, as that they wish the vtter extirpation thereof, and with extreme malice oppose themselues against it, persecuting and murdering to their vttermost power, whosoeuer imbrace and professe it? Moreouer, we know that the Iewes who more maliciously maligne Christians and Christianitie then the Turkes and Pagans, do notwithstanding agree with vs in the translation of the Olde Testament, & can take no exception against the New. Thirdly, there hath beene euer since Christs comming many Sectaries and Heretickes, who for the maintenance of their opinions haue but sought to corrupt some few places of the Scriptures, but still God hath raised vp some godly learned in the originall tongues, who haue confuted them and cleered the text; how therefore in such diuision and vehement discord should such a thing be concealed? How should any corrupt the whole Scriptures, or any principall places; seeing there is such Controuersies from time to time about euery letter and syllable? Lastly, this truth of the Scriptures hath beene sealed and confirmed with the bloud of many Martyrs, who haue beene excellently learned in the originall tongues: and who can imagine that they would haue beene so foolish, as to haue giuen their liues for the maintaining that truth which is con-

9. Sect. 1. That the Scriptures are truly translated.

tained in the Scriptures as wee haue them translated, if they thought them corrupted and falsified in the translation?

§. Sect. 2. Of the difference of translations.

But the tempter will obiect that the translations exceedingly differ one from another, and therefore some of them must needes bee false, and who would ground his faith vpon any, vntill hee know which is the best and truest? I answere, that though there bee diuers translations, and one better then another; yet euen that which is most corrupt & imperfect, is sufficient to instruct vs in the knowledge of God, and in the principles of Christian Religion; neither is there amongst them all, many errours which concerne the Articles of our faith, or come neere the substance of the doctrine which wee are bound to beleeue; for all the Translatours haue laboured to conforme their translations according to the analogie of faith; and though they haue not in all places deliuered the proper sense, yet they haue endeauoured to come as neere it as they can; and where they haue failed, it is rather in circumstances then in substance, in the proper and speciall truth, then in the common and generall; and though in one place they doe not so cleere the truth as they should, yet they doe it in many other. And therefore let not Satan perswade vs to neglect the Scriptures, because there are wants and imperfections in the translations; for if we studie and meditate euen in the meanest, and conforme and frame our liues according to that truth which we learne out of them, we shall attaine vnto euerlasting life and happinesse. Men do not vse to neglect their businesse, because by reason of some Cloud the Sun doth not shine vpon them in his full brightnesse; for that light which they enjoy is sufficient, though not so gloriously bright as when it shineth in his full cleerenesse, so wee must not neglect the conforming of our selues to the Scriptures, because wee cannot see them shine in their owne glorious brightnesse, as they were penned by the inspiration of the Holy Ghost in the originall language, (for as well may a Painter expresse in his Table with artificiall colours the glory of the Sun, as any man liuing can expresse that perfect beauty and diuine glory which shineth in the naturall phrase of holy Scriptures in a translation) but rather wee are to enjoy the benefit of this glorious shining Sun of Gods Word, though the brightnesse bee as it were vailed and somewhat shadowed with the cloud of another language; for notwithstanding, through it they shine and affoord vs such light, as may be sufficient to guide and direct vs in the wayes of holinesse and righteousnesse, which will bring vs in the end to eternall glory and endlesse felicitie.

CHAP. XXV.

Satans tentations taken from the euill liues of the Ministers answered.

AND so much concerning the obiections which Sathan maketh against the Scriptures themselues, to the end he may make men neglect to heare and read them. But if this will not preuaile, then hee leaueth to disgrace the Word it selfe, and seeketh by discrediting the Ministers thereof, to make them to contemne their Ministery; and to this end he vseth all his skill to draw them into some grosse and scandalous sinne, and to neglect that doctrine themselues which they teach vnto others, shewing in their liues and conuersations, neither zeale of Gods glory, nor desire of their neighbours good: and when hee hath attained vnto his purpose in some, hee thinketh it a sufficient ground for the slander of all, and a notable foundation whereupon he may build a most pernitious tentation. Art thou so foolish (will hee say) as to thinke all Gospell which the Ministers teach, that all truth commeth from their mouthes, and that there is not a more easie way of attaining to euerlasting life, then that which they shew vnto thee? Why, doe but looke vpon themselues, and thou shalt find their liues far dissonant from their words, that whilest they exhort thee to strictnesse, they take their libertie, whilest they dissuade thee from taking thy pleasure, affecting honours, setting thy heart vpon riches, themselues in the mean time are as voluptuous, ambitious, and couetous as any other; and whilest they endeauour to make sinne to appeare vnto thee as blacke as Hell, themselues embrace it with pleasure and delight, as though it were the joy of Heauen. Who therefore can imagine that they thinke as they speake, or that they are perswaded that Heauen gate is so straite, and the way so troublesome and hard to find, as they goe about to perswade thee, seeing themselues take the least paines in walking in this way which they prescribe vnto others? Or if it be the truth which they teach, then surely they are not worth the hearing, who in their liues deny this truth which in their words they professe; for what hope canst thou haue that it will be powerfull to worke grace in thee, seeing it hath no power to worke it in themselues? or that they can perswade thee to that holinesse, to which themselues are not perswaded?

§. Sect. The answ... the forme... tentation.

And thus doth Sathan seeke to keepe men from hearing of Gods Word, that so being weakned and hunger-starued, for want of this heauenly Manna, hee may vanquish them at the first on-set, and lead them captiue vnto all sin; and being still hood-winkt with

§. Sect. That Sath... disgracing... Ministers... keeth to d... grace the... Ministery...

Sect.

with the thicke vaile of ignorance, hee may lead them the direct way to Hell and vtter destruction; and therefore it behoueth euery one to arme themselues, that so they may beate backe the violence of this tentation. First therefore, whereas he saith that the Ministers speake not as they thinke, because they doe not as they speake; wee are to know for the answering of this tentation, that Ministers are subject to the same corruptions & infirmities which are incident vnto other men, & though they are called in the Scriptures Angels, in respect that they are Gods Messengers to bring and publish the glad tidings of the Gospell, yet are they not Angels in respect of their puritie and perfection: but as they are flesh and bloud, subject to all humane frailty; as they are borne in sin and defiled with originall corruption, so are they as prone as others to fall into all actuall transgressions, if the Lord restraine them not. Neither must we imagine that learning and knowledge doe indue men with sanctification and the sauing graces of Gods Spirit, for then wee might attaine vnto them by our study, labour and industry; whereas the Scriptures teach vs that they are Gods free gifts which hee bestoweth on whom he will, then it would follow that hee who is indued with most knowledge and learning, should also haue most grace and sanctification, whereas our owne experience teacheth vs, that many of the greatest Doctours of the World spend their liues in all voluptuous pleasures and licentiousnesse. What then? do these then teach one thing and beleeue another? Surely it may be the case of many, for faith commeth not by variety of knowledge, neither is it tied to learning; but it is the free gift of God bestowed as well, yea and as often also, vpon the simple fisherman as vpon the learned Pharisie; and therefore though they haue such great learning and knowledge, that they are able to instruct others & defend the truth against all opposers, yet may they be as hard-hearted and full of infidelity, as the most ignorant and sottish in the World. Shall then their hardnesse of heart and infidelitie moue vs to call the truth of God which they deliuer into question, as though it were a matter doubtfull whether it is the Word of God or no? God forbid. Yea, *let God be true and euery man a liar*. For their owne consciences are conuinced of this truth though not perswaded, and the Lord hath giuen them eyes to see it, though not hearts to beleeue it; to the end that the praise of our saluation may wholly bee ascribed to his owne free grace, who calleth and iustifieth, sanctifieth and saueth whom he will; and not vnto humane learning or knowledge, which may be attained vnto by mans industry and labour.

Sect. 3. It may bee also that these who teach one thing and practise the cleane contrary, doe notwithstanding beleeue, that is, know and giue their assent to that which they deliuer; but this generall faith is incident as well to the Deuils themselues as vnto men, and therefore those who haue it may neuertheless bee as worldly, carnall, and prophane as euer they were. For before we attaine vnto a true iustifying faith, and be sanctified by Gods Spirit, our knowledge and learning will not free vs from our corruption of nature, wherein we are conceiued, borne and bred; so that though we see the truth, yea know & acknowledge it to bee the Word of God, which shall one day either iustifie or condemne vs, yet if the Lord doe not ioyne with this knowledge the inward operation of his Spirit, making it effectuall for our sanctification, and for the purging of vs from our corruptions, we are as readie to fall into all sin, being inticed and carried away with the riches, honours and pleasures of the World, as if we were still most sottishly ignorant. A notable example hereof wee haue in *Salomon*, who though hee had receiued such a measure of wisdome and diuine knowledge, as neuer meere man attained vnto the like, yea though hee were a pen-man of an excellent portion of holy Scriptures, yet (the Lord leauing him to the corruption of his owne heart) hee fell most grieuously into all abominable wickednesse: and yet who will dare to say, that *Salomon* did not write as he thought, and not rather that he was carried away through the violence of his corruptions, to commit that sin which his conscience condemned, and to neglect obedience to Gods vndoubted truth? So *Dauid* who was indued with notable knowledge, and no lesse grace, fell notwithstanding most fearefully into adultery and murther; but shall wee therefore thinke that hee was not perswaded that these were horrible sins, or that when he commended mercy, innocency and chastitie, he spake not as he thought? And *Peter* likewise denied and forswore his Master, whom before hee had acknowledged to be the Sonne of God; but shall wee hence conclude that *Peter* dissembled when hee made that notable confession, because when hee came to the triall hee vtterly disclaimed it? Nay, rather wee may certainly bee perswaded, that *Dauid* was carried away with his lust and concupiscence, and *Peter* ouercome with feare and frailtie, and both drawne, through their corruption, to commit those sins which their consciences condemned. But leauing such farre fetcht instances, let euerie man, yea euen hee who hath attained vnto the greatest measure of faith and sanctification, enter into a strict and due consideration with himselfe, and examine his owne conscience before Gods tribunall seate; and then let him tell me whether hee performe

That not learning, but Gods Spirit freeth vs from our naturall corruptions.

That neglect of dutie doth not alwayes argue incredulitie.

obedience to all that truth which hee knoweth and beleeueth, or whether hee may not iustly complaine, that our corruption takes occasion by the knowledge of *Gods commandement, to worke in vs all manner of concupiscence; that hee doth those things which he alloweth not*, yea which hee hateth and abhorreth; that though hee doe not onely know the law of God, but also is *delighted therewith in the inner man*, yet *that there is another law in his members which warreth against the law of his minde, and leadeth him captiue vnto the law of sinne*, as it is *Rom.*7.8.15.23. And if this bee the case of *Salomon*, *Dauid*, *Peter*, and of all Gods children, who haue attained to the greatest measure of knowledge and sanctification; let not Satan perswade vs that wee may safely neglect the ministerie of the word, because the Ministers thereof seeme not perswaded that the doctrine which they deliuer is true, in that they doe not practise it in their owne liues: for many knowing and beleeuing that truth which they deliuer, are notwithstanding destitute of the sanctifying graces of Gods spirit, and therefore wholly carried away into all licentious wickednesse; and many also who are sanctified, being not wholly purged from their naturall corruptions, are readie to shew their frailtie and infirmities to all the world, though they know, acknowledge, beleeue, and from their hearts embrace that truth which they teach and professe.

*Rom.*7.8.15.23.

Q. Sect. 4. The second tentation taken from the euill liues of Ministers, answered.

But if Satan cannot thus preuaile, nor cause vs to doubt of Gods truth, because the Ministers liue not according to that doctrine which they teach; then hee will perswade them at least to refuse to heare such whose liues are scandalous, as being vnworthie to take the word into their mouthes, and vnable to conuert or amend others, seeing the word is not powerfull which they deliuer for the conuerting and reforming of there owne liues. Which tentation of Satan is most dangerous and pernicious vnto many; for what greater discouragement can their bee to a sicke patient, then to take physicke of such a Physition who cannot cure himselfe of the same disease? Or who willingly eate of that food, which hee who giueth it vnto him so loatheth and abhorreth, that hee will not so much as taste of it? Or who taketh delight in hearing him discourse of mercie, chastitie, and liberalitie whom hee knoweth wholly possessed of crueltie, lust, and couetousnesse? And therefore it were to bee wished that Gods Ministers should be Physitions to themselues, before they take vpon them the cure of others; that they should not stand like Images by the high way sides, directing others in their iournies, themselues neuer moouing foote, but that they should like guides goe before them, and instruct them not onely by their word, but also moue them to receiue their instruction by their example. But yet let vs take heed, that Satan doe not take occasion vpon the neglect of their dutie to make vs neglect ours; and that hee doe not rob vs of the ineſtimable treasure of Gods word, and depriue vs of this heauenly Manna and food of our soules, wherby all the graces of Gods spirit are begotten, nourished and increased in vs, because the Minister who offereth it vnto vs doth not feed vpon it himselfe. And to this end we are to know that the ministerie of the word is Gods ordinance, which dependeth not vpon the worthinesse of him who deliuereth it neither is it made voide and vneffectual by his vnworthines, but it hath its vertue, force and power from the blessing of God, and from the inward operation of his spirit, who appplieth it to the hearts and consciences of men, and thereby illuminates their vnderstandings, and begetteth faith in them and all sanctifying and sauing graces. And hence it is, that the Minister himselfe, findeth not the word which hee deliuereth, effectuall for the begetting of faith or any grace in him, which notwithstanding is powerful in many of the hearers for these purposes, because the Lord vouchsafeth not the assistance and inward co-operation of his holy Spirit with the outward Ministerie of the Word vnto him, which notwithstanding hee mercifully granteth vnto others. Seeing then the Ministerie of the Word is Gods owne Ordinance, which he maketh effectuall to whom he will by the inward operation of his holy Spirit, by whomsoeuer it is deliuered; and seeing those Ministers which are most holy and vertuous cannot at their pleasure infuse grace into their hearers; for *Paul may plant, and Apollos may water, but God giueth the increase*; so that neither the one nor the other are any thing in themselues without Gods blessing; seeing also those who are loose and vicious, if they truely preach the truth it selfe, cannot by their badnesse hinder Gods Ordinance, but that comming from their mouthes it will bee effectuall for the conuersion of men vnto God, and the eternall saluation of those that beleeue; for though vnto himselfe it bee but a dead letter, yet the Spirit of God may giue life vnto it in those who receiue it; and though he preacheth for glory or gaine, or for enuie and strife, yet wee must with the Apostle *reioyce that Christ is preached any manner of way*, and reape the fruit thereof to our eternall comfort; Lastly, seeing the wisdome of God thinketh it good to send Ambassadours of both sorts, sanctified and vnsanctified, and oftentimes maketh the word in the mouth of a faithfull and godly Minister the sauour of death vnto death, and the same word in the mouth of one who is void

1 Cor. 3.6.

Phil. 1.18.

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CHAP. XXVI.

Sathans tentations taken from sundry Opinions, Sects and Religions, answered.

AND thus Satan may be answered, when he taketh occasion of discrediting the Gospell and hindering the course thereof by obiecting the wickednesse and worldly prophanesse, or the infirmities and fraile weaknesse of the Ministers thereof. But if he cannot thus preuaile, hee leaueth their liues and commeth to their doctrine. Dost thou not see (will hee say) that there are innumerable Sects and contrary Factions amongst those who professe Christianitie? Some Papists, some Protestants, some Arrians, some Anabaptists, some Pelagians, some Libertines, some Familists, some Donatists, and many other who all cite and alleage Scriptures for the defending of their contrary opinions, and confidently affirme, that they only haue the truth amongst them? How therefore canst thou know which is truth and which is falshood; who interpret the Scriptures aright, & who wrest and misconstrue them? or if thou wert disposed to be religious, what Religion wilt thou professe in this great confusion? to what Church wilt thou adioyne thy selfe, seeing one is contrary to another, and thou knowest not which is in the truth? If thou best wise therefore keep thy seife quiet & let all alone, hearken not to any of them, or if thou dost, beleeue them not ouer hastily, be of that Religion which will best stand with thine aduantage; or if thou wilt needs serue God, follow thine owne conscience, haue a good intention in that thou dost, & it is enough; but professe not one Religion more then another, til thou seest those who are learned agree amongst themselues, for vntill then thou canst haue no assurance that thou professest the truth.

Q. Sect. 2. The answere to the former tentation.

For the answering of which tentation we are to know, that the Scriptures haue foretold vnto vs that there should be *sects, dissensions, heresies, and false teachers, euen vnto the end of the world*; as appeareth 1. *Cor.* 11. 19. 1. *Tim.* 4. 1. 2. *Pet.* 2. 1. And the experience of all times both vnder the Law, and vnder the Gospell, may sufficiently teach vs, that whersoeuer the truth of God is published and preached, there it is opposed by innumerable Sectaries and Heretickes, which by the malice and subtiltie of Satan, are stirred vp to impugne and discredit the true Religion: and therefore if Satan can still keepe vs blind-folded in ignorance, and restraine vs from the confession and profession of our faith, till there be a generall vnitie and agreement in the true Religion, without all opposition or gain-saying, then hee hath attained his desire; for so shall wee neuer ioyne our selues in the communion of Saints, nor be true members of the Church, professing and practising the Religion of Iesus Christ, seeing the Deuill will not cease to stirre vp his wicked instruments, false Prophets, Sectaries and Heretickes, to the end they may oppugne and contradict the truth when it is sincerely preached, and make it fruitlesse in the hearts of vnbeleeuers; seeing also our Sauiour hath taught vs that his Church is but a little flocke, which is assaulted and grieuously vexed, not only with Lions, Tigres and open enemies, but also with Foxes, and Wolues in sheeps clothing, and secret enemies, who vnder the shew and profession of Religion, seeke to vndermine and bring it to ruine. And the Apostle also hath forewarned vs, that *there must be heresies among vs, that they who are approoued might bee knowne.* Though therefore there bee many Sects and Heresies, many false Religions, & but one Truth, this must not make vs to neglect all, till there bean vniuersall agreement, for as well may we reconcile light and darknesse, the children of God with the children of the Deuill, grace and naturall corruption, truth and errour, as the true Religion with those which are false, or the professors of the

1. *Cor.* 11. 19.

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obedience to all that truth which hee knoweth and beleeueth, or whether hee may not iustly complaine, that our corruption takes occasion by the knowledge of *Gods commandement, to worke in vs all manner of concupiscence; that hee doth those things which he alloweth not*, yea which hee hateth and abhorreth; that though hee doe not onely know the law of God, but also is *delighted therewith in the inner man, yet that there is another law in his members which warreth against the law of his minde, and leadeth him captiue vnto the law of sinne*, as it is *Rom.7.8.15.23*. And if this bee the case of *Salomon, Dauid, Peter*, and of all Gods children, who haue attained to the greatest measure of knowledge and sanctification; let not Satan perswade vs that wee may safely neglect the ministerie of the word, because the Ministers thereof seeme not perswaded that the doctrine which they deliuer is true, in that they doe not practise it in their owne liues: for many knowing and beleeuing that truth which they deliuer, are notwithstanding destitute of the sanctifying graces of Gods spirit, and therefore wholly carried away into all licentious wickednesse; and many also who are sanctified, being not wholly purged from their naturall corruptions, are readie to shew their frailtie and infirmities to all the world, though they know, acknowledge, beleeue, and from their hearts embrace that truth which they teach and professe.

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one with the professors of the other. Those who haue important businesses abroad, doe not stay at home and refuse to trauell because some goe out of the way; but therefore they are more carefull to informe themselues of euery turning in their journey, because they would not erre with others: those that haue a desire to liue, doe not refuse all meate, because some surfet and die, by eating that which is vnwholesome; but rather hereby they are made more warie in making good choice of such diet as is fit for the preseruation of their health: those also who are sicke, doe not neglect all physicke, because there are many coozening Impostors and vnlearned Empiricks who kill in stead of curing; but this maketh them with more circumspection to find out a skilfull and learned Physition. Let vs therefore follow the like practice in these spirituall things: and seeing there is but one direct way which leadeth vnto Heauen, and many by-wayes which leade to destruction, let not this keepe vs from trauelling this heauenly journey, but rather mooue vs with more diligence to inquire the right and perfect way: seeing also there are many which offer vs poyson in stead of the wholesome food and physicke of our soules, let vs learne with more care to make choice, & to put a difference betweene the one and the other.

Q. Sect. 3. How the vnlearned may discerne the true Religion from that which is false.

But here it will bee demanded how those who are simple & ignorant can judge which is the true Religion, and which is the false, who teacheth the truth, and who falshood? To which I answere, that euery one must labour to informe himselfe of the truth, by studying and meditating in Gods Word: this must be his light to guide him, his counsellor to informe him, his touchstone whereby he may discerne the Copper and Brasse of mens inuentions, from the pure Gold of Gods true Religion. Neither are wee to receiue all doctrines hand ouer head, but as the Apostle exhorteth vs, *we must trie the spirits whether they be of God or no*: and with the men of Berea, wee must search the Scriptures, to see if those things be so as they are deliuered, and accordingly either receiue them if they are consonant with Gods word, or reject them if they be dissonant thereunto. Yea (will some say) this were a direct course if those only who haue the truth on their side had Scripture to alleage, but seeing euery Hereticke is as ready to quote Scripture, for the vpholding and defending of his Heresie, as the professors of Gods Truth for the maintenance thereof; all the question is, whose interpretation is to bee receiued as good, and whose to bee rejected as false and erroneous? To this I answere, that though there bee some places in the Scripture hard and somewhat doubtfull, and therefore the more easie to be wrested vnto a wrong sense,

1. Iohn 4.1. Acts 17.

yet are there others cleer and euident, for the confuting of all Sects, Heresies and errours whatsoeuer: and therefore we must expound those places which are darke and ambiguous by those which are perspicuous and manifest. For example, if wee would know whether Popery be the true Religion or no, wee must examine the doctrines thereof by Gods Word, not making choice of those places which seeme any way hard and doubtfull, but of those which are cleere and manifest; and so wee shall find that their doctrines are as contrary to Gods truth, as light to darkenesse. For whereas they teach that wee are able to fulfill the Law, and to merit Heauen, the Scriptures affirme the cleane contrary, namely, that *in many things wee sinne all*, *Iames* 3.2. and *whosoeuer shall keepe the whole Law, and yet faileth in one point, is guiltie of all*, *Iam.* 2.10. *that there is no man who sinneth not*, 1. *Kings* 8.46. *that in Gods sight none that liueth can be iustified*, *Psal.* 143.2. *that when wee haue done all those things that are commanded vs, we are vnprofitable seruants, and haue done but our dutie, and therefore merit nothing*, *Luke* 17.10. So whereas they teach that wee must pray to Saints and Angels, because they make intercession for vs, the Apostle flatly excludeth all other from this office, but Christ alone. 1. *Tim.* 2.5. *there is one Mediatour betweene God and man.* Whereas they teach that marriage is vnlawful for some men at all times, and some meats vnlawfull for all men at sometimes, the Holy Ghost telleth vs plainly that this is *erroneous and a doctrine of Deuils*; and *that euery creature of God is good, and nothing ought to be refused, if it be receiued with thanksgiuing*, 1. *Tim.* 4.1,3,4. And *that marriage is honourable for all men, and the bed vndefiled Heb.* 13.4. That *to auoid fornication, euery man must haue his wife, and euery woman her owne husband*, 1. *Cor.* 7,2. And that *better it is to marry then to burne*, *Vers.* 9. Whereas they teach that our Sauiour Christ is carnally and corporally present in the Sacrament, the Scriptures teach vs the contrary, namely, that hee is ascended into Heauen, and therefore not vpon the earth. *Matth.* 28.6. That when *he was taken into Heauen he was taken from vs Acts* 1.11. *That the Heauens must containe him vntill the time that all things be restored*, *Acts* 3.21. Whereas they teach that they must make and worship Images, both are expresly forbidden in the second Commandement, and in many other places of Scripture. Whereas they teach that the Scriptures should be kept from the common people, in an vnknowne language; the Apostle plainly affirmeth that, *he had rather in the Church speake fiue words with his vnderstanding, that hee might also instruct others, then ten thousand words in a strange tongue*; and flatly enjoyneth that the Prophets

phets should keepe silence in the Church, rather then speake strange languages, where there is no interpreter, 1. *Cor.* 14. 19, 27, 28. Whereas they hold that the cup in the administration of the Lords Supper, is to be withheld from the common people, and giuen only to the Priests, the quite contrary is to be obserued in the institution, whereas our Sauiour saith, *Drinke yee all of it, because it is his bloud of the New Testament that is shed for many, for the remission of sins*: plainly thereby inferring, that this Signe and Sacrament of his bloud belongeth to as many as were redeemed by it, *Matth.* 26. 28. And wheras they say, that here the Disciples were onely, and that to them alone this speech was directed, the Apostle plainly taketh away this cauill: for setting downe the words of institution for the vse of the whole Church of Corinth, he willeth euery one indefinitely *to examine himselfe, and so to eate of this bread, and drinke of this cup*, 1. *Cor.* 11. 28. And thus if we studie and meditate in Gods Word, wee shall find most cleere and manifest places for the confirmation of the truth, and confutation of all Sects, Errours and Heresies. But what if this meanes be taken away from vs, of reading and studying the Scriptures, either because they are only to be had in an vnknowne language, as in the time of Popery, or because we cannot read, and haue no body to teach vs? What if both reading and studying them, wee finde many doubts and difficulties, and diuers places which seeme to fauour and maintaine diuers opposite opinions and Religions? How then must we quit our selues out of this labyrinth of ambiguitie and doubtfulnesse, seeing it is prejudiciall to appeale to the judgement of either faction? I answere, that in these dayes the meanes of knowledge are not so scant, but that they may enjoy them that labour for them; for either they may obtaine the vse of the Scriptures in their owne language where they dwell, or else in some other place by remouing their habitation; and though they cannot reade, yet it is no hard matter to learne, to those who will vse paines and diligence, or at least to get the helpe of others to supply their want and defect in this behalfe. But let it be granted that wee were abandoned of all these meanes, or that vsing them, there were some doubt remayning of which we cannot be resolued; are we therefore destitute of helpe, and forsaken of all meanes, whereby we might attaine vnto the knowledge of the truth? No surely. For, if when all other meanes faile vs, we haue our recourse vnto God by earnest and effectuall prayer, instantly craving his holy Spirit to guide and direct vs, we haue a mercifull promise that he will heare our request and grant vnto vs his holy Spirit; and that thereby he will illuminate the blind eyes of our vnderstanding, inlighten our mindes with the knowledge of the truth, and take away from vs all prejudice of opinion and fore-stalled judgement, so as we shall discerne truth from falshood, and Gods true Religion, from errors and lies, Sects and Heresies. For *this spirit of truth will leade vs into all truth*, as it is *Iohn* 16. 13. *Hee searcheth all things, euen the deepe things of God; and to this end wee receiue him, that wee may know the things which are giuen vnto vs of God*, as it is 1. *Cor.* 2. 10, 12. Hee is that precious eye-salue, wherewith being anointed wee see, who before were blind, *Reuel.* 3. 18. And if once we haue receiued this anointing, *we need not that any man should teach vs, for this anointing teacheth vs all things*, as it is 1. *Iohn* 2. 27. Though therefore wee were abandoned of all other meanes, yet let not Sathan perswade vs to neglect all Religion, because wee cannot discerne the true Religion from that which is false: for if wee earnestly and sincerely labour after the knowledge of the truth, and with good *Cornelius* continually implore the assistance and direction of Gods Spirit, wee shall be sure to obtaine our desire, for the Lord hath promised it, and he will vndoubtedly be as good as his word.

Iohn 16. 13.

1. *Cor.* 2. 10, 12.

Reuel. 3. 18.

1. *Iohn* 2. 27.

Acts 10.

CHAP. XXVII.

Satans tentations taken from our vnworthinesse and vnfitnesse to heare, answered.

ANd so much concerning the tentations of Sathan, which hee draweth from the Ministers, to discredit the Gospell, and to dissuade men from the hearing thereof; but if he cannot thus preuaile, he will leaue the Ministers, and come to the parties themselues, suggesting into their minds that they are vnworthy, in respect of the innumerable number of their sins, to be hearers of the Gospell, which is pure and excellent; and that their corruptions are so great, their vnderstandings so blind, their memories so slippery, their wils so peruerse, their heart and affections so wicked and prophane, that it is to be feared in regard of this their vnfitnesse to heare, that the Word of God, which in it selfe is the sauour of life vnto life, will become vnto them the sauour of death to their more deepe condemnation. For the answering of which tentation, wee are to know, first, that our sins and vnworthinesse should be so farre from hindering vs from the hearing of Gods Word, that they should rather serue as forcible arguments to moue vs more attentiuely and diligently to heare it: because it is the meanes ordained of God to pull vs out of our sins, to purge vs from our cor-

Q. Sect. 1. That our sins and vnworthinesse should not hinder vs from hearing Gods Word.

Acts 26. 18.

corruptions, to worke in vs true sanctification, and to make vs of the sonnes of wrath the children of God. Moreouer, though we want faith, and all other sanctifying graces, yet wee are to heare the Word of God: for therefore the Lord hath ordained the Ministerie of the Word, not onely to increase grace where it is begun, but also to beget and begin it where it is wanting; so that wee must not only heare because wee are fit, but also that wee may bee made fit, who before were vnfit. Neither are wee to imagine that faith and other graces goe before hearing, but follow after as fruits and effects thereof; as the Apostle plainly sheweth, *Rom.* 10. 14. *But how shall they call on him in whom they haue not beleeued? And how shall they beleeue in him of whom they haue not heard? And how shall they heare without a Preacher?* And Verse 17. *Faith commeth by hearing, and hearing by the Word of God.* If then there be no faith without hearing, and no grace without faith, it must needs follow, that before we heare, we are destitute of faith and all saving grace, and that by hearing they are wrought in vs, God preuenting vs with his grace, and calling vs vnto himselfe, not only when wee had no deserts to merit his mercy, but also not so much as any grace to desire it. And hence it is that the Apostle saith, That *God hath called vs with an holy calling, not according to our workes, but according to his own purpose and grace, which was giuen vnto vs through Christ Iesus before the world was.* The truth hereof may appeare in all the examples of Gods Saints, who before their calling were so farre from deseruing any grace at Gods hand, that rather they deserued confusion and vtter destruction. For example, what worthines was in *Abraham* before his conuersion who liued in grosse Idolatrie? what worthinesse in *Rahab* the Harlot? in *Manasses* a cruell Tyrant, a wicked Sorcerer, an horrible Idolater? what worthinesse in *Mary Magdalene* possessed by seuen Deuils? or in *Matthew* and *Zacchæus* the Publicans? or in *Paul* who persecuted the Church of God? In a word, what worthinesse is in any of Gods Saints, before the Lord by the preaching of his Word, made effectuall by the inward operation of his Spirit, hath called and conuerted, and pulled them out of their sinnes and corruptions in which they wallowed, and indued them with some measure of his sanctifying and saving graces?

Rom. 10. 14, 17.

2. Tim. 1. 9.

2. Sect. 2. That our vnfitnesse to heare, should not make vs neglect hearing.

Secondly, whereas he obiecteth our vnfitnesse to heare, because our eares are dull, our eyes blind, our hearts hard, and our wils, affections, and all the powers and faculties of our bodies and soules wholly corrupted and disordered; this must not moue vs to neglect the hearing of Gods Word, but to become hearers thereof with more care and diligence. For it is the two-edged sword of the Spirit, which will pierce and make way for it selfe to enter, and will build a lodging for it selfe to dwell in. It is not onely a light to guide those that see, but a precious eye-salue to giue sight vnto those who were born blinde. It is not onely the heauenly dew which maketh Gods graces to spring in vs, but also that diuine seed which giueth them being and rooting in our hearts. It is not onely the food of our soules to preserue and increase that strength which we already haue, but also that immortall seed by which wee are first begotten vnto God & borne againe, who before were dead in our sinnes, and that excellent physicke of our soules by which they are purged from their corruptions and restored vnto health, which before were deadly sicke in sin; it maketh vs first to will that which is good, and then further to desire it; it giueth vs life who before were dead in our sins, and then preserues this life; it begets and begins faith and sanctification and all other graces in vs, and being begotten and begun it strengtheneth and increaseth them. And therefore let not Satan diswade vs from the hearing of Gods Word, because of our sins, vnworthinesse and vnfitnesse; for as it is a notable meanes ordained of God for the increasing of grace where it already is, so is it no lesse effectual for the begetting of grace where it neuer was. There is no wiseman that will neglect his trade and liue idly because he is poor, but rather this will moue him to bee more painfull therein, as being the meanes whereby hee may become rich; neither doe men refuse all nourishment, because they haue empty and hungry stomackes, but doe more earnestly desire meat that they may be filled and satisfied; yea euen those whose stomackes are weake doe not altogether refuse their food, but eat something to sharpen their appetite, and so by little and little in vsing their stomackes they get stomackes. Let vs follow the like practice, and when we perceiue our beggerlinesse in Gods graces, let vs more earnestly labour after this heauenly treasure and precious pearle, that wee may be made rich; when wee feele our emptinesse of all vertue and goodnesse, let vs more eagerly hunger after this spirituall Manna that wee may bee filled and satisfied; when wee finde our appetite weake and our stomackes indisposed to eate of this heauenly food, let vs a little force our selues against the appetite, or vse all good meanes to quicken and sharpen it, and so we shall find that the oftner we eate, the oftner we shall desire, the more wee shall desire to heare, and the greater benefit wee shall receiue by it. Whereas neglect of hearing will make vs euery day more vnfit to heare, euen as long abstinence doth quite spoile the stomake.

But here afflicted consciences will further

2. Sect. 3. obiect,

obiect, that they find so many corruptions in their hearing of Gods Word, and performe these duties of Gods seruice with so manifold and grosse imperfections hauing their minds wholly distracted with wandring and wicked thoughts, yea sometimes with impious imaginations, and rebellious blasphemies; and when they are at the best, receiuing these glad tidings with such drowsie dulnesse and spirituall deadnesse, such hardnesse of heart, and loathing wearines; that they are so farre from profiting by these holy exercises, as that they are fully perswaded all they do is turned into sin. And therefore it were much better for them vtterly to neglect and omit these religious duties, then by performing them to increase the number of their sinnes, and the fearefull measure of their just condemnation. To which I answer, that the sight of our imperfections, corruptions, and grieuous sins in the performance of these holy duties, must by no meanes cause vs to neglect them, but to practise them with greater diligence, labouring against our corruptions, and endeauouring and striuing to performe them with more perfection. And if yet notwithstanding wee cannot bee freed from our wonted sins and imperfections, we must bewaile them with bitter sorrow, and by feruent and daily prayer, begge the assistance of Gods holy Spirit, for the mortifying and subduing of these corruptions. But in any case let vs not entertaine a quarrell vpon any tearmes against the meanes of our saluation, nor bee discouraged in the performance of these religious duties of Gods seruice, not doing them at all, because wee cannot doe them in that perfection which we would.

To which purpose let vs know, that to heare the Word of God is not a thing arbitrary and indifferent, but a part of that seruice which God necessarily requireth to bee performed of vs. And therefore though we grieuously sinne in the doing of it, yet must we doe it still, seeing we cannot so hainously sin in the hearing of the word, if we endeuour to heare it as reuerently and profitably as we can, as we shal if we neglect it altogether. For is is a lesse sin to faile in sin in the manner of doing, then to omit the maine dutie it selfe: to sin of infirmitie because we can doe no better, then of wilfulnesse and negligence by not doing that wee can. For what Father would not take it much better at his childes hand, if he performe the dutie which he hath enjoyned, though it bee neuer so ill and imperfectly done, if he know that he hath vsed his best endeauour, then that he should vtterly neglect it, and excuse his negligence by his inabilitie to doe it in such perfection as his father required? Againe, let vs know that if we should entertaine Satans temptations, perswading vs to neglect all Religious duties wherein we shew sin, corruption and imperfection, then surely we should doe none at all; for euen the best of Gods seruants vpon the earth haue their most commendable duties stained and blemished with their imperfections and corruptions; but yet because they doe the euill they would not, and haue an heartie desire, and earnest endeauour to performe seruice vnto God in that perfection which he requireth, the Lord in mercy respecting them according to that which they haue, and not according to that which they haue not, doth graciously accept the will for the deed, couering their imperfections with the rich Robe of Christs perfect righteousnesse, and washing away their sins and corruptions with his precious bloud. Furthermore if this were a sufficient reason to discourage a man from hearing the word, because he sinneth in the hearing of it, then should none vnconuerted and vnregenerate presume to heare it, because being destitute of a liuely faith, all they doe is sin. Whereas contrariwise wee know that God hath appointed the Ministery of the Word as his owne Ordinance, to giue light vnto them that sit in darknesse, to conuert and regenerate those who are dead in sinne, and to endue them with faith who are yet in the state of infidelitie, that so thereby they may be inabled for the time to come to performe such acceptable seruice as hee commandeth.

Rom.7.

2.Cor.8.12.

Rom.14.23.

Q. Sect.5.
The former point illustrated by similitudes.

We know that the cunning Scribe requireth that his Schollar should exercise his hand, though for the present he doe but blot paper and spoile pens; because this small losse is recompenced with a greater gaine, and by practice he is brought from bungling to perfect skill: and so the Lord will haue his young Nouices to exercise themselues in the art of hearing, though at the first, their losse seemes to exceed their gaines, because in time it will turne to their greater aduantage, as being the meanes to bring them to more perfection, and is content that they should by shewing their infirmities and corruptions displease him for a while, that they may learne the way to please him for euer. The sicke man who hath lost his appetite, and loatheth the sight of meate, if he eat thereof is made more sicke and weake in his present sense and feeling, but yet afterwards he findeth by experience, that it was the meanes whereby he recouered his health & strength: And so being sicke in sin, wee haue no desire to feed on this spirituall food, but through the hardnesse of our hearts loath this heauenly Manna, and if we tast therof (iudging according to our present sense and feeling) we are ready to crie out that our sicknesse of sinne and grosse corruptions are rather increased then abated; and yet this is the food whereby presently we liue, and for the time

to

to come, waxe healthie and strong in vertue and godlinesse. For it is the Ordinance of God whereby hee beginneth his graces where they are wanting, and whereby hee nourisheth and increaseth them where they are begun.

9. Sect. 6. That our imperfection in performing argueth greater perfection in desiring.

Lastly, let vs consider that when in the performing of Religious duties, as hearing the Word and Prayer, there is greatest imperfection of obedience in respect of abilitie and power, there is shewed greatest perfection in respect of the will and desire, if notwithstanding these great infirmities wee doe not slacken our pace, but constantly persist in these holy duties. For it is no great matter, if those willingly performe seruice vnto God, who can performe it in that manner and measure which themselues desire, seeing their obedience is accompanied with much peace, cõfort & spiritual joy, which sufficiently rewarding their paines in the very doing, are incouragement enough to make them dutifull and diligent: but if those whose seruice is mixed with many corruptions, and who are continually disheartened by their sinnes and imperfections, doe constantly persist in these holy duties, notwithstanding they are depriued of all comfort and incouragement, as thinking that hereby they bring vpon themselues more euill then good, and a curse rather then a blessing, onely in obedience to Gods Commandement; and hauing no other inducement, but a simple desire of conforming themselues to his will; they shew a kind of perfection in their imperfection, and the lesse abilities they haue in performance, the more willingnes they shew to performe, and in not obeying in the act and deed, they approoue their obedience more absolute in respect of their desire; the which is acceptable to God though power be wanting, as before I haue shewed. If a souldier being strong and valiant doe in all encounters goe away with victory and triumph, it is no great wonder, if at his captaines command he hazard the combat, because his successe whetteth his courage, and harteneth him to any attempt; but if another who being weake and feeble, hath continually in euery fight receiued wounds and foiles, doth willingly, as often as his Commander doth appoint him, enter the field, and stand to it in all encounters, hauing no confidence in his owne strength, nor hope of good successe, onely in obedience to his Captaines command; surely such an one is no lesse to be admired for his loue and dutie in attempting, then to bee pitied for his weaknesse and inabilitie in performing; and exceeding the other as much in submissiue obedience, as hee is exceeded by him in strength and power, his weake endeuours must needs please his Commander: And so it is no great wonder if those who are strong in Gods graces doe willingly performe vnto him that seruice which he requireth, and resist Sathan after they haue often put him to flight; but if one who is by reason of his weaknesse continually foiled and ouercome of sin in all seruices wherein he is imployed, be notwithstanding still ready at Gods command to attempt the performance of any dutie, and (as it were) wounded and maymed, doth endure the conflict, onely in loue and obedience to the Lord of Hosts; surely this seruice must needes bee acceptable to God, and in the end he will so rescue him with the power of his Spirit that he shall obtaine the victory, and make him as commendable in the time to come for his strength and abilities, as he was before for his obedience and dutie. And therefore let vs not be discouraged from the performance of the duties of Gods Seruice by our many foyles & falls; neither let Satan perswade vs to cast away this Sword of the Spirit, because through our ignorance or weaknes in vsing it aright, it doth (as it were) a little hurt our hand, seeing if we be thus disarmed, Satan will easily wound vs with his tentations at the very heart, and giue vnto vs an vtter ouerthrow; whereas if wee keepe this spirituall weapon still in our hand, desiring our great Commander that hee will giue vs strength, and teach our hands to warre and our fingers to fight, he will surely inable vs with his might, and so instruct vs in this spirituall warfare, that we shall be sure in the end to obtaine the victory.

See Chap.

CHAP. XXVIII.

How we must arme our selues against Satans tentations, whereby hee laboureth to make the Word of God fruitlesse.

Lib. 1. Chap. 23.

9. Sect. 1. That Satan tempteth vnto carelesnesse and negligence in hearing.

HAue shewed what are the tentations which Sathan vseth to disswade vs from hearing the word; but if we breake these snares and cannot be with-held from frequenting Gods holy Assemblies, then he will endeuour by all meanes to make the Word of God which we heare, fruitlesse and vneffectuall for our conuersion and saluation. And to this end he will labour to worke in vs a negligent carelesnesse in harkening to those things which are deliuered, and this is vsually accompanied with dulnesse of spirit, drowsinesse and sleepinesse; or if wee set our selues to heare the Word, with any care and conscience to profit thereby, then he will seeke to distract our mindes with wandring thoughts, either by offering and suggesting to our consideration and memory the world, and the vanities thereof, as our affaires and businesse, and those pleasures wherewith wee are most delighted; or if this will not preuaile, by casting

sting into our minds things in their owne nature good and religious, if they were thought vpon in time conuenient, to the end that wee may bee distracted, and bee made vnfit to heare the Word with profit. Which tentations we are to withstand as being most dangerous and pernicious: and to this purpose there is something required at our hands to be performed before our comming to Gods Assemblies, and something afterwards. Before wee come to the hearing of the Word, there is required due preparation, whereby our minds are made fit vessels to receiue the spirituall treasure and food of our soules. For if wee come into the Congregation of the faithfull, without any premeditation, reuerence, or regard of the action which we are to take in hand; if we present our selues rashly and vnaduisedly, as if we went to a play, or to dispatch some worldly businesse; wee shall hardly keepe our minds from negligent wandring and worldly distractions, which will make the Word of God fruitlesse and vnprofitable.

Now this preparation doth principally consist, first, in the purging of our corrupt affections, to which duty the Wise man exhorteth vs; *Eccles.5.1. Take heed to thy feet when thou entrest into the house of God*, that is, bee carefull to purge thine affections which are the feet of thy soule. And this was typically signified by the outward washing of the Israelites before the promulgation of the Law, *Exod.19.10.* where by the washing of their clothes and bodies, the purging of the secret corruptions of the heart was signified and represented. Which duty is necessarily to bee performed of all those who will heare the Word with profit: for as the most pure liquor is defiled and made vnprofitable for vse, if it be put into a polluted and stinking vessell; so the pure liquor of Gods Word is defiled and made fruitlesse, vnto all those who receiue it into a heart polluted with vncleane affections. As therefore *Moses* was enjoyned by God to put off his shoes from his feet, before he might tread on that ground made holy by Gods presence, or receiue the Lords ambassage to his people; so he requireth of vs that we put off the shooes, that is, the corruption of our affections, before wee tread vpon the holy ground of his Church, there to heare the glad tidings of the Gospell, concerning our euerlasting deliuery out of the bondage of our spirituall enemies. What these affections are the Apostle *Iames* partly sheweth, *Iam.1.19*; namely wrath, filthinesse, malitiousnesse, to which *Peter* addeth dissimulation and hypocrisie, enuie and euill speaking, *1.Pet.2.1.* And to these also we may adde all other like vnto them.

Secondly, wee must banish out of our minds all prejudice, fore-stalled opinions, and sinister conceits of the Minister of Gods Word whom wee are to heare; whereby men are either carried away with a vaine admiration of his gifts, and in the meane time make no conscience of feeding vpon that food which is offered; like vnto them, who in stead of drinking of the Wine, stand wondring at the curious workmanship of the Cup; or else with a prejudicate opinion of his insufficiencie in gifts, or imperfections of life, whereby they are so forestalled, that they thinke nothing which hee can deliuer will be worth the hearing.

fore-stalled opinions of the Ministor.

Thirdly, we must expell out of our cogitations the remembrance of all worldly businesses, pleasures and delights, lest they distract our minds in the hearing of the word, and so choaking this heauenly seed make it fruitlesse; for as the vessell which is already full, will receiue no more, and whatsoeuer is powred into it, spilleth vpon the ground: so the minde that is full of worldly meditations, is not fit to receiue the Word of God, but as soone as it offereth to enter, it is kept backe and so perisheth; for God and Mammon, the holy Word of God and the cares and vanities of the world, can neuer dwell at the same time together, but as soone as one entreth it expelleth the other. As therefore men purposing to write a Sermon, doe make cleane their writing tables, by blotting out that which was written in them before, for otherwise there would be such a mixture and confusion, that nothing would bee legible; so when we purpose to carry away a Sermon faire written in the tables of our memories, wee must first blot out all worldly affaires and businesses, otherwise there will bee nothing but confusion, and wee shall not be able to recall any thing to our remembrance.

3.Sect.4. We must expel all worldly cogitations.

Fourthly, before the hearing of the word, we must search and examine our hearts both concerning our sins and corruptions, as also concerning our wants and imperfections. For the first, wee must consider to what sins we are most addicted, and with what tentations we are most easily subdued, to the end we may bring our sins to be slaughtered and mortified with the Sword of Gods Spirit, being otherwise vnable to ouercome them our selues; and that we may also thereby so strongly arme all parts, both of our bodies and soules, as that they shall not in time to come, bring vs againe vnder their dominion. And as Citizens being besieged with their enemies doe learne by their assaulting, which part of the Citie is most weake, and so with more care and labour fortifie it, with men and munition, trenches and bulwarkes; so when wee who are continually besieged by our spirituall enemies, doe learne by their assaulting of vs where we are weakest, and the enemy most like to enter, then wee must goe into Gods armory, and prouide sufficient

3.Sect.5. Wee must examine our sins and wants.

weapons and munition, whereby wee may be enabled to hold out and make resistance. So also we are to consider of our wants and imperfections, that so we may be stirred vp with an earnest desire, to haue them supplied, and hereby may be moued with more care to apply vnto our selues such food as shall bee most fit to supply these our wants, & amend our imperfections. For as men who hunger earnestly desire to bee satisfied with wholesome food, neither will they willingly without any difference eate of all meates, especially if they haue weake stomackes, but of that which is most fit and best agreeth with them: so those who find their spirituall wants earnestly desire to bee satisfied, and to haue their defects supplied: and for as much as all food contained in Gods Word, is not fit for this purpose, nor agreeable to their stomackes, to the end that Gods graces may be nourished in them, therefore they will wisely make choice of that which best agreeth to their present state, and apply it vnto themselues accordingly. For example, hee who findeth his heart hard and secure, must feed vpon the threatnings of the Law, to the end he may be humbled, and his heart mollified, and dissolued into teares of vnfained repentance; he that is of a broken heart and contrite spirit, must feed vpon the sweet and gracious promises of the Gospell; hee that is ignorant, must hunger after milke, and desire to be instructed in the principles of Religion; hee that hath a good measure of knowledge may desire stronger meate, that is, attend vnto the more deepe points of Diuinity. In a word, euery man is to examine his particular state, and to search out his greatest wants, that so comming to heare the word, he may more diligently apply such doctrines instructions, and exhortations as shall bee most fit for his vse & benefit; for that which is food to one, is poyson to another, and that salue which is fit to heale one sore, doth make another to fester and ranckle. And one part of the Word of God being applied to men of diuers estates, doth worke diuers effects; one it feedeth, another it poysoneth; one it healeth, another it woundeth; to one it is the sauour of life vnto life, and to another it is the sauour of death vnto death: and therefore, before wee come to the hearing thereof, wee are to examine our states that we may apply and make profitable vse to our selues of that which is most fit to nourish and strengthen vs in Gods graces.

§. Sect. 6. Weeare to vse earnest praier. *Psal.* 119.18.

Lastly, and most especially, wee are to vse earnest and hearty prayer vnto the Lord, that he will *open our blind eyes, that so we may see the wonderfull things of his Law*; that he will take away our stony hearts, and giue vs fleshy hearts, in which his word may more easily be imprinted; that hee will with the oyle of his grace bow our stubborne wils, and make them flexible and inclinable to performe obedience to his will, reuealed in his word; that he will sanctifie our affections, and purge them from their naturall corruptions; that hee will distill the heauenly dew of his holy Spirit into our mindes and barren hearts, that so the seed of his word being watered thereby, may yeeld a plentifull harueſt in grace and godlinesse.

§. Sect. Of the which we perform hearing, to set our selues in G presence.

And these are the duties which wee must performe in the time of our preparation. Now after wee are thus prepared, and haue presented our selues into Gods holy assemblies, there are also other duties to bee performed, to the end that Sathan may not distract our mindes, and so make the word which wee heare fruitlesse. First, wee are to set our selues in the presence of God who looketh vpon vs, and beholdeth all our behauiour in this action, according to the example of good *Cornelius*: *Acts* 10.33. *Here* (saith hee) *wee are all present before God to heare all things that are commanded thee of God.* And if we thus doe, we shall not carelesly and negligently heare the word of the Lord, but with feare and trembling as in his presence, before *whom the earth trembleth, and the foundations of the mountaines mone and shake*, as it is *Psal.* 18.7.

Acts 10.

Psal. 18.

Secondly, we are to heare the word preached, not as the word of a mortall man, but as it is in truth the Word of the Euer-liuing God, according to the example of the Thessalonians: 1. *Thes.* 2.13. *When* (saith the Apostle) *yee receiued the Word of God which yee heard of vs, yee receiued it not as the word of men, but as it is indeed the Word of God.* For the Minister is not his owne spokesman, but the Ambassadour of the Lord, it is not his owne message which he bringeth, but the Lords embassage. And hence it is that the Prophets & Apostles prefixe before their writings, these and such like speeches, *The Word of the Lord, The burthen of the Lord, Thus saith the Lord.* So also the Apostle professeth in his owne Name, and in the behalfe of all Gods true Ministers, that they are the Lords Ambassadours, who in Christs stead beseech their hearers that they will be reconciled vnto God, 2. *Cor.* 5.20. Wee must not therefore looke vpon the man, but on God who sendeth him; nor on the earthen vessell, but on the heauenly treasure which it bringeth; nor on the simplenesse of the Cabinet, but on the precious pearle which is contained in it; nor vpon the meanenesse of the Ambassadour, but vpon the glorious royaltie of the Prince who sent him; and on his ambassage, which is the glad tidings of the Gospell, the word of saluation and life, which is able to saue our soules; and then his feet will seeme beautifull, and none shall be better welcome; then shall we not contemne or neglect his Ministerie, but receiue joyfully, reue-

reuerently, and attentiuely the word preached by him, remembring what our Sauiour Christ hath said, *Luke* 10.16. *He that heareth you, heareth mee, and hee that despiseth you despiseth mee, and he that despiseth mee, despiseth him that sent mee.*

Thirdly, let vs stirre vp our selues to reuerent attention by the consideration of those inestimable benefites which are deriued vnto vs by the hearing of the word; as that it is the liuely seed whereby we are begotten vnto God; the food of our soules whereby wee are nourished vnto euerlasting life; that spirituall phylick whereby we are purged from our corruptions; that light which guideth vs in the wayes of holinesse and righteousnesse; in a word, that it is the chiefe meanes to worke in vs all Gods graces in this life, and to assure vs of euerlasting happinesse in the life to come. And if these and such like meditations come to our remembrance, they will serue to stirre vs vp from our drowsie dulnesse, and moove vs to heare Gods word with alacritie and cheerefulnesse, fastening our eyes on Gods Ministers, according to the example of Christs hearers, *Luke* 4. 20. and euen hanging vpon them (like the child on the mothers breast) to suck from their lips our soules nourishment, as the people hanged on our Sauiour, *Luke* 19. 48.

Fourthly, wee must heare the word, as if we were neuer more to heare it: for who can tell whether hee shall liue till the next Sabbath? or though hee doe, yet how knoweth he whether hee shall haue his senses, vnderstanding, and memory, seeing hee will not vse them to Gods glory, and his owne good? or though he haue, yet may the word of God be taken from him, and such a famine be of this heauenly food, that hee may wander from Sea to Sea, and from North to East seeking it and shall not find it. And therefore whilest the Lord speaketh vnto vs to day, let vs harken and not harden our hearts, for hee hath not promised vs to morrow that we shall heare it: whilest we enjoy this heauenly light let vs looke vpon it, and be directed by it to doe the workes of holinesse: for it may be it will shortly set and neuer rise againe vnto vs, and then what will follow but eternall darknesse?

Lastly, let vs be stirred vp to attention by the consideration of Gods judgments which hee inflicteth on the contemners and neglectors of his word, which he may iustly euery minute powre vpon vs whilest our minds are wandring, not regarding that which hee saith vnto vs, he may suddenly strike vs with frenzie and madnesse, or with death it selfe, and then how fearefull and lamentable were our state if such a judgement should seize vpon vs. Let vs remember what happened to drowsie *Eutychus*, and consider with our selues, that that which befalleth vnto one may happen vnto another.

9. Sect. 12. How we are to behaue our selues after we haue heard the Word.

And thus are wee to stirre vp our selues to the diligent and attentiue hearing of Gods word, that so it may be fruitfull in our hearts, and effectuall for our conuersion and calling vnto God. But when wee haue gone thus farre we must not heere rest, for if our enemy Sathan cannot hinder the seed of Gods word from falling into our hearts, then hee will labour to steale it away as soone as it is sowed, that it may neuer take root nor bring forth any fruit, as appeareth by lamentable experience. For how many are there who receiue the Word of God with their approbation, and are somewhat affected with that which is spoken, and yet soone after it vanisheth away, and nothing remayneth but their old corruptions: and whence doth this proceed but from the malice of Satan, who he findeth the seed of the word not receiued into the ground of the heart, and therein couered, like a rauenous bird deuoureth it; or if it haue a little rooting, yet he choaketh it with the thornie cares of the world, so as it neuer springeth vp, no not so much as into a blade of profession; or if it be so far growne vp, yet he indeuoureth to keepe it from euer thriuing further, by causing the hot Sun of persecution to arise, and with the heat thereof to make it wither and perish, though for a time it haue made a flourishing shew: as our Sauiour Christ hath taught vs in the Parable of the Sower, *Matth.* 13. And therefore it behoueth euery one of vs to take no lesse paines after the hearing of the word to keepe it from deuouring, and to preserue & nourish it, that it may take deepe roote and bring forth much fruit; then we did in the time of preparation, and in the time when we receiued it. For the carefull husbandman taketh great pains in stirring vp his fallow ground, and preparing it for the seed, as also in the seed time in sowing it in the ground thus prepared, and yet all this were to no purpose if hee did not afterward harrow it and couer it in the ground: so though we take great paines in breaking vp and preparing the fallow grounds of our hearts, and also in receiuing the seed of Gods Word, yet if wee be not as carefull after all this to couer and hide this seed in the furrowes of our hearts that it may take deepe rooting, it will neuer bring forth any fruit of true godlinesse. Now the meanes to preserue and nourish this heauenly seed of Gods word is first serious meditation; whereby wee call to minde that which wee haue heard, in which it is very requisite that wee examine the doctrines which were deliuered according to the touchstone of Gods Word, and turne ouer the Bible to those proofes which we remember alleaged as most principall for the confirmation of the doctrines which were deliuered. A notable example

Matth. 13.

Acts 17.10,11. whereof we haue in the men of Berea, *Acts* 17.10,11. Who though with great readineſſe they receiued that doctrine which *Paul* had deliuered, yet when they came home they ſearched the Scriptures, to ſee if thoſe things which they heard were conſonant & agreeable with them or no. Secondly, wee muſt vſe holy and Chriſtian conference one with another, about thoſe matters which we haue heard, for hereby it will come to paſſe that what one did not obſerue or hath forgotten, the other remembreth and repeateth; and ſo likewiſe the other helpeth out in another point where his neighbour faileth, till at laſt they recall all the materiall points to their remembrance. Euen as many meeting together at a Feaſt, doe euery one caſt in his ſhot till the reckoning be made; ſo many ioyning their heads together for the recalling of a Sermon to minde, one repeateth a little, and another as much more, till at laſt all bee repeated. And ſecondly, this benefit redoundeth hereof, that all which euery one remembreth by this repetition is more ſurely imprinted in his memory, and is not afterwards eaſily forgotten. Laſtly, the beſt and ſureſt way to imprint things in our memorie neuer after to bee blotted out, is vpon all occaſions to practiſe it in our liues and converſation: for as we only truly know that in Chriſtianitie which we practiſe, ſo likewiſe that is onely well remembred which is well practiſed.

CHAP. XXIX.

Satans tentations whereby hee perſwadeth men to deley their repentance anſwered.

§. Sect. 1. The tentation alluring to deferre repentance.

AND ſo much concerning the ſubtill tentations of Satan, whereby hee laboureth to make the Word of God fruitleſſe and vneffectuall for our converſion; wherewith if hee cannot preuaile being repelled by the meanes before ſpoken of, and if men by their hearing of the word haue learned thus much knowledge, that their converſion and turning to God is neceſſary to ſaluation; then hee will in the next place labour to perſwade them to deferre their repentance for a time, till they haue better opportunitie and are more fit for this purpoſe. Let it bee granted (will he ſay) that it is neceſſary that thou ſhouldeſt repent and turne vnto God; yet thou mayeſt deferre thy repentance vntill thine old age, or at leaſt till the time of ſickneſſe, for then thou wilt be more fit to performe this duty, then in the flouriſhing prime of thy youth, when as the exerciſes of Religion are ſo tedious and vnpleaſant, and the pleaſures of the world ſo ſweete and delightfull; neither needeſt thou to feare any inconuenience which will come hereby, for God is ſo gracious, that whenſoeuer thou returneſt vnto him he will receiue thee to mercy, for he hath promiſed in his Word, that whenſoeuer a ſinner repenteth him of his ſins, hee will blot all his wickedneſſe out of his remembrance: And therefore thou mayeſt enjoy both the pleaſures of this life, and the life to come, thou mayeſt repent time enough hereafter and liue a ſtrict and Religious life, when the heate of youth is paſt and old age drawes on, which is far more fit for theſe exerciſes: for what folly is it ſo to doate vpon the heauenly ioyes to come, as that thou ſhouldeſt deprriue thy ſelfe of thoſe worldly pleaſures which are preſent, ſeeing thou mayſt enjoy both? Againſt which tentation it behoueth euery man moſt carefully to arme himſelfe as being in it ſelfe moſt dangerous and pernicious to great multitudes, as may appeare by too too lamentable experience. For when as Sathan can no longer hood-winke their eyes with the vaile of ignorance but that they plainly ſee, that it concerneth their eternall ſaluation to hearken vnto the Lord calling them to repentance, then notwithſtanding thus far hee preuaileth with them that they are content to delay their converſion and turning vnto God, either vntill the time of ſickneſſe, or till their old age. And therefore it ſhall not be amiſſe to ſet downe briefly ſome waighty arguments, whereby euery Chriſtian may bee moued to ſpeedie repentance, and not to defer their converſion from day to day, but to turne vnto the Lord when hee firſt calleth them.

§. Sect. 2. Motiues to perſwade to haſten repentance.

The firſt motiue to perſwade vs to the haſtening of our converſion is Gods Commandement, whereby hee enjoyneth vs ſpeedily to turne vnto him, that we may doe him ſeruice all the dayes of our life, to which end he hath created and redeemed vs and doth continually preſerue vs, *Pſal.* 95.7,8, *To day if you ſhall heare his voice harden not your hearts*: ſo as he chargeth vs not to reſiſt his calling, no not till to morrow, for if to day we will not hearken vnto him, hee hath not promiſed to call vs againe vnleſſe in bee to iudgement. So *Eccleſ.* 12.1. *Remember now thy Creatour in the dayes of thy youth, whileſt the euill dayes come not, nor the yeares approach, wherein thou ſhalt ſay, I haue no pleaſure in them*: that is, old age, as afterwards he expounded it. And *Eſay* 55.6. *Seeke yee the Lord whileſt hee may be found, call yee vpon him whileſt he is neere. Matth.* 3.2. *Repent, for the Kingdome of Heauen is at hand. Acts* 3.19. And our Sauiour Chriſt doth enjoyne vs, *firſt to ſeeke the Kingdome of God and his righteouſneſſe, Matth.* 6.33. If therefore we will not wittingly and wilfully breake Gods Commandement, let vs offer

Eccleſ. 12.1. Eſay 55.6. Matth. 3.2. Acts 3.19. Matth. 6.33.

vnto

vnto him the seruice of our youth, as well as the seruice of our old age, for hee requireth this as well as the other, yea before the other. And this was signified vnder the types of the old Law, where the Lord requireth that they should offer vnto him the principall of the flocke, and such beasts as were whole and sound, young and without blemish. So *Leuit.* 3.1. the Lord requireth that the Sacrifice which they offered, should bee without blemish, and *Verse* 22.20. *Ye shall not offer any thing that hath a blemish, for that shall not be acceptable for you.* And *Deut.* 15.21. *If there bee any blemish therein, as if it be lame or blind, or haue any euill fault, thou shalt not offer it vnto the Lord thy God.* And for transgressing this law the Lord reprehendeth the people by his Prophet, *Mal.* 1.8. *And if ye offer the blind for sacrifice, is it not euill? and if ye offer the lame and sicke, is it not euill? offer it now to thy Prince, will he be content with thee or accept thy person, saith the Lord of hosts?* And Verse 14. *Cursed be the deceiuer which hath in his flocke a male, and voweth and sacrificeth to the Lord a corrupt thing.* Now did the Lord regard the beasts, and hath he made so many Lawes that he might haue the best of them? Surely this is not Gods mayne end, but hee would thereby teach vs to offer and dedicate vnto his Seruice euen our best things as the prime of our youth and our flourishing age. For was the Lord grossly offended when as men reserued the best of the flocke to themselues and offered the old, blinde and lame vnto him; and will hee be well pleased that wee dedicate our youth and the strength of body and soule vnto Satan, and our owne lusts, and reserue for him onely our olde, decrepit, lame and without age, when as our bodies are full of diseases and our minds of infirmities? Will any Prince accept of vs if wee spend the whole time of our youth and strength in the seruice of his enemies, and when we are sicke, old, lame and blind, offer him our seruice? and will the Prince of Princes thinke he can be well pleased if hee bee thus vsed? If Sathan and the World haue all the part with, will he be contented with the dregs and refuse? if they haue the ripe fruit, will God be content with that which is sower and putrified? if they haue our health, will he haue our sickenesse? surely it is not likely; for the Lord who hath created vs, redeemed vs and preserueth vs, doth looke to be serued with our youth, health and strength which he hath bestowed on vs.

The second argument to moue vs to hasten our repentance, is, ... vnto God is taken ... obstacle and impediment ... our liues. In respect of the shortnesse, our liues are compared to a pilgrimage, to the flower and grasse of the field, to the wind, a sigh, smoke, vapour, to a dreame, a tale told, a soan, a shadow, and the passage of the weauers shuttle, yea vanitie it selfe. And therefore seeing our liues are so short, surely they are all too little though they were wholly spent in Gods Seruice. But seeing we haue spent a great part of this short time, euen our whole life before our conuersion, after the lusts of the Gentiles, let vs thinke that enough, yea far too much to bee so ill bestowed, *and from hence forward let vs liue (as much time as remaineth in the flesh) not after the lusts of men but after the will of God*, as the Apostle admoniseth vs, 1. *Pet.* 4.2,3. But though our life were short, yet if this short time were certaine, there were some more shew of reason why wee should defer our conuersion; but as it is short so is it most vncertaine, for wee haue not assurance that wee shall liue one houre; we are tenants at will in these earthly tabernacles, neither doe we know how soone our gracious Lord-lord will turne vs out of them; wee are the Lords Stewards heere on earth, and wee know not how soone our Lord and Master will call vs to a reckoning, and therefore it behoueth vs to haue our accounts alwayes perfect, and the bookes of our consciences made vp in readinesse. Wee are vncertaine when death will arrest vs and carrie vs to iudgement, and therefore we should be prepared for it at all times; when we goe to bed we are so to lay vs downe as though we were neuer to rise till wee rise to receiue our last sentence; when wee rise vp in the morning we are so to spend that day as though it were the last of our liues, for how many haue gone well to bed who haue beene dead before morning? how many haue risen (as they thought in perfect health) and yet haue beene attached by death before the euening? and therefore it behoueth euery one who hath any regard of the eternall saluation of his soule to turne speedily vnto God, and while to day they heare his voice not to harden their hearts. Men vsually delay matters of least weight, and in the first place dispatch businesse of greatest importance, and therefore vnlesse we thinke the preseruation of our bodies and soules from the eternall torments of Hell fire, and the assurance of euerlasting happinesse and blessednesse in Gods Kingdome to be matters of little importance, then the obtaining of some vaine pleasures, inconstant honours or base commodities let vs turne vnto the Lord betimes by vnfained repentance, and according to our Sauiours aduise, *Matth.* 6.33. *But first seeke the kingdome of God and his righteousnesse, and these worldly things shall be cast vnto you as a thing of nought.* If we see a house on fire wee should haste out to preserue those things which are most deare and precious vnto vs, good houshold stuffe before lumber, Iewels before trash, and chil-

dren before Iewels; but our liues are daily in a consumption, *& dum incessimus, vita decrescit*, whilest we grow and increase, our liues decrease, and therefore in the first place let vs seeke to preserue our soule, which is our chiefe Iewell, and not suffer it to perish through impenitencie, whilest we gaine some earthly vanities. But very lamentable is the practice of most men, who liue as though they were neuer to die, or as though they had taken of God a long lease of their liues which is to expire at a certaine appointed time; and this makes them defer their repentance and to put the euill day far from them, till at last death attacheth them and carrieth them to iudgement. And this appeareth by the Scriptures and continuall experience, *Iob* speaking of carnall secure men saith, *they take the Tabret and Harpe and reioyce at the sound of the Organs, they spend their dayes in wealth and suddenly they goe downe to the graue.* Iob 21. 12. So Eccles. 9. 12. *Man* Iob 21. 12, 13. Eccles. 9. 12. *knoweth not his time, but as the fishes which are taken in an euill net, and as the birds that are caught in the snare, so are the children of men snared in the euill time when it falleth vpon them suddenly.* When the euill seruant shall say in his heart, my Master deferreth his comming, and shall beginne to smite his fellowes, and to eate and drinke and to be drunken; the Seruants Master will come in a day when he looketh not for him, and in an houre that he is not aware of, and will cut him off and giue him his portion with the vnbelieuers, Matth. 24. Seruous habeamus ait, Luben pauc. ab. *And we know what happened to the rich man who said vnto his soule, Soule thou hast much goods laid vp for many yeares, take thine ease, eate, drinke and make thy merrie.* Luke 12. 45. Verse 19, 20. *This same night God said vnto him, O foole this night will they fetch thy soule from thee, and then whose shall those things be which thou hast prouided?* Luke 12. 19, 20.

§. Sect. 4. That many purposing to repent in olde age, are cut off in the meane time by Gods iudgement.

Moreouer how many haue we obserued in our owne experience, who haue deferred their repentance from day to day thinking to repent either in their olde age, or in the time of their sickneſſe, and haue been not preuented and cut off by Gods iudgements? Doe we not see that many haue been taken away with sudden and violent deaths, some depriued of the vse of their senses, memory and vnderstanding, in the time of their sickneſſe, and to haue died mad, frantick, and senselesse; many who come to their olde age, and yet are further from repentance then in the time of their youth? And this commeth to passe by the iust iudgement of God for what can be more righteous, then that the Lord should confound them at the houre of death, who haue contemned him all their whole life? that they should lose their memory and vnderstanding in the time of sickneſſe, who haue continually abused them to the dishonour of God in the time of their health; that they should die impenitent, who haue liued in impenitencie, that they should forget God when they are ready to goe out of the world, who would neuer remember him whilest they were in the world; that God should withdraw his grace when they are sicke, which being often offered they despised when they were in health? And this the Lord threatneth, Prou. 1. 24. *Because I haue called and you haue refused, I haue stretched out my hand, and no man would regard.* Verse 25. *But you haue despised all my counsell, and would none of my correction.* Verse 26. *I will also laugh at your destruction, and mocke when your feare commeth.* Verse 27. *When your feare commeth like suddain desolation, and your destruction shall come like a whirlewinde &c.* and Verse 28. *Then shall they call vpon me, but I will not answer, they shall seeke me early, but they shall not find me.* Verse 29. *Because they hated knowledge, and did not chuse the feare of the Lord.* So Zach. 7. 11, 12, 13. the Prophet saith, *that because the people refused to attend him, pulled backe their shoulders, and stopped their eares, that they should not heare, but made their hearts as an Adamant stone, lest they should heare the word of the Lord, and the spirit by the Ministery of the former Prophets, therefore came a great wrath from the Lord of hosts, wherefore it came to passe that as he cried and they would not heare, so they cried and the Lord would not heare them.* And therefore when the Lord threatneth destruction, Lord let me heare of the Lords comming from day to day; but *seeke the Lord while he may be found, and call vpon him while he is neere: let the wicked (saith he) forsake his wayes, and the vnrighteous his thoughts, and turne vnto the Lord, and he will haue mercie vpon him, and to our God, for he is ready to forgiue, &c.* Isay 55. 6, 7. But if, notwithstanding the Ministerie of the Word, and all these meanes vsed and vrged, we still continue hardned against the manner of our conuersion, and quench the good motions of his spirit when he pricks the inward mind, saying, it will be time enough, that as we neglect the Lord and he will neglect vs, and though he call vpon vs, yet he will not call again, to morrow, but will let vs die in our sins without repentance. Let vs remember the fearefull example of Esau, who contemning the blessing and birthright, *afterwards when he would haue inherited the blessing was reiected, for he found no place of repentance though he sought it carefully with teares.* Heb. 12. 17. Like vnto the foolish Virgins, who neglecting the opportune time of preuenting oyle for their Lamps, afterwards went many times, but too late, for the Bridegroome passed by, and they

Prou. 1. 24, 25, 26.

Zach. 7. 11, 12.

Isay 55. 6, 7.

Heb. 12. 17.

they were shut out of doores. Call to minde the fearefull example of *Pharaoh*, who still hardening his heart against Gods Word sent vnto him, and confirmed by many miracles and wonders, at last was destroyed with his whole traine. So *Herod* hauing heard *Iohn Baptist* willingly, and performed obedience to some things which he had learned, because he did not turne to the Lord with his whole heart, nor repented of his incest, was neuer after called againe but left of God to his own hardnesse of heart. The like may be said of *Felix, Agrippa, Festus, Iudas, Demas, Iulian* the Apostata, who hauing not hearkened to the Lords call, but quenched the good motions of his Spirit, afterwards were giuen ouer of God to a reprobate sense to their euerlasting ruine and destruction. So likewise when as the Lord gaue her time to repent, shee repented not, he threatneth his heauie iudgements against her. In a word, this is manifest in the examples of carnall secure men in these dayes, who hauing abused Gods mercy and long suffering, and deferred their conuersion from day to day, at last are taken away in Gods heauy displeasure, and as they liued like beasts, so commonly they die like beasts. And therefore if we loue the saluation of our soules, let vs hearken when the Lord calleth, and not harden our hearts against the good motions of his Spirit; for if we be like those wretched vessels of perdition, there is no hope we should be reckoned among the children of God.

Thirdly, we must consider that our conuersion and turning vnto God, by vnfained, and true repentance, is a gift of God from whom *euery good and perfect gift descendeth*, as Iames saith: and therefore we are to accept of this grace when he offereth it vnto vs. For God doth not promise his gifts and graces, with condition that we may procrastinate them when we list, but when he offereth them, *Psal. 95. 7. To day if you will heare his voice, harden not your hearts*, as they did in the wilderness. Behold, now God calleth and inuiteth vs to come vnto him, now he knocketh at the doore of our hearts, desiring to enter that he may dwell in vs by his holy Spirit; and if we neglect to let him in, how know we whether he will euer knocke againe? If he doe not, what gaine we thereby, but the pleasures of sinne for a season, and in the end eternall death; and what is there in this world, or in the whole world, to be compared with the euerlasting life and the eternall weight of glory in the kingdome of heauen? Wherefore Christ knocketh at the doore of our hearts, and if we will open vnto him, he will be our guest and sup with vs, bringing his graces with him, euen as he vseth to harbour in all his spirituall graces; but if we make fast the doores against him, what hope can we haue that he will

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come againe when he findeth such rude and vnciuill entertainment? And then what will follow, but that either we shall neuer see him more, and thus our case will be most miserable, or with his Spouse in the Canticles we shall long seeke him but not find him without great difficultie, yea, perhaps we may seeke him as *Esau* sought his blessing with teares and neuer find him?

CHAP. XXX.

Of the fourth motiue, taken from difficultie of repenting, caused by delayes.

THe fourth motiue to perswade vs to speedy repentance and turning vnto God, is, that the longer wee defer it, the harder wee shall find it, for the difficultie thereof will bee much encreased by delay, and our seldecalo, who are vnfit to day will be more vnfit to morrow. The reasons hereof are many: first, because by continuall sinning we get a custome and habit of sinning, and if a custome which is but affected bee hardly left, what shall we say of a custome which is confirmed by nature, or what is nature strengthened by custome? who knoweth not that the Drunkard is more easily reclaimed from his drunkennesse when hee first falleth into the vice, then when he hath long vsed it? And that the sweater the longer he vseth and inureth his tongue to swearing, the more hardly can he forbeare it? and the couetous man is hee increaseth in yeares, increaseth also in couetousnesse, and the like may be said of all other vices. Neither need this to be any wonder vnto vs, seeing this is a thing apparant in reason and in experience, for the longer the disease hath possessed the body the more hardly is it cured, & therefore the counsell is good, *Vnde non ouerrumpis*, preuent the disease before it hath seized on thee, or presently after it hath taken place remoue it? The longer the sore is neglected the more inflamed it is and the greater difficultie there is to heale it; the longer the tree groweth the deeper roote it taketh, and the more hard it is to pull it vp; the enemy is more easily kept from taking the walles, then being entered is often times driuen like the Inuaders of the Citie: so is it with sinne and Satan, they are more easily kept from entrance, then beaten out. As therefore you would condemne him of extreme folly who would not regard his sicknesse, till it had gotten head, and then thinke to cure it; or who would neglect to apply any salue to a grieuous wound till it were festred, and then thinke it his part to heale it, or that it were easy to pull vp

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1. Sect. 1. That the longer we defer repentance, the more hardly we shall repent.

1. Because sin will grow customable.

young plant, and being vnable should defer it till it were growne to a greene tree, thinking then more easily to plucke it vp by the roots; or that would let the enemy quietly enter into the Citie with a purpose then to expell him with more facility and lesse losse: so alike, nay much more fooliſh is he, who finding it now a hard matter to turne vnto God and to forsake his sins, deferreth it for many yeares together, till the corruption of nature haue receiued double strength by long custome, imagining that then hee can very easily attaine vnto his purpose. Let vs therefore breake off our sins by vnfained repentance, and take heed of confirming our naturall corruptions by long custome: for as one saith, *Dum consuetudini non resistitur fit necessitas*, whilest custome is not broken it becommeth necessitie. And as another, *Sicut non potest aliquis dedisce re quod diu didicerit, sic vix longum peccati consuetudinem*, as a man cannot easily forget his mother tongue, so neither can he leaue customable sin. So it is said, *Iob* 20. 11. *That the wicked mans bones are full of the sins of his youth, and that they shall lie downe with him in the dust*; whereby it is implied, that as diseases after they are entred into the marrow and bones are incurable, in so much as they goe with men to their graues; so sinnes and vices, which are the sicknesses of the soule hauing seized and taken fast hold of a man by long and continuall customs from his youth, will most hardly leaue him in his age, but will hang fast on till the day of his death. And hence it is that the Lord by his Prophet doth note it to bee a thing impossible in respect of humane power, to leaue those sins which are customably committed, *Ier.* 13. 23. *Can the Blackmoore change his skin, or the Leopard his spots? then may yee also doe good that are accustomed to doe euill.* And therefore if euer we meane to leaue our sins and to turne vnto God, it is best to begin before the corruptions of nature be confirmed by custome.

Augustin.

Ier. 13. 23.

q. Sect. 3. a. Because Satan will more hardly be cast out of his possession when he hath long held it.

Secondly, while we lie in our sinnes we continue in Satans thraldome, and hee hath full possession of vs; which possession the longer he holdeth the more hardly will hee be cast out: for as those who haue a long time quietly enioyed their houses and lands, though their title be but weake, yet are more hardly dispossessed, then if at their first entrance their right had beene called into question, both because long custome hath in it the nature of a law, and the parties themselues will be more earnest in vsing all meanes to retaine their possessions which they haue long held, time hauing wrought out all doubting of their right: so Satan is more hardly thrust out of his possession when hee hath long kept it, because his long holding of vs in his thraldome maketh him imagine that he hath right to hold vs still; and hee is most earnest in vsing all his strength and policie, to hold that which hee hath already gotten and long kept in his possession. Wee know that when a Souldier in fight hath taken another captiue, at first hee vseth all meanes to breake from him, as hauing better opportunitie when they are still in the field, then he can hope for after when he is carried away and clapt vp in prison: and as hee hath lesse meanes, so also hee hath lesse desire to escape; after that by continuance of time, his captiuity is made more familiar vnto him; and wee commonly see that a bird as soone as she is taken, flutters eth and striueth to get away; but after she hath beene a while in the cage, she is content to stay there still, though the doore be open: and so it is in our spirituall thraldome, at the first we haue best meanes to escape and most desire also, for after we are inured to Satans captiuitie we are content to remaine his bond-slaues still. And if we desire to escape, he will more disdaine that wee should striue and oppose our selues against him, after hee hath long time had vs at command, and ruled vs at his becke, then when at the first we fell into this cruell slauery.

q. Sect. 4. 3. By continuance the strength of sin increaseth.

Thirdly, the longer that sinne hath dominion ouer vs, the more it increaseth in strength, and the more hardly it is subdued: for it is the nature of sinne, as soone as it is entertained to make way and roome for more, and those worse then it selfe, as we may see in the example of *Dauid*, for when he was ouercome of idlenesse, it made way for adultery, and adultery for murder. So *Herod* entertained incest, and that opened a doore in his heart to let in murder, and both these made open way for all Hellish impiety. So *Iudas* retayning still his couetousnes was moued thereby to betray his Master; and this sin brought him first to desperation, and then to hang himselfe. Yea the Apostle *Peter* after that hee ioyned himselfe in company with the wicked seruants of the more wicked high Priest, at first was moued hereby to deny his Master, and when hee had gone thus far, then hee denieth him againe with an oath, and when he had thus far proceeded in the course of sinne, hee maketh no conscience of redoubling his oathes, cursing himselfe if he knew the man. So that the longer we let sin haue dominion in vs, the more it will increase in selfe in strength and number, till our hearts be full of sinne and wickednesse. As therefore those Citizens were to bee accounted most fooliſh, who when they saw an hundred enemies entred into the City, should defer the beating of them out or killing of them, till they had opened the gate to let in ten thousand more better armed and more strongly prouided, thinking then to haue better opportunitie,

Mark. 14.

and

and more abilitie to giue them the repulse; so alike foolish are those who finding it hard and difficult to subdue some few sinnes, to which they are now giuen, doe defer it till the time to come, when as they are increased in huge multitudes, imagining then to doe it with more ease. Sin, it is the poyson of the soule, as therefore poysons being drunke are presently to bee cast vp againe, otherwise they disperse themselues in the veines, and so going to the heart cause death; so this poyson of sin, if it be long kept in vs, will disperse it selfe ouer the whole body and soule, and seizing vpon the heart, will plunge vs into euerlasting death and destruction. Sinne is an heauy burthen, and vpon whomsoeuer it lieth, it will presse them downe vnto Hell; as therefore the way to ease a man of his burthen is not to adde more vnto it, but to cast it off; so the way to ease vs of the heauy burthen of sin, is not to increase the waight by adding still more and more vnto it, but by casting it off speedily, for when by this continuall addition our sinnes are growne to an vnsupportable waight they will sooner presse vs downe then we shall cast them off.

Fourthly, the longer we liue in sinne, the more vnpleasant will vertue and godlinesse be vnto vs; and the more we are delighted in fulfilling the lusts of the flesh, the more bitter it will be to mortifie them, and to imbrace any strict course of sanctification, seeing these are contrary the one to the other. Hee that hath long continued in darknesse cannot endure the light of the Sun; hee that neuer tasted any thing but sweet and pleasant meats, cannot abide to feed vpon those which are sowre and bitter; he that was borne and bred in hot Countries, is not able to brooke those which are cold: and so those who haue accustomed themselues to sin will hardly be euer brought to imbrace vertue and godlinesse, these being as contrary one to another, as light and darknesse, sweet and sowre, hot and cold, especially considering that sin is as delightfull to the taste of a naturall man, as drinke when hee is extreamely thirsty, or meate when he is ready to pine for hunger.

Fifthly, the longer wee liue in our sins and defer our conuersion vnto God, the more are our vnderstandings darkned, our wils peruerted, our affections corrupted, our hearts hardned, and our consciences seared, and all the powers and faculties of our bodies and soules are more and more disabled. For as the longer that sickenesse hath continued, the more it weakeneth the body and maketh it vnfit for any worke or action: so the longer sin, which is the sickenesse of the soule, hath seized on vs, the more vnable we are to shake it off, and the weaker it maketh vs to performe any good actions. When men at first fall into vnusuall sinnes, their consciences checke them, and they feare lest the Lord wil powre vpon them his heauy iudgements; but when they haue committed the same sins againe and againe, and yet are not punished, then like as theeues, who hauing escaped after one robbery committed, are ready to commit another: so they hauing not tasted of Gods iudgements threatned, thinke that they shall neuer bee inflicted on them; and therefore are ready to sinne againe; vntill by long custome in sinning their harts are hardned, and their consciences seared, as it were, with a hot Iron, so as now without any checke or remorse, yea, with all pleasure and delight they can commit those sins, which in former times they would haue trembled to haue entertained into their secret thoughts. A notable place to this purpose wee haue, *Eccles.* 8.11. *Because sentence against an euill worke is not executed speedily, therefore the heart of the sonnes of men is fully set in them to doe euill:* So the Lord telleth the Israelites, that because he in his patience and long suffering forbare to visit them for their sins, therefore their hearts were destitute of his feare, *Esay* 57.11. *Is it not because I held my peace, and that of long time, therefore thou fearest not me?*

Sixtly, the longer wee deferre our repentance, the more vneffectuall will the meanes be of our conuersion; for the Word of God will either soften our hearts like waxe, or harden them like clay, either it will bee the sauour of life vnto life, or the sauour of death to our deeper condemnation, as it is, 2. *Cor.* 2.16. *If it onte goe out of Gods mouth, it shall not returne vnto him void, but it shall accomplish that which hee will, and it shall prosper in the thing wherein hee sendeth it,* (whether it be for the conuersion or hardening of those who heare it) as it is *Esay* 55.11. Wee know if a salue be applied vnto a wound, either it healeth it, or else the sore ouer-comming the vertue thereof, doth more fester and rankle: and so this spirituall salue being applied vnto our soules wounded with sin, doth either cure them, or else becomming vneffectuall, they waxe worse and worse. When men sleepe, and are suddenly wakened with some strange and vnusuall sound, they presently start vp and are amased, but after they haue beene a long time acquainted with the noise, they can sleepe securely and not be much disquieted; so when men sleeping in carnall securitie are awaked with the threatnings of the Law preached vnto them, which (like Canon shot) thunder in their eares, they are at first somewhat rouzed vp and begin to looke about them, but giuing themselues to sleep againe in their sinnes, after they haue beene many times awakened, at last this fearfull sound nothing moues nor disquiets them, neither will any thing waken them out of this spirituall Lethargie, but the voice of the Archangell com-

Q. Sect. 7. 6. Because the meanes grow vneffectuall by delayes.

2. Cor. 2.16.

Esay 55.11.

commanding them to arise and to come vnto iudgement.

Q. Sect. 8. 7. Because old age is more vnfit for repentance, then youth.

Seuenthly, if we defer our conuersion vntill our old age, it will then be more hard and difficult then in the time of youth, because olde men are more indocible and vnfit to learne, then they were in their youthfull dayes, and therefore whosoeuer meane to attaine vnto learning of any Science, Trade or Occupation, they doe not defer it to their old dayes, but giue themselues vnto it in the time of their youth, when as their wits are most fresh, and their capacitie most quicke to receiue instruction. Seeing then there is much knowledge necessarily required to the making of a true Christian (for without knowledge we can haue no faith, and without faith there is no saluation) therefore for the attaining hereunto it is very needful that we begin betimes, and set our selues to learne Gods true Religion in the time of our youth, when as we are most fit for this purpose. And this counsell the Wiseman giues vs, *Prou.* 22. 6. *Teach a childe in the trade of his way, and when he is old he shall not depart from it.* Secondly, as old men are more vnfit to learn, so they are more forgetfull to remember that which is taught them, and therefore if they doe not set their whole minds vpon Gods Word, and continually call to mind that which hath beene deliuered vnto them in the preaching thereof, meditating therein with the Prophet *Dauid* day and night, all they haue learned will easily slip out of their weake and decayed memories. Which thing is most hard for them to performe by reason of manifold distractions, which that age is subiect vnto, as the infirmities of the bodie, sicknes, aches, and innumerable griefes, and also the manifold troubles & cares of minde, not only in respect of their owne state, but also in the behalfe of their children, young Nephewes and neere friends, whose welfare is as deare vnto them as their owne. Now if a single man hath cares enow to distract him from Gods Seruice, how many are their distractions, whose cares are doubled and redoubled? and therefore if we would make choice of the fittest time for our conuersion, we must not deferre it till our old age, but turne vnto God in our youth, when as our wits are most fit to receiue, and our memories to retaine instruction.

Prou. 22. 6.

Q. Sect. 9. 8. Because the houre of death is the most vnfit time for repentance.

Lastly, if wee defer our conuersion vnto God till our old age, or till wee lie on our death bed, we shall find it more difficult, in that our enemy Sathan, who alwayes goeth about like a roring Lion, seeking to deuoure vs, doth then redouble his malicious diligence in working our destruction, when as hee seeth the time draw neere wherein hee must attaine his purpose, or else for euer faile of his desire; what therefore will now our malicious, powerfull and most subtill enemy leaue vnattempted? What violence will hee not now offer? What policie will hee not assay to draw vs from God to his Kingdome of darknesse? We know that when enemies besieging a Citie doe heare that their siege is shortly to be raised by the approching of mighty succours; or within a while will become vaine and bootlesse, by reason that the Citie will be more strongly manned and better victualled, how they will bend all their Ordinance against the wall to make a breach, how furiously they will giue the assault, and how desperately they will fight, that they may not bee disappointed of their hope and lose all their former labour; and shall wee thinke that Satan who hath long besieged vs, desiring nothing more then to sack our soules, and to spoile them of all Gods graces, and to leade them captiue to Hell and destruction, will vse lesse politique fury in assaulting vs with all his engines of battery, when hee seeth the time approach when as now or neuer he is to accomplish his desire? But let vs consider moreouer how able wee are to endure his assaults if wee doe not prepare our selues before the time of sickenesse, arming our selues with the whole armour of God; surely we are naked and lie open to all his violence, being destitute of the girdle of Verity, the knowledge of Gods Truth, neither armed with the breast-plate of Righteousnesse, nor hauing our feet shod with the preparation of the Gospell of Peace, whereby wee might bee enabled cheerefully to march in the afflicted way which is full of the thornes and briars of tribulation and afflictions, wherein wee must trauell if wee will goe to Gods kingdome; neither yet hauing the shield of faith whereby we might quench the fierie darts of the wicked one, nor the helmet of saluation, nor yet any skill to vse the sword of the Spirit, the word of God, either for the defending of our selues, or the offending of our enemie. And whereas we may hope that God will at that time supplie all our wants, and giue vnto vs all his spirituall armour, whereby we may bee defended and Satan repulsed, wee are to know that God vseth not to giue his heauenly and spirituall graces at the houre of death to those, who haue contemned them all their life; or if he doe bestow them vpon any, it is ordinarily by the meanes which he hath ordained for this purpose, as the hearing of the word, heartie prayer, holy conferences, and such like spirituall exercises: now let it bee granted that wee may haue at such times of our mortall sicknesses, Gods Ministers, and all other outward helpes to further vs, in performing of these duties (which yet notwithstanding no man can promise to himself) yet how vnfit is any man in this case for the effectuall doing of these holy exercises, when as his body is full of paine, & his mind full of anguish,

anguiſh, partly fearing Gods iudgements & eternall damnation, partly being grieued with the loſſe of all his delights, and becauſe he is to part with his friends; partly being troubled and diſtracted with diſpoſing of his worldly eſtate, and ſetting all things in order; and when to all theſe incumbrances there is added Satans dangerous tentations, who then moſt violently aſſaulteth, and moſt ſubtilly vnderminеth vs that hee may worke our finall deſtruction. And therefore ſeeing our conuerſion in the time of our ſickneſſe is ſo hard and difficult, (I had almoſt ſaid deſperate) let vs whileſt the Lord giueth vs the outward meanes of our conuerſion, and withall the vſe of our ſenſes, vnderſtandings, and memories, (all which when we are grieuouſly ſicke, are alwayes exceedingly weakned, and ſometime quite ouerthrowne) let vs (I ſay) vnfainedly turne vnto the Lord by vnfained repentance in the time of our health and ſtrength, and not by our delayes, hazard and deſperately indanger the eternall ſaluation of our ſoules for the enioying of the tranſitory triſles and vaine delights of this miſerable World.

CHAP. XXXI.

Of diuers other motiues which may haſten our repentance.

Sect. 1. The firſt argument to perſwade vs to ſpeedy repentance and turning vnto God, is, that by our delay either wee prepare more matter for our owne ſorrow and griefe, or elſe treaſure vp for our ſelues a more fearefull meaſure of wrath againſt the day of wrath. For if the beſt happen that wee can hope for, or imagine, it is that we truly repent vs of our ſins, without which there is no forgiueneſſe: and what is this repentance, but an heartie ſorrow, and bitter griefe, for our ſins paſt, and an earneſt deſire and endeauour of forſaking them in time to come. And therefore ſeeing whatſoeuer pleaſure we haue taken in ſinning, we muſt after loſe it in ſorrowing for ſin, ſeeing our laughing muſt end in weeping, and our hony be turned into gall and Wormewood; let vs breake off our ſins betimes, by vnfained repentance, and not heape vp matter of more griefe. Let not our minds ſo much dote to taſte of the hony which ſinne bringeth in the mouth, as that wee forget the poyſon which it carrieth in the taile; let vs not be ſo eager in drinking of this poyſon of ſinne, though it be ſweet and pleaſant to the taſte, remembring that it is deadly in operation; if it be not (as it were) caſt vp againe by vnfained repentance. Let not our gluttonous appetites cauſe vs to ſurfet on the pleaſures of ſin, ſeeing the preſent delight will not countervaile the future paine, when as being ſick in ſin, and tormented in conſcience, we ſhall vomit that with griefe, which we haue eaten with pleaſure, finding more bitterneſſe in the caſting vp, then ſweetneſſe when wee ſwallowed it downe. But this is the beſt which can befall vs, for if wee doe not thus heartily ſorrow for our ſinnes, but ſtill liue in them with pleaſure and delight, then doe wee nothing elſe but heape vp iudgement, and puniſhments, which ſhall one day be powred vpon vs in full meaſure, and fill vp the vials of Gods wrath, till being filled vp to the brim, hee will powre them out vpon our owne heads. And this the Apoſtle plainly ſheweth, *Rom.* 2. Verſe 5. *But thou* (ſaith he) *after thine hardneſſe and heart that cannot repent, heapeſt vnto thy ſelfe wrath againſt the day of wrath, and of the declaration of the iuſt iudgement of God. 6. Who will reward euery man according to his workes, &c.* And this is all the treaſure which Sinners, by deferring their repentance, heape vp vnto themſelues for the laſt dayes; as *Iames* ſpeaketh, *Iames* 5.3. The longer therefore we deferre our repentance the more we increaſe the bils of accounts, of which we ſhall neuer be able to giue a reckoning at the great and generall Audit; the more we heape vp our ſinnes, the more we heape vp Gods wrath, and increaſe the meaſure of our condemnation, and helliſh torments, euery day as it were piling vp wood, in which wee ſhall eternally bee burned.

Rom. 2.5.

Iames 5.3.

Sect. 2. The ſixt motiue to perſwade vs to haſten our conuerſion vnto God with all ſpeed, is the conſideration of the dangerouſnes of our eſtate before our conuerſion; for we are dead in our ſins, the children of wrath, and enemies vnto God, who euery minute lie open to his iudgements and puniſhments. And this the Lord implieth in his ſpeech to *Cain*, *Gen.* 4.7. *If thou doeſt not well* (ſaith he) *ſin lieth at the doore*, that is, the puniſhment due to thy ſinne, like a cruell wilde beaſt ſtill watcheth and waiteth for thee, ſo as thou canſt not ſtir any way but it is ready to ſeize vpon and deſtroy thee. Now in what a fearefull ſtate are thoſe who euery minute liue in this danger, of which if they bee ſurprized what can remayne vnto them but euerlaſting death and deſtruction? *For as the tree falleth, ſo ſhall it lie*, as it is *Eccleſ.* 11.3. that is, as the day of death leaueth vs, ſo ſhall the day of iudgement find vs. And therefore if wee bee taken away in our impenitencie whileſt wee are dead in our ſins, children of wrath, and enemies vnto God, ſuch ſhall we bee preſented before the tribunall ſeate of iudgement in the preſence of the great Iudge of Heauen and Earth.

Sect. 2. The ſixt motiue, our dangerous eſtate before conuerſion.

Gen. 4.7.

Eccleſ. 11.3.

Sect. 3. The ſeuenth motiue taken

The ſeuenth motiue may be drawne from the manifold benefits which will accompany our ſpeedy conuerſion. For firſt vertue and good-

from the benefits which accompany our conuersion.

goodnesse being sowne in vs in the time of youth, will take more deepe roote in vs, so as it cannot easily bee left or lost. For as the vessell doth longest retaine the smell and tast of that liquor which was put into it whilest it was new and vnseasoned, so they will longest retaine vertue and goodnesse who haue it planted in them in their youth, according to that *Pron.* 22.6. *Teach a child in the trade of his way, and when hee is old he will not depart from it.* Secondly, if we turne to God betimes, the exercises of Religion and works of sanctification, will be far more pleasant and easie then if we deferre them till our old age; for often vse will bring vs to a custome, and long custome will worke in vs an habit of vertue, which will be easie and familiar. If children from their youth bee brought vp in Trades and Occupations which are very hard and difficult, they doe attaine to the skill and practice of them with exceeding dexterity and quicknesse; but if the learning of them be deferred till old age, they can neuer attaine vnto them, or at least performe them slowly and with great difficulty; and so if from our childhood wee accustome our selues to the learning and practise of the workes of holinesse and righteousnesse, they will grow exceeding easie and pleasant, whereas being deferred they will be difficult and tedious. If the Oxe whilest he is young be accustomed to the yoke, he draweth in it quietly and with no great paine; but if hee run long in the pasture vnbroken and vntamed, when hee is brought to the yoke hee strugleth and striueth, and therewith galling his necke draweth with exceeding paine and irksomnesse; and so if in our youth wee accustome our selues to beare the yoke of obedience, it will be easie and pleasant, but if we vse delayes wee shall grow stubborne and stiffe-necked like vntamed Oxen, and the bearing of Christs yoke through our impatiencie, and therebellion of our nature will gall and vexe vs. Thirdly, the sooner wee turne vnto God, the more joy, peace and comfort shall wee haue in the whole course of our liues; for what joy may be compared with the joy in the Holy Ghost, what peace is like peace with God and the peace of conscience, when as wee are sure that wee are now friends, who before were enemies; and the children of God, and heires of his euerlasting Kingdome of glory, who in time past were children of wrath, and fire-brands of Hell? What comfort in the World can bee imagined like vnto the consolation of Gods Spirit, which is able to make all afflictions light, and euen death it selfe sweet and pleasant vnto vs? but this joy, peace, and comfort doe accompany our true conuersion vnto God, and therefore who would deferre it for one day, seeing it bringeth such inestimable benefits & such surpassing pleasures, as none sufficiently vnderstand them, but they who feele and enjoy them? Whereas on the other side, if we delay our conuersion, in the meane while we are continually subject to the checkes and terrours of an euill conscience, in feare of Gods judgements, and eternall damnation: and though in outward shew we may be exceeding merry and pleasant, yet our mirth is full of sorrow, and our joy of bitternesse, and of *such laughter wee may say, thou art mad, and of this ioy, what is that which thou doest?* as the Wise man speaketh, *Eccles.* 2.2. for it is but *Sardonicus risus*, laughter from the teeth outward, which is straight controlled with some inward pang or checke of conscience. Fourthly, the sooner we turne vnto the Lord, the longer time we shall spend in his seruice, which in truth is perfect libertie: now what can be more delightfull vnto any Christian heart, then to serue our Creatour from the dayes of our youth, and to shew our thankfulnesse to God our Redeemer for all the inestimable benefits which hee hath bestowed vpon vs, by causing our lights to shine before men; and by glorifying his Name in our godly and Christian liues? What can bee more pleasing to a thankfull minde, then to take all occasions of expressing thankfulnesse to him, vnto whom we are so much bounden? Lastly, as by our speedy conuersion vnto God wee liue in sweete comfort and joyfull peace, so also we securely expect death, and giue it entertainment when it commeth with chearefull countenance. For being conuerted vnto God, wee are at peace with him and in his loue and fauour, we are assured that the curse of the Law is nailed to Christs Crosse, that hee was condemned, that wee might be justified, and put to death, that wee might liue eternally; that he is gone before vs into Heauen to prepare vs a place there, and now sitteth at the right hand of his Father to giue vs joyfull entertainment when we come vnto him; that he hath taken away the sting of death, which is sinne, and hath made a soueraigne medicine against this poyson with his precious bloud; and therefore being conuerted vnto God wee need not feare death, yea, rather wee may wish with the Apostle to be speedily *dissolued that we may be with Christ, seeing that is best of all.* As it is *Phil.* 1.23. neither need wee to feare the destruction of this earthly tabernacle, seeing *we are assured that we haue a building giuen vs of God, a house not made with hands, but eternall in the Heauens*, as it is 2. *Cor.* 5.1. Moreouer, wee shall not need to feare either sudden death, or an euill death, for it cannot be sudden to them who are alwayes prepared, *Nec potest male mori qui bene vixit*, neither can he die ill who hath liued well. On the other side, those who deferre their repentance and turning vnto God, when death approacheth

Pron. 22.6.

Eccles. 2.2.

Phil. 1.23.

2. Cor. 5.1.

Aug.

Pron. 15.15.

are

are filled with horrour and feare, when as they ſee that they are ſtill ſubiect to the curſe of the Law, and euery minute in danger of Gods fearefull iudgements; when as the waight of ſin preſſeth them, Satan and their owne conſcience accuſeth them, and death waiteth on them, to bring them to euerlaſting death, hell and deſtruction. And therefore ſeeing ſo many benefits accompany our ſpeedy conuerſion both in life and death, and ſo many euils follow our delayes: let vs not be moued by Satans tentations, the ſweetnes of ſin, nor with the alluring vanities of this deceitfull world, to deferre our repentance from day to day, but let vs now hearken whileſt God yet calleth vs, and take the good and acceptable time when hee offereth it vnto vs.

The eighth motiue to perſwade vs to ſpeedie conuerſion, is, that our turning vnto God being deferred to our old age, or till the time wee lie ſicke on our death-beds, is not ſo excellent in it owne nature, nor ſo acceptable vnto God, as if it were performed in the time of our youth. For what great matter is it if we leaue our ſinnes, when they are readie to leaue vs, to renounce the world with the riches, honours, and pleaſures thereof, when they are readie to abandon vs; to imbrace mortification, when as our bodies are mortified with ſickneſſe, and brought to the gates of death; to giue to the poore, when wee can keepe our goods no longer; to forgiue our enemies, when as we cannot offer them any further wrong or violence; to commend our wiues and children into the hands of God, when as wee our ſelues can no longer defend and prouide for them; to ceaſe to ſweare and blaſpheme Gods name, when as ſoon after we ſhal ceaſe to ſpeake? Moreouer, how can wee thinke that this will be acceptable vnto God, when as wee doe not come vnto him before all the world forſakes vs? nor craue his helpe, till we are abandoned of all other ſuccour, nor offer to come into his ſeruice, before we are ready to goe out of the world, and that rather for feare of puniſhment, and hope of reward, then for any loue wee beare to our Lord and Maſter? But let it be granted (as in truth it cannot be denied) that whenſoeuer we truly repent vs of our ſins, and turne vnto God, he will receiue vs to mercy; ſhould we take occaſion hereof to deferre our conuerſion, and to continue in our ſins? ſhould his loue and mercy towards vs, moue vs to rebellion, and impietie towards him, and becauſe he is gracious and long ſuffering, ſhall we therefore the more offend him, and (as it were) whet the edge of his wrath againſt vs? be it farre from vs. Yea rather if God be gracious and mercifull, let vs be aſhamed to offend ſo gracious and mercifull a God; and though we ſhould be ſo hard hearted, as not to feare his iuſtice, and fearefull iudgements, yet euen in common humanitie let vs bluſh for ſhame to offend him in conſideration of his infinite loue and mercy. If we haue a friend, who by reaſon of the loue hee beareth vs, would hardly be diſpleaſed, or mooued to anger againſt vs, would wee make this vſe of his loue and patience, ſtill to prouoke him with new injuries? Nay, if there bee any good nature and ciuilitie in vs, would not his loue towards vs, mooue vs to loue him againe, and would not this loue worke in vs a care and feare not to diſpleaſe him? Yea aſſuredly. O let not then the Lords loue, patience, and long-ſuffering, who is our friend of friends, make vs to take occaſion of offending and diſpleaſing him; but rather let the conſideration therof be a forcible and ſtrong motiue to mooue vs to repentance.

Laſtly, though the Lord bee ſo gracious and mercifull, that he is ready to receiue vs into his loue and fauour, whenſoeuer we vnfainedly repent, and truly turne vnto him; yet foraſmuch as hee extendeth his mercy to thoſe onely who are truly penitent, and ſeeing the repentance of the moſt is fained and hypocriticall, which then only beginneth when death or ſome extreame danger approacheth, this ſhould be a ſtrong motiue to perſwade vs to repent and turne vnto the Lord when wee are in our perfect health, ſtrength and proſperitie, that ſo we may haue aſſurance that our conuerſion is ſincere and vnfained, and not forced or diſſembled. Wee know that *Pharaoh* himſelfe when hee was vexed with Gods fearefull plagues, could ſay, *I haue ſinned*, and promiſe amendment. And *Saul*, when God threatned to cut him off, and to take the Kingdome from him, could acknowledge his wickednes, and pretend a deſire to worſhip the Lord. And *Ieroboam* could ſhew more contrition for the loſſe of his hand, then hee euer ſhewed for the loſſe of his ſoule. And wicked *Achab* when hee heard heauy iudgements denounced againſt him, could outwardly humble himſelfe, put on ſack-cloth, faſt, and goe demurely. And who may not obſerue in his owne experience, how many there are, who in the time of their ſickneſſe make goodly ſhewes of repentance, promiſing golden mountaines, and vowing, if they recouer, that they will lead a new life, forſaking their ſins, and endeauouring to ſerue the Lord in the duties of holineſſe and righteouſneſſe, and yet the ſame men being reſtored to their health, with the Dogge returne to their vomit, and with the Sow to wallow againe in the filthy puddle of ſin, becomming as prophane, wicked, irreligious, and negligent in all duties of Chriſtianitie, as euer they were? which is a moſt vndoubted ſigne that their repentance was but fained and diſſembled, and that they were mooued thereunto, not

Sect. 4. eight inc- becauſe tance red to ge is not ellent or ptable.

Rom. 2. 4. & Sect. 5. The laſt motiue, becauſe repentance in time of ſickneſs is often vnſound.

Exod. 9. 27. & 10. 16, 17. 1. Sam. 15. 24, 25.

1. King. 13. 6. & 21. 27.

for any loue of God, or hatred of sin, but for feare of Gods iudgements, and eternall condemnation, and therefore assoone as the cause of their feare is a little remoued, their repentance also ceaseth. Moreouer, we know that true repentance is the gift of God, and that wee haue it not at our owne becke and call, but when hee offereth and vouchsafeth it vnto vs, and therefore it is no maruell if they who haue scorned this gracious gift all the whole course of their liues, should bee denied it at the time of death, and left so to the hardnesse of their hearts, that though they seeke repentance, yet they shall neuer find it; And though with the fiue foolish Virgins they desire to buy Oile for their Lamps, yet the time of grace being past they shall be shut out of doores and excluded from the marriage. Neither doth the Lord ordinarily beget faith, repentance, and other sanctifying graces in any man, but by the vse of the meanes which hee hath ordained for this purpose: now the meanes ordained of God are not sickenesse, or the infirmities of old age, but the Ministery of his Word, made effectuall by the inward operation of his Spirit for our conuersion and sanctification; and therefore if the Lord hath oftentimes granted vs this meanes, and they haue not beene effectuall for our conuersion; if hee haue often called vs in the preaching of the Word and wee haue refused to come, what hope can we haue, that we should turne vnto God, without this meanes in the time of sickenesse, who by the continuall hearing of the Word, haue not beene conuerted in the time of our health, seeing not any come vnto Christ, but whom the Father draweth, and the meanes whereby hee draweth vs vnto him, is not sickenesse or the approaching of death ordinarily, but the Ministery of his Word? For when the sheepe heare Christs voice, and thereby know him to be the true Shepheard; then (and not before) they follow him, as it is *Iohn* 10.27. So that though wee were sicke, and certainly assured wee should die to morrow, yet for all this, wee are neuer the neerer our conuersion, faith and repentance then wee were before, as appeareth in the example of the Epicures, 1. *Cor.* 15.32. *Let vs eate and drinke (say they) for to morrow we shall die.* A man would thinke they should rather haue said, let vs fast and pray, for to morrow wee shall die; but this plainly sheweth that we are neuer the neerer our conuersion vnto God, and true repentance though we are certaine that death approacheth; it is onely the worke of Gods Spirit, which ordinarily worketh not by the meanes of sickenesse or feare of death, but by the Ministery of the Word, which is Gods owne Ordinance *instituted of God for the gathering together of the Saints, and for the edification of the body of Christ.* And therefore whilest the Lord calleth vs in the preaching of the Word, let vs hearken vnto his voice, and turne vnto him by vnfained repentance: for if Gods owne Ordinance is not effectuall for our conuersion, assuredly there is no hope that euer we will be conuerted by sickenesse or any other extraordinary meanes whatsoeuer. It is an admirable miracle wrought by the infinite wisdome and almighty power of God, that a poore Sinner should bee conuerted vnto him by the preaching of the Word, for hereby we who were dead in sin, are raised vp to newnesse of life, we who were borne blinde, are indued with sight; our hearts more hard then the Adamant, are made flexible, and soft as waxe to receiue any impression, which the Lord will imprint in them, and we are mooued to deny our selues, and to cast away our owne righteousnesse, and to rest and relie vpon Christ Iesus alone for our iustification and saluation, which is quite contrary to our naturall disposition: but it were a miracle of miracles, that all these things should bee wrought in vs by sickenesse, which the Lord hath not ordained for this purpose, when as the meanes appointed by God himselfe the Ministery of his Word, which is Gods owne Ordinance could neuer worke them in vs. It may be indeed that Gods hand lying heauy vpon vs in the time of sickenesse, and fearing worse iudgements in the life to come, we may be mooued hereby to make a goodly shew, and to vow great reformation if wee might be restored to our health: It may be that with *Pharaoh*, wee may make a fained confession of our sins, and promise to amend, if this iudgement may bee remooued, or that wee may with *Achab* outwardly humble our selues before God, to the end we may escape those fearfull punishments which are threatned in his Word; but it is a thousand to one if we then truly repent, who haue liued our whole time in impenitency; or then turne vnto God if we were not before that time effectually called and conuerted. For as we liue, so we commonly die; neither is it likely that hauing led our liues like wicked *Balaam*, we should die the death of the righteous; that hauing alwayes hitherto beene thornes and thistles, wee should now bring forth sweete figs and pleasant grapes, when we are ready to be cut downe and to be cast into the fire; that hauing all our life sowed the seedes of wickednesse wee should at our death reape the fruit of godlinesse; *And therefore* (as the Apostle exhorteth) *let vs not bee deceiued, God is not mocked; for whatsoeuer a man soweth that shall hee also reape; for hee that soweth to his flesh, shall of the flesh reape corruption, but hee that soweth to the spirit, shall of the spirit reape life euerlasting*, as it is *Gal.* 6.7,8. Let vs now turne vnto God, while hee calleth vs and granteth vs the meanes

Ephes. 4.11,12.

Iohn 6.44.

Iohn 10.27.

1. *Cor.* 15.32.
Esay 22.12,13.

Ephes. 4.12.

Gal. 6.

meanes of our conuersion the Ministery of his Word; now is the acceptable time, now is the day of our saluation; and if wee will now turne vnto God and truly repent whilst wee might continue in our sinne, wee may be assured our repentance is true and vnfained, and not pressed out of vs with sense of present paine, nor forced with fear of future punishment; and that turning to God, wee shall be receiued to grace and mercie, seeing wee then offer seruice him, when wee might haue serued Satan, the world and our owne corrupt flesh.

CHAP. XXXII.

Two let, which hinder worldlings from speedy repentance, removed.

AND so much concerning these Motiues, whereby we may be perswaded to speedy repentance; all which the worldly secure man regardeth and beareth off with a double fence, so as they can neuer beate him downe with true humilitie nor pierce his heart with vnfained sorrow for sinne; the one is by alleadging Gods mercy manifestly declared vnto vs in the sweet promises of the Gospell; the other by obiecting the example of the conuerted thiefe, who though hee had spent his whole life in sin and wickednesse, yet at the last houre was receiued to mercy. For the first, hath not the Lord (will they say) protested in his Word, that hee desireth not the death of a Sinner, but that he turne from his way and liue? Hath not our Sauiour told vs, that he came not to call the righteous, but Sinners to repentance; and doth he not inuite such vnto him as labour vnder the heauy burthen of sinne, promising that he will ease them? And hath not the Apostle *Paul* taught vs, that Gods will is, *that all men should be saued, and come to the knowledge of the truth*? Seeing therefore God is so mercifull, why should we doubt of our saluation? Why should wee feare to deferre our repentance, and follow our pleasures and delights for a time, seeing the Lord will receiue vs to mercie whensoeuer we turne vnto him?

I answer first, that though all this were certaine true, and not to be doubted of, yet it is a most vnthankfull part and horrible ingratitude against our gracious God and louing Father to take occasion of his mercy, the more to offend him, as before I haue shewed. Secondly I answer, that as God hath shewed his mercy in the gracious promises of the Gospell, so also he hath as plainly declared his iustice in the seuere threatnings of the Law, and hee is as true in the one, as in the other. And therefore all the question is, who shall taste of his mercy, and who of his iustice, seeing that is promised to some, and this threatned against others; or rather in truth it is without all question, for the Lord hath plainly shewed in his Word that hee will extend his mercy to all repentant Sinners and to them onely, and that he will declare his iustice in powring out his iust iudgements vpon the wicked who liue in their sinnes, and especially vpon those who take occasion of Gods mercy to continue in in their vnrepentantie, despising the riches of his bountifulnesse, his patience and long-suffering; for hereby they heape vnto themselues *wrath against the day of wrath, and the declaration of the iust iudgement of God*; as the Apostle speaketh, *Rom.* 2.4,5. Though then there be neuer so many sweete promises in the Gospell, yet they who continue in their sinnes without repentance can reape no true comfort by them, because they are not made to them but to repentant Sinners; and on the other side, though there be neuer so many terrible threatnings denounced in the Law, yet the penitent Sinner needs not to feare them, seeing they are threatned onely against those who continue in their impenitencie. Though God be of infinite mercy, let not the wicked man who liueth in his sins presume, seeing it is sufficiently declared in pardoning the sins of repentant Sinners: neither let him who is truly penitent despaire because God is of infinite iustice, seeing it is sufficiently manifested in punishing the sins of those who continue in their vnrepentancy. Let not him who is turned vnto God from his wicked wayes feare Gods iustice, for it is fully satisfied in Christ, and therefore it shall neuer attach him; neither let him who continueth in his sinnes without repentance, hope in Gods mercy, for it doth not belong vnto him; nor yet in the sweete promises of the Gospell, which though they bee neuer so generall, yet are they alwayes to be restrained to the condition of the couenant of grace, faith, and repentance. And this is manifest in the places before alleaged, which worldly men so much abuse to nourish in them carnall securitie, for whereas the Lord saith, *Ezech.* 33.11. *That hee will not the death of a Sinner*, hee addeth in the next words, *but that hee turne from his way and liue*: so that the Lord speaketh not of all Sinners but of those who turne vnto him from their wicked wayes. So our Sauiour Christ saith, that *he came not to call the righteous*, that is, those who are iust & righteous in their owne conceits, *but Sinners to repentance*: so that whosoeuer are called vnto Christ that in him they may haue saluation are called also to repentance. Neither doth our Sauiour call all Sinners vnto him without difference, but those onely who *are weary and heauy laden*, that is, who find their sinnes irksome and grieuous vnto them, and

Rom. 2.4,5.

Ezech. 33.11.

Matth. 9.13. & 11.28.

desire nothing more then to be freed of this vnsupportable burthen. And the Apostle Paul likewise doubtles say simply that God would haue all men to be saued, but that they would also haue them come to *the knowledge of the truth*, that is to the knowing, acknowledging, and beleeuing of the principles of Christian Religion concerning God, themselues, and the worke of redemption wrought by Christ. Let therefore no carnall secure man take occasion to presume vpon Gods mercy in regard of the sweet and gracious promises of the Gospell, for vnlesse they turne vnto God from their euill wayes and truly repent them of their sinnes, vnlesse they are weary and heauy laden, desiring nothing more then to be eased of their heauy burthen, vnlesse they come out of their blindnes, ignorance and zeale to the knowledge of the truth, the gratious promises of the Gospell doe not appertaine vnto them.

1 Tim. 4.

2. Sect. 3. The second let is presumption vpon the example of the conuerted Thiefe.

Secondly, whereas they alleage the example of the Thiefe conuerted at the houre of death we are to know that this is but one particular act of Gods mercy, and therefore we can make thereof no generall rule, especially seeing to this one we may oppose many thousands of those who hauing deferred their repentance to the last houre, haue beene taken away in their sinne and impenitency. It is true indeed, that if with this Thiefe we truly turne vnto the Lord by vnfained repentance, and shew our faith by the like liuely fruits, he will pardon our sins, and receiue vs to mercy, according to his gracious promises: but this faith and repentance are not in our owne power, but the free gifts of God, which hee very seldome bestoweth on those at the houre of death, who haue neglected and contemned them their whole liues. Sometimes indeed hee calleth and conuerteth some at the last houre, to shew the infinite riches of his mercy; but most commonly he leaueth those who haue deferred their repentance to die in their impenitency, that they may be examples of his iustice. And to this purpose, *Augustine* speaketh well, *There is* (saith he) *mention made in the Scriptures of one whom the Lord received to mercie, that none might despaire, and but of one, that none might presume.* It is the manner of Princes to send their gracious pardon sometimes to those who are led out to execution; but if any will wilfully offend in hope hereof, or hauing offended will deferre to sue for his pardon to the last houre, surely he is well worthy to be hanged, both for his offence, and also for his presumption: so the Lord mercifully pardoneth some few, when death is ready to seize vpon them, and to transport them into the eternall torments of hell fire, to shew the riches of his grace; but if any shall take occasion hereby the more to offend against his Maiesty; or hauing offended, deferreth to sue for pardon by powring out the teares of vnfained repentance vntill his last houre, he is vndoubtedly vnworthy of any grace and mercy, and in all likelihood he shall be deliuered vp to suffer eternall tormentes. Moreouer, as this act of mercy in receiuing this Thiefe to grace, was very extraordinary, so was it reserued as being most fit for the time of Christs Passion; for as great Princes at the time of their Coronation pardon such notorious offences, the like whereof they will hardly euer after remit, to the end, that their clemencie and mercy may appeare to all: so our Sauiour Christ, the glorious King of Heauen and Earth, being ready to lay downe the forme of a seruant, and to take vpon him the Crowne of endles glory and maiesty, gaue his gracious pardon to this grieuous offender, to manifest his infinite mercy and goodnes vnto all men, that so they might breake off their sins by vnfained repentance, and by a liuely faith come vnto him, looking and expecting for life and saluation only in this their Sauiour and Redeemer. And as cunning Surgeons hauing made a soueraigne salue, doe vpon the next occasion make experiment thereof by curing some grieuous and desperate wound, that so they may commend it to all who shall haue need to vse it; so the Lord hauing made a precious plaister and soueraigne salue to cure all soules, who being wounded with sinne, will apply it vnto them by a liuely faith, presently tooke occasion of curing therewith this poore Thiefe grieuously wounded with sin, that all others in his state, seeing the vertue thereof might more earnestly desire it, and more carefully seeke after, and apply it to their wounded soules. And therefore seeing the occasion of this cure was altogether extraordinary, the action is not like to be ordinary, the occasion being removed, and the mercy of God, and vertue of Christs death and bloudshed being sufficiently manifested to all the World. Thirdly, wee are to know that the estate of these men, is farre vnlike, and much more desperate, then the state of the conuerted Thiefe: for he was in all likelihood neuer before this time called, and presently he hearkneth vnto the voice of Christ, and willingly entertaineth the good motions of his Spirit; but these men being often called, haue refused to come, and haue quenched the good motions of Gods Spirit. He persisted in his sin ignorantly, hauing not heard the doctrine of the Gospell, whereby he might be inuited to come vnto Christ by a liuely faith, and might turne vnto God by vnfained repentance; these haue often heard these glad tidings and haue neglected and contemned them. He continued in his sins through ignorance, neither did he vngratefully resolue to serue the Deuill his whole life, reseruing the time of his olde age and sick-

ſickneſſe for the ſeruice of God, only for his owne aduantage; but theſe men hauing been often inſtructed in the Law of God & wayes of godlines, notwithſtanding wittingly and wilfully perſiſt in their ſins, preſuming vpon repentance and hope of mercy at the laſt houre, intending then to turne vnto God, not for any loue they beare him, but for feare of Hell torments, and eternall damnation. Laſtly, his repentance was moſt vnfained, and exceeding earneſt, and his faith brightly ſhined preſently after his conuerſion in ſingular fruits thereof. For he made a notable confeſſion of his Sauiour and Redeemer, euen when all his Diſciples for feare forſooke him. Hee juſtifieth Chriſt, when all men condemned him, & euen his Apoſtles doubted of him. He prayeth feruently vnto him, when the multitude mocked and reuiled him. Hee humbly confeſſeth his owne ſins, and louingly admoniſheth his fellow of his wickednes, deſiring earneſtly that as they had beene fellowes and copartners in ſin, ſo they might be partakers in pardon, and in the benefit of redemption wrought by Chriſt; Whereas moſt commonly their repentance is forced and diſſembled for feare of puniſhment, rather then for hatred of ſin, or loue of God: as they vſually make it manifeſt if they recouer of their ſickneſſe. And therefore ſeeing there is ſuch great diſſimilitude and difference in their purpoſes, liues and courſes, it is not probable that they will euer be like in their conuerſion, death and ſaluation.

CHAP. XXXIII.

Sathans tentations moouing men to reſt in a counterfeit repentance, anſwered.

Sect. 1. the pro- of the ell as e only to e who re- ſtinally.

AND ſo much for the anſwering of thoſe tentations, whereby Satan laboureth to make vs delay and deferre our repentance from day to day: with which, if he cannot preuaile, both becauſe wee ſee the neceſſity of repentance vnto ſaluation, and alſo plainly perceiue by the former reaſons that delayes are moſt dangerous, then hee will labour in the next place to perſwade vs to content our ſelues with a ſmall meaſure of repentance, or rather in truth with a counterfeit mock-repentance, which is onely in outward ſhew and neuer pierceth the heart; making vs beleeue, that if when we ſee our ſins, hauing our conſciences conuinced out of Gods Word, we doe in ſome generall termes confeſſe that we are all Sinners, and deſire God after a formall manner to haue mercy vpon vs, if wee can ſometime ſtraine from vs a broken ſigh, and bee content to leaue ſome of our leaſt pleaſing ſins, our repentance will be very acceptable to God, and ſufficient for our ſaluation.

And with this tentation Satan deludeth and deſtroyeth innumerable men in theſe our dayes, and therefore it behoueth euery man to prepare himſelfe for this encounter. And to this end we are to know, that the mercy of God, and merits of Chriſt, doe not belong vnto thoſe who thus ſlubber ouer their repentance; neither doth Chriſt Ieſus call vnto him ſuch as ſlightly ſorrow for their ſins, and thinke the burthen of them light and eaſie to be borne, but ſuch as labour and are heauy loden, as appeareth, *Matth.* 11. 28. *Come vnto me all yee who are weary and heauy loaden, and I will eaſe you.* In which words our Sauiour Chriſt plainly ſheweth, whom he calleth to the participation of the worke of redemption wrought by him, and what meaſure of repentance he requireth of them: for the firſt word κοπιῶντες, ſignifieth ſuch as labour vntill they be weary, and the other word πεφορτισμένοι, ſignifieth ſuch as are heauy laden with a burthen vnſupportable, and therefore being grieuouſly preſſed therewith, they deſire nothing more then to bee eaſed of it: for φορτος, from which this word is deriued, properly ſignifieth the burthen of a ſhip, and is taken metaphorically for any thing which is very troubleſome and grieuous. So that by joyning theſe two together, our Sauiour euidently declareth whom hee calleth and inuiteth vnto him: namely, thoſe only who know, acknowledge, and feele, that their ſins are an intolerable heauy burthen, and being exceedingly vexed with them, moſt earneſtly deſire to be eaſed and releaſed of them, and to this purpoſe flee vnto Chriſt by a true and liuely faith, finding themſelues deſtitute of all meanes whereby they may otherwiſe be eaſed and relieued.

Q. Sect. 2. What things are required in thoſe who truly repent.

If then we would haue any aſſurance that we are in the number of thoſe whom Chriſt calleth and inuiteth vnto him, we muſt haue firſt a ſight and ſenſe of our ſins, and a true and feeling knowledge of our miſerable and wretched eſtate, in which wee are, by reaſon of them, and the puniſhment due vnto them. Secondly, we muſt be weary in bearing this heauy burthen, as being moſt irkſome and grieuous vnto vs. Thirdly, we muſt haue an earneſt deſire to bee eaſed and freed from it. Laſtly, we muſt come vnto Chriſt by a true and liuely faith, to the end that hee may eaſe and releaſe vs. For the firſt we muſt come to the knowledge of our ſinnes, before wee can truly repent of them: for wee cannot ſorrow for them, vntill wee ſee them, neither is it ſufficient that we ſee and know that wee are grieuous and hainous Sinners, vnleſſe we alſo feele the waight of this intolerable burthen, preſſing vs downe, vexing, and grie-

1. Knowledge and ſight of their ſins.

uing vs, euen to the very heart: for wicked and prophane men may see their sinnes, for what can hide them from their eyes being so innumerable in multitude, and so grieuous and hainous in respect of their quantitie and qualitie? but yet they feele not their waight, neither are troubled with them: yea, it is a pastime to a foole to doe wickedly, as it is *Prou.* 10.23. and the abhominable filthy Sinner drinketh iniquitie like water, as it is *Iob* 15.16. and there are soules so delighted with vngodlinesse, and all lewde prophanenesse, that they euen *draw vnto them iniquitie with the cords of vanitie, and sinne as with cart-ropes*, as the Prophet speaketh, *Esay* 5.18. and though they be laden with their sinnes, as it were with an intolerable burthen, yet they feele them not, neither are they any thing vexed with their waight: and though the iniquitie of Sinners be so heauy *that the earth cannot beare it, but reeleth too and fro like a drunken man, and is remoued like a tent*, as it is *Esay* 24.20. though it make all the creatures groane and trauaile in paine together, as the Apostle sheweth, *Rom.* 8.22. yea, though it euen wearieth God himselfe in suffering, and bearing with it, as it is *Esay* 43.24. yet doe they walke bolt vp right, and with stretched out neckes, neuer so much as stooping vnder this vnsupportable burthen, till at last it grow so heauy, that it ouerwhelmeth them, and presseth them downe to the bottome of Hell. The reason hereof is, because they are wholy plunged, yea drowned and dead in their sins: and therefore as those who being diued to the bottome of some deep water, doe not feele the waight of that which is aboue them, whereas if they were pulled out of the waters, they would bee ouerwhelmed with the burthen of one tunne: so those who are deeply plunged into the gulph of sinne and wickednesse, doe not feele the waight of this intolerable burthen, but if once they come out of their sins by vnfained repentance, the waight of some few of them would presse them downe vnto the gates of Hell, if they be not supported and freed from this burthen by our Sauiour Iesus Christ. But such as these are not called by our Sauiour, neither will he ease them, though their burthen be neuer so intolerable; but he inuiteth those onely who are heauy laden, and finding their burthen irkesome, are weary of it and desire to be eased; hee hearkneth only vnto those who from their hearts cry out with *Dauid*, *Psal.* 38.4. *Mine iniquities are gone ouer my head, and as a waightie burthen they are too heauie for mee: 6. I am bowed and crooked very sore, I goe mourning all the day.* Hee respecteth only those who are of a broken heart and contrite spirit, for these only performe the condition of the couenant, and consequently, to them alone the promises contained in the Couenant doe appertaine.

The condition of the couenant of grace is faith and repentance, neither of which doth he performe who doth not see, nor feele the burthen of his Sins. For wee will neuer rest vpon Christ for our saluation, vnlesse we see that wee haue no meanes of our owne to escape condemnation: wee will neuer seeke vnto Christ to be our Redeemer, vnlesse wee perceiue that wee are the bond-slaues of Sin and Satan: wee will neuer labour to obtaine the riches of his righteousnesse, vnlesse wee discerne our owne nakednesse and beggerie: wee will neuer come vnto Christ to bee washed and purged from the pollution of our sins and corruptions with his bloud, vnlesse we see our naturall filthinesse: we will neuer desire to be eased of the heauy burthen of our Sinnes, vnlesse wee feele the waight of them: we will neuer intreat Christ to be our Physician, vnlesse we find that our soules are sicke in Sinne: wee will neuer goe vnto him who is the author of life, vnlesse we see that we are dead in our Sins: in a word, we will neuer intreat Gods mercy, vntill we feele our owne misery. If therefore without this sense of Sin we will neuer come vnto Christ, then consequently without it wee shall neuer be eased; for hee freeth those onely from condemnation who rely themselues wholy vpon him for their saluation. He came to be their Redeemer alone, who feele their miserable captiuity, and earnestly desire to bee released; hee will not inrich any but those who perceiue their owne beggery, and craue releefe; he will not wash any with his precious bloud, but those who see their pollution and filthines, and come vnto him intreating him to purge & cleanse them; he will not ease any but those who finding their Sins to bee a heauy burthen, are weary, and come vnto him to be freed from them. He came into the world to be a Physician, not to those who feele no infirmitie, but to those who are sicke and diseased; hee came to giue life to those alone who are dead in their Sins and trespasses; neither will the Lord shew mercy vnto any, but vnto those alone who perceiue their estate to bee most wretched and miserable. For who can imagine that the Lord who is most infinite in wisdome, should vnaduisedly bestow his benefits vpon such; as finding no want of them, doe not desire them, when they are without them; nor esteeme them though they had them, and consequently will neuer be truly thankfull for that which they neither want, desire, nor esteeme? who can in reason conceiue that he will offer himselfe to be a Sauiour to such as doe not thinke themselues lost and condemned? or to bee their Redeemer who will not acknowledge that they are in captiuitie? or that hee will bestow the riches of his righteousnesse vpon such proud beggers, as find no need thereof, being righteous enough themselues in their owne

Prou. 10.23. *Iob* 15.16. *Esay* 5.18. *Esay* 24.20. *Rom.* 8.22. *Esay* 43.24. *Psal.* 38.4. *Psal.* 51.17. *Esay* 66.2.

owne conceits? that he will vainly spend his precious bloud in washing of those who thinke themselues cleane already, and need no such purging? that he will in compassion ease those of the burthen of their Sins who were neuer troubled with bearing of them? that hee will offer them any Physicke who will not acknowledge themselues sicke? or to giue life to those who will not confesse that they are dead in Sin? and who can imagine that the Lord wil euer shew to those his mercy, who will neuer shew the Lord their wretched misery? Whosoeuer therefore haue not a true sense and feeling of the heauy burthen of their Sins; they will neuer come vnto Christ; neither can they euer haue any assurance that hee will ease them, and consequently they are destitute of a true faith which is the chiefe condition of the Couenant of grace. But as they want faith, so also they can neuer attaine vnto true repentance: For so long as they haue not the sense of their Sins, they are not grieued with them, neither doe they desire to leaue and forsake them. And as those who bearing a burthen and are not vexed with the waight, they are not weary of bearing it, nor desirous to leaue it; so those who being loaded with the vnsupportable burthen of their Sinnes, and haue no sense of the waight, they are not grieued with wearinesse nor desirous to be freed from it, and consequently they are destitute of true repentance, which is nothing else but an hearty griefe and a true sorrow for our Sins past, and an earnest desire and endeauour to leaue and forsake them in the time to come.

So that whosoeuer haue not a true sense and feeling of the vnsupportable waight of Sin, they are destitute of true faith and repentance; and therefore the promises of the Gospell being made onely to the faithfull and repentant Sinners, doe not appertaine vnto them. Which may more euidently appeare if we consider some of the particulars; *Esay* 61.1. It is said that our Sauiour Christ was sent to *preach glad tidings vnto the poore, to binde vp the broken hearted, to preach liberty to the captiues, and to them that are bound, the opening of the prison. 2. To comfort all that mourne, and to giue vnto them beauty for ashes, the oile of ioy for mourning, and the garment of gladnesse for the spirit of heauinesse.* Matth. 9.13. our Sauiour saith that, *he came not to call the righteous, but Sinners to repentance*: and the Apostle witnesseth of him, that hee came into *the world to saue Sinners*, 1. Tim. 1.15. If therefore we be not poore in spirit and broken-hearted, if wee be not miserable captiues, heauy mourners, and wretched Sinners, our Sauiour Christ was not sent to preach the glad tidings of the Gospell vnto vs, he will not giue vs libertie nor afford vs any comfort, hee came not to call vs, neither will hee saue vs.

So our Sauiour professeth, *Matth.* 18.11. that he *came to saue that which was lost, and to fetch home the wandring sheepe.* If therefore we be not lost in our selues we shall neuer be found of Christ; if wee doe not confesse with the Prophet *Esay*, that *wee haue gone astray like wandring sheepe*, he will neuer seek vs nor carry vs on his blessed shoulders to the fold of eternall happinesse. In a word, as without the sense of sinne, we can neuer attaine vnto faith and repentance, so without faith and repentance, we can neuer haue any assurance of any of the promises of the Gospell.

Matth. 18.11.

Esay 53.6.

And therefore it behoueth vs as wee tender our saluation, that wee labour after the sight and sense of our Sins, that with good *Iosias* our hearts melt within vs, and euen resolue themselues into the teares of vnfained repentance; that we rent our hearts with true compunction, as the Prophet exhorteth, *Ioel* 2.13. and that with the Iewes we haue our hearts prick within vs, when we come to the sight of our Sins; and all this not so much in regard of the punishment wee haue deserued, as that by our Sins wee haue displeased our good God and gracious Father, and haue caused our Sauiour Christ who is the Lord of life, to be put to a shamefull and painfull death. And that we may attaine vnto this sense and feeling of our Sins, there are diuers meanes to bee vsed effectuall for this purpose; as first wee are to haue our recourse vnto God by earnest & feruent Prayer, desiring and intreating that hee will anoint the blinde eyes of our vnderstandings, with the precious eye-salue of his holy Spirit, that we may see our owne wretchednesse, misery, pouerty, blindnes and nakednes, and that he will soften our hard hearts, with the oile of his grace, and so beate these stony Rocks, that out of them may flow plentifull streames of vnfained repentance. Secondly, we are oftentimes to set the Law as a glasse before vs, that so we may see our deformities, and to examine our liues thereby, as it were by a rule or square, that so wee may know both how often we haue erred and transgressed it in the time past, and how vnable wee are to performe it for the time to come in that exact manner which God requireth. For as the deformities and spots in the face though they be great and many, cannot be discerned of those who haue them, vnlesse they looke themselues in a glasse, & though euery one else doth plainly see them, yet the party himself doth least of all perceiue them so though our spirituall deformities and filthy spots of Sin, appeare most vgly and odious in the eyes of God and men, so that euery one seemeth to point at them, yet we our selues will neuer discerne them, vnlesse wee set the looking glasse of the Law before vs. Thirdly, wee are often and earnestly to meditate

Q. Sect. 5. The meanes whereby we may attaine to a true sight of our sins.

2. *Kings* 22.19. *Acts* 2.37.

Zach. 12.10.

1. Meanes: Prayers.

Reuel. 3.17,18.

2. Meditating in the Law.

3. Meditating of the iuſtice and truth of God. *Iob 4.18. and 15.15. Eſay 64.6.*

ditate vpon the iuſtice and truth of God, in whoſe preſence the Heauens are not cleane, and *the Angels themſelues are vnable to abide the rigour of his iuſtice; and how much more is man abominable and filthy, who drinketh iniquitie likewater?* In whoſe ſight our beſt righteouſneſſe is like a polluted cloth; and how much more filthy then are our Sins and wickedneſſe? Moreouer, as he is moſt iuſt, ſo as he cannot let Sin goe vnpuniſhed, ſo alſo he is moſt true, yea truth it ſelfe: neither can any of thoſe threatnings fall to the ground vnexecuted, which he hath denounced againſt thoſe who liue in their Sins; and therefore there is no meanes to eſcape his fearefull iudgements, vnleſſe we turne from our Sins, and meet the Lord by vnfained repentance. Fourthly, let vs continually remember that wee muſt once appeare before Gods Tribunall Seat of iudgement, there to render an account not onely of our words and works, but euen of our ſecret thoughts, when as the Lord himſelf who ſearcheth the hearts and reines ſhall be our Iudge, who will not acquit the guilty, nor reſpect the perſon of man, neither will hee be ſatisfied with faire pretences and ſmooth excuſes, nor corrupted with bribes and gifts. And therefore let vs iudge our ſelues that we may not be iudged of the Lord; and in bitterneſſe of ſoule and remorſe of conſcience let vs condemne our ſelues to bee miſerable Sinners, that the Lord may acquite vs and make vs taſte of his mercy. Laſtly, let vs ſeriouſly meditate on thoſe fearefull puniſhments, which are prepared for thoſe who liue and die in their Sins; for they ſhall for euer beſeparated from the preſence of God, the ioyes of Heauen, and the ſweet company of the Saints and Angels; and be caſt into eternall darkneſſe, where they ſhall for euer and euer be tormented in flames vnquenchable. All which horrible puniſhmens are due vnto all, who *continue not in all which is written in the booke of the Law to doe them*; and therefore how ſhall we eſcape, who in ſtead of continuing in obedience to all Gods Commandements, haue continually broken them all, and done the cleane contrary, if we doe not in the ſenſe of the heauy burthen of our Sins, humble our ſelues before God by vnfained repentance, and come vnto Chriſt by a true and liuely faith, that we may be eaſed of this intolerable waight, & adorned with his righteouſneſſe and obedience.

4. Meditation of the laſt iudgement. 1. Cor. 12.

5. Remembrance of thoſe puniſhments due to the wicked. Gal. 3.10.

9. Sect. 6. The ſecond thing required is: that our ſins be irkeſome and grieuous vnto vs. 1. Pet. 4.3.

And ſo much concerning the firſt ſigne, whereby thoſe may bee diſcerned whom Chriſt calleth, namely, the ſight and ſenſe of their Sinnes. But it is not ſufficient that wee feele our Sins like a heauy burthen, preſſing vs downe, if wee be content to beare it ſtill, but it muſt ſeeme irkſome and grieuous vnto vs, and make vs exceeding weary of bearing it; wee muſt with the Apoſtle *Peter*, thinke it *ſufficient that wee haue ſpent the time paſt of our liues, after the luſt of the Gentiles in abominable ſins*: and for the time come, wee are to liue after the will of God, dedicating our ſelues wholy to his worſhip and ſeruice. Otherwiſe, though wee haue neuer ſo exquiſite a ſight and ſenſe of our Sins, yet if they ſeeme vnto vs a ſweet burthen which we are content ſtil to beare without any great wearineſſe, yea with pleaſure and delight; if we be like the rich Miſer, who though his backe ſhould bee almoſt broken with the waight of his owne gold, yet would not think it any trouble, nay, would eſteeme it for his chiefe felicity, becauſe his burthen pleaſeth him: ſo if wee feeling that our Sins are an huge & maſſie burden, are neuertheles not troubled, nor weary of bearing them, but rather take our chiefe delight in being ſo loded, becauſe the burthen is exceeding ſweet and delightfull to vs; wee may aſſure our ſelues that we are not in the number of thoſe whom Chriſt calleth; for hee inuiteth them only vnto him, who being heauy laden with the waight of their Sins, are weary of their burthen, and ſorrow and grieue that they cannot ſhake it off, nor bee freed from it: crying out with the Apoſtle *Paul*, *Rom. 7. 24. O wretched man that I am, who ſhall deliuer me from the body of this death!* Rom. 7.24.

9. Sect. 7. The third thing is a earneſt deſire to be freed from Sin.

The third Signe, whereby we may know thoſe whom Chriſt calleth, is, that being vexed with the heauy burthen of Sin, they earneſtly deſire to be eaſed and releaſed of it; for as thoſe who are ouer-preſſed with a heauy burthen, deſire aboue all things to bee freed from it; ſo thoſe who feele the waight of Sin preſſing them downe, and are weary and tired in bearing of it, they moſt earneſtly deſire to be eaſed of this intolerable burthen, and will neuer be at reſt till their deſire be accompliſhed. This deſire in the Scriptures is reſembled to hunger and thirſt; in which theſe two things concurre; firſt a ſenſe of our want, and ſecondly an appetite or earneſt deſire to bee ſatisfied, and to haue our want ſupplied; and ſo in theſe ſpirituall things, firſt we feele the want of Gods graces and Chriſts righteouſneſſe; and then wee earneſtly deſire that we may be filled and ſatisfied with them. So that to hunger & thirſt after the grace of God, and the righteouſnes of Chriſt, and to be weary and heauy laden, are much alike, and both are bleſſed of the Lord. For as thoſe who hunger and thirſt after righteouſneſſe, are bleſſed becauſe they ſhall be ſatisfied, as it is, *Matth. 5.6.* So they are bleſſed who are weary and heauy laden with the burthen of their Sinnes; for ſuch Chriſt calleth vnto him, & hath promiſed to eaſe them, that is, to giue vnto them the remiſſion of their ſins, & to releaſe them of this burthen, by taking it vpon his owne ſhoulders. And as our Sauiour calleth and inuiteth Matth. 11.28.

This deſire reſembled to hunger and thirſt.

teth vnto him such as are weary and heauy laden, *Matth.* 11.28. So in diuers other places, he inuiteth and calleth those who hunger and thirst after his righteousnesse. So *Esay* 55.1. *Ho, euery one that thirsteth come ye to the waters, and ye that haue no siluer come buy, and eat, come I say, buy wine, and milke, without money.* And *Iohn* 7.37. *Iesus cryed saying: If any man thirst, let him come vnto me & drink, Apoc.* 22.6. *I will giue to him who is a thirst, of the well of the water of life freely.* And 22.17. *Let him that is a thirst come, and let whosoeuer will, take of the well of the water of life freely.* A notable example of this thirsting we haue in *Dauid*; *Psal.* 63.2. *O God thou art my God, early will I seeke thee, my soule thirsteth for thee:* and 42.1. *As the Hart breaketh for the riuers of water, so panteth my soule after thee, O God* 2. *My soule thirsteth for God, euen for the liuing God.* And *Psal.* 143.6. *My soule thirsteth after thee, as the thirstie land.* Which thirst whosoeuer feeleth, hee may boldly assure himselfe, that he is in the number of those whom Christ calleth, and that hee will satisfie him. Whosoeuer therefore hungreth and thirsteth after the grace of God, and righteousnesse of Christ; whosoeuer is weary and heauy laden, that is, who so hath a true sense and feeling of his Sins, and is vexed and grieued with the burthen thereof, and with all his heart desireth to be eased of his loade, though he thinke himselfe in a most miserable estate, yet if he come vnto Christ, and with blinde *Bartimeus* cry out, *O sonne of Dauid haue mercy on mee*, I may fitly say vnto him, as it was said vnto this blind man: *Be of good comfort, for Christ calleth thee.*

The last thing required in those whom Christ calleth, is, that they come vnto him. For to whom should we come for ease, but vnto Christ himselfe? seeing there is neither Saint nor Angell, that can ease vs, for the waight of one Sinne would presse them downe into Hell; whereas our Sauiour Christ is able to beare the burthen of our Sins, yea he hath already borne them, that wee might be deliuered from them; as it is, 1. *Pet.* 2.24. neither is it likely, that either Saint or Angel would so willingly helpe vs as our Sauiour Christ, who so tenderly loued vs that he came into the World, to lay downe his own most precious life as a price for our redemption; and though they were willing, yet they haue not the like ability vnto him, who hath all power in Heauen and Earth committed vnto him, for working the worke of our redemption. And therefore, seeing he wanteth neither loue, nor power, let vs goe vnto him, and him only. Otherwise we shall commit a double folly, that is, we shall leaue Christ, who is the fountaine of liuing water, and dig vnto our selues broken Cisternes, which will hold no water. *For there is not saluation in any other, neither is there among men any other name giuen vnder Heauen, whereby we must be saued*, as it is *Acts* 4.12. Hee is *the way* which leadeth vnto euerlasting happinesse; he is *the truth*, to instruct vs in all the counsels of God; *he is the life* to reuiue vs, who were dead in our Sins, yea the life of euerlasting life, and the perfection of our heauenly happinesse, *Iohn* 14.6. *He hath taken vpon him our infirmities, and borne our paines, he was wounded for our offences, and smitten for our iniquities, the paine of our punishment was laid vpon him, and with his stripes wee are healed*, *Esay* 53.4.5.6. To whom therefore should we goe in our sicknesse, but to this our heauenly Physician? whose helpe should we seeke for the curing of our wounds, but the helpe of this our blessed Surgeon, who will easily cure them all, with the precious balme of his bloud? whither should wee returne after our long wandring, but vnto the shepheard of our soules? To whom should we seeke to be preserued from death and damnation, but to him, who is the Lord of life and saluation? And therefore leauing all other means of our owne deuising, let vs repaire vnto him, and him alone, for he calleth and inuiteth vs, promising that he will ease vs.

But how should we come vnto Christ, and what is meant hereby? Surely we are not to vnderstand a corporall or locall comming vnto him, for he is in Heauen, & we are vpon the Earth; but our comming is spirituall, not of the body, but of the soule. And this is twofold, the comming of repentance, and the comming of faith: the comming of repentance, is properly to God the Father: the comming of faith, is to Christ Iesus; both which are mentioned, *Acts* 20.21. *Witnessing repentance towards God, and faith towards Iesus Christ.* For repentance is nothing, but a turning from our Sins, and a returning to God: and faith causeth vs to goe out of our selues vnto Christ, seeking saluation in him alone. So that our comming to Christ, is to beleeue in him; for thus Christ himselfe expoundeth it, *Iohn* 6.35. *He that commeth vnto mee shall not hunger, and hee that beleeueth in mee, shall neuer thirst.* So Chap. 7.37,38. *If any man thirst, let him come vnto me and drinke: He that beleeueth in mee (as saith the Scripture) out of his belly shall flow Riuers of the water of life.* This then doth Christ onely require of all penitent Sinners, who are weary and heauy laden with the burthen of their Sins, that they beleeue in him, that is, that by a liuely faith, they doe apply vnto themselues Christ Iesus, and all his benefits; and assure themselues, that whatsoeuer hee hath done in the worke of mediation and redemption, hee did it for their sakes; namely, that he left the bosome

of

Ier. 2.13.

Acts 4.12.

Iohn 14.6.

Esay 53.4,5,6.

Q. Sect. 9. This comming to Christ two fold.

Acts 20.21.

Iohn 6.35. and 7.37,38.

of his Father, and taking vpon him our flesh, became the sonne of man, that hee might make vs the sonnes of God, and heires of his euerlasting Kingdome; that he was conceiued by the Holy Ghost, to sanctifie our conception; that he here suffered hunger, cold, wearines, and other miseries of this life, that he might make vs partakers of all happinesse in the life to come; that hee performed perfect obedience to the Law, that hee might decke and adorne vs with the rich robe of his righteousnesse: that notwithstanding, hee was most just and innocent, yet he was condemned to death, before an earthly Iudge, that we who were wicked and vniust, might be acquitted and absolued, before the iudgement seate of God: that hee died vpon the Crosse, to preserue vs from euerlasting death of Hell; that he indured his Fathers anger, that we might be reconciled vnto him; that he bore the curse of the Law, that he might cancell the hand-writing of Ordinances which made against vs; that he rose againe, and ascended into Heauen, that he might be the first fruits of them that slept, and by his entrance into Heauen, might make way for vs also; that hee sitteth at the right hand of God, to make intercession for vs, and to protect and defend vs against all our enemies; that he shall come to iudge both the quicke and the dead, to the end hee may giue vnto vs, perfect redemption, and crowne vs with euerlasting glory. And if we thus beleeue in Christ, and apply him with all his benefits vnto vs, wee may assure our selues, that hee will ease vs of the heauy burthen of our Sins; clothe vs with the glorious aray of his righteousnesse; and giue vnto vs the eternall possession of those euerlasting joyes, which by his death and bloud-shed hee hath dearely purchased for vs.

CHAP. XXXIV.

Of Satans tentations which he vseth against those which are called, to bring them to despaire.

§. Sect. 1. How Satan tempteth those which are called, to despaire.

AND so much concerning those tentations of Satan, wherewith hee assaulteth them who are not yet effectually called, to the end that he may keepe them from turning vnto God by vnfained repentance, and comming vnto Christ by a true and liuely faith. Now wee are to speake of those tentations which hee vseth against them who are called. And first, when as he perceiueth that he can no longer blind them with ignorance, nor keepe them still in carnall worldlinesse, and presumptuous securitie; when as he seeth that they are resolued no longer to defer their repentance, and comming vnto Christ by a true faith, neither can hee perswaded to content themselues with such faith and repentance, as are false and counterfeit; then and not before he appeareth in his owne likenesse, and sheweth himselfe a Deuill indeed; for then he accuseth them of their manifold and outragious Sins, wherein they haue long continued; then hee telleth them of their Sinnes past and present corruptions, whereby they are ready to fall into the like againe; then hee reuealeth vnto them their Sins of ignorance, and calleth to their remembrance, those Sins which they haue committed against their knowledge & conscience; then will he aggrauate their Sins, which in themselues are but too too hainous, and set before them the justice of God, the fearefull threatnings and terrible curse of the Law, the wrath of God, and the intolerable and eternall torments of Hell fire, which by their Sins they haue justly deserued. All which terrible sights being in one view represented to their already timorous thoughts, hee taketh occasion of them all, to moue them to distrust of Gods mercies, and Christs merits, & so to plunge them into vtter desperation. Wouldest thou now vile wretch (will he say) turne vnto God, hoping to be receiued to grace and mercy? Why assure thy selfe it is too late, for are not thy Sins in number numberles, and in their qualitie and nature most hainous and outragious? And hast thou not continued in this thy rebellion against God a long time, refusing to come vnto him, though he hath often called; & carelesly neglecting all the meanes of thy saluation, when thy God hath graciously offered them vnto thee? Now therefore the acceptable time and day of saluation is past neuer againe to be recalled; and though with *Esau* thou seekest repentance with teares yet shalt thou neuer find it. Moreouer to the consideration of thy horrible rebellion, adde the remembrance of Gods justice, which can in no wise suffer Sinne to goe vnpunished; the terrible curse of the Law denounced by God who is truth itselfe, against those who continue not in all that is written in the booke of the Law to doe it; the fearefull torments of Hell prepared for Sinners, amongst which number thou art one of the chiefe. And therefore doe not flatter thy selfe with hope of mercy, but rather expect those fearefull judgements, and endlesse torments which are due vnto thee for thy rebellious wickednesse. And thus doth Satan labour to bring the poore Christian to deepe desperation, and to fill his conscience with horrour and feare; which if he can accomplish, hee resteth not there, but like a cruell Coward who can neuer bee at quiet till hee see the death of his enemy; so our malicious enemy is neuer satisfied till hee see our death and vtter destruction. And therefore when he hath grieuously vexed the Christian conscience with fearefull horrour and

and tormented him euen with the flashings of hell fire, in the next place, he will perswade him to seek some ease of his present torments by imbruing his hands in his owne bloud, and putting himselfe to some violent death: which is nothing else but (as the Prouerbe is) to leap out of the frying pan into the fire, and in seeking to ease his terours of conscience, to plunge himselfe into the torments of Hell.

Against which tentations, whosoeuer would be strengthened and enabled to withstand their force and violence, they must not rest in themselues, desiring in whole, or in part to be justified by their legall righteousnesse; neither must they measure out vnto themselues Gods mercies according to their owne merits and worthinesse. They must not looke only vpon Gods justice, and vpon that exact obedience which the Law requireth of them, nor yet vpon those fearefull punishments which by their sins they haue justly deserued, for then Satan will easily attaine vnto his purpose, and speedily bring them to desperation, and vtter destruction: But they must goe out of themselues, and reiecting their owne righteousnesse, as altogether imperfect and insufficient, they are to rest and rely themselues vpon the alone righteousnesse and obedience of Christ Iesus, as being in it selfe al-sufficient both for our justification and saluation. And as they haue one eye on Gods justice to keep thē from secure presumption, so they must haue the other firmely fixt on his infinite mercy to preserue them from falling into desperation: as they haue one eie on the law to humble them & to bring them out of thēselues to Christ, so they must haue the other eye on the sweet and comfortable promises of the Gospell to comfort and raise them vp. Finally, as on the one side they behold the curse of the Law, & the eternall torments prepared for the wicked: so on the other side, they must stedfastly looke vpon the righteousnesse, death, and obedience of Christ; and also vpon those euerlasting joyes which by his precious bloud-shed he hath purchased for them. And if thus being truely humbled, and brought to vnfained repentance, they goe out of themselues, and reiect their owne righteousnesse, resting and relying vpon the alone righteousnesse of Christ for their justification and saluation, they may most certainly assure themselues that they haue in Christ satisfied Gods iustice, and are by his death reconciled vnto him, that they are freed from the curse of the Law, and from the wrath of God; that their scarlet sins are made as white as woolle, and all their imperfections perfected by Christs righteousnesse and obedience; that they are acquitted from the sentence of condemnation, and deliuered from the fearefull torments of Hell.

But forasmuch as those who labour vnder the burden of their Sins, and are continually vexed and mooued to desperation, by Satans most subtill and violent tentations, are not so easily perswaded that their Sins are forgiuen them, and they reconciled vnto God in Christ; therefore I will set downe some arguments, whereby all those who truly repent, (that is, sorrow for their Sins past, and desire, and indeauour to forsake them in the time to come) and withall, going out of themselues, do earnestly hunger after Christ and his righteousnes, and rest and rely vpon him for their saluation, may haue full assurance, that their Sins are forgiuen them, and that they are in Christ reconciled vnto God, and receiued into his loue and fauour.

Reasons to perswade the weake Christian of the forgiuenesse of his sins.

The first argument, to assure all of the pardon and forgiuenesse of their Sins, who will come vnto God by repentance, and apply Christ and his merits vnto them by a liuely faith, may be drawne from his mercy, which is one of his properties and attributes, so often attributed vnto him in the Scriptures. *Exod.* 34. 6, 7. God thus describeth himselfe: *The Lord, the Lord, strong, mercifull and gracious, slow to anger, and abundant in goodnesse and truth. 7. Reserving mercy for thousands; forgiuing iniquitie, transgression and sinne.* Out of which place that famous and godly learned man *H. Zanchius* hath obserued matter fit for our purpose, and therefore it shall not bee amisse to set downe his owne words: *For besides (saith he) that the essence of God is only one, and that eternall, most simple, most perfect, liuing, immortall, inuisible, incorruptible, infinite, omnipotent, most wise; he is also wholy most good, in whom nothing is wanting; a louer of men; most meeke, most gentle, slow to anger, most ready to forgiue iniuries, most patient, most true, most righteous, most iust, & faithfull in performing his promises; finally, he is nothing else then the fountaine of goodnes, and the chiefe clemencie, as he hath described, and liuely decipher'd himselfe, Exod. 34. and elsewhere. And therefore we must note, although anger bee attributed vnto God, yet notwithstanding, it is in God nothing else but the chiefe goodnesse and iustice, whereby hee abhorreth euill, & according to his iust iudgment doth at length punish it, if it be not amended by his long-suffering and patience. Thus here-hence manifestly appeareth, because speaking of reuenge, or taking punishment, which is an effect of anger, hee doth not say that he doth presently inflict punishment, or that he is so ready to inflict it, as to shew mercy, but he saith, that he is slow to anger. Signifying by this manner of speech, that it is of his owne nature alwayes most ready to shew mercy, to grant pardō, to be beneficial, but not so ready to take punishment, but is forc'd thereunto (as of himselfe vnwilling) through our impenitencie. Hereunto also appertaineth that anci-*

The first argument drawne from Gods mercy.

Exod. 34. 6, 7.

Zanch. de Attribut. 2. c. 3. q. 2. Exod. 34. 6, 7.

ancient forme of prayer; *O Lord, whose propertie is alwayes to haue mercy and forgiue.* Here-hence also we reade in Esay 28.21. *The Lord shall stand as in Mount* Perazim, *hee shall be angry, as in the valley* Gibeon. *That he may doe his worke, his strange worke, that he may effect his act, his strange act, that is, he shall inflict the like punishments in his iust anger vpon his rebellious people, which he exercised vpon his wicked enemies the* Philistines *in Mount* Perazim, *when as hee ouerthrew them, by his seruant* Dauid, *and vpon the Amorites in the valley of* Gibeon, *when as he stroue them with stones from Heauen.* Where the Prophet maketh a twofold kind of Gods workes, his proper and strange workes. *The proper worke of God is to shew mercy, and to spare or forgiue; his strange worke is to be angry, and to punish. And therefore whereas hee calleth that the proper worke of God, and this his strange worke; hee plainly teacheth that mercy, goodnesse and long-suffering, are according to the nature of the deitie, but that to be angry is diuers from Gods nature. Too which is more, he maketh it not his worke; that is to say, he is angry, that afterwards he may bring his worke to passe, that is, that he may haue mercy and preserue; for whilest (saith the Apostle) we are iudged of the Lord, we are chastened, that we should not be condemned with the World,* 1. *Cor.* 11.32. *And what doe these things teach vs, but that the nature of God is nothing else then goodnesse, mercy, loue (especially of men) patience, benignitie, and most farre and remote from all vniust soueritie, crueltie, tyrannie and pride?* The which may minister vnto euery penitent Sinner most sweet consolation; for when they see that God is angry, by reason of their sins, and that hee doth grieuously afflict them, and euen bring them (as it were) to the gates of Hell, this must not make them to cast off all hope, and to fall into vtter desperation, but they must remember, that these are not the Lords proper works, but strange vnto him, which he doth to this end, that he may bring to passe his owne proper workes which are agreeable to his nature, that is, that he may againe shew vnto vs the glorious beames of his louing countenance in more full brightnesse, and bring vs from death to life, from affliction to ioy, from the gates of Hell, to the Kingdome of Heauen. According to that, 1. *Sam.* 2.6. *The Lord killeth and maketh aliue, hee bringeth downe vnto Hell, and bringeth vp againe.* As therefore when we see Carpenters pulling downe a ruinous building, our minds doe not rest there, because wee know that this they doe, is not their proper worke, but we goe further in our cogitation, thinking of a new house which they will build in the place of the old, for as much as wee know that it is not their proper worke to race downe, but to build, or to race downe, that they may build: so when we see the Lord angry, and inflicting corrections, let vs not rest here, but with the like fore-sight of mind, let vs consider that hee doth these his strange and improper works, that afterwards hee may doe those which are proper and naturall, that is, that he afflicteth that he may bring the more true comfort; that he bringeth vs to the gates of Hell, to the end hee may raise vs vp to be partakers of the ioyes of Heauen. But let vs consider of some more testimonies of Gods infinite mercies. The Prophet *Dauid* likewise saith *Psal.* 103.8. *That the Lord is full of compassion and mercie, slow to anger, and of great kindnesse.* And *Psalme* 86.5. *Thou Lord art good and mercifull, and of great kindnesse vnto all them that call vpon thee.* So the Prophet *Ioel* 2.13. testifieth of the Lord, that he is *gracious and mercifull, slow to anger, and of great kindnesse.* And the Apostle saith, that he is *rich in mercie*, *Ephes.* 2.4. and 2. *Cor.* 1.3. he calleth him, *the Father of mercies, and God of all comfort.*

Esay 28.21. 2. Sam. 5. 1. Chron. 14. Iosua 10.

1. Cor. 11.32.

1. Sam. 2.6.

Psal. 103.8. Psal. 86.5. Ioel 2.13. Ephes. 2.4. 2. Cor. 1.3.

Seeing then, mercie is one of Gods Attributes, therefore it is also of his essence and being: for there are not in Gods most perfect nature, any qualities or accidents, but whatsoeuer is in God, is God, so that God is mercie it selfe; and consequently, to shew and exercise his mercie, is to shew and exercise his owne nature. Now wee know that naturall actions are not troublesome, nor irkesome, neither is the Sunne troubled with giuing light, nor the fire with giuing heate, nor the tree with yeelding fruit, nor the beast with nourishing his young, nor man with receiuing nourishment and sleepe, because it is their nature to be exercised in these actions. And therefore seeing mercy is of Gods essence, it is not painfull & troublesome to exercise it towards al repentant sinners, be their sins neuer so many & hainous, no more then it is troublesome to exercise his iustice, in punishing of those who are obstinate & rebellious. Yea, it is not only not troublesome and painfull, but also pleasant and delightfull for God to shew mercy vnto all those who truly turne vnto him; and contrariwise it should be troublesome and irkesome, (if I may so speake,) for God not to shew and exercise his nature, and mercy, towards repentant Sinners; for as the eye is delighted with seeing, and to be restrained therefrom is grieuous vnto it; as the eare is delighted with hearing, and is much molested, if it be stopped; and as euery part and faculty of the bodie and soule are delighted in exercising their seuerall actions and functions, and are much vexed and cumbred, if by any meanes they should bee hindred; so is the Lord delighted, and well pleased, in shewing and exercising his owne nature, and attributes; as his power and prouidence, in gouerning the

9. Sect. That God delighteth in exercising mercie.

the World; his iustice, in punishing wicked, obstinate, and rebellious Sinners; and his mercie, in pardoning and remitting the Sins of those, who are of a humble spirit, and broken heart, and are weary of this intolerable burthen, desiring nothing more, then to be eased and freed from it. And not thus to exercise his nature and attributes, would rather (that I may speake after the manner of men) be vnto the Lord tedious and troublesome. Of this pleasure and delight, which the Lord taketh in pardoning repentant Sinners, the Prophet *Micha* speaketh, Chap. 7. 18. *Who* (saith hee) *is a God like vnto thee, that taketh away iniquitie, and passeth by transgression of the remnant of his heritage? hee retaineth not his wrath for euer, because mercy pleaseth him.* So the Prophet *Dauid*, *Psal.* 147. 11. saith, that the *Lord is delighted in them that feare him and attend vpon his mercy*; euen as though he reioyced much, to haue an occasion offered, of exercising his mercy and goodnes towards those, who earnestly desiring it, waite vpon him, that they may be made partakers of it. For the object of Gods mercy, about which it is exercised, is mans misery, and the action thereof, is to pitie, and helpe him out of his wretched and miserable estate; and therefore, if there were no misery and wretchednesse, and no Sin to be forgiuen, there would be wanting that externall object, about which Gods mercy should be exercised and manifested to all the World. And hence it is, that the Lord willingly permitted the fall of our first parents, to the end that he might make a way for the manifestation of his mercy, in pardoning repentant Sinners, and his iustice in punishing the contemners of his grace. And as the Apostle saith, *Rom.* 11. 32. *God hath shut vp all in vnbeliefe, that he might haue mercy vpon all*, that is to say, on all the Elect, both Iewes and Gentiles. Seeing therefore God delighteth himselfe in exercising and manifesting his mercy, to the praise of the glory of his grace, by pardoning and forgiuing repentant Sinners; let not any who are grieuously laden, and groane for wearinesse vnder the heauy burthen of their Sins, feare to come vnto the Lord, and to implore his mercy for the forgiuenesse of their Sins, though neuer so grieuous and manifold, neither let them doubt, lest God will reiect their suite, and refuse to receiue them into his grace & fauour, because of their great rebellions and vnworthinesse. For although there were not (as in truth there is not) any thing to be respected in vs, saue that wee are creatures of God, and the work of his hands, yet the Lord will haue compassion vpon vs, euen for his owne sake, because he is exceedingly delighted in shewing mercy to all those who turne vnto him. And this the Lord himselfe professeth, *Esay* 43. 25. *I, euen I am he that putteth away thine iniquities for mine owne sake, and will not remember thy sins.* And therefore the Prophet *Daniel* calling vpon the Lord for mercy, in the behalfe of himselfe and the people, disclaimeth their owne righteousnesse, and all respect of their owne merits and worthinesse; saying, *We doe not present our supplications before thee for our owne righteousnesse, but for thy great tender mercies: O Lord heare, O Lord forgiue, O Lord consider and doe it; deferre not for thine owne sake, Dan.* 9. 18, 19.

Dan. 9. 18, 19.

9. Sect. 5. That the grieuousnesse of sinne cannot debarre the repentant sinner of Gods mercy.

But here Satan will be ready to obiect vnto the afflicted conscience, labouring vnder the burthen of Sin, that God indeed is mercifull, but yet he will neuer extend his mercy towards such hainous offenders, whose Sins are in number numberlesse, and in qualitie and nature most grieuous and outragious. For answering of which tentation, wee are to know, that though our Sins be neuer so innumerable and hainous, yet this should not discourage vs from comming to God by vnfained repentance, with assured hope of forgiuenesse; for though our Sins be great, his mercies are infinite, & consequently though it were imagined that all the Sinnes which were euer committed in the world were ioyned together, yet in comparison of Gods mercy they are without all comparison lesse then a mote in the Sun to all the World. To which purpose *Augustine* saith, *Ille solus diffidat quis tantum peccare potest, quantum Deus bonus est.* Let him alone, distrust and despaire who can match and exceed Gods mercy and goodnesse with his Sins. Neither is God like vnto man, whose bounty and mercy are limited in some straight bounds which they will not passe, and therefore they are soone weary both in giuing to those who want, and forgiuing those that offend; but his bounty is endlesse, and his mercies infinite, and therefore he can and will as easily forgiue vs the debt of ten thousand millions of pounds, as one penny, and assoone pardon the Sins of a wicked *Manasses*, as of a righteous *Abraham*, if we come vnto him by vnfained repentance, and earnestly desire and implore his grace and mercy. And this our Sauiour Christ sheweth in the Parable of the poore Publican, whose hainous Sins the Lord presently forgaue vpon his true confession. And in the Parable of the two debtors, where the lender our bountifull God, as easily forgaue the 500. pence as the fifte, that is, innumerable great Sins, as well as few and lesse. And the Apostle *Paul* teacheth vs, that *where sinne hath abounded, there grace hath much more abounded. Rom.* 5. 20. Seeing therefore Gods mercy is infinite and without all limits, let not vs restraine it, neither let vs so aggrauate our Sinnes as that in the meane time we derogate from Gods mercy. If a Prince should send his generall pardon vnto

Aug. de vera & falsa pœnit. cap. 5.

Luke 7. 41.

Rom. 5. 20. That wee must not so aggrauate our sinnes that wee derogate from Gods mercy.

vnto a number of offenders, without any exception or limitation, and one amongst the rest should say: This pardon doth not appertaine vnto mee, because I am so great an offender, and therefore I will stand in doubt of my Princes mercy, and suspect his word; who would not accuse such an one both of folly in refusing his pardon, and of vngratefulnesse and diffidence in distrusting his gracious Prince, calling his great mercy and truth in his promise into question? Who would not thinke this offence greater then all the rest? But the Lord who is infinite in mercy, hath sent his generall pardon to all repentant and beleeuing Sinners without all exception; why therefore should wee make question of his mercy, because of our hainous Sins? Why should wee vnto our other Sins adde this which is more hainous then all thereſt, in doubting and distrusting his word and promise, and in extenuating his infinite and endlesse mercies? For if wee thinke our debt so great that God will neuer forgiue it, what we do else but detract from Gods rich bounty and liberality? if we suppose our Sins may not be forgiuen because of their greatnesse, what doe wee else but imagine that they surpasse Gods infinite mercy, which is a most horrible blasphemy once to conceiue?

§. Sect. 6. That Gods mercy is ouer all his workes.

The mercy of the Lord extendeth it selfe to the beasts of the field, and hee graciously feedeth the Rauens and young Lions, which in their brutish manner implore his helpe; and shall he not extend his mercies to reasonable creatures that seeke after them? Yea the Lord *is good to all, and his mercies are ouer all his workes*, as it is *Psal.*145.9. and will not the Lord be gracious to man, who is his most excellent workmanship, created according to his owne Image, if hee sue vnto him for grace, and desire to bee partaker of his mercy? His goodnesse stretcheth it selfe vnto his obstinate enemies, for *hee causeth his raine to fall, and his Sunne to shine both vpon the euill and the good, on the iust and vniust*, *Matth.*5.45. And shall it bee restrained from his repentant seruants? hee multiplieth his mercies in temporall benefits vpon the wicked and reprobate, and shall it be scanted towards his elect? Hee is very gracious to malicious rebels, and will hee deny grace to humble suters for mercy and repentant Sinners? Hee shewed his goodnesse and long-suffering vnto wicked *Achab* vpon his fained and hypocriticall humiliation, and will hee not extend it towards those who being truly penitent vnfainedly turne vnto him? Yes assuredly, for though he be good to all, euen sensleſſe creatures, brute beasts, and rebellious Sinners, yet hee is in especiall manner good to those who are of the houshold of faith.

*Psal.*36.6. & 104.21,27. & 147.9. & 145.9.

*Matth.*5.45.

§. Sect. 7.

But if we cannot behold Gods mercies in their owne glorious brightnesse, let vs looke vpon them in some small resemblance and little counterfeit: if we cannot comprehend them in their owne infinite nature, yet let vs view them in a small modell. Euen man himselfe who hath but a sparke of this mightie flame, and a small drop of this bottomlesse Ocean spareth his sonne when he offendeth, pardoneth his seruant when hee desireth forgiuenesse, yea, is oftentimes reconciled to his enemy, who hath many wayes wronged him, when he sueth for reconciliation, and confesseth his faults; shall therefore man who hath receiued a little sparke from this euer burning flame of Gods goodnes, a small drop of this endlesse and bottomlesse Ocean, and but a little modell of this infinite greatnesse, whose greatest mercie compared with Gods, is but sauage and barbarous crueltie; shall he (I say) bee readie to spare his sonne, forgiue his seruant, and be reconciled vnto his enemy, and shall not God spare, forgiue, and be reconciled vnto those who turne from their sins by vnfained repentance, and earnestly sue for grace? Shall wee see, and acknowledge, the mercies of man, and shall we doubt of the mercies of God, which is the plentifull fountaine, from which like a pearling streame they flow? Shall wee confesse, that a drop of water is moist, and affirme that the Ocean is dry? Shall wee be sharp-sighted in seeing the light of a small sparke, and be starke blind, in beholding the glorious beames of the Sunne? Nay, let vs know, acknowledge, and assure our selues, that as much as the whole globe of the earth, exceedeth in quantitie the least mote in the Sunne, as much as the whole Ocean exceedeth the smallest drop of water, yea, as much as the infinite Creatour exceedeth the finite creature, betweene which, there can be imagined no degrees of comparison, so much doth the mercy and bountie of God, exceed the bountie and mercy of mortall man. And therefore if vpon repentance of our fault, and earnest desire of reconciliation, we hope of mercy and wonted kindnesse from our friend or neighbour, let vs not make any question, nor once doubt of the Lords loue and fauour towards vs, though our sinnes be neuer so grieuous, so we truly repent, and vnfainedly turn vnto him by hearty sorrow for our transgressions.

That euen man is mercifull towards the penitent, and therefore much more God who is infinite in mercie.

§. Sect. 8. That doubting of Gods mercies in respect of our vnworthinesse, argueth pride.

But heere the afflicted conscience will bee ready to say, that though there bee no doubt of Gods mercie, but that it is in it selfe most infinite, yet I doubt, lest I shall neuer bee partaker thereof, because of my manifold imperfections, and great vnworthinesse. To which I answere, that this distrusting of Gods mercies, in respect of our vnworthinesse, proceedeth not from true humilitie, but from our naturall pride: for if wee had denied our selues, and were nothing in our owne

owne eyes; if we had wholly remoued our owne righteousnesse, and did wholly and onely rest on our Sauiour Iesus Christ for our saluation, we would neuer hope the more in regard of our owne worthinesse, nor yet doubt in respect of our vnworthinesse. But it is our secret and inbred pride of heart, which makes vs to doubt of Gods mercy, vnlesse wee bring him a bribe, and deserue it at his hands; and to desire to make the Lord beholding to vs, rather then we would be any whit beholding vnto him. Which is nothing else but to disgrace Gods mercies, that wee may grace our owne merits; and by labouring that we may be something in our selues, we will not allow that God should be all in all, and haue the whole prayse of our saluation. But wee are to root out of our hearts this spirituall pride, and to plant therein true humilitie, and then we may assure our selues; though our sins be great, yet the mercies of God are farre greater, though wee bee most beggerly in merits, yet we shall be made rich by Christ Iesus righteousnesse; for the poorer we are in desert, the richer Gods mercie will appeare in accepting vs to his grace and fauour; and where sin hath abounded, there grace will abound much more. Seeing therefore Gods mercies are infinite, and are not any whit restrained by our vnworthinesse, let vs seeke vnto the Lord by vnfained repentance, and assure our selues of his loue and fauour in Iesus Christ: *Let the wicked forsake his wayes, and the vnrighteous his owne imaginations, and returne vnto the Lord; and he will haue mercy vpon him, and to our God, for he is very ready to forgiue*; as the Prophet exhorteth vs: *Esay* 55.7.

CHAP. XXXV.

Of the second Argument, grounded vpon Gods iustice.

THe second argument to assure those [illegible] of the forgiuenesse of their sins, [illegible] who vnfainedly repent and relie [illegible] wholly vpon Iesus Christ for their saluation by a liuely faith, may bee drawne from Gods iustice; for their sins are fully and sufficiently punished in Christ Iesus, and therefore it will not stand with the iustice of God to punish them againe in any of those who haue applied vnto them the merits and sufferings of Christ by a liuely faith. And as he is vniust in iustice let sin goe vnpunished, and therefore hath punished the sins of all men either in Christ Iesus, or will throughly punish them in the parties themselues; so the same iustice will not admit that the same sins should be twice punished, once in our Sauiour, and againe in the faithfull. Now that our Sauiour Christ hath sufficiently suffered for all the sins of the faithfull, it is euident by many places of the Scriptures, *Esay* 53.4. *Surely he hath borne our infirmities, and carried our sorrowes.* 5. *But he was wounded for our transgressions, he was broken for our iniquities, the chastisement of our peace was vpon him, & with his stripes we are healed.* 2. *Cor.* 5.21. *He hath made him to be sin for vs which knew no sin, that we should be made the righteousnesse of God in him.* So the Apostle, *Hebr.* 9.26. saith, that our Sauiour Christ *hath appeared once to put away sin by the sacrifice of himselfe.* And *Peter* 1. *Epist.* 2.24. saith, *that his owne selfe bare our sins in his body on the tree, that we being deliuered from sin, should liue in righteousnesse.* Seeing then our sins were laid vpon Christ, and seuerely punished in him, God in his iustice will not inflict any more punishments vpon the faithfull, but will pardon and forgiue them; which pardon and forgiueneſſe is a worke of his iustice as well as of his mercie; and therefore it is said, *Rom.* 3.25. that *God hath set forth our Sauiour Christ to be a reconciliation through faith in his blood, to declare his righteousnesse by the forgiueneſſe of sins that are passed through the patience of God.* 26. *To shew at this time his righteousnesse that hee might be iust, and a iustifier of him who is of the faith of Iesus.* So it is said, 1. *Iohn* 1.9. that *if we acknowledge our sins, he is faithfull and iust to forgiue vs our sins, and to cleanse vs from all vnrighteousnesse.* So that Gods righteousnes is declared in the forgiueneſſe of sins, and he sheweth his iustice in iustifying those who are of the faith of Iesus, and in pardoning all their offences. And therefore if we will beleeue in our Sauiour Christ and bring forth the fruits of our faith in vnfained repentance, wee need not seruilely to feare Gods iustice, nay wee may be assured, that because he is just, he will in Christ pardon and forgiue our sins, and neuer inflict any punishment, which by them in our selues we haue iustly deserued.

Esay 53.4.

2. *Cor.* 5.21.

Heb. 9.26.

1. *Pet.* 2.24.

Rom. 3.25.

1. *Iohn* 1.9.

9. Sect. 2. That our sins are debts, and therefore not to be twice paid.

But that the equitie hereof may be more manifest, we are to consider that our Sins in the Scriptures are called debts, for the Lord in our Creation lent vnto vs the rich talents of his graces, to be employed for the setting forth of his glory, all which wee wastefully mispent and brought our selues into such extreame beggerie, that wee were altogether vnable to pay to God the least part of that which we owed, nor to render account vnto our Lord and Master, how in any good sort we had bestowed his rich treasures; & therefore in his iustice hee sent his Sergeant death to arrest vs, and to cast vs in the prison of vtter darknesse, there to remayne in the custodie of Satan our most malicious jaylour, till wee had fully discharged our debt and made full satisfaction to his iustice; which when wee were altogether vnable to performe, it

pleased our Sauiour Christ in his infinite loue towards vs, to become our surety, and to take vpon him the answering of our debt, which he fully discharged in as exact a manner and measure as the justice of God required. For whereas wee are bound to performe perfect obedience to the Law, hee performed it for vs; whereas wee for our disobedience were subject to the sentence of condemnation, the curse of the Law, and death of body and soule, he was condemned for vs and bore the curse of the Law, and died in our stead an ignominious death; whereas wee deserued the anger of God, and to bee kept prisoners in the graue vnder the dominion of death, he endured his Fathers wrathfull displeasure, and himselfe was for a time held captiue of death in the graue, that so hee might reconcile vs to his Father, and set vs at liberty. In a word, whatsoeuer wee owed, Christ discharged; whatsoeuer wee deserued he suffered, if not in the selfe-same punishments, (for he could not suffer the eternall torments of Hell) yet in proportion, the dignitie of his person giuing value vnto his temporary punishments, and making them of more value and worth, then if all the world should haue suffered the eternall torments of Hell. Seeing therefore our Sauiour Christ hath fully discharged our debt, and made full satisfaction to his Fathers justice, God cannot in equity exact of vs a second payment, no more then the Creditor may justly require that his debt should be twice paid, once of the Suertie and againe of the Principall. Neither now hath Gods justice any thing to shew against vs, for the Law which was the hand-writing of Ordinances which made against vs, and as it were a bond, whereby wee were obliged and bound to God the Father, either to performe obedience or to vndergoe the penaltie, euen euerlasting death and condemnation, is now cancelled, taken away, *and fastened to the Crosse* of Christ, as the Apostle affirmeth, *Coloss.* 2.14. So that now the Lord cannot in his justice put vs in suite, nor recouer any debt of vs, seeing our Sauiour Christ, our good and al-sufficient Suerty hath vndertaken the matter in our behalfe, discharged our debt to the vtmost farthing, cancelled the hand-writing or bond, in which wee were obliged, and by the Law acquitted vs of all payments, which Gods justice by vertue of the Law might require of vs. And therefore if wee turne vnto God by vnfained repentance, and lay hold vpon our Sauiour Christ and his merits by a liuely faith, we haue our *quietus est*, and generall acquittance, which God himselfe hath pronounced from Heauen in the presence of many witnesses, saying, *This is my welbeloued Sonne, in whom I am well pleased*, that is, in whom I am delighted, and rest fully satisfied, and well contented, *Matth.* 3.17.

Coloss 2.14.

Matth. 3 17.

CHAP. XXXVI.

Of the third Argument grounded vpon Gods Truth.

THe third Argument, whereby all those who repent and beleeue may bee assured of the pardon and remission of their sins, is grounded vpon Gods Truth. For the Lord is most true, yea Truth it selfe, *and all his promises in Christ are yea, and Amen.* He is a faithfull and true witnes, and whatsoeuer hee hath spoken shall be accomplished; so that though the heauens decay and wax old like a garment, though the Sun lose his light, and the Moone be turned into bloud, though the earth tremble and quake, and the foundations of the mountaines bee mooued and shake; yea, though Heauen and Earth and all things therein contained perish and passe away, *yet shall not one iot or title of his word fall to the ground vnaccomplished.* And therefore whatsoeuer the Lord hath promised in his Word, that he will most vndoubtedly performe, for he is *Iehoua*, who hauing his essence and being in & from himselfe alone, giueth being vnto all things else, especially to his word and promises. But he hath promised to all beleeuers and repentant Sinners, that he will in Christ Iesus pardon all their sins, and will receiue them into his grace and fauour; and therefore if we beleeue and rest vpon our Sauiour Christ alone for our saluation, truly repenting vs of all our sins, we may assure our selues, that though our sins be neuer so many and grieuous, yet the Lord will receiue vs to mercy, and pardon and forgiue them.

But that the poore soule wounded with sin, and groning for wearines vnder this vnsupportable burthen, may haue some ground whereupon to rest, when it is ready to faint, and some spirituall weapons whereby it may defend it selfe, and beate backe the violence of Satans tentations, I will make choise of some amongst many of the comfortable promises of the Gospell, made vnto all repentant Sinners. First therefore let vs consider, that when the Lord like a mighty Monarch would set out his owne stile, as it were in faire text letters, to bee read of all his subjects, hee thus proclaymeth it, *Exod.* 34.6. *The Lord, the Lord, strong, mercifull and gracious, slow to anger, and abundant in goodnesse and truth. Reseruing mercy for thousands, forgiuing iniquitie, and transgression, and sinne.* Where wee may obserue, that the greatest part of his stile consisteth of his mercy, graciousnesse, long-suffering, goodnesse and readinesse to forgiue the iniquities of repentant Sinners. Therefore we cannot offer a greater disgrace to a mighty Prince, then to deny or call into question any part of his Titles or Regall Stile; so wee cannot more dishonour the Prince of Princes, and Soueraigne King of Heauen and Earth,

Earth, then by doubting of, or denying any of these his Titles, which in his owne Stile he hath attributed vnto himselfe. Seeing then he professeth and proclaimeth himselfe to be a gracious, mercifull, long-suffering God, who is alwayes ready to forgiue repentant Sinners when they implore his mercy, let vs not offer God that disgrace to rob him of any part of his glorious Titles, nor deprive our soules of that true comfort which he by them in his infinite goodnes hath granted vnto vs.

Moreouer, this is one mayne part of the couenant of grace, which the Lord professeth that he will make with his Church and people, namely, that hee will *forgiue their iniquitie and remember their sinnes no more.* *Ier.* 31.34. the counterpaine of which couenant we haue, *Heb.* 8.6,12,17. And therefore if wee on our part performe the condition of this couenant betweene God and vs, that is, if wee truly and vnfainedly repent vs of our sins, and rest and rely on Iesus Christ for our saluation by a liuely faith, wee may be assured that God on his part will not go one iote from his word, nor breake the couenant which he hath made with vs. For hee hath not onely made this his couenant with vs by word of mouth, but he hath also committed it to writing; and not contenting himselfe herewith, that there might bee no place left to doubting, he hath confirmed and ratified his hand-writing by adding thereunto his seales, which are the Sacraments; as first the seale of Baptisme, whereby hee assureth vs, that being outwardly receiued into the body of the Church, and inwardly ingrafted into the body of Christ, we haue all our sins and filthy corruptions washed away with his precious bloud, as the outward filth of the body is washed and purged by the washing of water. The vertue of which spirituall washing is not limited and restrained to the time past or present, as though it washed away onely our originall corruption, as some haue foolishly imagined, but extendeth it selfe to the whole course of our liues: so that if falling into many and grieuous sins wee vnfainedly repent vs of them, and apply Christ Iesus and his merits vnto vs by a true and liuely faith, wee may be assured of the pardon and forgiuenesse of them all, for this was promised, sealed and confirmed vnto vs in our Baptisme. Secondly, the Lord hath further confirmed this his couenant by the Sacrament of his Supper, for he hath therefore instituted and ordained it, that thereby wee should bee put in mind of our Sauiour Christs death and sufferings, to the end that wee may gather more and more assurance, that our Sauiour gaue his blessed body to be crucified, and shed his most precious bloud, that hee might take away the curse of the Law, and naile it vnto his Crosse, free vs from his Fathers anger by bearing it himselfe, and by his death deliuer vs from euerlasting death, and by his bloudshed wash away all our sins and corruptions. And hence it is that the Apostle calleth the Wine in the Lords Supper, the New Testament in Christs bloud, because thereby the New Testament is sealed and confirmed vnto vs. And therefore whensoeuer wee receiue the Sacrament of the Lords Supper, the Lord doth thereby certainly assure vs that our sins in Christ are pardoned and forgiuen, and that he hath receiued vs into his loue and fauour. Yea, the Lord hath not only ratified and confirmed his couenant with vs, concerning the remission of our sins with his owne hand-writing and seales annexed, but also by his oath; *For God willing more abundantly to shew vnto the heires of promise, the stablenesse of his counsell, bound himselfe by an oath: that by two immutable things, wherein it is impossible that God should lie, we might haue strong consolation,* as the Apostle speaketh, *Heb.* 6.17,18. And therefore vnlesse wee would conceiue of God that he is vntrue of his word, a couenant breaker, yea a perjured person (which were most horrible blasphemy once to imagine) we may vndoubtedly assure our selues that hee will pardon and forgiue vs all our sins, be they in number neuer so innumerable, nor so hainous in their nature and qualitie, if wee will turne vnto him by vnfained repentance, and lay hold vpon Christ Iesus our Sauiour by a true and liuely faith.

1.Cor.11.25.

Heb.6.17.

But let vs more particularly consider of some of the speciall promises of God, contained in the couenant of grace, that so wee may gather vnto our selues more full consolation and firme assurance of the pardon and forgiuenesse of our sins. The Prophet *Dauid*, who had in himselfe often experience of Gods mercy telleth vs, *Psal.* 32.10. that *whosoeuer trusteth in the Lord, mercy shall compasse him.* The Prophet *Esay* exhorteth the wicked *to forsake his wayes, and the vnrighteous his own imaginations, & to returne vnto the Lord, assuring them that he will haue mercy vpon them, for hee is very ready to forgiue*, *Esay* 55.7. The Lord himselfe also doth make this gracious promise, *Ezech.* 18.21. *But* (saith he) *if the wicked will returne from all his sinnes which hee hath committed, and keepe all my statutes, and doe that which is lawfull and right, hee shall surely liue and not die.* 22. *All his transgressions that hee hath committed, shall not be mentioned vnto him, but in his righteousnesse that hee hath done, he shall liue.* 23. *Haue I any desire that the wicked should die, saith the Lord God? or shall he not liue, if he returne from his wayes?* Verse 32. *For I desire not the death of him that dieth, saith the Lord God; cause therefore one another to returne and liue:* yea, and Chap. 33. Verse 11. *As I liue, saith the Lord, I desire not the death of the wicked, but*

9. Sect. 4. Of particular promises whereby we may be assured of the remission of our sins.

Psal.32.10.

Esay 55.7. Ezek.18.21.

Ezech.33.11.

that the wicked turne from his way and line. So *Mal.3.17.* the Lord professeth that he *will spare his people and children, as a man spareth his owne sonne that serueth him.* Now wee know that a louing father is ready to forgiue, and to receiue into his grace and fauour his repentant sonne, though he hath very often offended him: and so surely the Lord, who is infinitely rich in mercy, will much more forgiue his children when they turne vnto him. Yea, he is not only ready to receiue them into his grace and fauour, but it filleth him (as I may say) with exceeding ioy and delight, when his penitent children forsake their sinnes and euill wayes, and turne vnto him by vnfained repentance, as it appeareth most euidently in the Parable of the prodigall sonne, of the strayed sheepe, and the lost groat. Moreouer, our Sauiour Christ had his Name *Iesus* giuen him of God by the ministery of an Angell, because hee *saueth his people from their sins*: as appeareth, *Matth.* 1.21. and he therefore came into the world, not to *call the righteous, but sinners to repentance*, as it is, *Matth.9.13.* And hee inuiteth and calleth vnto him all those who are weary and heauy laden with the burthen of their sins, promising that he will ease them, *Matth.11.28.* yea, so certaine it is that they shall haue remission of their sins and euerlasting happines who truly repent and beleeue, that our Sauiour Christ saith, they haue it already, as though they were in present possession, *Iohn 5.24. Verily, verily, I say vnto you, he that heareth my word, and beleeueth in him that sent me, hath euerlasting life, and shall not come into condemnation, but hath passed from death to life.* So Chap.6.47. and Chap.11.26. *Whosoeuer liueth and beleeueth in me shall neuer die.* The Apostle *Peter* also plainly affirmeth, that *God would haue no man to perish, but would haue all men to come to repentance.* Seeing therefore the Lord hath made so many gracious promises in the Gospell to all repentant and beleeuing Sinners, let vs vnfainedly turne vnto the Lord, and apply Christ and his merits vnto vs by a true and liuely faith, and then we may assure our selues that he will pardon and forgiue vs all our sins, and receiue vs graciously into his loue and fauour.

Mal.3.17.
Matth.1.21.
Matth.9.13. & 11.28.
Iohn 5.24. & 6.47. & 11.26.
2 Pet.3.9.

9. Sect.5. That all Gods promises are made indefinitely to all that beleeue.

But against this which hath beene alleaged, Satan will be ready to obiect to the afflicted conscience, that these promises were made to the Prophets, Apostles and holy men of God, but not to such hainous and rebellious Sinners who haue most iustly deserued that God should powre out vpon them the Vialls of his wrath, and those fearefull punishments threatned in the law, because of the innumerable number of their sins, and the outragiousnesse of their wickednesse; and therefore such haue nothing to doe with the sweet promises of the Gospell, but are to apply vnto themselues the terrible threatnings denounced in the law against such grieuous Sinners. For the answering of which tentation, we are to know that the Lords promises made in the Gospell, are generall, indefinite, and vniuersall, excluding none who turne from their sinnes by vnfained repentance, and beleeue in Christ Iesus, resting on him alone for their saluation. Neither is there any limitation or exception of this or that sin; for be they neuer so grieuous and manifold, yet if wee performe the condition of faith and repentance, the Lord will make good his promises vnto vs. For the first, namely, that the promises of the Gospell are indefinite, and generally made to all who repent and beleeue, it shall manifestly appeare if we consider the particulars. *Esay* 55.1. the Lord calleth all vnto him indefinitely, saying, *Hoe, every one who thirsteth come to the waters, and yee that haue no siluer, come, buy and eate; Come I say, buy wine and milke without siluer, and without money.* So that though we haue no worthinesse and righteousnesse of our owne, yet if wee thirst after the mercy of God and righteousnesse of Christ, and come vnto God by vnfained repentance, and vnto our Sauiour by a liuely faith, our thirst shall be satisfied, and all our wants supplied. So *Ezech.* 33.11. the Lord solemnely sweareth, that he *will not the death of a Sinner, but that they turne from their wicked wayes and liue*; where he speaketh not of this or that Sinner, but of all without exception who turne vnto him. Our Sauiour Christ likewise maketh this indefinite promise, *Marke* 16.16. that *whosoeuer shall beleeue and be baptized shall be saued.* And *Iohn* 3.14. hee saith, *that as* Moses *lift vp the Serpent in the wildernesse, so must the sonne of man be lift vp.* 15. *That whosoeuer beleeueth in him, should not perish but haue eternall life.* So that as all who were stung of the fiery Serpent were healed, if they looked vpon the brazen Serpent, neither was there any exception or distinction betweene those who were deeply, or but a little pierced with the sting, for if they were stung they died, if they vsed not the remedy ordained of God, though their wound were but smal and shallow; but if they looked vp to the brazen Serpent according to Gods Ordinance, they were cured though their wound were neuer so deadly and desperate: so those who looke not vpon Christ Iesus hanging on the Crosse with the eye of faith, are sure to fall into euerlasting death and damnation, be their sins neuer so few; and on the other side, they who lay hold vpon Christ and beleeue in him, are sure to bee saued, though their sins be neuer so many and grieuous. So in the 16. Verse it is said, *that God so loued the world, that he hath giuen his only begotten Son, that whosoeuer beleeueth in him should not perish but*

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but haue euerlasting life. And Verſe 36. *He that beleeueth in the ſonne hath euerlasting life*, &c. So that here is no exception of Sins; for the promiſes are made indefinitely to all that beleeue. In like manner our Sauiour hath promiſed, *Iohn* 6.37. *that whoſoeuer come vnto him, hee will not caſt them away.* And Verſe 40. hee aſſureth vs, that it is *the will of his Father who ſent him, that euery man who beleeueth in him ſhould haue euerlasting life.* And the Apoſtle *Peter*, *Acts* 10. 43. ſaith that *vnto our Sauiour Chriſt giue all the Prophets witneſſe, that through his Name, all that beleeue in him ſhall haue remiſſion of ſins.* And the Apoſtle *Iohn* likewiſe ſaith, 1. *Iohn* 2. 1. *That if any man ſinne wee haue an Aduocate with the Father Ieſus Chriſt the righteous, and hee is the propitiation for our ſins, and not for ours only, but alſo for the ſins of the whole world*, that is, for whoſoeuer repent and beleeue, of euery Kingdome, Country, and Nation. So that by all theſe places it is cleere and euident that none are excluded from being partakers of Gods mercifull promiſes, but thoſe who exclude themſelues through their infidelitie and vnrepentancie.

Neither is there any Sins ſo innumerable in multitude, and ſo hainous and grieuous, which will debarre vs from receiuing the benefit of Gods mercy and Chriſts merits, ſo we repent and beleeue, as may appeare alſo by plaine teſtimonies. *Eſay* 1. 18. The Lord thus ſpeaketh to the Iewes, whom hee had deſcribed to be rebellious, and moſt outragiouſly wicked. *Come now* (ſaith the Lord) *and let vs reaſon together: though your ſins were as crimſon, they ſhall be made white as ſnow: though they were red as ſcarlet, they ſhall be as wooll.* The Apoſtle *Paul* likewiſe witneſſeth, that our Sauiour Chriſt *gaue himſelfe for vs, that hee might redeeme vs from all iniquity*: And the Apoſtle *Iohn* ſaith, *that the blood of Chriſt cleanſeth vs from all ſinne, and if wee acknowledge our ſins, hee is faithfull and iuſt to forgiue vs our ſins, and to cleanſe vs from all vnrighteouſneſſe.* So that here is no mention made of any ſinnes which are excepted, or which exclude vs from Gods mercy and Chriſts merits, ſo that wee repent and beleeue. Neither are the promiſes of the Goſpell limited or reſtrained in reſpect of the number or grieuouſneſſe of our ſins, ſo wee performe the condition of faith and repentance, for whoſoeuer is heartily ſorry for his ſins paſt, and purpoſeth for the time to come to leaue & forſake them, whoſoeuer doth beleeue Gods promiſes, and reſteth vpon Chriſt Ieſus alone, for his ſaluation, by a true and liuely faith, he may be certainly aſſured, that the Lord hath pardoned and forgiuen all his ſinnes, and receiued him into his grace and fauour, though his ſinnes be neuer ſo many and hainous. And on the other ſide, whoſoeuer continueth in his vnrepentancie and infidelity, ſhall be condemned though his other ſins be neuer ſo few and ſmall; neither will all our other ſins debar vs of Gods mercy, vnleſſe they be joyned with vnrepentancy and vnbeleefe, for obſerue the condition of the promiſes, faith and repentance, and all the promiſes of the Goſpell belong vnto thee, though thou were the greateſt Sinner that euer liued. For whereas it may be objected that the Sin againſt the Holy Ghoſt is vnpardonable, wee are to know it is not ſo much in regard of the hainouſnes of the ſin, as that becauſe it is alwayes ſeuered and diſioyned from faith & repentance, God denying theſe his graces to thoſe who vpon deſperate malice haue made a generall Apoſtaſie, and haue perſecuted the knowne truth. So that if it were poſſible for them to repent and beleeue, it were poſſible alſo that they ſhould be ſaued. Seeing therefore the promiſes of the Goſpell are generall excluding none, let not any man who is laden with the burthen of his ſinnes, exclude himſelfe through his want of repentance and infidelity, for though their other ſins are grieuous, yet this is more hainous and damnable then all the reſt. For whereas the Lord ſaith, that he will extend his mercy vnto all who come vnto him; if we reply, No he will not extend it vnto mee, becauſe I am a grieuous Sinner, what doe we elſe but contradict the Lord, and giue truth it ſelfe the lie; not giuing credit to his word and promiſes? And therfore let vs take heed that we do not ſo aggrauate our ſins as that in the meane time we extenuate and derogate from Gods infallible truth.

Q. Sect. 7. A dangerous exception againſt the former comfort anſwered.

But againſt this the tempter will object that howſoeuer the promiſes of the Goſpell are in themſelues generall and indefinite, yet they are alwayes limited and reſtrained to the condition of them; which is a liuely faith, alwayes accompanied with vnfained repentance and new obedience; & that howſoeuer we are freed by Chriſt from that exact obedience which the Law requireth, yet all thoſe who haue their part in him doe performe Euangelicall obedience, that is, in vprightneſſe and ſincerity of heart doe labour and ſtriue after perfection, and when they come ſhort doe bitterly bewayle their wants and imperfections. But thou (will hee ſay) art quite deſtitute of faith, and in ſtead thereof haſt all this while flattered thy ſelfe with vaine preſumption, as hereby it appeareth in that it is quite deſtitute of the fruits of obedience. Nor canſt thou by reaſon of thy hardneſſe of heart repent of thy ſins, but ſtill liueſt in them, neither bewailing thoſe which are paſt, nor groning vnder the burthen of preſent corruptions, nor haſt yet throughly reſolued to leaue, and forſake them for the time to come. Beſides thou art vtterly deſti-

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tute of all other sauing graces as of the loue and feare of God, zeale, affiance, hope and the rest. And whatsoeuer shew thou hast made of these graces in the fruits of them, yet all this while thou hast but plaid the Hypocrite, and hast done nothing that is good in sinceritie and truth. And therefore none of the promises belong vnto thee, nor hast thou any part in Gods mercies and Christs merits, which belong only to the faithfull, penitent, and vpright; but thou art a Reprobate child of wrath ordained to destruction, and consequently dost but delude thy selfe with false hopes, which makes thee spend much labour in vaine. Whereas it were a much better and easier course to neglect all these laborious meanes in seeking bootlesly hopelesse saluation, and vtterly despairing of future happinesse to enjoy those present delights which the world and thine owne lusts can yeeld vnto thee. For the answering of which temptation we must (granting the præmises) insist only on the application and conclusion. And because wee can indeed haue no part in the promises of the Gospell, Gods mercies and Christs merits vnlesse we beleeue, repent and bring forth the fruits of new obedience in sincerity and truth; therefore wee must (not entertayning these accusations vpon Sathans word) trie and examine our selues whether we are indued with these graces or no by obseruing what markes and signes, effects and fruits of them we can find in vs, of which I haue already formerly spoken. And if thorough the violence of temptation wee can take notice of none for the present, let vs call to minde the time past, wherein we haue discerned the fruits and signes of these graces in vs, comfortably concluding that if euer we had them wee still haue them, *seeing the gifts and calling of God are without repentance.* But what if vpon this examination we can haue no comfort, seeing we can haue no assurance vpon any signe past or present, that euer we had any sparke of grace in vs? what if our owne consciences approuing as true Sathans accusations, doe tell vs that we are and alwayes haue beene vtterly destitute of faith, repentance, loue, and all fruits of new obedience, and that we haue done all hitherto in meere Hypocrisie and therefore remayne in infidelity and in the state of condemnation, how must wee then behaue our selues that wee may haue any hope and comfort? Surely we may well suspect this testimony as false, proceeding from the Deuils malice and the strength of melancholy inraged with the violence of temptations, which so blindeth our vnderstanding and consciences with the cloud of our corruptions, which they set before them, that they haue for the present no spirituall discerning, and therefore can giue no true iudgement of our estates: Seeing Sathan seldome or neuer accuseth mere worldlings that they are quite destitute of grace, because hee knoweth that the sense of our wants worketh in vs some desires to haue them supplyed, whereby our hearts are prepared to receiue grace, and to this end moued to endeuour in the vse of the meanes whereby we may attaine vnto them; but rather worketh in them carnall securitie, and perswadeth them vnto an opinion of their owne excellency, and that they are already so rich in grace that they need not labour after more. But though all the præmises should be granted, that wee neuer had grace, and haue beene hitherto but grosse Hypocrites, yet is there no reason that wee should yeeld vnto Sathans conclusion, namely, that wee should cast off all hope, and suffer our selues to be plunged into deepe desperation, seeing as long as wee liue and enjoy the meanes of grace and our conuersion, the acceptable time and day of saluation is not yet past, but still the Lord offereth vnto vs mercy if wee will turne vnto him, and is ready to worke his graces in vs, which are yet wanting, if we will but carefully and conscionably vse the meanes which he hath sanctified for this purpose, as hearing the Word, reading, praying, and such like: And therefore as those who are stript of all their worldly wealth, or neuer had any, doe not sit idlely still and perish in their wants, but begin the world a new, and the more they are pinched with their wants, the more diligently and painefully they labour in the vse of all good meanes whereby they may minister vnto their necessities: So let vs doe in this case, and finding our wants in Gods graces, let vs not like sluggards slothfully sit still and spend our time in bootlesse sorrow and fruitlesse complaining. But let vs hauing lost much time now labour to redeeme it with our future diligence; and the longer wee haue deferred to set out in the way of righteousnes and holinesse which leadeth to our heauenly home, let vs (like wise trauailers) make so much the more speed in dispatching of our journey. But the Deuils malice is such hauing gotten poore soules vpon so great an aduantage, and the humour of melancholy naturally so sluggish and blockish; that it hardneth the heart, dulleth and deadeth the spirits, and so besotteth and stupifieth all the senses and powers of the soule, that poore creatures in this case are much more apt to complaine of their miseries, then to vse any meanes to be eased of them, and euen to die and perish in their spirituall wants then to take any paines to haue them supplied. And therefore none more then these need the help of good, faithfull and skilfull Ministers and other their Godly and able friends by whose counsailes and incouragements, admonitions and exhortations, comforts and rebukes, as it were goades in their sides, they may be quick-

Rom. 11. 29.

quickned and incited to vse with all care and diligence, the meanes of their saluation.

CHAP. XXXVII.

Of other Arguments drawne from the persons in the Trinitie.

Sect. 1. ons me from rst per- God the er,

AND these are the Arguments which are drawne from the nature of God; whereby we may be assured of the remission of our sins. There may also other arguments be drawne from euery person of the Trinitie. First, God the Father hath created vs of nothing, euen according to his owne image, and when wee had defaced this his image in vs, and made our selues slaues to Sathan, he so tenderly loued vs his poore miserable creatures, that he spared not his dearely beloued and onely begotten Sonne, but sent him into the world to take our nature vpon him, that therein hee might suffer all misery and affliction, and lastly the cursed & bitter death of the crosse, that so hee might satisfie his justice for our sins, and perfect the worke of our Redemption. And this the Euangelist witnesseth, *Iohn* 3.16. All which loue the Lord shewed vnto vs, euen for his owne Names sake, when we neither deserued it nor yet desired it. For wee were bondslaues vnto Sathan and well contented to liue in his bondage; wee were children of wrath & dead in our sins, yea we were enemies vnto God and all goodnesse. And therefore if our mercifull God so loued vs, whilest we were in loue with our sins, at league with his enemy Sathan, and at enmity with him, that hee sent his dearely beloued and onely begotten Sonne to die for vs, that by his death and bloudshed hee might redeeme and saue vs out of this miserable estate, how much more will hee now receiue vs to mercy, and pardon, and forgiue our sins, if we seeke and sue for grace? If he loued vs so dearely when wee hated him, and sought all meanes of reconciliation when we were professed enemies against him, how much more will hee receiue vs into his fauour, when as we earnestly desire to be reconciled? If he so loued vs, that he sent his Sonne to die for our sins, how much more will hee remit those sins for which hee hath satisfied, when as with heartie sorrow wee doe bewayle them, and earnestly desire to be freed from them? If he hath giuen his Son to mankind to this end, that he should saue and redeeme repentant Sinners, why should any doubt of their redemption and saluation, if they turne vnto him by vnfained repentance, and lay hold on Christ by a liuely faith? And if he hath giuen vs his chiefe Iewell, his onely begotten and best beloued Son, and that when we were his enemies, what will hee deny vs, when in Christ wee are reconciled vnto him and become his friends? And thus the Apostle reasoneth, *Rom.* 5.8. God (saith he) *setteth out his loue towards vs, seeing that whilst wee were yet Sinners Christ died for vs.* 9. *Much more then being now iustified by his bloud, wee shall be saued from wrath through him.* 10. *For if when wee were enemies, wee were reconciled to God by the death of his Sonne, much more being reconciled we shall be saued by his life.* *Rom.* 5.8.9.

Secondly, we may draw most firme arguments to strengthen our assurance of the remission of our sins, from the second person in Trinitie, our Sauiour Iesus Christ; for first he is our Sauiour and Redeemer, who therefore came into the world that he might saue and redeeme vs out of the captiuity of our spirituall enemies, Sin, Death, and the Deuill, and that hee might satisfie his Fathers justice, obtaine the remission of our sins, and reconcile vs vnto him. Though then our sins be many and grieuous, this should not hinder vs from comming to Christ by a true faith, and firme assurance, that in him wee shall haue the remission of our sins, and be receiued into Gods loue & fauour. Yea rather this should be a forcible argument to moue vs to seeke his helpe, when we find our selues in a desperate case, destitute of all meanes whereby we may attaine vnto saluation, seeing our Sauiour Christ came into the world to saue such as were lost in themselues, and intralled in the miserable bondage of Sinne and Satan. And this is euident by the Scriptures: *Matth.* 9.13. our Sauiour professeth that *he came not to call the righteous but sinners to repentance*: and *Luke* 19.10. *The Sonne of man is come to seeke and to saue that which was lost.* 1. *Tim.* 1.15. *This is a true saying, and by all meanes worthy to be receiued, that Iesus Christ came into the world to saue Sinners.* The Apostle also affirmeth, that our Sauiour Christ hath *quickned vs who were dead in our sins and trespasses*, *Ephes.* 2. 1.5. And our Sauiour Christ, doth not onely call vnto him small Sinners, but those who are heauie laden with an intolerable weight of sin, promising that hee will ease them. Seeing therefore hee came into the World to saue and redeeme grieuous and hainous Sinners, and to giue life vnto those who were euen starke dead in their Sinnes; seeing also he calleth and inuiteth such vnto him as are heauy laden with an intolerable weight of wickednesse, and promiseth to ease them; let vs not excuse our selues from comming because our sins are hainous and grieuous, but therefore let vs the rather goe vnto Christ, because wee had need of his helpe. If a man being loaded with a weighty burthen, should refuse the helpe of a friend, both able and willing to ease him, because his burthen is very heauy, who would not

2. Sect. 2. Reasons drawne from the second person God the Sonne. 1 Because he came into the world to saue Sinners. *Matth.* 9.13. *Luke* 19.10. 1. *Tim.* 1.15. *Ephes.* 2.1.5.

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laugh at such ridiculous folly? For therefore hee should more earnestly desire, and more thankfully accept of his friends offered courtesie, because himselfe is tired, pressed down, and altogether vnable to beare this intolerable waight: but such and greater folly doe they commit, who being pinched and oppressed with the heauy burthen of their sins, doe through their infidelitie refuse the helpe of Christ, offering himselfe to release and ease them, vnder this pretence, because their burthen is ouer heauy; for seeing to them it is intolerable, therefore they should rather goe vnto Christ and earnestly desire to be eased and released, seeing hee is not only able, for his power is omnipotent, but also most willing, for he hath most graciously promised, and freely offered his helpe.

Q. Sect. 3. That the price which Christ hath paid for our redemption far exceedeth all our sinnes.

Moreouer, wee need not to doubt of the sufficiencie of the price which our Sauiour hath paid for our Redemption, for it is of infinite value, and of more vertue and power to justifie and saue, then all the sins of the World to condemne and destroy. So that though we were the greatest sinners that euer liued, yea, though the waight of all sinne which euer in the World hath beene committed did lie vpon vs, yet the merits of Christ and the price which hee paid for our Redemption doe farre exceed them, and if we come vnto him by a liuely faith resting vpon him alone for our saluation, hee will surely ease vs of this intolerable burthen. And therefore though the grieuousnes of our sins should increase our repentance, yet they should not diminish our faith and assurance of pardon and forgiuenesse; for though our debt were neuer so great, our surety Christ Iesus hath paid it to the vttermost farthing; though our sins are neuer so many and grieuous, our Sauiour *hath borne them all vpon the crosse in his owne body*, and fully satisfying Gods justice for them, hath freed and deliuered vs from this heauy burthen. Though we were neuer so deeply inthralled in the bondage of our spirituall enemies, yet our Almighty Redeemer hath freed vs out of captiuity, and hath paid a sufficient price for our ransome; and though we had no right or interest in the Kingdome of Heauen, yet our Sauiour hath dearely purchased it for vs by his precious death and bloud-shed. And therefore seeing in Christ wee haue fully satisfied Gods justice, and fully merited the pardon of our sins; seeing in him wee haue not onely paid our debt, but also giuen a sufficient price for the purchasing of eternall happinesse, we need not to make any doube of the pardon of our sins, and of possessing our heauenly inheritance, for the Lord cannot in justice hold that from vs which of right appertaineth vnto vs. Yea we may assure our selues that though he could, yet hee would not; for who can imagine that the Lord who of his bounteous liberalitie giueth vnto vs more then wee can deserue or desire, will keepe from vs that which of right appertaineth to vs? that he who for his owne Name sake without any respect of our works or worthines freely multiplieth his benefits vpon vs, should withhold our rightfull inheritance in his heauenly kingdome from vs, which our Sauiour Christ hath purchased for vs by his precious death and bloud-shed? And therefore seeing we haue vndoubted right to the pardon of our sins, because Christ Iesus hath satisfied for them, and just title to our heauenly inheritance which our Sauiour hath purchased for vs with so deare and al-sufficient a price, let vs in the Name of Christ goe boldly vnto the throne of grace, desiring a generall acquittance of that debt which is already paid, yea let vs not feare to approach the throne of Gods seuere justice, and to claime our heauenly inheritance which Christ by his death and al-sufficient merits hath so dearely purchased.

1. Pet. 2. 24.

Furthermore, we are to consider that our Sauiour and Redeemer is so gracious and bountifull, so rich in mercy, and so full of all power, vertue and perfection, that our Sins should not discourage vs from comming vnto him; for the more miserable, wretched and sinfull wee be, the more fit subjects wee are, whereupon hee may exercise and shew the infinite riches of his bountie, mercy, vertue and all sufficiencie. If we were but a little soiled with Sin, it were not so great a matter to make vs cleane; but when wee are most filthily defiled, and our pollution is ingrained in vs (as it were) with a scarlet die; when our vncleane corruption stickes as fast to our soules as the *Ethiopian* blackenesse to their skins, then is the vertue of the excellent liuer of Christs bloud sufficiently manifested, when as he purgeth vs and maketh vs cleane, washing away all our filthy corruptions, and making our scarlet Sinnes as white as snow. Our Sauiour Christ is our spirituall Physician, who can as easily cure desperate diseases, euen the remediles consumption, the dead apoplexie, and the filthy leprosie of the soule, as some small maladie, or little faintnesse? Neither is he onely able, but also as willing to vndertake such desperate cures as the least infirmities, because his skill will bee the more manifest, and his prayse the more extolled, for the more desperate the disease is, the more it argueth his cunning who helpeth it; and the more commendations hee shall receiue who effecteth such a cure. And therefore though our diseases are most dangerous and desperate, yet let vs resort to this our heauenly Physician, for the more desperate the cure is, the more fit occasion shall he haue of shewing his neuer failing skill; and of aduancing his immortall praise.

praise. Hee is our heauenly Chirurgion, euen the good Samaritane which powreth the soueraigne oyle of his grace, and the precious balme of his bloud into our wounded soules; and therefore the more grisly our wounds are, the more praise and glory hee getteth in curing them, the more is the vertue of the soueraigne salue of his bloud manifested to all the world by healing of them. Though therefore our soules are most filthy and polluted, yet if wee come to Christ, hee will surely wash and purge vs, for to this purpose he suffered that precious water and bloud to issue out of his side, that thereby as with a liuing and cleare streame, issuing from a most pure fountaine, he might cleanse vs from all our sins, and wash away all our filthy corruptions; though we are most desperately sicke, let vs come vnto our spirituall Physician, for he can cure the most remediless diseases as perfectly and as speedily, as the most small infirmity and faint weaknes: though our soules are wounded euen to the death, with the deepe piercing and deadly impoysoning sting of Sinne, yet let vs seeke helpe of this our heauenly Chirurgion, who with the precious balme of his bloud, can as easily heale the most dangerous wounds, as small scratches or little cuts. Neither is hee more able then willing, for hereby his vertue and power, his loue and bounty, is the more manifested to his endlesse and immortall praise.

But if wee thinke our soules so filthy that hee cannot purge them, what doe wee else but derogate from the vertue of his bloud? If we will not goe to this heauenly Physician to craue his helpe, because our sicknesse is grieuous and dangerous, what do we else but call his skill into question? If we will not shew our wounds, because they are grisly, what doe we else but notably detract from the cunning of this our spirituall Chirurgion, and doubt of the vertue and efficacy of the precious balme of his bloud? whereas on the other side, if wee see our polluted filthinesse, and yet goe vnto Christ, that we may be washed and cleansed, wee acknowledge the vertue and excellency of the spirituall lauer of his bloud. If wee plainly discerne that our sicknesse is desperate, and yet goe to our soules Physician, not doubting of recouery, we thereby extoll our Physicians skill: if our wounds be in themselues grisly and incurable, and yet we resort to our heauenly Chirurgion to be healed of them, wee cannot more commend his al-sufficient cunning. And therefore seeing it is in these our extremities to our Sauiour Christ most honourable and acceptable, and to our selues most profitable and full of comfort, if wee come vnto Christ, not doubting of his helpe, let vs not pretend excuses, either because we are vnfit, vnworthy, or in a desperate state; for by thus aggrauating our owne remediless misery, we extenuate and call into question Gods mercy, and Christs al-sufficiency, wee spoile him of his honour and glory, and our owne soules of all joy and consolation.

Secondly, we may gather firme assurance of the pardon of our sins, from the offices of Christ. For first he is our Prophet who hath reuealed vnto vs all the will and counsell of his Father, he hath declared vnto vs the mystery of our Redemption, and the meanes of our saluation, how we may attaine vnto the remission of our sinnes, and how wee may come out of that miserable and wretched estate, in which we are by nature, and attaine vnto eternall happinesse. Hee it is, who by the bright beames of his Word doth illuminate our vnderstandings, and by the operation of his holy Spirit, doth cause the scales of ignorance to fall from our eyes, *Giuing knowledge of saluation to his people, by remission of sinnes.* Hee is that glorious and bright shining day-starre, *which from an high hath visited vs, to giue light vnto them who sit in darknesse and in the shadow of death, and to guide our feet into the way of peace.* If therefore wee will walke in the way which he sheweth vs, and vse those meanes which he reuealeth vnto vs in his Gospell, namely, turne vnto God by vnfained repentance, and beleeue in him by a liuely faith, wee shall not need to feare our sinnes though neuer so grieuous and manifold, for this our heauenly Prophet hath truly reuealed vnto vs a plaine way how wee may come out of our sins, and be reconciled vnto God; how wee may be adorned with the glorious Robe of his righteousnesse, and bee made partakers of all his merits; how wee may become of the children of wrath and fire-brands of Hell, the children of God, and heires of Heauen. And therefore let vs walke in this way and assure our selues that wee shall come to the journey end of our desires, for truth it selfe is our guide, so that we need not to doubt of the way.

2. Sect. 5. That the offices of Christ, giue vs assurance of the remission of our sinnes. And first in that hee is our Prophet.

Luke 1.77,78.

Secondly, our Sauiour Christ is our High Priest, who hath offered vp vnto his Father an al-sufficient Sacrifice and full satisfaction for our sinnes, whereby Gods justice is fully satisfied, and his wrath appeased, who also sitting at the right hand of his Father, continually maketh intercession for vs. The sacrifice which this our High Priest offered was himselfe, as the Apostle testifieth, *Heb. 9.26.* euen his body to be crucified, and his bloud to be shed for the putting away of our sins; the which oblation was offered on the Altar of his Deity which sanctified the Sacrifice, and gaue vnto it such sufficiency and value, that it was a perfect price and full satisfaction for the sins of all the faithfull, as the

2. Sect. 6. Reasons drawne from Christs Priesthood.

1. Iohn 2.2. the Apostle witnesseth, 1. *Iohn* 2.2. *He is the propitiation for our sins, and not for ours onely, but for the sinnes of the whole world.* Seeing therefore this our High Priest hath giuen himselfe for vs, euen his body to be crucified, and his bloud to be shed to this end, that it might be a propitiatory Sacrifice and full satisfaction for our sins, and seeing *he was once offered to take away the sinnes of many*, as the Apostle speaketh, *Heb.* 9.28. wee need not doubt of the remission of our sins if we come vnto him by a liuely faith, for to this end he hath shed his bloud, that hee thereby might offer vnto God a full satisfaction for our sins, and purge away all our wickednesse, and therefore if hee should not attaine vnto his end, that is, if hee should not satisfie Gods iustice and appease his wrath, by purging & taking away all our sins, his precious bloud should be shed in vaine.

Heb. 9.28.

2. Sect. 7. Reasons drawne from Christs intercession.

Moreouer, he is our Mediatour and Intercessour, who continually sitteth at the right hand of his Father making intercession for vs, by shewing and pleading his owne merits, righteousnesse and obedience whereby he pacifieth his Fathers displeasure, and worketh vs into his loue and fauour. And this the Apostle witnesseth, *Rom.* 8. 34. *It is Christ which is dead, yea, or rather which is risen againe, who is also at the right hand of God, and maketh request for vs.* So also *Heb.* 9.24. it is said that our High Priest Iesus Christ *is entred into heauen, to appeare in the sight of God for vs.* And the Apostle *Iohn* saith, 1. *Iohn* 2.1. *If any man sinne, we haue an Aduocate with the Father Iesus Christ the iust, and he is the propitiation for our sins.* Neither need wee to doubt of his effectuall dealing for vs: for if he loued vs so dearely that hee spared not to giue his precious life for vs, there is no question but he will be exceeding earnest in making request for vs, neither will hee be sparing in words who hath not spared his deerest bloud. And therefore seeing our High Priest doth continually make intercession for vs, wee need not to doubt but that he will obtaine his suite, and procure the pardon of our sins, and his Fathers loue and fauour. Especially considering that hee entreateth nothing which hee hath not deserued, and by his death purchased for vs; and consequently when like an Aduocate he pleadeth his full payment of our debt, and alleageth his al-sufficient merits and sufferings, God cannot in his iustice but grant his most lawfull request; considering also that he maketh his suite not to a stranger or some common friend, who will either preuent his suite with a strange and sterne countenance, or deny it with some vaine excuse; but vnto his most gracious and dearly louing Father, who willingly hearkeneth vnto, and readily graunteth all his requests. And this our Sauiour himselfe testifieth, *Iohn* 11.41. *Father* (saith hee) *I thanke thee, because thou hast heard me.* 42. *But I know thou hearest mee alwayes, &c.* And therefore considering Christs merit in deseruing, and Gods mercy in granting, Christs importunitie in asking, and his Fathers facilitie in yeelding; seeing he that intreateth for vs, loued vs so entirely that he died for vs, and will vndoubtedly be most earnest in soliciting our suite, and hee who is entreated, so heartily affecteth vs, that hee spared not to giue vnto vs his only begotten and dearely beloued Sonne, that by his death, hee might purchase for vs euerlasting life; let vs shake off all doubting, *and goe boldly vnto the throne of grace, that wee may receiue mercy, and finde grace to helpe in time of need*, as the Apostle exhorteth vs, *Heb.* 4.16. For our good High Priest *is able perfectly to saue them, who come vnto God by him, seeing he euer liueth to make intercession for them*, as it is *Heb.* 7.25.

Iohn 11.41.

Heb. 4.16. & 7.25.

Thirdly, as our Sauior Christ is our Prophet and Priest, so likewise he is our King, & this also may assure vs of the pardon & remission of our sins if we will come vnto him. For he who is our Aduocate, is also our Soueraigne, he that is our Mediatour is our Iudge, hee that intreateth for vs, hath power in his hands, both to obtaine and grant his owne suite; he that gaue his life a ransome for our sinnes, hath all power in Heauen and Earth committed vnto him, so as he is able to remit all our sinnes, and to blot out all our iniquities, *For* (now) *the Father iudgeth no man, but hath committed all iudgement vnto the Sonne:* as himselfe testifieth, *Iohn* 5.22. and euen when he was vpon the earth, he exercised this authority, as appeareth, *Matth.* 9.2. whereas he saith to the sicke of the palsie: *Sonne be of good comfort, thy sinnes are forgiuen thee.* For which being challenged, he defendeth his Regall priuiledges, affirming, Verse 6. that the Sonne of man hath authoritie euen on earth to forgiue sinnes. Now what can be more comfortable vnto any soule wounded with sinne, then the consideration of this vndoubted truth? For seeing our Sauiour who so tenderly loued vs, that he spared not to giue his owne most precious bloud for the price of our redemption, hath al-sufficient power in his owne hands to saue and deliuer vs out of the hands of all our enemies, who can imagine that hee will suffer vs to be lost whom hee hath so dearely bought. Seeing hee gaue his life to purchase for vs the remission of our sinnes, who can doubt that hauing thus dearely purchased it, he will not bestow it, and so suffer his bloud to be spilt in vaine, seeing he was content for our sakes to endure all misery, mockings, reuilings, whipping, crucifying, death it selfe, and the anger of his Father more bitter then death; to this end that by all these his sufferings, he might procure the remissi-

Iohn 5.22.

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on of our sinnes and euerlasting life, and that when we were rebellious traytors did fleeing away from him; who can make any question, but that now hee will bestow these inestimable benefits which hee hath of purpose bought for vs, they being in his owne power and custody, if like humble seruants and penitent children we turne vnto him and implore his grace? If a Malefactour had a deare friend who loued him so entirely, that hee would not spare to giue his whole substance to procure his pardon, would this miserable offender feare death or condemnation, if hee were assured that now his pardon were in his friends hand, and that the matter were by his Prince referred to him, as vnto a supreame Iudge absolutely to determine what he will? But our Sauiour hath not giuen goods or gold, or any corruptible thing, but euen his owne most precious bodie to be crucified, and his bloud to be shed, that by this inestimable price, he might purchase our pardon of God our soueraigne King, and now he hath the law in his owne hands, and is appointed of God for our supreame Iudge to acquit vs at his owne pleasure: who therefore can make any doubt of grace and pardon, seeing his Iudge is his Sauiour who hath loued him so dearely, that to this end he hath shed his precious bloud, that he might procure for him the remission of his sinnes and euerlasting happinesse? And therefore if hee would not sticke to buy it at so high a rate, how much more hauing bought it only for this purpose, will hee now bestow it if wee seeke vnto him, and earnestly desire to be partakers of his grace and mercy?

Moreouer, as this our most gracious King and louing Sauiour hath sufficient power to pardon all our sinnes, and in respect of his inestimable loue, is most certainly willing to blot out all our wickednesse, if we repent & come vnto him, so also hee hath bound himselfe hereunto by most free and faithfull promises, *Matth.* 11.28. *Come vnto mee all yee that labour and are heauy laden, and I will ease you. Iohn* 3.36. *He that beleeueth in the Sonne hath eu rlasting life.* And *Iohn* 6.37. He hath assuredly promised, that whosoeuer *commeth vnto him hee will not cast away.* These and many such like gracious promises hee hath made, of the performance whereof we need not to doubt, especially considering that he gaue continual experience in his practice here on earth, of his loue, goodnesse, mercy and truth. For who euer came vnto him with any lawfull suite and receiued a repulse? who euer intreated his helpe, and was abandoned? who euer asked any thing of him which was profitable for him to receiue, and did not obtaine his suite? whatsoeuer sicke came vnto him receiued their health; whatsoeuer lame desired his helpe receiued their limbs; whatsoeuer blind resorted vnto him receiued their sight; whatsoeuer Sinner implored the forgiuenesse of his sinnes receiued full remission and pardon. Yea so gracious, mercifull and louing was this our King and Redeemer, that he preuented his poore miserable subjects with his grace, and sought all occasions of extending his loue and mercy towards them, giuing vnto them more then they desired; the sicke of the palsie comming vnto him not onely was cured of his disease, but also receiued the remission of his sinnes, *Matth.* 9. *Zachæus* desired but to see his face, and he offereth vnto him his company, and therewith eternall saluation, *Luke* 19. The woman of Samaria requested but elementall and common water, and he offereth vnto her the water of life, *Iohn* 4. The people followed him to be fed by miracle with corporall food, and Christ offereth vnto them the bread of life, *Iohn* 6. The poore blind man desired that he might be by Christ restored to his bodily sight, and Christ also illuminates the eyes of his soule, so that as with his bodily eyes hee discerned him to be a man, so by the eye of faith hee knew him to be his Redeemer and Sauiour. By all which it cleerely appeareth that there was neuer any more ready to aske then Christ to giue; yea such was his goodnesse and loue, that hee was alwayes more ready to grant then they to intreat, and to grant more then they euer desired. Now we must not think that our Sauiour is altered in nature, or that (as it is vsuall amongst men) honours haue changed manners, for hee is God immutable in goodnesse, *and without change or shadow of change*, as it is *Iames* 1. 17. and therefore wee may assure our selues if wee turne from our sinnes by true repentance, and come vnto him by a liuely faith, we shall be receiued to grace and mercy, and receiue the pardon of our sins be they neuer so hainous and innumerable.

Matth. 9.

Luke 19.

Iohn 4.

Iohn 6.

Iohn 9.

Iames 1.17.

Lastly, the vnion and communion which is betweene Christ and all the faithfull, may giue vnto them full assurance of the pardon and remission of all their sinnes. For first they are coupled vnto him in spirituall matrimony, and hee becommeth the Bridegrome, they the Spouse; hee the Husband, they the Wife; now wee know that in law there will no action of debt lie against the Wife, whilest the Husband liueth, because she is vnder couert barne; and therefore her Husband who hath taken vpon him to maintaine and defend her, must answere and follow all her suites and his goods are liable for the paying of her debts. And thus it is also betweene Christ the Husband, and the Church his Spouse; being married vnto her, he hath taken her vnder his charge and protection, and hath vndertaken to answere all suites, and to satisfie all her debts, yea, hee hath discharged them already, and therefore

9. Sect. 10. Reasons drawne from our communion with Christ

wee need not to feare any action which Satan, the Law, or Gods iustice may lay against vs, for our Husband Iesus Christ hath taken vpon him to follow all our suites, and to satisfie all our debts. So that if either the Law, Gods iustice, or our enemy Satan doe commence any suites against vs, we are not now to take vpon vs the answering of them in our owne persons, but we are to send them to our Husband Iesus Christ, who hath taken our causes in hand and will giue vnto them a sufficient answere. Secondly, the faithfull are vnited vnto Christ in a more neere vnion, for he is their head and they his members, as appeareth, *Ephes.* 5.23,30. hee is the true Vine, and we the branches, as himselfe speaketh, *Iohn* 15.1. he is the fruitfull Oliue tree, we the cions which are grafted into him, as it is, *Rom.* 11. he is the foundation, we the building, as the Apostle affirmeth, *Ephes.* 2.20,21. By reason of which neere vnion, it commeth to passe, that those things which appertaine vnto Christ belong vnto vs, and ours vnto him; for as the head deriueth sense and motion vnto the members; and as the Oliue tree and Vine doe communicate their vertue, fatnesse, and sap vnto their branches and cions, by which they liue and bring forth fruit; and as the foundation doth sustaine and vphold all the building: so doth our Sauiour Christ our head, roote and foundation communicate vnto vs his members and branches, the vertue of his merits, and the iuice and sap of his precious bloud, whereby we are quickned and reuiued who were dead in trespasses, our sinnes washed away and purged, and wee made fruitfull in all righteousnesse and holinesse, as in that his imputed righteousnes wherby we are iustified before God, and that inherent righteousnesse begunne in vs by his holy Spirit, whereby we are iustified before men. And as he hath bestowed and communicated vnto vs his righteousnesse, death and obedience, so hath hee taken vpon him from vs all our sinnes originall and actuall, of commission and omission, and in his owne person hath suffered all that punishment, which wee by them had deserued; so as now he hauing taken vpon him our sinnes, and indued vs with his righteousnesse, merit and obedience, wee need not to feare the exact rigour of Gods iustice, for by him and in him we are without sinne, pure and vndefiled, and perfectly righteous in Gods sight. Neither shall wee need to feare the violence of all our spirituall enemies, for our Head Iesus Christ is God almighty, and therefore none shall bee able to pluck vs out of his hands against his will, and wee are as deare vnto him as the members of his body, and therefore looke how loth any carefull head would be to haue any of the members pulled from it by force and violence, so loth and vnwilling will our Sauiour and head bee, to haue any of his members plucked from him. And therefore seeing he wanteth neither will nor power to defend vs, wee need not feare the raging malice and cunning violence of any of our spirituall enemies, Sinne, the Deuill, the World and the Flesh, for our Head is al-sufficient, and also most willing to saue and defend vs from all their force and malice.

And so much concerning the reasons drawne from the second person, whereby euery repenting and beleeuing Sinner may be assured of the pardon and remission of all his sinnes. Now we are to speake of those which may be drawne from the third person, the holy Spirit. First, therefore we are to know, that though our sinnes be manifold, and our corruptions exceeding filthy, yet this holy Spirit will sanctifie and purge vs from all our pollution; so that though in times past wee were most hainous sinners, idolaters, adulterers, theeues, drunkards, railers, extortioners, *yet now we are washed, now we are sanctified, now we are iustified in the name of the Lord Iesus, and by the spirit of our God*, as the Apostle speaketh, 1.*Cor.*6.11. Hee is that heauenly fire which consumeth and purgeth vs from all the drosse of our corruptions, he is that diuine water which washeth away all our filthy pollution, it is he who doth regenerate and beget vs anew who were dead in our sinnes; and whosoeuer are thus regenerated shall be heires of the Kingdome of Heauen. Secondly, we may hereby be assured of the remission of our sinnes, in that the Spirit of God joyneth with vs in our suite, and together with vs, maketh request vnto God in our behalfe; and whereas we are ignorant and *know not how to pray as we ought, the Spirit it selfe helpeth our infirmities, and maketh request for vs with sighes which cannot be expressed. But God who searcheth the hearts, knoweth what is the meaning of the spirit: for hee maketh request for the Saints according to the will of God*, as the Apostle speaketh, *Rom.*8.26,27. Who therefore can doubt of obtaining his suite, euen the remission of his sinnes and reconciliation with God, seeing it is framed & indited by Gods Spirit, and consequently is most wise, iust, and as the Apostle saith, *according to the will of God?* yea it is sollicited and followed with great earnestnesse by the same spirit; & therefore our suite being wise, iust, and framed by the spirit according to the will of God, and by the same spirit in most earnest manner sollicited and furthered, there is no question but we shall obtaine it.

The faithfull Christs members.

*Ephes.*5.23,30. *Iohn* 15.1.

*Rom.*11.

*Ephes.*2.20.

9. Sect. 11. Reasons drawne from the third person, the holy Spirit.

1. Cor. 6.11.

Rom. 8.26.

CHAP.

CHAP. XXXVIII.

Other Reasons to perswade the weake Christian of the remission of his sinnes.

AND these are the reasons which may be drawne from euery of the persons of the Trinitie, to assure vs of the remission of our sinnes; to which we may adde diuers others. First, the beleeuing of the remission of our sinnes, is an Article of our Creed, which wee doe daily confesse and professe, and it is not left vnto our choice to beleeue or not to beleeue, but as wee confesse it with the mouth, so wee are bound to beleeue it with the heart, if wee would be reckoned in the number of Christians. Why then should wee doubt of that which we are bound to performe; and if wee doe not, we grieuously sinne through infidelitie, which is more dangerous and damnable then all our other sins whatsoeuer? And therefore though there were no other reason to moue vs, though our hainous and manifold sinnes should make it seeme vnto vs neuer so incredible, yet let vs set aside all impediments and breake through the violence of all objections, and beleeue in obedience to Gods Commandements, and because it is our dutie, the performance whereof is very acceptable vnto God, and the neglect is a sin most dangerous and damnable. Which that we may performe, let vs carefully obserue the condition of the couenant of grace, that is, let vs rest and relie vpon Christ Iesus alone for our saluation by a liuely faith, and turne vnto God by vnfained repentance, and then there is no place left to doubting of that which in duty we are bound to beleeue.

1. Sect. 1. That we are bound to beleeue the remission of sinnes, because it is an Article of our Creed.

Secondly, the afflicted soule labouring vnder sinne may receiue no small assurance by the testimony of Gods faithfull Ministers. For the keyes of the Kingdome of Heauen are committed vnto them, and they haue power giuen them of God here on earth to binde and loose; not as though they could by their owne authority, and in their own name giue pardon of sinnes to whom they list (as the Papists teach and practise) for this is proper and peculiar vnto God alone, as euen the Pharisies well knew; whereof it was, that seeing our Sauiour Christ take vpon him to forgiue sinnes, whom they imagined to be a meere man, they affirmed that he blasphemed. *For who* (say they) *can forgiue sin but God only?* but they haue authoritie giuen them of God, vpon due examination and triall of their faith by the fruits thereof, vnfained repentance, certainly to declare and pronounce vnto them that their sins are forgiuen. Whosoeuer therefore haue this testimony of Gods faithfull Ministers, who are well acquainted with their estates, giuen vnto them, they may assure themselues that it is vndoubtedly true and most certaine; for who is it that dare oppose himselfe and contradict the testimony of Gods Spirit in the mouth of so many his faithfull Ambassadours? Who dare be so presumptuous as to take vpon him the discerning of his state better then the Ministers of God, who being appointed by him, to this function are indued with a great measure of his Spirit, whereby they are inabled to discerne and judge of mens estates, better then they themselues? for hee that is spirituall discerneth all things, and is made acquainted with the mind of Christ, as the Apostle speaketh, 1. *Cor.* 2, 15, 16. And therefore if diuers of Gods faithfull Ministers with one consent pronounce vnto any penitent sinners the remission of their sinnes, and assure them after the examination of their estate that they are in the loue and fauour of God, it should bee vnto them ten thousand times more forcible an argument to perswade them, and to confirme their faith in the assurance of Gods loue, then the contrary testimony of Satan, or their timorous vnbeleeuing flesh to moue them to doubting thereof? If our bodies be sicke, we commit our selues to the skill and care of the Physician, and good reason, because wee know he is better able to discerne of our estate then we our selues; and beleeuing his judgement to be good, wee suffer him to apply such remedies as he thinketh most fit; why then should we not committ the discerning of our estate to the Physician of the soule no lesse carefull, and in this respect much more skilfull? For the others rules in some patient may faile him, but the grounds whereupon the spirituall Physician buildeth, are most infallible, being the vndoubted truth of God. Why should we not rather beleeue their often approued judgement then our owne timorous phantasies, or Satans testimony, who is our malicious enemy?

2. Sect. 2. The testimony of Gods faithfull Ministers. Iohn 20. 23.

Thirdly, the afflicted soule may gather assurance of the remission of sinnes from the contrary testimony of the Deuill. For when there is any suggestion cast into our mindes which is repugnant to the Word of God and the testimony of Gods Spirit in the hearts of the faithfull, we may assure our selues that it is the speech of Satan, or of our corrupt flesh the messenger of Satan, both which come to one end; but these motions and suggestions, that God will not receiue vs to mercy, that our sinnes are vnpardonable, that we are reprobates and castawayes; that now it is too late to turne vnto God, proceed not from Gods Spirit, for they are quite contrary to that which the Scriptures teach vs, namely, that the mercies of God are infinite, and hee alwayes ready to receiue vs to grace when we turne vnto him, that if we will earnestly repent, and in the mediation of Christ sue for mercy, he will make our scarlet sinnes as

2. Sect. 3. The 3. Reason drawne from the contrary testimony of Satan.

2. Cor. 2. 15.

white as snow, that it is neuer too late to turn vnto God; for if wee repent, he hath promised to remit our sinnes, and to receiue vs into his fauour. Neither are we to imagine that the testimony of Gods Spirit in our consciences is contrary to the testimony of the same Spirit in the holy Scriptures: and therefore seeing these suggestions are flatly repugnant to the Word of God and testimony of the Spirit, wee are to assure our selues that they are the tentations of Satan, either immediatly suggested by himselfe, or mediatly by his messenger, our corrupt flesh. Seeing then these suggestions come from Sathan who is our malicious enemy, and a liar from the beginning, yea the father of lies, wee are not to beleeue them, yea rather wee may gather certaine assurance that the contrary is true; for he speaketh onely lies, or if at any time hee speake the truth it is to this end that hee may deceiue vs. For example, hee telleth the secure carnall man that hee is in the state of grace, and highly in Gods fauor; but vnto the humbled Sinner he saith, that hee is a reprobate and shall most certainly be damned; vnto the worldly secure man he saith, that God is most mercifull, then the which nothing can be more true, but doth not speake this in his conscience, because he would haue him to taste thereof, but to lull him asleepe with this sweet Syren Song to his eternall perdition. On the other side, when he hath to deale with the bruised heart and contrite spirit, he telleth him of nothing but of Gods exact justice, to the end hee may plunge him into vtter desperation. In a word, whatsoeuer he speaketh in the conscience of man, it is either false in it selfe, or if true in *thesi*, yet false in *hypothesi*, if true in the generall, yet false in the particular application. As what can be more true then that God is just? and what more false, then that he will exercise his justice in punishing repentant and humbled sinners? What can bee more true then that God is most mercifull? and what more false, then that he will shew this his mercy in sauing those who liue & die in their sins without repentance? and yet it is most vsuall with Satan to affirme both the one and the other, lying in both, because he doth misapply them. And therefore seeing Satan doth neuer speake the truth, or else doth falsly apply it in respect of our estate, let vs acquaint our selues with his false language; and so by hearing his lies, wee may bee the better assured of the truth. For example, when he tels vs that our sinnes are vnpardonable, that it is now too late to turne vnto the Lord, that wee are reprobates and damned wretches, we knowing that our malicious enemy by his lies doth continually seeke our destruction, are contrariwise to assure our selues, that Gods mercy and Christs merits farre exceed our sins; that now is the acceptable time and day of saluation, if wee will turne vnto God, and hearing his voice not harden our hearts, that we are in the state of saluation, the vessels of mercy, and beloued children of God.

Iohn 8.44. Satan either lieth or elle speaketh the truth to deceiue.

Lastly, those who are heauy laden with the burthen of their sinnes, may gather vnto themselues assurance of the forgiuenesse of them, by the consideration of Gods mercy extended vnto other repentant Sinners; for there was neuer any from the beginning of the world to this day, were their sinnes neuer so hainous or innumerable, who haue not beene receiued to mercy, and pardoned of our gracious God, whensoeuer they did vnfainedly turne vnto him. And this may appeare whether wee consider whole Cities or Nations, or else particular men. Of the first wee haue a notable example in the Israelites which liued in the time of the Iudges, who though they did many times negligently forget the great mercies, and inestimable benefits of God shewed to their fore-fathers, of which also themselues had beene partakers, though they forsooke the Lord not once or twice but very often, euen then when hee most bound them vnto him with multiplying vpon them the benefits of peace and plentie, and though they let the raines loose vnto all wickednesse, yea (which was most abominable and odious in the sight of God,) though they worshipped and serued *Baal* and *Asteroth* and other Idols of the cursed Nations, for which horrible Idolatry, God had cast out the Nations before them; yet whensoeuer they turned vnto the Lord, he pardoned their sinnes, receiuing them into his former loue and fauour, and deliuered them out of the hands of all their enemies. So likewise in the time of the Prophet *Esay*, to what a notorious height of wickednesse were the same people growne, as the Lord by his Prophet doth decipher and describe them in the first Chapter of that Prophecie? In the second Verse hee calleth Heauen and Earth to witnesse their horrible rebellion; in the third Verse he sheweth that their vnthankfulnesse for all his mercies, farre exceeded the vngratitude of bruit beasts; in the fourth Verse he exclaimeth out against them, calling them *a sinfull Nation, a people laden with iniquity, a seed of the wicked, corrupt children, who had forsaken the Lord, and prouoked the holy one of Israel to anger.* In the fift and sixt Verses he sheweth their hardnesse of heart and obstinacie in their rebellion, which was so great, that though the Lord sent afflictions and chastisements vpon them, yet they were no whit reformed but waxed worse and worse, and that this was not the case of some few but of all the whole body of the people, for *the whole head was sicke and the whole heart was heauy, and that from the sole of the foote to the crowne of the head there was nothing sound therein, but wounds,*

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and swellings, and sores full of corruption, the cure whereof they vtterly neglected. In the tenth Verse he matcheth the sins of both Prince and people, with those crying sinnes and outragious wickednesse of *Sodome* and *Gomorrah*, which brought downe from heauen fire and brimstone to consume them. In the 11, 12, 13. and 14. Verses, hee complaineth of their filthy hypocrisie in Gods outward worship ioyned with the vtter neglect of true godlinesse, and his spirituall seruice, which caused the Lord to detest all their Sacrifices, Sabbaths, and new Moones. So that there could not bee imagined greater wickednesse in any people, respecting those norable meanes which the Lord continually granted vnto them aboue all other Nations for their owne conuersion. And therefore who would not haue thought their state to be most desperate, who would not haue looked daily that the Lord should haue consumed them with fire and brimstone, or haue caused the earth to haue swallowed them vp aliue, as it did *Corah* and his associates? but behold the infinite mercies of our gracious God, euen when they wallowed in this filthy sinke of all impietie, the Lord calleth them to repentance, and when as they had forsaken him, and fled from him, desiring nothing lesse then to make or meddle with him, the Lord calleth vnto them, and he in whose power it was euery minute yeerly to destroy them, first of all desireth a parly; he who might well abhorre to vouchsafe them his presence, earnestly desireth conference with them, saying, Verse 18. *Come now and let vs reason together, saith the Lord; though your sinnes were as crimson, they shall be made as white as snow; though they were red like scarlet, they shall be as woll.*

In like manner in the time of our Sauiour Christ, the same Iewes most wickedly rebelled against the Lord; for when the Lord in his rich mercy sent the promised *Messias*, to deliuer them out of the hands of their enemies, they would not receiue him; nay, they continually afflicted and persecuted him, they mocked and reuiled him, they haled him before the iudgement seate, and caused him to be condemned who came to iustifie and acquit them, they buffeted and whipped him, and preferred a wicked murderer before him, who preferred their saluation before his owne life: lastly, in most ignominious sort they crucified & killed him: after all which outragious wickednesse offered against the Lord of life, they continued in their hardnesse of heart and impenitencie, neuer acknowledging their sinne nor desiring pardon, yea, rather as they had perfected their Head, our Lord and Sauiour Iesus Christ, so when they could offer no more wrong vnto him in his owne person, they were ready to satisfie and glut their malicious rage in persecuting his poore members. Now what more hellish impietie was euer committed? What more outragious sinne was euer heard of? Who would euer haue imagined that there was any hope of pardon for such rebellious bloudy wretches? But O the infinite and bottomlesse depth of Gods mercy! whileft their wickednesse was fresh in memory, and their hands still imbrewed in the guiltlesse bloud of this innocent Lambe: when as they continued in their course, and ran head-long forward in their wickednesse without any sense of sinne or desire of pardon; the Lord sent his Apostles vnto them to bring them to repentance, and to assure them that their sins were pardoned. Seeing therefore these obtained the remission of their sinnes, who needs to doubt of pardon who earnestly desires it? for did the Lord graciously offer forgiuenesse to such rebellious wretches, and will he not grant it to lesse offenders, if they desire it? Did he offer them mercy before they sought it, and will he deny mercy vnto any, who earnestly seeke and sue for it? Doth he seeke to draw men to repentance and to turne vnto him; and will he not receiue them when they doe repent? Was he so exceeding mercifull in times past, and shall wee now thinke his arme shortned or his mercy? Nay assuredly he is immutable euer like himselfe one and the same, most mercifull, and full of all goodnesse and compassion towards all them that come vnto him. And therefore if wee turne from our sinnes by vnfained repentance, we may assure our selues, that they shall be pardoned, and wee receiued into Gods loue and fauour.

Acts 2. 38.

To these examples of whole multitudes, wee may adde the examples of particular Sinners, who haue beene receiued to mercie and obtained pardon, though their sinnes haue beene many and grieuous. As Matthew, Zacheus, Leui, who were sinfull Publicans that got their liuings by pilling and polling, oppression and extortion, men so notoriously wicked, that Publicans and Sinners are ioyned together, as though they were Sinners by profession, and therefore as *Synonyma*, or diuers words of one signification they interpret one another. And yet such was the riches of Gods mercy, that euen these professed Sinners were conuerted, and receiued remission of all their outragious wickednesse. The like may be said of *Mary Magdalene*, who though shee had beene a woman of lewd behauiour and loose life, though shee were possessed of many Deuils, and commonly noted for an infamous and notorious Sinner, yet vpon her true repentance obtained the remission of her sinnes: and whileft she washed the feet of our Sauiour Christ with her teares, she purged and cleansed her body and soule from the filthy leprosie of sin with his owne most precious

§. Sect. 7. Particulars examples of Gods mercie.

bloud; whilest shee wiped them with the haires of her head, hee beautified and adorned her with the rich robe of his righteousnesse. Yea, shee was receiued into an high degree of fauour with our Sauiour Christ, so as shee had in some things the preeminence before his chiefe Apostles, for after Christs rising againe he first vouchsafed her his presence, and vsed her as his messenger to certifie the rest of his resurrection. So likewise the Apostle *Paul* before his calling was not only no louer, but a bitter and fierce persecutor of the truth, and of all the Professours thereof, imprisoning, stoning, and cruelly murthering the Saints of God; but behold and admire the wonderfull mercy of God, euen whilest his imbrued hands were yet red with the bloud of Gods faithfull children, and whilest his heart was so full of burning rage, that he breathed out still threatnings & slaughter against the Disciples of the Lord, it pleased God wonderfully to conuert him, to assure him of the remission of all these his horrible sinnes, and to make him of a bloudy persecutor, a most excellent Preacher of his Gospell, and of a rauenous deuouring Wolfe, a most vigilant & painful shepheard. To these we might adde the example of the thiefe, who though he had spent his whole life wickedly and prophanely, yet was conuerted at the houre of death, and receiuing the pardon of his sinnes, was presently assured of euerlasting happinesse. But I shall not need to heape vp many particulars, only I cannot passe that notable example of *Manasses*, one of the most outragious Sinners, and prophanest wretch that euer liued, as the holy Ghost hath described him in the 21. Chapter of the second Booke of the Kings. For there he affirmeth of him that he was a most horrible Idolater, a most malicious enemy and cruell persecutor of Gods Truth, a defiler of Gods holy Temple, a sacrificer of his owne children vnto Idols, that is, Deuils, a notable Witch, and wicked Sorcerer, a bloudy murtherer of exceeding many the deare Saints and true Prophets of the Lord; one who did not runne head-long alone into all hellish impietie, but also led the people vnder his gouernment out of the way to doe more wickedly then did the Heathen people whom the Lord destroyed before the children of Israel, and in a word, wrought more abominations and outragious wickednesse then the cursed Amorites and Cananites, of whom notwithstanding the Land surfeited and spued them out for their crying sinnes. And yet this *Manasses*, this wretch, more like a Deuill incarnate then a Saint of God, repenting him of his sinnes from the bottome of his heart, was receiued (I cannot speake it without ravishing wonder of Gods bottomlesse and neuer sufficiently admired mercy) was receiued (I say) to grace, and obtained the pardon of all his horrible sinnes, and most abominable wickednesse. Now all these examples are written for our learning, and are recorded by the Holy Ghost, to the end that wee may continually laud and prayse the Lord for his endles and infinite mercies, and gather vnto our selues assurance, that though our sinnes were as grieuous and hainous as any of theirs before named, yet if with them wee turne from our sinnes by vnfained repentance, and goe vnto Christ by a liuely faith; wee shall also with them receiue the pardon of our sinnes, and be entertained into Gods loue and fauour.

2. Sect. 1. That vnrepentant Sinners haue nothing to doe with the inner consolation.

And thus haue I set downe most infallible reasons, vpon which as vpon immoueable firme grounds, the afflicted conscience may lay the foundation of sound comfort. Now if any abuse the Gospell of Iesus Christ, and gather out of this heauenly doctrine this deuillish vse, that because Gods mercies abound, therefore they will abound in their sinnes without repentance, and still more and more prouoke the wrath of the Lord against them: to these I answere with the Apostle, that *their damnation is iust*, in that they abuse Gods mercy, as an occasion to sinne, which should serue as a forcible argument to leade them to repentance: neither let such flatter themselues with vaine hope of Gods mercy, for despising the riches of his bountifulnesse, patience, and long suffering, and continuing in their hardnesse of heart and vnrepentancy, *they treasure vp vnto themselues wrath against the day of wrath, and of the declaration of the iust iudgement of God*, as the Apostle plainly speaketh, *Rom.* 2.4,5. Neither let them foolishly bolster vp themselues in their sinnes, by putting vnder their elbowes the sweet soft pillowes of Gods mercifull promises: for as there is none so speciall which doe exclude the most hainous Sinner that repenteth and beleeueth; so is there none so general which do extend themselues to those who continue in their vnrepentancie and vnbeleefe. And therefore though there be a sinne so grieuous, which being repented of and forsaken, will condemne vs if we rest and relie vpon our Sauiour Christ for our saluation by a liuely faith; so there is no sinne so small and venial which will not plunge vs into the bottome of Hell, if we liue therein without repentance, and doe not desire to leaue and forsake it. And therefore so long as we liue in our sinnes, and doe not seriously turne vnto the Lord by vnfained repentance, let vs not in vaine arrogate and misapply vnto our selues the mercy of God, the merits of Christ, and the sweet promises of the Gospell, for vnto such appertaine the fearefull threatnings of the Law, as being still the children of wrath, dead in their sins, and subiect to Gods heauy wrath and displeasure.

Rom. 1.

Rom. 2.

2. *Kings* 21.

CHAP. XXXIX.

How we may know whether we be effectually called or no.

AND so much concerning those reasons whereby the humbled and repentant Sinner may gather vnto himselfe certaine assurance of the pardon and remission of his sinnes: of all which consolations Sathan earnestly indeauoureth to spoile the afflicted soule, by suggesting into his mind diuers subtill and dangerous tentations. As first, that all these gracious promises and sweet consolations of the Gospell, doe onely belong vnto those who are called, neither to all in this number, for, *many are called, but few are chosen*; but vnto those alone whose calling is effectuall, that is to say, who are separated from the world, giuen vnto Christ, & Christ vnto them, and who are ingrafted into him, & become liuely members of his body. But thou, will hee say to the humbled Sinner, art not thus effectually called, and therefore doe not flatter thy selfe with the hope of Gods promises; for though in themselues they are most certaine, yet they belong not vnto thee, but vnto those alone whose calling is effectuall. Against which tentation if we would strengthen our selues, we must examine our calling whether it be effectuall or no; and that both by considering the meanes whereby all are effectually called, and also the parts of effectuall calling, making application of both vnto our owne particular. For the first, wee may thus reason against our spirituall enemy: Whosoeuer can find the meanes of effectuall calling powerfully working in himselfe, and conuerting him vnto God, he is effectually called: but I haue, and doe finde these meanes thus working in me, and therefore I do not flatter my selfe with vain hope, but am certainly assured that I am effectually called and conuerted.

The meanes whereby wee are effectually called, are first the sauing and fruitfull hearing of Gods Word, by the ministery whereof the Lord calleth and inuiteth vs to come vnto him by vnfained repentance, and to our Saviour Christ by a liuely faith, euen when we are dead in our sinnes, without any desire to will, or ability to performe any thing that is good, whilest we are the bond-slaues of Satan and meere worldlings, not desiring nor once thinking vpon the meanes of our saluation. And this is done first by the preaching of the law, by which are reuealed vnto vs our innumerable hainous sinnes, and the fearefull punishments due vnto them: as that we by our continuall transgressions are subject to the curse of the law, vnable to performe obedience vnto any of the Commandements, or to make satisfaction to Gods iustice for the least of our sinnes, and so consequently that wee are obnoxious to Gods wrath, subject to those horrible torments prouided for the wicked; and therefore in respect of our selues, our owne righteousnesse, satisfaction, or any other meanes of our owne whatsoeuer, in a most damnable and desperate estate. Secondly, after the Law hath thus shewed vnto vs our sinnes, and the punishments due vnto them, the Lord by the ministery of the Gospell doth reueale vnto vs a plaine way by which we may come out of this miserable estate, and attaine vnto euerlasting saluation, namely, by beleeuing and applying vnto our selues Christ Iesus and all his benefits. Thirdly, with this outward ministery of the Word the Lord joyneth the inward cooperation of his holy Spirit, whereby he openeth our deafe eares, and maketh vs attentiuely to heare, and as with a precious eie-salue inlightens the blind eyes of our vnderstandings, enabling vs to conceiue and vnderstand those things which are deliuered vnto vs, both out of the Law, and out of the Gospell.

Psal. 40.6. *Iohn* 6.44. *Acts* 16.14. 1. *Iohn* 2.20, 27.

The second meanes of our effectuall calling is the softening of our hard hearts, when as the Lord taketh away our stony hearts, and giueth vs hearts of flesh, as hee promiseth, *Ezech.* 11.19. and breaketh vp these fallow grounds fit in themselues to bring forth no fruit, but weeds and thistles, that so they may bee prepared to receiue the seed of his Word, and bee made fruitfull in all grace. And thus our stubborne and rebellious hearts are softned, when as we particularly apply vnto our selues the doctrine of the Law, whereby first wee come to the knowing and acknowledging of our sinnes, originall and actuall. Secondly, our hearts are pricked, and our consciences wounded by apprehending and applying to our guiltie soules the curse of the law, the anger of God, and those fearefull punishments prepared for the wicked. Thirdly, seeing this our misery, and finding no meanes of our owne how we may come out of this wretched estate, we are brought to despaire of our owne strength, righteousnes, & satisfaction, finding them of no vertue for our iustification. By all which, being throughly humbled and cast downe in our selues, the Lord by the preaching of the Gospell doth reueale vnto vs a way how we may escape out of this miserable estate, namely, by applying vnto our selues Christ Iesus, and all his merits and obedience by a true and liuely faith; which the humbled Sinner seeing together with his own wants and misery by the Law, and perceiuing that our Saviour Christ is so rich in merits, that hee can easily supply all his defects, and so gracious and powerfull, that hee can and will free him out of his wretchednesse, hee doth plain-

Sect. 3. The second meanes of our effectuall calling *Ezech.* 11.19.

plainly discerne that he standeth exceedingly in need of Christ Iesus and his righteousnesse. After which sense of his owne wants, there is begot in him an earnest & hungring desire to be made partaker of Iesus Christ his righteousnesse, merits, obedience, and of all those inestimable benefits which are purchased by them. And lastly he is mooued to appeale from the sentence of the Law, to the throne of grace, pleading not his owne righteousnesse or satisfaction, but Christs merits and obedience. The third and last meanes of our effectuall calling, is a true and liuely faith, whereby we apprehend Christ Iesus and all his benefits, giuen and applied vnto vs by Gods Spirit, resting vpon him alone for our iustification and saluation.

The third meanes.

Q. Sect. 4. That all who find the former meanes powerfull in them are effectually called.

And these are the meanes of our effectuall calling, which whosoeuer haue found powerfully working in themselues for their conuersion after the manner before spoken of, they may most certainly assure themselues that they are effectually called, and are already partakers of Iesus Christ and all his benefits. If therefore the Lord whilest wee did lie frozen in the dregs of our sins, without all desire of grace or meanes to escape out of our misery, hath vouchsafed vnto vs the ministery of his holy Word, if by the Law he hath reuealed our sinnes vnto vs, and the punishments due vnto them; and if by the Gospell he hath shewed vs the way how we may come out of this misery; if by the inward cooperation of his holy Spirit he hath opened our deafe eares, and with this precious eye-salue hath anointed the blind eyes of our vnderstandings, so that wee haue attentiuely heard, and in some measure vnderstood those principles of our Christian Religion, which haue in the ministery of the Word beene deliuered vnto vs; if our hearts haue beene softned and pierced, and our consciences wounded with the sight and sense of our sins; if despairing in our owne strength, righteousnesse and all other meanes of our owne, we haue gone out of our selues, and rested and relied vpon Christ Iesus alone for our iustification and saluation, then are wee without all doubt effectually called, and are in the number of Gods Church and people, to whom the promises of grace doe appertaine.

Q. Sect. 5. That we may knew that wee are effectually called by considering the seuerall parts thereof.

Secondly, wee may come to the knowledge of our effectuall calling, by considering the seuerall parts thereof. The first is our selection and separation out of the corrupt masse of mankind, whereby it commeth to passe, that though wee be in the world, yet we are not of the world, and therefore wee neither loue it, nor the world vs; and this our Sauiour sheweth, *Iohn* 15.19. *If* (saith he) *ye were of the world, the world would loue his owne, but because yee are not of the world, but I haue chosen you out of the world, therefore the world hateth you.* And the Apostle *Iohn* affirmeth, that *if any man loue the world, the loue of the Father is not in him*, 1. *Iohn* 2.15. and the Apostle *Iames* telleth vs, that *the amitie of the world is enmitie with God, and therefore whosoeuer will be a friend of the world maketh himselfe the enemy of God.* If therefore our loue and affections be weaned in some good measure from the world, and fixt on spirituall and heauenly things; if wee cease to be Citizens of the World, and begin to haue our *conuersation in heauen, from whence wee looke for a Sauiour euen the Lord Iesus Christ*; and if the world begin to hate and scorne vs, then may wee be assured that wee are seuered from the world, and entertained into Gods Church and Family.

1. *Iohn* 2.15.

Iames 4.4.

Phil. 3.19.

Q. Sect. 6. Satans temptation answered, whereby he perswadeth the Christian that he loueth the world, and the world him.

But here the tempter will obiect, that by this it plainly appeareth that wee are not yet effectually called nor separated from the World, because we still loue the world, affecting and desiring the vaine pleasures, honours, and riches thereof, yea and also loue those who are meere worldlings; and on the other side the world also loueth vs, giuing vs good countenance, and performing other duties vnto vs. For the answering of which suggestion we must distinguish betweene our selues and our selues: for whilest we continue in this life wee are partly flesh, and partly spirit, and as there is great enmitie betweene the spirit and the world, so is there great amitie betweene the world and the flesh. So farre forth therefore as wee are still carnall and corrupt flesh the world loueth vs, but as much as is spirituall and regenerate, so much the world hateth and abhorreth. Moreouer, we may generally be considered as men, or more specially as wee are Christian men; in the first respect, the world, that is, wicked worldlings, may loue vs for some naturall parts or meere morall vertues, or else in common humanitie as members of the same ciuill or politicke bodie: but as we are Christians who haue giuen our names vnto God, and deuoted our selues to his worship and seruice, the world hateth vs and our profession, Religion, and all the fruits and exercises of sanctification and holinesse, so that though in other naturall, worldly, and meere ciuill respects it loueth vs, yet in regard of our regeneration and the fruits thereof it cannot indure vs, and our company and conuersation is exceeding tedious, irkesome and vnpleasant. So on the other side whereas Satan obiecteth that we loue the world, that is, carnall worldly men, we may answere, that euen as wee are regenerate, it is lawfull to loue them in the same respects which they loue vs, namely, as they are men and the excellent creatures of God, as they are indued with excellent naturall gifts or morall vertues, as they are of the same ciuill bodie

Iohn 15.19.

or

or kinred, or as they haue beene vſed of God as his inſtruments for the beſtowing of any his benefits vpon vs: in which reſpects louing them, we may notwithſtanding with a true zeale hate and abhorre their vices, their carnall worldlineſſe, profane irreligion, and wicked conuerſation. Neither will Religion make vs to lay aſide all humanitie, & transforme vs into ſome brutiſh, or rather deuilliſh *Timon* who was a hater of men: For euen our Sauiour Chriſt himſelfe who was wholly exempted from ſin, notwithſtanding loued the worldly young man for ſome good things he ſaw in him, though he were not religious, yea though he were ſo carnall, that he preferred his vaine and vncertaine riches before the ſaluation of his ſoule; as appeareth, *Marke* 10.21,22. So alſo hee vſed all humanitie and ciuill conuerſation, euen amongſt the Publicans and Sinners, that hee might haue the better opportunitie of conuerting all thoſe who belonged to Gods election. And therefore wee need not feare to follow Chriſts example, ſo it be with the ſame holy affection. For we alſo muſt indeuour to gaine thoſe vnto Chriſt who are without, and by our holy conuerſation giue them occaſion of glorifying God in the day of their viſitation, as the Apoſtle exhorteth vs, 1. *Pet.* 2.12. which we can neuer doe by hatred, rough ſeueritie, and Cynicall inhumanitie, but with louing courteſie, vpright behauiour, gentle admonitions and charitable reprehenſions. But if through our corruption wee giue Sathan occaſion further to obiect, that vnder theſe pretences we ſet our hearts too much vpon the world, louing worldlings more then thoſe who are of the houſhold of faith, and more delighting in their vaine conuerſation for outward reſpects, then in the company of the faithfull, if not alwayes yet oftentimes; we are to anſwer, that though theſe be ſinnes in vs, and notable ſignes of our great corruption, yet are they no ſtrong arguments, that wee are not yet effectually called, or truly ſeuered from the world, for as much as we are not wholly ſeparated from the world, but only ſo much of vs as is ſpirituall and regenerate; ſo that it is no maruell if the fleſh and vnregenerate part ſtill loue the world, becauſe it is ſtill worldly; but if in the inner man wee hate this loue, and ſtriue to bridle, yea to mortifie it, if we are truly ſorry and diſpleaſed with our ſelues for this as for other ſinnes and labour to reforme it, we may be aſſured that the Spirit of God is in vs, which hath ſeuered vs from the world, and joyned vs to the body of Ieſus Chriſt.

The like alſo may be anſwered concerning the loue of worldly things, honours, riches and pleaſures; we may loue them as they are the bleſſings of God, and deſire them ſo far forth as they are temporall benefits, and furtherances, or at leaſt no hinderances in the workes of holineſſe and righteouſneſſe, wee may ſo loue them as that in the meane time our loue be ſubordinate to the loue of God, our brethren and ſpirituall things. But if our loue paſſe theſe limits, it is corrupt and carnall, yet no vndoubted argument to prooue that wee are not effectually called, if wee are diſpleaſed with it, and labour againſt it. And though oftentimes wee are ouercome therewith through the violence of our carnall affections and corruptions of the fleſh, yet if wee hate this ſinne in the inner man, if wee entertaine it through violence, and not with affection and delight, if it dwell in vs, but doe not raigne in vs, if but ſometimes it get the vpper hand and do not continually ouerrule vs, it is no more we that doe it but ſinne that dwelleth in vs, that is, the old man and corrupt fleſh, which whileſt wee liue in this life will beare ſome ſway in vs.

That the world loueth them not whom Satan hateth.

Laſtly, when as Sathan aſſaulteth the poore Chriſtian his with tentations, perſwading him that he is not yet called nor ſeparated from the wicked world, becauſe it loueth him, he may well ſuſpect his argument of falſhood, for Sathan doth not hate thoſe whom the world loueth; but by his continuall aſſaulting of the weake Chriſtian, & his daily labouring to bring him through the violence of his tentations to vtter deſtruction, it manifeſtly appeareth that Satan like a mortall enemy deadly hateth him; and therefore it is not likely that he is beloued of the world though it may for a time fawne vpon him, that by pretending loue & friendſhip, it may work him the greater miſchiefe.

9. Sect. 8. Of the ſecond part of our effectual calling.

The ſecond part of our effectuall calling is the mutuall donation of God the Father, whereby hee hath giuen Chriſt Ieſus vnto vs to be our Sauiour and Redeemer, and vs vnto Chriſt to be ſaued and redeemed, by which alſo we may prooue that wee are effectually called. For this gift is mutuall and reciprocall, and therefore the one doth cleerly proue the other, ſo that if wee can haue any aſſurance that Chriſt is giuen vnto vs, then may wee alſo bee aſſured that wee are giuen vnto Chriſt: & contrariwiſe, if we haue any aſſurance that we are giuē vnto Chriſt, then may wee be alſo aſſured, that Chriſt is giuen vnto vs: and conſequently that we are effectually called, for this mutuall donation is one part thereof. Now we may be aſſured that Chriſt is giuen vnto vs, if wee beleeue in him, reſting vpon him alone for our juſtification and ſaluation, as appeareth, *Iohn* 3.16. ***So God loued the world that hee hath giuen his onely begotten Sonne, that as many as beleeue in him ſhould not periſh, but haue euerlaſting life.*** And ſo alſo we may be aſſured that we are giuen vnto Chriſt, if wee heare his voice and follow him, as himſelfe ſpeaketh, *Iohn* 10.27. and ſubmit our ſelues to be led and gouerned

Iohn 3.16.

Iohn 10.27.

uerned by his Spirit, for *as many as are led by the Spirit of God they are the sonnes of God, and whosoeuer are sonnes, are heires of God, and heires annexed with Christ:* As it is *Rom.8.14,16.* But here Satan will obiect, that those who are giuen vnto Christ haue kept his word, as himselfe also affirmeth, *Iohn 17.6.* How therefore, will he say, canst thou bee assured that thou art one of those who are giuen vnto him, seeing thou keepest it not, but continually transgressest his Commandements? To which we must answere, that the Word of Christ is his Gospell, wherein he promiseth euerlasting life to all that beleeue in him, and bring forth the fruits of their faith in vnfained repentance, as it appeareth, *Iohn 5.38.* where hee thus speaketh to the vnbeleeuing Iewes: *And his word* (saith he) *haue yee not abiding in you: for whom hee hath sent, him yee beleeue not*; whereby it is manifest, if Christs reasoning be of sound consequence, that those haue his word abiding in them who beleeue in him, whom God hath sent euen our Lord and Sauiour Iesus Christ. So that wee keepe the word of our Sauiour when wee beleeue in him, resting and relying vpon him alone for our saluation, and truly repent vs of our sinnes, sorrowing and grieuing that by them wee haue offended and displeased our louing God and mercifull Father, hating our sinnes because they are sins, purposing and labouring to forsake them, and indeuouring according to the measure of strength and grace receiued, to serue the Lord in holinesse and newnesse of life. And therefore if wee can find in our selues this faith, and this repentance, we may vndoubtedly be assured notwithstanding our manifold falls and great corruptions, that wee haue kept the word of Christ, and therefore are giuen vnto him of the Father; and consequently, that we are effectually called, and shall be eternally glorified. For it is the will of *the Father, that whosoeuer beleeueth in his Sonne Iesus Christ should haue euerlasting life*, as our Sauiour testifieth, *Iohn 6.40.* As for our corruptions they shall be washed away with the bloud of Christ, and our imperfections shall be couered with the rich robe of his perfect righteousnesse, so that in him wee shall appeare perfect before Gods iudgement seate, and there bee accepted as iust and righteous.

Rom.8.14,16. How those that are giuen to Christ, keep his word.

Iohn 17.6.

Iohn 5.38.

Iohn 6.40.

Q. Sect. 9. Of the third part of our effectuall calling.

The third part of our effectuall calling is our vnion and communion with Christ, whereby he becommeth our Head, and wee his members, of which whosoeuer can be assured, they need not to make any question of their effectuall calling; but all those who are indued with faith, are vnited vnto Christ, for it is a propertie thereof to apply vnto our selues Christ and all his benefits, it is the hand of the soule whereby we lay hold vpon Christ, it is the mouth of the soule whereby wee spiritually feed vpon him, and hee *that eateth his flesh, and drinketh his bloud dwelleth in Christ, and Christ in him*, as himselfe speaketh, *Iohn 6.56.* So also whosoeuer are indued with Gods Spirit, and haue submitted themselues to be led and gouerned thereby, they are ingrafted in the body of Christ, for the Spirit is the band of this vnion, and therefore if we can discerne the Spirit of God in vs by any of the fruits thereof, wee may be assured that we are the members of Christ, and consequently effectually called. Lastly, wee may be assured that wee are ingrafted in the body of Christ by our workes of sanctification, either appertaining to Gods seruice, or Christian righteousnesse towards our Neighbour; for it is impossible that wee should bring forth any ripe Grapes of godlinesse, if we were not ingrafted in the true Vine Iesus Christ, as himselfe affirmeth, *Iohn 15.4. Abide in mee and I in you: as the branch cannot beare fruit of it selfe, except it abide in the Vine, no more can yee, except ye abide in me. 5. I am the Vine, yee are the branches, hee that abideth in me, and I in him, the same bringeth forth much fruits, for without me yee can doe nothing.* And therefore if we make conscience of our wayes, and exercise our selues in some measure, in those good workes which the Lord hath commanded, in obedience to his will, and to this end, that his Name may be glorified, we may assure our selues that we are ingrafted into the true Vine Christ Iesus, for of our selues wee are altogether vnfruitfull and could doe nothing.

Iohn 6.56.

Gal.5.22.

Iohn 15.4.

But here Satan will obiect, that this argument maketh against our selues, for we thereby make it manifest that wee are not ingrafted into Christ, because our fruits of holinesse and righteousnesse are commonly exceeding small, and sometimes none at all, whereas the liuely branches of this Vine are exceeding fruitfull, and abundant in good workes. To which we are to answere, that all the branches of the Vine doe not bring forth fruits in like abundance, but some more and some lesse; and yet notwithstanding this doth not prooue that these are not true branches as well as the other, although they receiue lesse sap and liuely iuice from the roote and stocke: and so also it is in this mysticall Vine; if the branches be not altogether barren and fruitlesse, though their fruits bee not in so great abundance, yet if they be right and of the same nature with the other they may assure themselues that they also are liuely branches of the true Vine Iesus Christ. Neither is the quantitie and number of our fruits so much in this regard to be respected; for if according to the quantitie of sap and good iuice which wee receiue from our root we bring forth fruit, that is, if according to

that

that measure of grace and gifts of Gods holy Spirit, which our Sauiour Christ hath bestowed vpon vs, wee spend our liues in Gods seruice, which himselfe hath commanded, to the end that we may glorifie his holy Name, wee may assure our selues that wee are true branches of this Vine, which our Sauiour *will purge & prune that we may bring forth more fruits*, as he hath promised, *Ioh.* 15. 2. Moreouer, whereas Satan obiecteth, that wee are not branches of this Vine, because at sometimes wee can shew no fruits; wee are to answere, that as the earthly Vine hath not alwayes Grapes, no not so much as leaues vpon it, and yet notwithstanding it liueth; receiuing nourishment from the root, & bringeth forth fruit in due time and season: so the branches of this mysticall Vine are sometime without the fruits of good workes, yea, haue not so much to beseene vpon them as the faire greene leaues of an outward profession, as it is most vsuall when as they are throughly nipped with the colde winter of tentations, and haue all their beauty blasted and blowne away with the boysterous blasts of Sathans fierce encounters; and yet at the same time they receiue the sap, juice, and vertue of Gods Spirit from their roote Iesus Christ, by which they seeming dead, do liue and receiue nourishment; vntill at Gods good pleasure the comfortable beames of his loue and fauour doe shine vpon them, with which their frozen hearts being throughly warmed, doe againe bring forth not only the leaues of profession, but also the ripe fruits of godlinesse and righteousnesse, and therefore though presently in such cases wee haue no fruits to shew, yet let not Satan perswade vs that we are not true branches of this vine: for if we can cal to mind, that euer in former times wee haue brought forth any right and kindly fruits of sanctification and true godlinesse, wee are true branches of the Vine Christ, which hee will lop and prune, and againe make fruitfull; for out of him wee could neuer haue brought forth such fruits: and those who are once ingrafted into him can neuer possibly be plucked away by Satan, the World, or all the powers of Hell, though (as I said) they may for a time bee nipped and shrewdly weather-beaten.

CHAP. XL.

Satans tentations obiecting to the weake Christian vnrepentancie, and hardnesse of heart, answered.

AND so much for answering that generall tentation of Sathan, whereby he laboureth to rob and deprive the poore humbled Sinner of all the hope and comfort which hee might reape in applying vnto himselfe the gracious promises and sweet comforts contained in the Gospell, by perswading him that he is not effectually called. Wherewith if he cannot preuaile, he descendeth from the generall to the particulars, and hauing as it were a farre off discharged his shot of dangerous tentations, without inflicting desired hurt and destruction, he approcheth neerer and fighteth against the poore Christian with handie blowes, that thereby hee may beate him downe into deepe desperation. Let it be granted, will he say, that thou art called, yet it followeth not hereof that thou art elected and shalt be saued; for Christ Iesus himselfe hath said, that many are called, but few are chosen, and why mayest not thou be in the greater number? neither is the calling thou speakest of sufficient to make a Christian, vnlesse it be accompanied with vnfained repentance and a liuely faith. And the promises of the Gospell, wherein thou vainly hopest, are not made vnto all those who are called, but vnto those who are endued with a true justifying faith, which is alwayes ioyned with the fruit thereof, vnfained repentance. But if thou examine thy selfe aright, thou shalt find that both these are wanting in thee: for to beginne first with repentance which is most sensible, and to be discerned with greatest ease, if thou search thine heart without any affectionate partialitie or vaine conceit, thou shalt find that thou art altogether destitute thereof. For is not thy heart so obstinately hard, and so stubbornly rebellious that thou canst not bewaile thy sinnes with any vnfained sorrow, nor scarce with much straining force one teare, whereas for any worldly losse, or temporary affliction, which indeed toucheth thee with true griefe, thou canst without any difficultie weep more bitterly then the Apostle *Peter*, and shed as many teares as *Marie Magdalene*. Besides, whereas those who repent, turne from their sinnes with a true and vnreconcileable hatred of them, and spend the rest of their life that remaineth, in the seruice of God; whereas they haue their hard stonie hearts mollified and turned into hearts of flesh, which are flexible vnto holy obedience, and full of alacritie and cheerefulnesse in performing seruice to God, thou through thy hardnesse and heart that cannot repent liuest still in thy sins, and spendest a great part of thy time in vanitie and wordly delights; thy heart as hard as the Adamant is ready sooner to breake then to bow to Gods will; and when thou forcest thy selfe hereunto, thou canst not but discerne the blindnesse of thy vnderstanding in spirituall things, which is so sharpe and Eagle-sighted in matters concerning the World, thy spirits so dull and blockish, and thine affections so glutted and tired in performing ser-

ſeruice vnto God, which are ſo full of life and alacritie in following worldly vanities. And therfore it is impoſſible that thou ſhouldeſt haue any true repentance for how can repentance & hardnes of hart, a hart of fleſh and an heart of ſtone be at once in thee?

9. Sect. 2. For the anſwering that former tentation, two extreames to be auoided.

Againſt which tentation of Satan, if wee would arme our ſelues, it behoueth vs to be very carefull that we doe not runne into two dangerous extreames; the one whereof is ſecurely to flatter our ſelues with an opinion of our good eſtate, when as in truth, it is moſt dangerous and damnable: the other, that we doe not too much ſuffer our ſelues to be dejected and caſt downe, though we haue not as yet attained to ſo great perfection as our heart deſireth. And to this purpoſe, wee are to know, that hardneſſe of heart is of two ſorts; the firſt is of them, who being moſt hard-hearted, notwithſtanding do not feele nor perceiue it: the other, of thoſe who feeling their hardneſſe of heart are grieued therewith, and deſire to haue it mollified, ſoftened, and euen reſolued into teares of vnfained repentance. The firſt ſort is damnable, or at leaſt moſt dangerous; for it lulleth vs aſleepe in carnall ſecuritie, it taketh away all ſenſe of ſinne, and conſequently all ſorrow whereby we ſhould bewaile it; it ſeareth and brawneth the conſcience, couering it as it were on all ſides with a thicke hard skin, which will neuer or moſt hardly bee pierced, either by Gods juſtice and threatnings to cauſe vs to feare leſt wee incurre his wrathfull diſpleaſure, or by his mercies and gracious promiſes to mooue vs to loue him, and to bring forth the fruits of our loue in acceptable obedience; it repelleth all the good motions of Gods Spirit, and filleth the ſoule with ſuch drowſie dulnes and blockiſh deadneſſe, that it is altogether vnfit to performe any ſeruice vnto God, and moſt apt to entertaine any of Satans tentations. And this inſenſible hardneſſe of heart which is the ſpirituall lethargy of the ſoule, is of two kinds; the firſt is joyned with wilfull obſtinacie and affected rebellion, whereby men aduiſedly and contemptuouſly withſtand the outward miniſtery of the Word, and the inward motions of Gods Spirit, with all other meanes which might moue and inuite them to ſerious repentance: an example whereof wee haue in *Pharaoh*, who hardned his heart againſt the Lord, oppoſing himſelfe againſt his ambaſſage deliuered vnto him by *Moſes*, and confirmed by ſo many miracles, and alſo obſtinately and with an high hand of rebellion checked and quenched the good motions of Gods Spirit, whereby hee was ſometimes moued to confeſſe his ſinne, and to acknowledge the Lord righteous. As alſo in *Saul*, who againſt his conſcience perſecuted *Dauid*, becauſe the Lord loued and had made choice of him to ſucceed in his place: and howſoeuer ſometimes by occaſion of ſome notable fruit of *Dauids* innocencie hee was moued to condemne himſelfe and to juſtifie him, yet preſently he hardned his heart again and raged againſt him with wonted malice. And thus likewiſe were thoſe Iſraelites hardened and frozen ſtiffe in the dregs of their ſinnes, of whom the Prophet *Eſay* ſpeaketh, *Eſay* 28.15. *Yee haue ſaid* (ſaith he) *we haue made a couenant with death, and with hell we are at agreement: though a ſcourge runne ouer and paſſe thorow, it ſhall not come at vs: for wee haue made falſhood our refuge, and vnder vanitie are we hid.* And thoſe alſo of whom the Prophet *Zachary* complaineth, *Zach.* 7.11. *Who* (obſtinately) *refuſed to hearken, and pulled away the ſhoulder and ſtopped their eares that they ſhould not heare, yea, and made their hearts as an Adamant ſtone, leſt they ſhould heare the Law and the words which the Lord of hoſts ſent in his Spirit by the miniſtery of the Prophets.* And ſo alſo many of the Scribes and Phariſies hardened their hearts againſt our Sauiour Chriſt, obſtinately contemning the gracious and powerfull words, which proceeded out of his mouth, and quenched the good motions of Gods Spirit, occaſioned by his wonderfull miracles & admirable workes, which none could performe, but hee who was the very true and only begotten Sonne of God. Now wee are to know that this hardneſſe of heart is moſt damnable, and whoſoeuer are poſſeſſed therewith, they can neuer eſcape Gods fearefull judgements and euerlaſting condemnation in the life to come.

Two ſorts of hardneſſe of heart. 1. That which is inſenſible.

The inſenſible hardneſſe of heart is of two ſorts. The firſt ioyned with obſtinacy.

The other kind of inſenſible hardneſſe of heart proceedeth from careleſſe retchleſneſſe and carnall worldlineſſe, when as men hauing their vnderſtandings blinded, doe not perceiue their filthy corruptions, prophane wickedneſſe, and extreame miſery, nor feele the burthen of their ſinnes though they bee growne to an intolerable waight, but flatter themſelues with a vain opinion of their good eſtate in themſelues, without any other help, as though they needed not the meanes appointed of God for their conuerſion, which others vſe. And therefore they neglect the miniſtery of the Word, as knowing and practiſing enough already; or if they heare it, they remoue far from them the threatnings of the Law denounced againſt impenitent Sinners, as not appertaining to them, and check all the good motions of Gods Spirit, which are commonly joyned with the publike miniſtery of the Word, and the priuate admonitions of godly men, or with the example of Gods judgement on others, or with the ſenſe of their owne afflictions; and ſo returne to their old prophaneneſſe, and lie wallowing in the dregs of their ſinnes without any remorſe or hatred of euill, or any true loue of that which is good; vntill at length their

hearts

hearts are so hardned and their consciences so seared with customable sinning, and by often repelling and beating backe the meanes of their conuersion, the outward ministery of the Word, and the inward motions of Gods Spirit, that they proceed from carelesse senselesnesse, and negligent securitie, to wilfull prophanenesse and obstinate rebellion. And this hardnesse of heart is most commonly incident vnto worldlings, and is nothing else but carnall securitie, whereby they rest contented with their miserable and wretched estate, neither louing that which is good, nor hating that which is euill, nor vsing any meanes to better themselues, because they either think they are good enough, or at least neuer enter into consideration of their estate, nor come to the sense and feeling of their euill corruptions, in which they are wholly plunged and ouer-whelmed. Yea sometimes and in some measure, this befalleth the deare children of God through their careleſse negligence, and want of the due examination of themselues (as may appeare in the example of *Dauid*, who many moneths together lived in his sinne of adultery and murther, without any serious and sound repentance, till it pleased the Lord to rouze him out of this spirituall lethargie by the ministery of the Prophet *Nathan*) but yet the Lord doth not finally leaue them, but by the preaching of the Word, godly admonitions and reprehensions, & also with the inward motions and secret operation of his holy Spirit, he pulleth them out of this wretched estate, giuing vnto them a sight and feeling of their sinnes, and mollifying their hard hearts, working in them an hatred and detestation of their sinnes, and an earnest desire to be vnburthened of them. But howsoeuer this may befall the children of God, yet this can be no encouragement vnto any to continue still in this wretched case: for howsoeuer they may be indeed the children of God, yet assuredly they can neuer haue any true assurance in their consciences that they are his children and in his fauour, till their hearts bee mollified and resolued into the teares of vnfained repentance, at least in some measure. And therefore let euery one beware of carnall security, and of hardening their hearts through careleſse negligence, and lyke committing sinne against their knowledge and conscience; let them beware of resisting the Ministerie of the Word, and of quenching the good motions of Gods Spirit: for though the conscience at the first be most tender, and the heart so soft, that euery sinne will pricke and pierce it, and euery good admonition will make it relent, yet in continuance of time through customable sinning, and resisting the meanes of our conuersion and saluation, the conscience is so seared, that it becommeth senselesse, though it be oppressed and surcharged with a heauy masse of outragious wickednesse, and the heart groweth to such Adamantine hardnes, that the thundring Canon threatnings of the Law, and of Gods fearefull and imminent iudgements cannot batter or bruise it, nor make any breach, whereby true repentance may enter. In which respect the conscience is not vnfitly compared to the eye, which of all other parts of mans body is most tender and impatient of the lightest touch, so that the smallest mote vexeth it, & the least pricke causeth incredible torment: but if once it be affected with a disease called of *Oculistis*, *scir. hosis oculi*, which ouercouereth it with a hard fleshie skin, it becommeth of all other parts most insensible: so the conscience of man is most tender of all other parts, and at the first, small sinnes vexe and torment it, but if through custome in sinning it bee ouerspread with a *Callum* or thicke skin, it becommeth insensible, and nothing will wound it.

CHAP. XLI.

Of that hardnes of heart which is ioyned with sense and feeling thereof.

1. Sect. 1. Of hardnesse of heart, ioyned with sense and feeling thereof.

[redacted]He second sort of hardnes of heart, is that which is ioyned with sense and feeling, when as wee see and with sorrow feele our dulnes and blockishnesse in Gods seruice, our obdurate inflexiblenesse to holy obedience, our hardnesse of heart, which at the hearing either of the terrible threatnings of the Law, or sweet promises of the Gospell, cannot relent nor resolue it selfe into the teares of vnfained repentance. And this hardnesse of heart is commonly incident vnto Gods deare children, being at the same time in the state of grace, and is a part of that inbred corruption and fleshly old man which before our calling wholly possesseth and ouer-ruleth vs, and after also beareth some sway in vs, euen when we are regenerate, till with all our other corruptions wee lay this aside also by death. And this appeareth in the example of the Prophet *Dauid*, who desireth the Lord to *create in him a cleane heart, and to renew a right spirit within him*, Psal. 51. 10. In which words he implieth that his hardnesse of heart was sorgreat, and the corruption thereof so abominable, that it was euen past mending, and therefore bee doth not pray the Lord to purge and reforme his old heart, but to create a new one, and to take quite away his stony heart, and to bestow vpon him a heart of flesh. As though his heart were like a building exceeding ruinous which could no longer bee repaired, vnlesse it were raced downe euen to the foundation, and all anew built vp againe. So, whereas hee prayeth

Psal. 51. 10.

Ezech. 11. 19.

the Lord to renew his Spirit in him, hee giueth vs to vnderstand, that hee hath lost the feeling of the Spirit of adoption, crying in his heart *Abba* Father; and that there was in him such an intermission and surcease of the actions and fruits thereof, that it seemed vtterly quenched and departed from him. So else-where hee prayeth vnto the Lord to quicken him according to his louing kindnesse, *that hee might keepe the testimonies of his mouth*: wherein he intimateth his drowsinesse and deadnesse in Gods Seruice. The Prophet *Esay* likewise in the behalfe of himselfe and the people complaineth thus: *Esay* 63.17. *O Lord why hast thou made vs to erre from thy wayes, and hardened our heart from thy feare?* By all which it appeareth that euen the deare children of God do oftentimes see and feele to their great griefe, their hardnesse of heart, which is joyned with exceeding dulnes and drowsines in Gods Seruice. Yea in truth this kind of hardnesse of heart is incident vnto them alone. For whilest men are worldly and carnall, though their hearts are most hard and obdurate, yet they doe not discerne it, neither are they any whit displeased with their estate, but fondly flatter themselues, imagining that they are in exceeding good case and very deuout in Gods Seruice; which indeed (as they performe it) is meerly formall, customable rather then conscionable, in shew and externall, but not in spirit and truth; but when the Lord by the ministery of his Word made effectuall by the inward operation of his holy Spirit, doth pull off the thicke skin of carnall securitie from off their hearts, and causeth the scales of ignorance to fall from their eyes, then and not before doe they plainly discerne and sensibly feele that huge masse of inbred corruption, their dulnesse and drowsinesse in Gods Seruice, their hardnesse of heart and impenitency, and now they are much vexed and grieued with them, which in former times neuer troubled them. And therefore let not such be dismayed, nor debarre their soules of that consolation which of right belongeth to them; for flesh and bloud hath not reuealed this their corruption, hardnesse of heart, dulnesse and deadnesse in Gods Seruice, but the good Spirit of God, which hath begun already to worke in them shewing them their corruptions, and mouing them to an vnfained dislike of them, and therefore they may assure themselues, that he who hath begun this good worke in them, will also bring it in his good time to perfection; Only (as the Psalmist exhorteth) *Let them waite the Lords leisure, waxe vpon and trust in him, and he shall comfort their hearts.*

Psal. 119.88.

Esay 63.17.

Phil. 1.6.

Psal. 27.14.

Sect. 2. Two sorts of sensible hardnesse of heart. The first ioy-

Now this sensible or discerned hardnesse of heart is also of two sorts: the first is of them who carefully vse all good meanes and endeauour with all diligence to better their estate, which they see to be most miserable, and to mollifie their hard hearts, and to attaine vnto heartie and vnfained repentance. Which who so doth, he may assure himselfe that hee is the childe of God and in his loue and fauor; for earnestly to desire repentance, and carefully to vse the meanes whereby we may attaine thereunto; to be displeased with our hardnesse of heart, and to labour that it may be mollified; to be sorry that wee can be no more sorry, and to be displeased with our selues, because we can no more be displeased with our sinnes, is very acceptable in the sight of God, though wee see but a little progresse in godlinesse, and but a small increase of repentance which we desire in great measure: for the Lord esteemeth the will for the deed, and the affection for the action, and wee may assure our selues that if on our part wee bee not wanting in the vse of the meanes, the Lord will not be wanting on his part to supply our wants, and to satisfie all our godly desires. Of this hardnesse of heart, which very often befalleth the dearest of Gods children, we haue many examples. The Prophet *Dauid* thus complaineth, *Psal.* 77.2. *In the day of my trouble I sought the Lord, my sore ranne and ceased not in the night, my soule refused comfort.* 3. *I did thinke vpon God and was troubled, I prayed, and my spirit was full of anguish.* 4. *Thou keepest mine eyes waking; I was astonied and could not speake.* So the Church complaineth thus, *Cant.* 3.1. *In my bed I sought him by night whom my soule loued: I sought him, but I found him not.* And Chap. 5. Verse 6. *I opened to my welbeloued, but my welbeloued was gone and past: mine heart was gone when he did speake; I sought him, but I could not find him; I called him, but he answered me not.* Whereby it is manifest, that euen the deare Saints of God are oftentimes destitute of all comfort and void of all feeling of Gods fauour, and of the powerfull working of the graces of his holy Spirit which they haue receiued, though they vse the meanes appointed of God for the stirring vp and increasing of grace in them; which commeth to passe, by reason of their hardnesse of heart, and drowsie dulnesse of Spirit in these spirituall exercises. And hence it is that many of Gods children doe grieuously afflict their soules, because they see these vnciean corruptions and imperfections, & hereby oftentimes are mooued to thinke that they are destitute of faith, and of all sauing graces of Gods sanctifying Spirit, because though they vse the meanes ordained of God for the begetting and increasing of grace in them, yet they cannot perceiue any fruitfull commeth thereby, nor feele in their soules any true comfort or joy in these spirituall exercises. For example, some complaine that though they continually heare the word, yet they feele

ned with the vse of the means whereby it may be softned.

Example of this hardnesse of heart, Psal. 77.2.

Cant. 3.1. & 5.6.

feele no increase of any grace, no more Knowledge, no more Faith, no more zeale of Gods glory, no more mortification of their old corruptions, nor any reformation at all of their former sinfull liues, and therefore they thinke that they heare the Word of God without any profit, nay, that the more they heare it, the more wicked and rebellious they are; and that for this cause, it were much better not to heare the word at all, for as much as it will but aggrauate their sinnes and increase their condemnation, *For hee that knoweth his masters will and doth it not, shall be beaten with many stripes.*

But let not such poore mourning soules deprive themselues of that true comfort which of right belongeth to them: and to this end let them know first, that this is an vsual complaint of those children of God which profit most in hearing of the Word, though in truth they doe therein deceiue themselues; for in complaining that they profit not, they shew they profit. For whereas men naturally blinded with selfe-loue and carnall securitie, neuer discerne any such want and corruption in themselues, and therefore though they profit nothing by hearing the Word of God, yet it neuer troubles them, nay, they imagine that it is sufficient to present their bodies in Gods assemblies, and to heare Gods Word with their outward eares, though they vnderstand it not, nor retaine it in memory, nor bring forth any fruits thereof; these humbled soules by the hearing of the word are freed from this selfe-loue and carnall securitie, and haue the blind eyes of their vnderstandings opened, so as they see their faults and corruptions, and haue their hard hearts softened, so as they are grieued and displeased with them, and their will also are in some good measure sanctified, so that they earnestly desire to bee freed from their corruptions, and to heare the Word of God with more profit. Whereby it appeareth that though they cannot profit so much as they desire, yet they haue made a good progresse, and the Lord in his good time will perfit that good worke which he hath begun in them. And the same Spirit of God which hath wrought in them this desire of profiting by hearing the word, will also accomplish it, and so open their dull eares and soften their hard hearts that they shall profit, and reape manifold fruits of the seed of the Word which is sowed in the furrowes of their hearts. In the meane while the Lord may in his heauenly wisedome feed them for a time with a sparing hand, to the end that hee may truly humble them vnder the sight and sense of their corruptions, and that he may hereby so sharpen their appetites, that they may with more hungring desire, and earnest endeuour, feed vpon the heauenly Manna of his Word, but as this should increase their diligence, so it should not decrease their hope and comfort, for most assuredly when the Lord hath a while whetted their stomacke, and by pulling backe his hand moued them more earnestly to desire, and more highly to esteeme this precious food of their soules, he will fully satisfie their hungring desire, nourish them in all spirituall graces, and make them who are but babes, strong men in Christ. In the meane time let them not faint, *but wait vpon the Lord, be strong and trust in him and hee will surely comfort their hearts*, as the Psalmist speaketh, *Psal.* 27. 16.

& Sect. 4. Consolations for such as bewaile their want of feeling the fruit of their hearing.

Secondly, whereas they complaine that they doe not after the hearing of the Word, perceiue in themselues any increase of knowledge, faith, or any fauing grace; they are to know that howsoeuer no man ought to rest contented in this estate, but to labour more and more, not only to haue, but also to discerne an increase of grace in them, and a progresse in all vertue and godlinesse (for otherwise, though they may be the children of God, who for a time liue in such a case, yet they cannot attaine vnto the assurance thereof, nor feele the comfort of it in their owne conscience) neuertheless, there is no reason, why they should despaire or bee vtterly discouraged; for though they find no fruits of their hearing, yet if in obedience to Gods commandement, they will with care and diligence continue still hearers of the word, they shall vndoubtedly in the end attaine vnto their desire, and discerne in themselues a great increase of grace and godlines. Wee know that the seed doth not presently bring foorth fruite when it is cast into the ground, but first it seemeth to rot and perish, and then it sprouteth vp in a green blade, and then it beareth an eare, and a great increase and much fruit; and so it fareth oftentimes in hearing the word of God, for at first it seemeth quite lost and perished being sowne in some grounds, and yet afterwards it bringeth foorth not only a faire greene blade of an outward profession, but also a great increase of the ripe fruits of true godlinesse. So also the sicke patient taking soueraigne physick, is not presently cured, nay, in stead of feeling any ease thereby, he is made much more sicke in his owne sense and feeling, and yet after the physicke hath a while wrought with him, and purged him of some superfluous and hurtfull humours he findeth some amendment, and so by little and little hee is restored to his former health: And so is it also with the spirituall sicke patient, he doth not alwayes presently finde ease and quiet peace of conscience, yea, many times hee is tormented and vexed after he hath receiued the spirituall physike of the soule, the Word of God, more then euer in former times, but yet notwithstanding in processe of time

when this physick hath effectually wrought with him, it purgeth him from his filthy corruptions, and strengtheneth him in all grace and godlinesse. And therefore though we feele presently no profitable fruits of hearing, let not this discourage vs from hearing, yea rather let it serue as a sharpe spurre to pricke vs forward to more diligence, and let vs ioyne therewith harty prayer, desiring the Lord to water the seed of his word sowne in our hearts with the dew of his holy Spirit, and then vndoubtedly the Lord in the end will heare vs, and to our exceeding comfort shew vnto vs the plentifull fruites of all our labours.

§. Sect. 5. Consolations for such as complain that the more they heare, the more they abound in sin.

Thirdly, whereas they complaine that the more they heare the greater are their sinnes and rebellion against God, in this they much deceiue themselues; for the Word of God doth not make them more sinfull, but whereas heeretofore they liued in carnall securitie and hardnesse of heart, hauing their vnderstandings darkened, and their consciences seared so as they could neither see nor feele their sinnes, though they were manifold and grieuous, now the Word of God made effectuall by the inward operation of his holy Spirit, like a glorious light hauing dispelled the dark foggy mists of ignorance, and illuminated the eyes of their vnderstandings with the knowledge of Gods Law, they better discerne their sinnes and miserable estate then in former times. And this the Apostle *Paul* sheweth vnto vs in his owne example, *Rom. 7. 9. For* (saith hee) *I was once aliue without the Law, but when the commandement came, sinne reuiued.* 10. *But I died: and the same commandement which was ordained vnto life, was found to be vnto death.* And Verse 13. *Was that then which was good made death vnto mee? God forbid: but sinne that it might appeare sinne, wrought death in me by that which is good, that sinne might be out of measure sinfull by the commandement.* So that the preaching of the Law doth not make vs more sinfull, but reuealeth those sinnes vnto vs which before we discerned not. As therefore the Sun shining vpon some filthy place doth not make it so filthy, but only doth make it manifest which was not seene in the darke; and as the wholesome physicke is not the cause of those corruptions which it purgeth out, but by expelling them out of the body sheweth them vnto vs: so the heauenly light and soueraigne physicke of Gods Word doth not worke in vs our filthy corruptions and hurtfull humours of sinne, but it reuealeth them vnto vs, which we before times by reason of our ignorance and blindnesse they were secret and hidden.

Rom. 7. 9, 10.

§. Sect. 6. That wee are not to neglect

When therefore out of the former premises this conclusion is inferred, either by Satan, who continually like a malicious enemy seeketh our destruction, or by our owne corrupt flesh (which is impatient of any rough handling, and therefore would rather haue vs sicke still then indure any paine in being cured) that it were better for vs to surcease the hearing of Gods Word, as seruing to no other end but to increase our condemnation; let vs in any case resist such motions, as being most dangerous tentations, which being entertained, will bring vs to vtter ruine and endlesse destruction. For if we depriue our selues of this heauenly light, the Deuill will easily leade vs hood-winkt vnto all sinne and wickednesse; if we long abstaine from this comfortable food of our soules, they will be hunger-starued, and all the graces of Gods Spirit will waxe faint and die in vs; if we disarme our selues of this Sword of the Spirit, Satan without any resistance will ouercome and take vs captiues, forcing vs as his miserable slaues to commit all those works of darknes in which he will imploy vs. And therefore as we tender the saluation of our owne soules, let vs not be discouraged from hearing the Word of God by any suggestions whatsoeuer, no not though wee seeme vnto our selues euery time wee come into the Church to goe a step towards Hell; for whilest we vse Gods Ordinance which is appointed as the meanes for our conuersion and saluation, there is some good hope, but when wee vtterly neglect it, our state is most desperate. But of this I haue already spoken more at large, and therfore will here passe it ouer referring the Reader to that place.

CHAP. XLII.

Consolations for such as bewaile their hardnesse of heart and wants in Prayer.

§. Sect. 1. Consolations for such as complain they cannot pray at all.

OThers complaine that they are so ouer-whelmed with hardnesse of heart, and drowsie dulnesse of spirit, that either they cannot pray at all, or if they doe, it is bartenly without all forme or fashion; or if they haue the eloquence of the tongue and good set formes of Prayer, yet they performe it coldly and drowsily without all earnestnesse and feruencie of spirit, hauing their minds carried away with wandring thoughts, so their prayers are but meere lip-labour; and therefore it were better not to pray at all, because they cannot performe this dutie in any good manner or measure as God requireth. And this is a tentation wherewith euen the dearest children of God are much vexed and troubled, and therefore it shall not be amisse to answere the seuerall branches of this complaint. First therefore, whereas they complaine that they cannot pray at all, this

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is to be vnderstood generally of all times, or specially at sometimes. If they say they can neuer pray, it is very likely that either they forget, or much deceiue themselues, for few or none, who are altogether destitute of the spirit of supplication, haue any vnderstandingeo discerne their want, or any grace to bewaile it, but content themselues with their lip-labour, as though they had performed acceptable seruice vnto God. And it is a worke of one and the same Spirit to make vs see our infirmities with hatred and dislike of them, and to mooue vs earnestly to desire of God that we may be freed from them, which earnest desire is heartie prayer. But if they further affirme, that they are most sure they doe neuer pray vnto God; I answere, that though this in it selfe be a most dangerous case, for it is a signe of a worker of iniquitie, not to call vpon God, as the Psalmist speaketh, *Psal.* 53.4. yet they haue no cause to despaire, for the same Spirit which hath reuealed vnto them this their sin and infirmity, and hath wrought in them a dislike thereof, will also remoue it and supply their want in Gods good time, if they will labour for this good gift, and not quench the good motions of the Spirit, when God offereth them vnto them.

But if they cannot deny that sometimes they haue had the grace giuen them of God to call earnestly vpon his Name; howsoeuer for the present time they are altogether disfurnished thereof, then let them know that their case in this respect is common with all the deare children of God. For hearty praier is not in our owne power, neither doth it attend vpon our owne will, but it is the gift of God, which at some times in plentifull measure he bestoweth vpon his children, and at other times he pulleth back his liberall hand; to the end that by the want thereof, wee may learne to ascribe the glory and prayse of our heartie prayers vnto God, who worketh in vs the will and the deed, and is in truth the only true Author of them; which prayse, otherwise in pride of heart wee would arrogate vnto our selues, as being a naturall facultie and in our owne power: and also to the end we may more highly esteeme it, and with more joy and diligence vse it when we haue it bestowed on vs, least through our negligence and slothfulnesse we moue the Lord to take it from vs. Seeing therefore this heartie calling vpon Gods Name is a gift of God, and a worke of his holy Spirit in vs, which at sometimes heretofore we haue discerned in our selues, let vs not altogether be discouraged, though at sometimes wee want it; for the *gifts of God are without repentance*; and though at sometimes they are withdrawne from our sense and feeling, yet shall they neuer be taken from vs; and if at any time we haue had assurance that the Spirit of God hath dwelled in vs, by this work thereof, effectuall prayer, wee may assure our selues that it hath not forsaken vs, but will againe *helpe our infirmities: and whereas we cannot tell how to pray as we ought, the spirit it selfe will make request for vs with sighes; which cannot be expressed.* Rom 8.26.

Secondly, whereas they complaine that they cannot pray in any good forme, but oftentimes fill Gods eares with impatient cries, and vncomfortable roarings in stead of prayers, they are to know that this is often incident vnto the children of God, especially when his hand is heauy vpon them, either in some outward affliction of body, or some inward anguish of minde. For example, the Prophet *Dauid* confesseth that when Gods hand was heauy vpon him day and night, his prayers were but roarings, *Psal.* 32.3. So *Ezechias* saith, that when hee should haue prayed, *he chattered like a Crane or a Swallow, and mourned as a Doue*, *Esay* 38.14. And the poore Publican oppressed with the heauy burthen of his sinnes, in stead of a long and eloquent speech, vttereth these few words; *O God be mercifull vnto me a Sinner*: and yet our Sauiour Christ testifieth of him, that hee receiued the remission of his sinnes, and went home iustified, *Luke* 18.13. 14. Neither in truth doth the Lord regard the eloquence of the tongue, but the earnestnesse of the heart, he respecteth not our well-couched words, and smooth vttered stile, but the feruencie of the spirit, and our humble and hearty desires, which are acceptably heard of him, though our tongues be silent. *The sacrifices of God are not eloquent words, but a contrite spirit, a contrite and broken heart will not the Lord despise*: as it is, *Psal.* 51.17. The Prayers indited by Gods Spirit, which also are according to the will of God, consist not in the words of the mouth, but in the sighes of the heart which cannot bee expressed, as the Apostle teacheth vs, *Rom.* 8. 26. And therefore if wee offer vnto God an humble and contrite spirit, if wee can sigh and grone earnestly, desiring those things we want according to his holy will, though wee cannot expresse our minds in any good order, or in a continued forme of speech; yet if we can from our hearts roare with *Dauid*, chatter with *Ezechias*, and vtter this abrupt speech with the poore Publican, *O God be mercifull vnto mee a Sinner*, the Lord will heare vs, and that as speedily, as though we could pray vnto him with the eloquence of men and Angels. For to what end principally serue words, but that we may by them expresse our minds to men, who otherwise could not vnderstand them? but the Lord who searcheth the hearts vnderstandeth our sighes, which cannot bee expressed, as it is, *Rom.* 8.26,27. *And hee knowes our thoughts long before wee thinke them*, as the Psalmist

Rom 8.26.

Psal 32.3.

Esay 38.14.

Luke 18.13,14.

Psal. 51.17.

Rom. 8 26.

Rom. 8.26.

§. *Sect.* 2. Consolations for such as complain that they cannot pray in any good forme.

Psal.139.2. speaketh, *Psal.*139.2. Heis a Spirit, yea an al-seeing Spirit, and therefore our Prayers vnto him, are the desires of the heart, neither doe our words serue to perswade him, but to stirre vp our owne dull spirits, and to keep vs from disorderly wandring thoughts. Exod.14.15. So that if wee can with *Moses* lift vp our hearts vnto God with earnest desires, this will be a strong crie in the eares of the Lord, and he will surely heare it. If we can vnfainedly say with the Prophet *Dauid*, *Psal.*38. Psal.38.9. 9. *Lord I powre my whole desire before thee, and my sighing is not hid from thee*, we may be assured he will heare vs and grant our request, for *he heareth the desire of the poore, he Psal.10.17. prepareththeir heart, and bendeth his eare vnto them*: as it is, *Psal.*10.17. yea he doth not only heare them, and in some sort incline to their request, but hee *will fulfill the desire of them that feare him, hee will heare their Psal.145.19. cry, and saue them*; as the same Prophet speaketh, *Psal.*145.19. We know that a kind louing father, if hee see his sonne exceeding sicke will be very carefull and tender ouer him, to prouide all things necessary for him which may doe him good; and though with a faultering tongue and vnperfect speech hee aske any thing which is profitable for him to receiue, yet how readily will he hearken vnto him and grant his desire? yea if his sickneesse so increase that he becommeth speechlesse, vttering nothing but deepe grones, euen this language mooues him to no lesse care in vsing all meanes which may doe him good. Shall then wee daily obserue such fruits of loue in sinfull man, and shall wee doubt of finding lesse in the Lord, who is infinite in loue, mercie and goodnesse? farre be it from vs. Nay, let vs assure our selues, that though (our soules being sicke in sinne, and exceedingly dulled and beaten downe with some grieuous tentation) wee cannot vtter any thing but vnperfect speeches, yea, though we are through the grieuousnesse of our affliction and greatnes of our corruption stricken dumbe, and can vtter nothing but grones and sighes, yet if we desire to be freed out of this wretched case, and to haue the comfort of Gods Spirit, the Lord, who searcheth the heart and vnderstandeth our secret thoughts, will hearken vnto vs, and grant the desires of our heart, at least so far forth as it will stand with his owne glory and our euerlasting good.

*Q. Sect.*3. Consolations for such as bewaile their coldnesse and dulnesse in prayer. Thirdly, whereas others complaine that their hearts are so hard, and their spirits so dull, that they cannot vtter vnto God a prayer with any earnestnesse or feruencie of spirit, but exceeding coldly & very weakly and therefore they feare that God will neuer heare them; they are to remember, that the Lord heareth vs not, nor granteth our requests for the worthinesse and excellencie of our prayers, but for his Sonne Iesus Christs sake, who is our Mediatour and Intercessor, in whose Name we call vpon God; and therefore though our prayers be full of infirmities and vttered with much weaknes, yet calling vpon the Lord in our Sauiours Name, he will surely heare vs, as our Sauiour hath promised, *Iohn* 16.23. *Verily, verily I say vnto you, whatsoeuer you shall aske the Father in my Name, hee will giue it you.* Moreouer, we are to know, that we doe not offer vp our prayers immediatly vnto God the Father, but by the mediation of Iesus Christ, who putting our prayers into the golden Vials which are full of the precious odours of his merits, thereby perfumeth them and maketh them an offering of sweet smelling sauour vnto God, and by washing them in his owne most precious bloud hee purgeth them from all their corruptions, and perfecteth all their wants and imperfections, so as now, though not in themselues, yet in him they will bee acceptable vnto God, and hee will mercifully grant our petitions.

Fourthly, whereas others complaine that their minds are carried away with worldly distractions and wandering imaginations when they are making their prayers vnto God; they are to know, that this befalleth also euen the deerest children of God, partly through their owne corruption, and partly through the malice of Satan, who laboureth most to interrupt vs in those holy exercises which he knoweth most profitable and effectuall for our saluation. Whereof it commeth to passe, that though diuers houres together we can talke of worldly affaires, and heare the speech of others without any distraction of minde, or thinking of any thing but of the subject of our present speech, yet when wee heare God speake vnto vs in the preaching of the Word, or when we speake vnto God in prayer and supplication, our minds wander hither and thither, though we striue never so much to containe them, because through our naturall corruption wee are soone weary of these holy exercises, and Satan is still at hand to suggest into our minds wandring thoughts, in which we take most delight: but this should not discourage vs from taking in hand these holy actions, but rather the consideration hereof should strongly mooue and prouoke vs to more earnestnesse, care and diligence, so as Satan may not preuaile against vs. And because we cannot as wee ought performe this holy dutie with reuerence and attention, faith and feruency of spirit, let vs in the beginning of our prayers craue the assistance of Gods holy Spirit, desiring him to helpe our infirmities in these respects, and to inable vs to performe this seruice vnto God in some good and acceptable manner. (And if notwithstanding sometimes, nay often, we receiue a foile, let it be an occasion to moue vs to take the more

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paines, and to make a double request vnto God, not only that hee will grant vnto vs those things which wee desire, but also that for Christs sake hee will pardon our sinnes and infirmities in that we haue begged them so coldly negligently.

Lastly, whereas our spirituall enemy taketh occasion altogether to discourage vs from vndertaking these spirituall exercises, because therein wee bewray notable corruptions, and cannot though we striue neuer so much, performe them as we ought; let vs in no case yeeld vnto this temptation, but stoutly striue our selues against it. And to this end let vs consider, that if Satan can perswade vs to desist from performing those duties altogether, which wee cannot performe as wee ought, but with great weaknesse, corruption and imperfection, wee shall doe nothing at all which God requireth of vs. For example, the Lord commandeth vs to loue him with all our hearts, and with all our soule, and with all our strength, which duty of loue we performe with great weaknesse, and exceeding coldly; but because we cannot doe it as God requireth and as wee ought, shall wee not therefore doe it at all? God forbid. So the Lord commandeth vs to trust and to put our whole affiance in him, but wee are readie to rest and relie vpon the arme of flesh, and inferiour meanes, either in whole or at least in part, and when they faile vs, our trust in God is very weake & mingled with much diffidence and doubting: but shall we therefore put no affiance in God at all, because we cannot doe it so perfectly as hee requireth? be it farre from vs. So in the very like manner, the Lord expresly chargeth and commandeth vs to call vpon his holy Name, which dutie oftentimes we performe coldly and negligently, hauing our mindes carried away with wandring thoughts and worldly imaginations: but shall Satan working vpon our corruptions, therefore perswade vs altogether to desist from this holy exercise? no in no case let vs not yeeld to this tentation. For it is not left vnto vs at our owne choice as a thing indifferent to pray, or not to pray, but it is a notable part of Gods worship and seruice, and a singular duty which the Lord expresly enjoyneth vs to performe, whereunto he hath adjoyned most comfortable promises which depend not vpon our worthinesse, and the excellencie of our prayers, but on his owne free mercie and goodnesse, and the merits and intercession of our Sauiour Christ. So *Psal.* 50. 15. *Call vpon mee in the day of trouble, so will I deliuer thee, and thou shalt glorifie mee.* And *Matth.* 7. 7. *Aske and it shall be giuen you.* And *Iohn* 16. 23. *Verily, verily I say vnto you, whatsoeuer you shall aske the Father in my name, he will giue it you.* 24. *Aske and you shall receiue, that your ioy may be full.* And the Apostle *Paul* chargeth vs, that *we pray continually.* Seeing therefore the Lord expresly requireth this dutie at our hands; though our infirmities and corruptions be neuer so great, let vs labour continually to performe it, assuring our selues, that if in obedience to his commandement wee call vpon him, and labour and striue against those corruptions, which shew themselues vnto vs in this holy action, he that hath enjoyned vs this dutie will also giue vnto vs his holy Spirit, if wee will attend his leasure, which will teach vs how to pray according to Gods will with sighes and groanes, which cannot be expressed; whereas on the other side, if our infirmities and corruptions wholly discourage vs from performing this dutie, we shall grieuously sinne against God in transgressing his commandement, and in robbing him of a chiefe part of his worship and seruice, and also wee shall plunge our selues into a most desperate estate, adjoyning our selues vnto the number of those wicked Atheists, of whom the Psalmist speaketh, who call not vpon God, *Psal.* 53. 4.

1. *Thess.* 5. 17.

Psal. 53. 4.

Q. Sect. 6. Of the second kind of sensible hardnes of heart.

And so much for answering those tentations, which Satan and our corruption doe suggest to discourage vs from the seruice of God, which haue their occasion and ground from our hardnesse of heart, and drowsie dulnesse, and deadnesse in performing these holy exercises. The other kind of sensible hardnesse of heart is seuered from the vse of these holy meanes; for sometimes it commeth to passe especially in the spirituall combate of tentation, that euen Gods deare children are so besotted and astonished, through the violence of the tentations of Satan, and huge waight of their owne corruptions, that they cannot endeuour in any sort to vse these meanes, whereby they might be comforted and releeued in this wretched estate, as the hearing of the word, calling vpon Gods Name, meditating in the Scriptures, and holy conferences; yea these holy exercises seeme for a time odious and loathsome vnto them, vntill it please the Lord by his owne good Spirit to awaken and raise them vp out of this spirituall trance, and to giue vnto them againe the feeling of his grace, and fauour, and good motions and abilities to serue him, and reape comfort vnto themselues, by these holy duties. In the meane time such are to support themselues from falling into vtter desperation, by calling to their remembrance their state and condition in times past: for if euer they haue had any delight in the holy exercises of Religion, Prayer, hearing the Word and godly conferences, if euer they could discerne in themselues any faith by the true fruits of sanctification they may take comfort thereby, assuring themselues that they shall againe be restored vnto their former estate, for the *gifts and calling of God*

Rom. 11. 29. *Iohn* 13. 1.

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are without repentance, and those whom hee hath once loued, hee loueth vnto the end. An example hereof wee haue in *Dauid*, who being troubled and full of anguish in his spirit, his soule refusing all comfort, and being so astonished that hee could not speake, yet hee considered the dayes of old, & the yeeres of ancient time, hee called to remembrance his former songs in the night, occasioned by the great benefits which the Lord had bestowed vpon him, and so knowing that the Lord was vnchangeable in his mercie and goodnesse, he relieued his poore soule, which was ready to faint vnder the heauie waighe of present afflictions. And thus also *Iob* being brought through the violence of those heauy crosses which the Lord laid vpon him, euen to the brinke of desperation, so that he spared not to vtter in the bitternesse of his soule, fearefull curses and most impatient speeches comming neere vnto blasphemy, oftentimes comforteth himselfe by calling to mind his former integritie and righteousnes: whose example if the poore humbled soules will follow, they may raise themselues with true comfort, when they are sunke downe vnder their heauy burthen of present corruptions.

Psal. 77. 2, 3, 4.

CHAP. XLIII.

How the weake Christian may bee assured that his repentance is true and vnfained.

§. Sect. 1. Of the signes of true repentance, and first of the seuerall degrees thereof.

AND so much for answering Satans tentations, drawne from hardnes of heart, whereby he laboureth to perswade poore humbled sinners that they are vtterly destitute of repentance: but if hee faile of his purpose, then he will endeuour to make them beleeue, that though they haue some shew of repentance, yet it is not such as God requireth. For either he will affirme that it is hypocriticall and dissembled, rather for feare of punishment then for hatred of sinne or true loue of God; or if it be true, yet it is not sufficient, as being in very small measure, and in no proportion answerable to their hainous sinnes. Against both which tentations, it behoouen the humbled sinner to arme himselfe that hee may repell them, when they are suggested; and to this purpose that he may proue his repentance true and vnfained, hee is to take a true search of his owne heart and conscience and to examine his repentance according to some vndoubted signes which may serue as touch-stones to discouer whether it bee true and vnfained or dissembled, and hypocriticall. The first vndoubted signe of vnfained repentance is, when wee can obserue in our selues the seuerall degrees or parts thereof, as they haue beene wrought in vs by Gods Spirit; for from the enumeration of all the parts, wee may conclude that we haue the whole. The first degree is, that by the Law wee come to the knowledge, and acknowledgement that wee are hainous and grieuous sinners, who haue broken and transgressed all Gods Commandements. Secondly, from this knowledge and acknowledgement of our sinnes, proceedeth a true sense and feeling of them, and the punishments due vnto them, and an apprehension and applying to our selues of the anger of God, the curse of the Law, and eternall condemnation due vnto vs for our sins. Thirdly, from this sense of our miserable estate, there ariseth in our consciences feare and horrour of being ouer-taken and ouer-whelmed of those iudgements of God, and fearefull punishments which hang ouer our heads for our sins. Fourthly, from this feare and anguish of mind, proceedeth sorrow and bitter griefe, because wee haue thus hainously sinned, and made our selues obnoxious to all these euils; and also in the same respects a true hatred of sinne which still hangeth vpon vs, and an earnest desire to bee freed from it. Fiftly, this hatred of sinne and desire to bee freed from it, maketh vs earnestly to seeke and inquire after some meanes whereby we may attain vnto our desires, that being freed from all those fearefull euils which oppresse our consciences with the waighe of them, we may obtaine Gods loue and fauour and the assurance of our saluation. Sixtly, thus inquiring and searching wee find by the preaching of the Gospell, that our gracious God hath sent his Sonne into the World, to the end that hee might saue and deliuer vs out of this miserable estate, if wee beleeue in him, and also hath commanded vs to beleeue. Which being made effectuall by the inward operation of Gods holy Spirit, we haue true faith begot in vs, whereby we are assured of Gods mercie in Iesus Christ, and of the full remission of all our sinnes; the consideration whereof doth comfort and raise vs vp from falling into desperation and vtter destruction. Seuenthly, after this assurance of Gods loue, and of the forgiuenesse of our sinnes, there followeth first a true hatred of sinne, because it is sinne, and vnfained sorrow, not so much in regard of the punishment, which by our sinnes we haue iustly deserued, as that because wee haue offended our so gracious a God and tender louing father. Secondly, this sorrow will not suffer vs to hide, excuse, or extenuate our sins, but moueth vs in all humilitie to prostrate our selues before Gods mercie seate, and in griefe of soule to confesse them, acknowledging that confusion and condemnation is due vnto vs, which by no meanes we can escape but by Gods mercie, and the merits and righteousnesse of Iesus Christ. Thirdly, being assured of the pardon

Acts 2.

2. Cor. 7. 10.
1. Ioh. 3. 4.

don for our sinnes past, we labour and striue for the time to come to leaue and forsake them, and to mortifie the flesh and corruptions thereof, whereby we are led captiue vnto sinne, and also wee endeuour with a feruent zeale of Gods glory to serue the Lord in holinesse and righteousnesse, that so by our godly liues we may glorifie him and expresse our thankfulnesse for all his inestimable benefits. Fourthly, if at any time besides or contrary to our purpose, we be ouer-taken by our corruption, and fall into sinne, there followeth in vs an holy anger and indignation with our selues, because we did not more carefully looke to our wayes; which godly anger proceedeth to the taking of a holy kind of reuenge, to the end that thereby our sinnes may be subdued, and our corruptions mortified. For example, hee that hath offended through gluttonie and drunkennesse, being truly penitent and angrie with himselfe for his sinne, will also tame the flesh by punishing the same through fasting and abstinence. Hee that hath offended by vsing excessiue pride in apparell, being angry with himselfe vpon his true repentance, doth withdraw from himselfe such costly attire, as otherwise in respect of his calling hee might lawfully weare.

And thus may wee come to the assurance that our repentance is true and vnfained, if we can find these degrees thereof and these effects and fruits in our selues. The second signe of vnfained repentance is, that it bee whole and intire, and that both in respect of the subject, and also the object thereof. In respect of the subject or of him in whom it is, it is required that it be not of any part alone, or yet of all parts sauing one, but it must be intire and totall of the whole man and of euery of his seuerall parts. It must be a reformation in the forsaking of sinne, and imbracing of righteousnesse, not in the body or soule alone, but of them both, and of all their seuerall faculties and powers; it must not onely be of the outward actions, but also of the inward affections and cogitations, it must not only be of the tongue & hand, but also of our wils & hearts, according to that, *Iames 4. 8. Draw neere vnto God, and hee will draw neere vnto you: cleanse your hands ye Sinners, and purge your hearts ye wauering minded.* Otherwise, if wee doe not turne vnto the Lord with all our hearts, with all our soules, with all our bodies, and euery faculty and part of them; if wee willingly entertaine sinne, and purposely suffer it to lurke in any secret corner of vs, our repentance is hypocriticall and not acceptable in Gods sight. And hence it is that *Dauid* saith, that if he should *regard wickednesse in his heart, the Lord would not heare him. Psal. 66. 18.* Secondly, it must be whole and intire in respect of the obiects: for it is not sufficient that wee performe obedience vnto some of Gods Commandements, if wee endeuour not to shew our obedience vnto all. It is not enough if wee forsake some of our sinnes, if we willingly and with delight entertaine and nourish others, neuer striuing against them, nor labouring to mortifie them: but if we would approue our repentance to bee sincere and vnfained, both vnto God and our owne consciences, we must desire and endeuour to performe obedience, as well to those Commandements which seeme hard and most vnpleasant vnto vs, as vnto those which are more easie and delightfull; we must not only forsake those sinnes which are not so pleasing vnto vs, but euen those which otherwise are as deare vnto vs as our right hand or eye; for hee that truly repenteth of one sinne, repenteth of all; hee that repenteth not of any one sinne, repenteth of none as he ought. Hee that wittingly and aduisedly neglecteth any one commandement, will in time neglect all, whatsoeuer outward reformation may seeme to bee in him, he that willingly entertaineth any one sinne, and nourisheth it as his deare darling in his bosome, will in the end make conscience of none; for a *little* leauen leaueneth the whole lumpe, and euen small sinnes if they be not mortified, will make roome for those which are greatest and most hainous.

The third signe of true repentance is, when our conuersion from sinne vnto God is not deferred in whole, or in part from time to time, but presently vndertaken: neither is it sufficient to vow repentance vnto God, or to purpose it for the time to come, but wee must presently endeuour and labour in it. It is not enough that wee subdue some sinnes now, and performe obedience vnto some of the Commandements, purposing to labour after more perfection when wee haue better opportunitie, but wee must presently labour and endeuour to performe obedience not to some, but to all Gods Commandements, and wee must out of hand set vpon all our sinnes, and labour to mortifie all our corruptions. For if the whole bodie of sinne be not beaten downe and subdued together, that which still liueth in vs, will giue life againe vnto that which is mortified, that which is still retained in the heart, will open a wide doore to let in that which is expelled. And so we shall but take in hand an endlesse and fruitlesse worke, if wee doe not set aside all excuses, and instantly labour to destroy the whole bodie of sinne, breaking thorow all difficulties and impediments; for wee shall neuer want hindrances in these holy actions, and excuses for want of fit occasion and conuenient opportunitie will continually offer themselues vnto vs. And therefore hee that will not turne wholly vnto God, till he haue a cleere passage and plaine way free from all

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ence vnto all Gods Commandements.

9. Sect. 3. The third signe when it is presently vndertaken.

are without repentance, and those whom hee hath once loued, hee loueth vnto the end. An example hereof wee haue in *Dauid*, who being troubled and full of anguish in his spirit, his soule refusing all comfort, and being so astonished that hee could not speake, yet hee considered the dayes of old, & the yeeres of ancient time, hee called to remembrance his former songs in the night, occasioned by the great benefits which the Lord had bestowed vpon him, and so knowing that the Lord was vnchangeable in his mercie and goodnesse, he relieued his poore soule, which was ready to faint vnder the heauie waight of present afflictions. And thus also *Iob* being brought through the violence of those heauy crosses which the Lord laid vpon him, euen to the brinke of desperation, so that he spared not to vtter in the bitternesse of his soule, fearefull curses and most impatient speeches comming neere vnto blasphemy, oftentimes comforteth himselfe by calling to mind his former integritie and righteousnes: whose example if the poore humbled soules will follow, they may raise themselues with true comfort, when they are sunke downe vnder their heauy burthen of present corruptions.

Psal. 77. 2, 3, 4.

CHAP. XLIII.

How the weake Christian may bee assured that his repentance is true and vnfained.

§. Sect. 1. Of the signes of true repentance, and first of the seuerall degrees thereof.

AND so much for answering Satans tentations, drawne from hardnes of heart, whereby he laboureth to perswade poore humbled sinners that they are vtterly destitute of repentance: but if hee faile of his purpose, then he will endeuour to make them beleeue, that though they haue some shew of repentance, yet it is not such as God requireth. For either he will affirme that it is hypocriticall and dissembled, rather for feare of punishment then for hatred of sinne or true loue of God; or if it be true, yet it is not sufficient, as being in very small measure, and in no proportion answerable to their hainous sinnes. Against both which tentations, it behoueth the humbled sinner to arme himselfe that hee may repell them, when they are suggested; and to this purpose that he may proue his repentance true and vnfained, hee is to take a true search of his owne heart and conscience and to examine his repentance according to some vndoubted signes which may serue as touch-stones to discouer whether it bee true and vnfained, or dissembled, and hypocriticall. The first vndoubted signe of vnfained repentance is, when wee can obserue in our selues the seuerall degrees or parts thereof, as they haue beene wrought in vs by Gods Spirit; for from the enumeration of all the parts, wee may conclude that we haue the whole. The first degree is, that by the Law wee come to the knowledge, and acknowledgement that wee are hainous and grieuous sinners, who haue broken and transgressed all Gods Commandements. Secondly, from this knowledge and acknowledgement of our sinnes, proceedeth a true sense and feeling of them, and the punishments due vnto them, and an apprehension and applying to our selues of the anger of God, the curse of the Law, and eternall condemnation due vnto vs for our sins. Thirdly, from this sense of our miserable estate, there ariseth in our consciences feare and horrour of being ouer-taken and ouer-whelmed of those iudgements of God, and fearefull punishments which hang ouer our heads for our sins. Fourthly, from this feare and anguish of mind, proceedeth sorrow and bitter griefe, because wee haue thus hainously sinned, and made our selues obnoxious to all these euils; and also in the same respects a true hatred of sinne which still hangeth vpon vs, and an earnest desire to bee freed from it. Fiftly, this hatred of sinne and desire to bee freed from it, maketh vs earnestly to seeke and inquire after some meanes whereby we may attain vnto our desires, that being freed from all those fearefull euils which oppresse our consciences with the waighe of them, we may obtaine Gods loue and fauour and the assurance of our saluation. Sixtly, thus inquiring and searching wee find by the preaching of the Gospell, that our gracious God hath sent his Sonne into the World, to the end that hee might saue and deliuer vs out of this miserable estate, if wee beleeue in him, and also hath commanded vs to beleeue. Which being made effectuall by the inward operation of Gods holy Spirit, we haue true faith begot in vs, whereby we are assured of Gods mercie in Iesus Christ, and of the full remission of all our sinnes; the consideration whereof doth comfort and raise vs vp from falling into desperation and vtter destruction. Seuenthly, after this assurance of Gods loue, and of the forgiuenesse of our sinnes, there followeth first a true hatred of sinne, because it is sinne, and vnfained sorrow, not so much in regard of the punishment, which by our sinnes we haue justly deserued, as that because wee haue offended our so gracious a God and tender louing father. Secondly, this sorrow will not suffer vs to hide, excuse, or extenuate our sins, but moueth vs in all humilitie to prostrate our selues before Gods mercie seate, and in griefe of soule to confesse them, acknowledging that confusion and condemnation is due vnto vs, which by no meanes we can escape but by Gods mercie, and the merits and righteousnesse of Iesus Christ. Thirdly, being assured of the pardon

Rom. 8.

2. Cor. 7. 10.
1. Cor. 3. 10.

don for our sinnes past, we labour and striue for the time to come to leaue and forsake them, and to mortifie the flesh and corruptions thereof, whereby we are led captiue vnto sinne, and also wee endeuour with a feruent zeale of Gods glory to serue the Lord in holinesse and righteousnesse, that so by our godly liues we may glorifie him and expresse our thankfulnesse for all his inestimable benefits. Fourthly, if at any time besides or contrary to our purpose, we be ouer-taken by our corruption, and fall into sinne, there followeth in vs an holy anger and indignation with our selues, because we did not more carefully looke to our wayes; which godly anger proceedeth to the taking of a holy kind of reuenge, to the end that thereby our sinnes may be subdued, and our corruptions mortified. For example, hee that hath offended through gluttonie and drunkennesse, being truly penitent and angrie with himselfe for his sinne, will also tame the flesh by punishing the same through fasting and abstinence. Hee that hath offended by vsing excessiue pride in apparell, being angry with himselfe vpon his true repentance, doth withdraw from himselfe such costly attire, as otherwise in respect of his calling hee might lawfully weare.

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9. Sect. 3. The third signe when it is presently vndertaken.

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thornie distractions which pull him backe, and worldly incumbrances, which like blockes lying before him hinder him in his journey, may as well resolue to sit still and neuer returne vnto God by vnfained repentance.

¶. Sect. 4. The fourth signe, when it is continuall and constant.

The fourth signe of true repentance is, if it bee continuall from the first day of our conuersion vnto the end of our liues; for it is not sufficient to serue God by fits, or that our Religion should take vs like a tertian ague but euery other day. It is not that which God requireth, that wee should diuide our time betweene him and the World, or hauing begunne in the spirit wee should end in the flesh; but after wee are gone out of this Sodome of sinne, we must goe forward in our journey of holy obedience, and neuer like *Lots* wife looke backe with a desire to enjoy the pleasures thereof againe. Wee must so runne this spirituall race that wee may obtaine: now we know that runners of a race, as they doe not stand still after the watch-word is giuen, but labour with all speed to set forth with the first: so they doe not sit downe in the middle way, much lesse runne one while backward, and another while forward, but they still hasten on till they come to the Goale and obtaine the garland; and so it behoueth vs to runne speedily to the Lord by vnfained repentance, and not to desist in this our race till the end of our liues, if wee purpose to receiue that Crowne of glory which the Lord hath promised vs. Our life therefore must bee a continuall repentance, and so long as we liue, so long must we grieue for our sinnes past and present, and striue after newnesse of life, and a greater measure of sanctification. And of this wee haue an example in *Dauid*, who after his sinne was forgiuen, professeth that it was euer before him, *Psal.* 51. 3. that his teares were his meat day and night, *Psal.* 42. 3. that hee mourned all the day long, *Psal.* 38. 6. And all the night made his bed to swimme, and watered his couch with his teares, *Psal.* 6. 6.

¶. Sect. 5. The fifth signe, when it proceedeth from faith.

The last signe of vnfained and true repentance is, if it be mixed with faith: for true repentance is a fruit of faith, and they are neuer disioyned the one from the other, neither can wee euer sorrow for sinne as wee ought, till we haue some assurance of Gods mercie and loue in Iesus Christ. For otherwise though our sorrow be neuer so great, yet it is not so much for sinne as for the punishment thereof; not so much because we haue thereby displeased God, as for those torments of conscience which wee presently endure, and the torments of Hell, which for the time to come we feare. And therefore this desperate sorrow is it selfe to bee sorrowed for, as being seuered from faith, and therefore sinfull: and not proceeding from any loue of God, or hatred of sinne, but from the feare of punishment and condemnation.

2. Cor. 7. 10.

Rom. 14. 23.

But it may bee demanded, why amongst the signes of true repentance, I haue not numbred teares and weeping for our sinnes. To which I answere, because howsoeuer it is a notable fruite of vnfained repentance, vnto which euery Christian with true compunction of heart is to accustome himselfe, yet notwithstanding it is not an inseparable propertie thereof, for oftentimes there are teares whereas there is no true repentance, and there is true repentance whereas there are few or no teares. For the first, wee may plainly perceiue by continuall experience that teares proceed from diuers other causes then from true repentance; sometimes from excessiue ioy, whereby the pores and passages of the eyes are loosed and opened; and sometimes from naturall and worldly sorrow, whereby the said passages are constringed and straightned; sometimes from furious anger, and sometimes from compassion and pittie; and in spirituall things, sometimes these teares flow from vnfained repentance, sometimes from desperate sorrow, conceiued vpon the apprehension of Gods horrible wrath, or of the fearfull torments and eternall condemnation prepared for them. Whereof it commeth to passe that in the abundance of their teares, they vtter from a heart full of raging malice, horrible blasphemies against God. An example hereof we haue in *Esau*, who in the middest of his weeping and howling comforted himselfe with the remembrance of his fathers death, and of that most wicked murther which he intended vnto his innocent brother, *Gen.* 27. 41. So the rebellious Israelites being discouraged with the newes which the Spies brought who were sent to search the Land, are said to haue cried and wept, and yet in the midst of their lamentation to haue murmured against God and his seruants *Moses* and *Aaron*. So that simply teares are not a signe of true repentance vnlesse they issue from a broken heart and contrite spirit, from a true hatred of sinne, and from heartie sorrow conceiued because wee haue offended our gracious God. On the other side, if we be in sincerity of heart truly sorry for our sins in these respects, because we hate them and loue God, and are displeased with our selues, because we haue displeased our gracious Father, endeuoring to forsake our sinnes, and to leade a new life in holinesse and righteousnesse, then though wee can seldome or neuer shed teares, which is the case of some of Gods dearest children, yet our repentance is true and vnfained; for in this action the broken and contrite heart is more to be respected then the blubbred eies, howsoeuer oftentimes they goe together.

Gen. 27. 41.

Numb. 14. 1.

¶. Sect. Why teares are not numbred amongst the signes of vnfained repentance.

But for the better clearing of this point, let vs further consider, that true repentance con-

¶. Sect. The former point further proued.

consisteth in the conuersion of the whole man vnto God, and is chiefly exercised, and by exercise approoued and manifested in the conuersion of the chiefest faculties of the soule. As in the changing and renewing of the mind, when being freed from ignorance it conceyueth and vnderstandeth spirituall things; of the iudgement, when it doth approue that which God approueth, and doth disallow that which hee disalloweth, and being inlightened by Gods Spirit is enabled to discerne betweene things that differ, truth and falshood, right and wrong, good and euill. But chiefly it consisteth in the conuersion of the heart vnto God, and in the renewing and sanctifying of the will, when as it refuseth and shunneth that which the vnderstanding and iudgement doe present vnto it as euill and sinfull, and contrariwise thirsteth after and imbraceth that which they approue as good and lawfull. From whence it descendeth vnto the inferiour faculties, namely, the passions and affections, causing vnto loue that which God loueth, and to hate that which hee hateth; to reioyce in well doing, because it is pleasing vnto God, and to sorrow and grieue when by our sinnes we haue displeased him; the which sorrow is sometime expressed outwardly by our teares, prostrating of the body, beating of the brest, fasting and externall humiliation. So that if our vnderstanding bee inlightened with sauing knowledge, if our iudgements be sanctified and inabled to discern betweene things that differ; especially if our hearts and wils be changed, being now auerse vnto that euill vnto which formerly they inclined, and forsaking that same, which they before naturally imbraced, then may we be assured that we are soundly conuerted and haue truly repented, and that our affections and passions which are ruled and ordered by those superiour faculties are also changed and sanctified, though it doth not as yet appeare in the outward shedding of teares; seeing these are chiefe faculties of the soule in which our repentance is principally exercised and approued. Neither in truth are teares any part of our repentance, no not of vnfained sorrow for our sinnes, but only outward expressions and signes of it, which are not infallible (for they may be where true repentance is not, and not be where it is) but only probable and likely. Neither doe they so much follow the habit and disposition of the soule, as the constitution and temperature of the bodie, how ready and apt fine from moist braines, as from a full fountaine, and hardly gotten and wrung from a braine which is naturally dry, and therefore yeeldeth no superfluity of moysture; euen as a fountaine cannot ouerflow which hath not water enough to fill into the bolne. Whereof it is that children sometime apter weepe then those that are of ripe age, and women then men, and old men more, then when they were in their full strength, because they want naturall heate, to digest and consume their vnnaturall moisture. And yet no man will hence conclude that children, women and old men doe more seriously and soundly repent of their sinnes then men of ripe age and in their ful strength. Finally, extraordinary acts doe produce extraordinary passions and expressions; whereof it is that men truly conuerted, and falling through frailtie, besides their purpose into great and grieuous sinnes, are apt to entertaine great sorrow, and to manifest it to themselues and others with suitable and proportionable expressions of teares, afflicting of the body and externall humiliation. And this wee see in the example of *Dauid*, the waight of whose sinnes pressed out of him such streames of teares that hee mingled his bread, and watred his couch with them. And in *Peter* who hauing denied and forsworne his Master expressed his deepe sorrow with bitter weeping. And in *Mary Magdalene* who hauing beene a grieuous Sinner expressed her sorrow vpon her conuersion by powring out such streames of teares, that therewith shee washed the feet of her blessed Sauiour, whose hands and feet, and side being pierced with her sinnes, became a fountaine of bloud to purge her soule and body from all sinne and vncleannes. Whereas they who being assisted and vpholden with Gods gracious Spirit, and carefully keeping the Christian watch, haue alwayes their spirituall armour fast buckled vnto them, are preserued from such fearefull fals, and walke with God in the integritie and vprightnes of their hearts. And consequently hauing no sinnes to bewaile but humane frailties and infirmities, they are not apt to entertaine such bitter and extraordinary sorrow, nor to testifie it by such passionate expressions of teares; because renuing daily their repentance they haue a pardon of course sealed in their consciences, and their hearts fraughted with much peace, comfort and ioy in the holy Ghost, which causeth them to reioyce and to sing for ioy, euen in the midst of afflictions and persecutions, in the assurance of the remission of their sinnes, the sense of Gods loue and fauour, shining vnto them as a cleere light in the darkest and deepest dungeon, and the infallible hope of their eternall happines in Gods Kingdome. And so much concerning the signes of true repentance, which if after due examination wee can find in our selues, wee may be assured that wee are truly penitent; yea, I will say more, for the comfort of all humbled sinners, if after diligent search they find not in their owne hearts and feeling these signes of true repentance in them at all, or at least in very small measure, yet if they earnestly desire and sincerely endeuour

Rom. 5.5.

Act. 16.25.

deuour to attaine vnto true repentance, vsing those good meanes ordained of God for this purpose, they may assure themselues that they haue truly repented in the sight of God, who accepteth of the will for the deed, and of the affection for the action, as before I haue shewed.

Q. Sect. 8. That the assurance of the remission of sinnes dependeth not on the dignitie of our repentance.

And thus may wee repell the tentations of Satan, and receiue comfort vnto our owne soules, when he laboureth to perswade vs that our repentance is not true and vnfained but false and hypocriticall. But if the tempter cannot thus preuaile, in the next place hee will tell vs that our repentance though it be true, yet it is not sufficient, neither is there any proportion betweene our small repentance and our great sinnes, as Gods iustice doth require. To which we must answere, that the remission of our sinnes and reconciliation with God, dependeth not vpon the dignitie or quantitie of our repentance, but vpon the righteousnesse and full satisfaction of our Sauiour Iesus Christ. Neither doe we repent to the end that thereby wee may in whole, or in part satisfie for our sinnes; for though it could be imagined that the whole substance of our bodies should be resolued into teares, yet would they not all of them satisfie and appease Gods wrath for one breach of his Commandements; neither is it the water of our eyes, no nor yet the bloud of our hearts wounded deeply with sorrow, which will purge vs from our sinnes, either in respect of the guilt, punishment, or corruptions themselues; but it is the water and bloud which flowed from our crucified Lord, which cleanseth our guiltie soules from the filthy spots of sinne, being applied vnto vs by a true and liuely faith. And therefore let vs not with the Popish rabble, foolishly imagine that we can by our repentance merit any thing at Gods hand, or satisfie his iustice for our sinnes, for so shall we rob our Sauiour Christ of the glory due vnto him for our saluation, and spoile our soules of all true comfort; but let vs repent and vnfainedly turne vnto God in obedience to his Commandements, and to the end that thereby we may approoue our faith before God, the world, and our owne consciences to be true by this liuely and vndoubted fruit thereof. For it cannot bee if wee haue attained to the assurance of Gods loue and the remission of our sinnes, for the merits and satisfaction of Christ, but that wee will loue God againe; and this loue cannot be idle but will shew it selfe with a feruent zeale of Gods glory, and this zeale will make vs abhorre sinne whereby our gracious God is dishonoured, and loseth his reuerentiall, whereby his holy name is prophaned, and then sorrow with bitter griefe wring as wee are ouergrieuously with our sore transgressions fall into sin, scaling our Sauiour Christ hath purchased his precious bloud to purge vs, when as nothing else could make vs cleane. Seeing therefore our repentance doth not satisfie Gods iustice nor purge away any sinne, let vs not bee perswaded by Sathan that reconciliation with God, and the remission of our sinnes dependeth on the dignitie or quantitie of our repentance, but let vs assure our selues that it is only the bloud of Christ applied vnto vs by a liuely faith, that purgeth vs from all our sins, and maketh full satisfaction vnto Gods iustice. And therefore though our repentance bee but in small measure, yet so it be true & vnfained it is a certaine fruit of a liuely faith, and he that beleeueth is made partaker of Christ and all his benefits.

Lastly, Sathan will obiect, that many who haue more bitterly sorrowed then wee, and haue shewed more notable signes of exceeding repentance, haue notwithstanding beene rejected and condemned. To which wee are to answere, that though such haue shewed more sorrow, yet they haue had no true repentance, in that their sorrow hath beene destitute of faith, and not so much for any hatred of sinne or loue of God, or vnwillingnesse to displease him, as for horrour of conscience, and desperate feare of eternall condemnation. And therefore, though notwithstanding such sorrow, they haue beene condemned, yet we may be assured that vpon our true repentance, whereby on the one side, we looke vpon our sinnes, and are grieued for them, and on the other side behold Gods mercifull and gracious countenance in Iesus Christ by a liuely faith, we shal haue the pardon of our sinnes, and bee made partakers of eternall saluation. For the promises of the Gospell are not made to those who afflict themselues with a desperate sorrow, without any hope or desire of Gods mercie in Christ Iesus, but vnto those who turne vnto him by vnfained repentance, which is ioyned with a true faith and assurance of the remission of our sinnes and euerlasting life.

CHAP. XLIV.

How wee may preuent against Satans tentations that we haue true faith.

AND so much for answering those tentations of Sathan, whereby he laboureth to proue that wee haue no repentance, or at least a false and insufficient repentance, and consequently that the sweet and gracious promises of the Gospell doe not belong vnto vs. Now wee are to produce and answere such tentations as he alleageth and suggesteth into the minds of those who are effectually called against their faith. And these are of two sorts: the first whereby he laboureth to perswade them that

that they haue no faith; the second, that their faith is so weak, so imperfect, & so mixt with doubting, that it is altogether insufficient for their saluation. For the first, he will thus frame his reason: Though thou boastest much of thy faith, and thereby presumest that thou shalt attaine vnto saluation, herein thou mayest much deceiue thy selfe, and altogether faile of thy purpose. For there may be in many shewes and shadowes of faith, and yet nothing in them but infidelitie; there are also many kinds of faith, and yet but one justifying and sauing faith, there is a generall or historicall faith; there is a faith of working miracles, which *Iudas* had as well as *Peter*; there is a temporary or hypocriticall faith; there is also carnall presumption, wherewith many who haue made goodly shewes haue beene bewitched and deceiued to their perdition; seeing then there are many false faiths, for one which is true, it is likely that thine is one of the greatest number, and consequently no true faith. And therefore doe not flatter and deceiue thy selfe in thy fond presumption, by applying the sweete promises and gracious consolations of the Gospell, for they appertaine only vnto those who are indued with a liuely faith, of which thou art altogether destitute.

And thus Satan endeauoureth to perswade the Christian exercised in the combate of tentations that he hath no faith, to the end that he may destroy it, and if it were possible bring it indeed to nothing. To which tentation we may first answere thus generally, that Sathans testimonie is no sound argument to proue that we haue no faith, nor to be beleeued of vs, seeing he is not only a malicious murderer, who continually seeketh our destruction; but also a false liar from the beginning, who hath not feared to belie men only, but euen God himselfe, accusing him of vntruth, enuie, and want of power in that tentation, wherewith hee assailed and ouercame our first parents. And therefore if he be so audaciously impudent, as that he durst belie God himselfe, we may assure our selues he wil make no scruple of belying vs. Seeing the Sonne is a malicious liar, who desireth nothing more then our destruction, let vs not doubt of our faith because of his testimony, yea rather because he saith we want faith, we may assure our selues that we are endued therwith: for that he may worke our finall ouerthrow, it is his vsuall custome to tell the true beleeuing Christian that he is destitute of faith, & contrariwise the vnbeleeuing worldling, that he hath a strong faith, whereas in truth there is nothing in him, but secure presumption. And therefore let it suffice vs, that we know we haue a liuely faith by the testimonie of Gods Spirit, and by trying and examining our faith by the touchstone of Gods Word, for on these our faith dependeth, and not on Satans testimony.

Yea, but when this thought or perswasion is put into our minds that wee haue no faith, how may we know, that it is the suggestion of Satan, & not the testimonie of the Spirit, or our owne well grounded opinion, seeing it is true, that many want faith who are so perswaded? I answer, that as there are diuers differences betweene them, so these two especially. First, because the testimonie of the Spirit and our owne true iudgements agree with the word, perswading vs that we haue a true faith when wee haue the vndoubted signes, and bring forth the inseparable fruits thereof, for the Spirit sealeth vs in the assurance of that truth of which wee are instructed in the Scriptures. As for example, when we haue a loue of vertue and obedience, and an hatred of impietie and sinne, a delight in the societie and fellowship of the godly; and an irksome and tedious dislike of their company who are lewd and vicious, when wee haue an earnest desire of pleasing God, joyned with an heartie endeauour of vsing all good meanes whereby wee may be enabled hereunto; and a heartie sorrow when contrary to this desire and endeuour we fall into sinne and displease God; and finally, when as wee bring forth the fruits of faith in the workes of holinesse towards God, and of righteousnesse, mercie and compassion towards our neighbours. So that the testimony of the Spirit, and a well grounded iudgement doe cleerely and demonstratiuely conclude that we haue a liuely faith, by euidence of truth, and such vndoubted signes & fruits thereof, as are specified in the Booke of God; or contrariwise that we haue no faith when these fruits and signes are wanting. Neither is this conclusion suddenly and rashly inferred, but vpon mature deliberation and examination, whether we can approue our faith by these euidences or no; whereupon it followeth that the party is perswaded that hee hath a true faith, and comfortably resteth, and rejoyceth in this perswasion, when after examination hee findeth these fruites and signes in him; or is throughly conuinced that he is yet in the state of infidelitie, when after search he seeth them wanting. But Satans suggestions, as they are for the most part vngrounded, so are they also rash and sudden. For as he telleth the secure worldling that hee hath a strong faith, when it is nothing else but a strong presumption, which is vtterly destitute of all those holy signes and fruites; so is he ready to perswade the true Christian, that he hath no faith at all, when as hee hath euident signes thereof, whereby he might easily demonstrate it both to himselfe and others, if hee were brought to the touchstone of Gods Truth, and would but examine his workes and wayes according to this vnpartiall rule which neuer erreth. And hereof it is that because their tentations

§. Sect. 3. How we may know the former tentation to be the suggestion of Satan; and may discern it from the testimony of the spirit.

2. Cor. 1. 22.

tations haue no ground and footing in the Scriptures, therefore Sathan in his malicious policy thinketh it not fit deliberately to alleage his testimonies and reasons to proue that either the Worldling hath faith, or that the Christian wanteth it; but suddenly casteth into their minds such conceits, confirming them rather by his forcible injections, and often iteration of them, than by any euidence of reason or testimony of Scripture. And therefore though his tentations bee strong enough in the children of vnbeliefe, because their corrupt flesh ioyning with him, desireth to be thus perswaded, that they may goe on in their sinnes with security and delight; yet doe they not leaue any setled perswasion in the children of God, that they are destitute of faith; but onely for a time trouble and vexe them with feare and doubting; with which the Lord suffereth them for a while to be turmoyled, that they may vse all good meanes with more diligence to strengthen their faith, and make their election sure, and to labour that those signes and fruits may be so manifest in them, that they cannot be called into question.

Q. Sect. 4. That Satan out of all promises inferreth damnable conclusions.

The second difference whereby wee may discerne them, is the vse which is inferred of this conclusion; for if the good Spirit of God vpon the want of those signes and fruits, concludeth in our consciences that wee haue no faith, then doth hee moue vs hereupon to vse all good meanes whereby wee may attaine vnto it. Thou seest (will hee say) that thou art destitute of faith, because all those signes and fruites which are mentioned in the Scriptures are wanting; and therefore let neither Sathan nor thine owne flesh deceiue thee, by causing thee to mistake and rest in a fond presumption, in stead of a firme assurance; but considering that without faith there is no saluation, therefore (it being a matter of such necessitie, and so well worth thy labour) vse all diligence in the vse of the meanes whereby thou mayest haue true faith wrought in thee, as the hearing of the Word, reading of the Scriptures, Prayer, holy conferences and such like; and neuer be at rest till thou not onely haue a iustifying faith, but also till by the infallible signes and inseparable fruits thereof thou canst proue and demonstrate it to thine own conscience. But contrariwise Sathan out of this conclusion inferreth another vse. Thou (will hee say to the weake Christian) art destitute of a liuely faith, and therefore thou art not the child of God, nor heire of Heauen, but thou art a wicked reprobate reserued to destruction. Thou hast no faith, and therefore despaire of thy saluation seeing thy state is desperate, and no longer trouble thy selfe in vaine by vsing any meanes to attain vnto life eternall, for *he that beleeueth not is condemned alreadie*; but rather comfort thy selfe in thy dis-

Iohn 3. 18.

comfort, by following thy worldly pleasures and contentments; resting in this perswasion, that either those who want faith may be saued, and so thou among the rest, or that thou canst not be saued, seeing thou wants it. And thus may we discerne the testimony of the Spirit, from the suggestions of the Tempter, seeing the one proueth and demonstrateth, the other barely auoucheth and affirmeth: the one perswadeth the Christian, the other only vexeth and troubleth him; the one by enforcing the same conclusion draweth men vnto God, the other driueth them from him. Finally, the one mooueth them thereby to labour more earnestly in the vse of the meanes whereby they may attaine vnto faith, that so also they may be saued, the other draweth them vnto doubting and despaire, that so they may be damned.

Q. Sect. 5. How we may be stirred vp and against the former tentation, whereby Satan perswadeth vs that we haue no faith.

Now when by these signes we doe cleerely perceiue that this suggestion, to wit, that we haue no faith, is the tentation of Sathan, we must in the next place arme our selues against it. And to this purpose we must vse all good meanes with greater diligence, whereby our small sparke of faith may grow to a great flame, that so it may shine vnto vs in its owne light, and warme our hearts with true comfort; and then it will not easily bee hidden from vs with the ashes of Satans tentations, and much lesse extinguished with feare and despaire. As also wee must labour to haue in vs plentifully all those signes and fruites of faith, euen the rest of Gods sauing Graces, Sanctification, and Holinesse of life, and hatred of all sinne because it is displeasing vnto God, and a loue of all religious duties, ioyned with an earnest endeuour of approuing our holinesse towards God, by the workes of righteousnesse, mercy and compassion towardes our Neighbours. And then when Satan telleth vs that we haue no faith, wee may boldly according to the Apostles rule, *Try and examine whether wee be in the faith or no*; and finding in our selues the infallible signes and vndoubted fruits thereof, we may easily reject Satans tentation, giuing more credit to our own demonstrations grounded vpon Gods Word, than vnto his bare suggestion and assertion. In the meane time if by reason of the weakenesse of our faith we haue not these euident signes and fruits, whereby we may demonstrate it, and by reason hereof are continually molested with this suggestion, that we are destitute of faith, and therefore in the state of condemnation, the best way to be freed from it, is out of this assertion of Sathan, to inferre the Holy Ghosts consequence and conclusion; and when hee telleth vs that wee haue no faith; let vs conclude hereupon that therefore wee will with more care and diligence vse the meanes appointed by God for the working of true faith in vs; or when he affirmeth that, if we haue

2 Cor. 13. 5.

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any faith at all, it is weake and insufficient for our saluation; let vs inferre from hence that therefore wee will more conscionably heare the Word, receiue the Sacraments, vse reading, meditation, and holy conferences, and with all zeale and feruencie of spirit beg a greater measure of this grace at the hands of God, that so our faith being by all these good meanes strengthened and increased, may more certainly assure vs that wee shall be saued. And as wee account it an abused manner of arguing in earthly things, if any should thus reason with vs; thou art hungry and emptie, and therefore thou must bee content to perish for want of sustenance; thou art sicke, and therefore resolue to die; thou hast no wealth, and therefore thou must needes end thy dayes in want and penurie, seeing euery mans knowledge of his hunger, sicknesse and pouertie, maketh him resolue and conclude, that hee will therefore vse all good meanes to attaine vnto foode, physicke and riches, that so his bodie may bee nourished, his health recouered, and his state bettered and repaired: so let vs esteeme it alike foolish and ridiculous that wee should be moued by the sense of our spirituall wants idly to lie downe, despaire, and perish; seeing the Lord hath ordained ordinary meanes for the begetting and increasing of his graces in vs; which if we will vse we may be assured, that wee who are beggerly and poore in these sanctifying gifts, shall haue them multiplied and increased in vs, vntill at last wee shall haue plentie and abundance, for if wee bee not wanting in our labours and endeuours, the Lord will neuer be wanting in blessing them so with his holy Spirit, that we shall haue a good issue, and find ourselues much inriched with these spirituall graces. And if we will thus resist Satan he will flee from vs, if we make this vse of his suggestions, wee shall foile him with his owne weapons; and profiting in grace by his trials and temptations, and growing more strong by his more assaulting, we shall vtterly discourage him, and make him weary of such a fight which he findeth so beneficiall vnto vs, and disaduantageable to himselfe. And thus much for some generall meanes, whereby wee may be strengthened against this suggestion of Satan, whereby hee endeauoureth to perswade the weake Christian that he hath no faith.

Now let vs after a more especiall manner arme our selues against this temptation; and to this purpose is behoouefull vs, first, that wee preuent against Sathans false suggestions, that we haue faith: and secondly, that wee arme our selues by all good meanes with the shield of Faith, seeking daily more strength and increase thereof, vntill at last wee attaine vnto that fulnesse of perswasion, which will fill our soules with true peace and comfort, & also beate backe all the violence of Sathans subtill and fierce tentations. For the first wee may proue that we haue a true iustifying faith by diuers arguments, as first by the degrees thereof, from which we may thus reason; Whosoeuer can truly finde in himselfe the seuerall degrees of a liuely faith, hee may certainly be assured that he is indued therewith: but I (may euery Christian man say) doe truly, howsoeuer in weake measure, find these degrees of a liuely faith in mee, and therefore I am assured that I am indued therewith.

The first degree vnto true faith, is the illumination of our darke and ignorant minds, with the knowledge of the Gospell, or with the maine principles thereof, wrought in our minds by the outward meanes ordained of God; and the inward operation of his holy Spirit, whereby wee giue our assent to that truth of God, in which the vnderstanding is informed. And of this, the Apostle speaketh, 1. *Tim.* 2. 4. where hee saith, that *it is the will of God, that all men should bee saued, and come to the acknowledging of the truth*, that is, to the knowledge of the truth of God, and assenting thereunto.

The first degree of true faith, the illumination of the minde.

1. Tim. 2. 4.

The second degree is an assurance that our sinnes are pardonable, which is wrought in vs by the knowledge and due consideration of Gods infinite mercie, and Christs inualuable merits and indefinite promises of the Gospell, made without exception to all repentant and beleeuing Sinners; from whence also ariseth a generall hope that wee shall receiue the pardon and remission of our sinnes, which hope is nourished and increased by this consideration, that the Lord hath placed vs in his Church, and graciously granted vnto vs the outward meanes, whereby wee may bee brought vnto vnfained repentance, and haue a liuely faith wrought in vs, euen the ministery of the Word and administration of the Sacraments, vpon which onely condition, the couenant of grace, and all the sweet promises of the Gospell are made and assured vnto vs.

The second degree, a perswasion that our sinnes are pardonable.

The third degree is a hungring desire after grace, that is, not onely to bee made partakers of Gods mercie, and Christs merits and righteousnesse, by which wee are iustified, reconciled vnto God, and receiue the pardon and remission of all our sinnes; but also after the meanes and instrumentall causes, whereby the assurance of Gods mercie and Christs merits is deriued vnto vs, namely, true faith, and vnfained repentance, and the rest of the graces of Gods sanctifying Spirit. The which desire of grace is the beginning of grace, neither can wee desire it, till in some measure it be wrought in vs. For regeneration and sanctification is begun at the same time in all the

Q. Sect. 7.
The third degree, an hungring desire after grace.

parts & faculties of our bodies & soules, so that hee who is truly regenerate in any facultie or part, is also regenerate in the whole man. And therefore whosoeuer hath his will renewed and sanctified to desire that which is good, is also sanctified and renewed in his vnderstanding, affections, and in all the powers and faculties of bodie and soule. Moreouer (as before I haue deliuered at large) our desire of grace, faith, and repentance are the graces themselues which wee desire, at least in Gods acceptation, who accepteth of the will for the deed, and of our affections for the actions. And therefore if we earnestly desire to repent and beleeue, we doe repent and beleeue in Gods sight: and the Lord hath made the like gracious promises to this earnest desire of grace, which hee hath made to those who finde themselues plentifully endued with the graces themselues. So *Matth.* 5. 6. *Blessed are they which hunger and thirst for righteousnesse, for they shall be filled.* So the Virgin *Marie* saith in her song, *That the Lord filleth the hungry with good things, and sendeth away the rich empty.* And our Sauiour Christ calleth vnto him such as thus hunger and thirst: promising that he will satisfie them: *Iohn* 7. 37. *Reuel.* 21. 6. and 22. 17. Lastly, whosoeuer feeleth this desire in him ioyned with a carefull and continuall vse of the meanes whereby his desire may be satisfied, hee may assure himselfe that the Lord who hath wrought in him the will to desire, will also in his good time worke in him abilitie to performe, and the graces which hee so earnestly desires; *for he will fulfill the desire of them that feare him: hee will also heare their cry and will saue them.* As it is, *Psal.* 145. 19. So *Psal.* 10. 17. *Lord, thou hast heard the desire of the poore: thou preparest their heart, and bendest thine eare vnto them.* And therefore if in the midst of our afflictions and grieuous tentations we can cry out with the Prophet *Dauid, Psal.* 38. 9. *Lord, I powre my whole desire before thee, and my sighing is not hid from thee*; we may be assured how miserable soeuer we are in our owne sense and feeling, that we are in the state of grace, and shall haue our desires satisfied, for *hee that hath begun this good worke in vs, will also in his good time finish and perfect it*: as the Apostle speaketh, *Phil.* 1. 6.

Matth. 5. 6.

Luke 1. 53.

Iohn 7. 37.

Psal 145. 19. and 10. 17.

Psal. 38. 9.

Phil. 1. 6.

Q. Sect. 8. The fourth degree, an approching to the throne of grace.

The fourth degree is an approching vnto the throne of mercy, that we may in all humilitie confesse our sinnes, and acknowledge that we are guiltie of death and condemnation, and also that we may in the name and mediation of Christ obtaine the pardon and remission of them. And of this the Apostle speaketh, *Heb.* 4. 16. *Let vs therefore goe boldly vnto the throne of grace, that wee may receiue mercy, and find grace to helpe in time of need.* And the Prophet *Hosea, Chap.* 14. 2. *O Israel returne vnto the Lord thy God, for thou hast fallen by thine iniquitie.* 3. *Take vnto you words, and turne vnto the Lord, & say vnto him: Take away all iniquitie, and receiue vs graciously, so will we render the calues of our lips.* An example hereof we haue in the Prophet *Dauid, Psal.* 32. 5. *Then* (saith he) *I acknowledged my sinne vnto thee, neither hid I mine iniquitie: for I thought I will confesse my wickednesse vnto the Lord, and thou forgauest the punishment of my sinne.* So likewise the prodigall son hauing attained vnto the sight of his sinne, and to a desire of forgiuenesse resolueth to goe vnto his father, and to say; *Father, I haue sinned against heauen, and before thee; and am no more worthie to bee called thy sonne; make me as one of thy hired seruants*, Luke 15. 18. 19.

Heb. 4. 16.

Hos. 14. 2.

Psal 32. 5.

Luk. 15. 18. 19.

Q. Sect. 9. The fifth degree, a speciall application of the promises of the Gospell.

The fifth degree, is a speciall perswasion wrought in vs by Gods spirit, whereby wee particularlie applie vnto vs the sweete promises of the Gospell, and are assured of Gods loue and fauor, and of the remission of our sinnes for the merits, righteousnesse, and obedience of Iesus Christ, resting vpon him alone for our saluation. An example whereof wee haue in the Apostle *Paul.* Gal. 2. 20. *Then* (saith he) *I liue, yet not I now, but Christ liueth in mee: and in that I now liue in the flesh, I liue by faith in the sonne of God, who hath loued me and giuen himselfe for me.* And this perswasion ought to goe before sense and experience: for first we beleeue, and are perswaded of the truth of Gods promises, and resist diffidence and doubting, and afterwards followes ioyfull sense and experience of Gods mercy, truth & goodnes towards vs. And hence it is that the Apostle defineth faith to bee *the ground of things which are hoped for, and the demonstration or euidence of things not seene*, Heb. 11. 1. And to this purpose our Sauiour Christ saith to *Thomas*, Iohn 20. 29. *Thomas, because thou hast seene me, thou beleeuest: blessed are they which haue not seene, and haue beleeued.* An example hereof wee haue in the Canaanitish woman, who though shee had no experience of Gods truth in his promises, yea though shee had many repulses, yet beleeued, and afterwards to her comfort had ioyfull experience of them: *Matth.* 15. 27.

Gal. 2. 20.

Heb. 11. 1. Iohn 20. 29.

Mat. 15. 27.

And these are the degrees of faith, which whosoeuer findeth in himselfe, he may bee assured that hee hath a true, liuely and iustifying faith, notwithstanding all the tentations of Sathan. If therefore hauing heard the Gospell, wee haue attained vnto some measure of knowledge of the chiefe principles thereof; if we haue giuen our assent vnto this truth in which our vnderstandings are informed; if hereby wee haue attained vnto this assurance, that our sinnes are pardonable, and haue conceiued some hope in

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consideration of Gods infinite mercie and Christs merits, that we shall be forgiuen and pardoned; if we haue an hungring desire after grace and mercie, and highly esteeme the merits and righteousnesse of Iesus Christ, so that wee wish nothing more then to bee made partakers of them; if by this desire we haue beene moued to flee vnto the throne of grace, and there humbly acknowledging our sins, haue earnestly desired pardon and forgiuenesse: lastly, if at any time wee haue discerned in our selues a perswasion of Gods loue, and of the pardon and remission of our sinnes, and that wee haue, or doe rest vpon the alone merits and obedience of Christ Iesus for our iustification and saluation, then may we be assured that wee are indued with a true iustifying faith.

The second argument to proue that wee haue a true and a liuely faith, is the testimony of Gods Spirit: for as the Apostle speaketh *Rom.8.15. We haue the spirit of adoption, whereby we crie Abba Father.* 16. *And the same spirit beareth witnesse with our spirit that we are the children of God:* and Verse 26. *Likewise the spirit also helpeth our infirmities: for we know not what to pray as we ought, but the spirit it selfe maketh request for vs with sighes which cannot be expressed, &c.* Whosoeuer therefore haue this testimonie in their hearts and consciences that they are the children of God; whosoeuer at any time feele or haue felt the Spirit of God powerfull in them, in powring out their soules in hearty prayer with sighes & grones which cannot be expressed, they may be assured that they haue receiued the spirit of adoption, and consequently are indued with true faith; for the spirit and the fruits thereof (amongst which, faith is one of the chiefe) are neuer seuered. Moreouer, the Apostle saith, *1.Cor.2.12.* that *we haue not receiued the spirit of the world, but the spirit which is of God, that we might know the things that are giuen to vs of God.* That is, not onely his spirituall graces in this life, in which number faith is one of the greatest, but those excellent ioyes in Gods Kingdome in the life to come, of which also wee haue some knowledge and taste by the illumination of the same spirit. Lastly, the Apostle affirmeth, *2.Cor.1.22. That God hath sealed vs, and hath giuen the earnest of the spirit in our hearts:* and *Ephes.1.13.* he telleth the Ephesians, that after they *had heard the Gospell and beleeued, they were sealed with the holy spirit of promise, which was the earnest of their inheritance, vntill the redemption of the possession purchased vnto the praise of the glory of God.* Wheresoeuer therefore this testimonie of the spirit is, which is an earnest or seale assureth them that they are the children of God, there also is faith, for as the Apostle witnesseth, after that wee beleeue wee are thus sealed.

The third argument to proue that wee haue faith, is the conflict and fight which euery Christian feeleth in himselfe betweene the spirit and the Flesh, the World and the Deuill, and the Combat which is betweene faith and doubting. For so long as wee are destitute of the spirit, and a liuely faith, we are wholly ouer-swayed with the flesh, and Satan like a mightie Tyrant holdeth vs captiue peaceably and without any resistance; but when we haue receiued the spirit of God, and haue faith wrought in our hearts, then beginneth a fierce battell, which neuer endeth till by death our spirituall enemies get a finall ouerthrow. Though therefore this fight be most sharpe, and exceeding troublesome to the poore Christian, yet hee may thereby gather vnto himselfe sound comfort, and certaine assurance that he is indued with the Spirit of God, and a liuely faith. For when he discerneth that he is assaulted with Sathan and his owne corrupt flesh, hee may be assured that Sathan is diseased of his quiet possession by a superiour power, which can be no other but the power of Gods Spirit. Secondly, by his assaulting, it manifestly appeareth that hee findeth some resistance, so as hee cannot peaceably re-enter. Thirdly, that howsoeuer our faith seeme vnto vs neuer so weake, yet it is so strengthened continually by vertue of Gods Spirit, that Sathan and all the power of Hell cannot preuaile against it: for otherwise how could such weaknesse withstand such might? Lastly, being assured that it is the Spirit of God which assisteth and inableth vs to withstand Satan, we may also be assured that in the end we shall obtaine victory, vnlesse wee would fondly imagine that the Deuill is stronger than God, and the violence of his tentations more forcible to destroy vs, than the Spirit of God to protect and defend vs. For now they haue ioyned battell, and either the one or the other must get the vpper hand, either the Spirit of God must thrust out Sathan, or Sathan the Spirit of God. And therefore how can we doubt of conquest, seeing we are assured that God cannot take the foile, for his power is omnipotent, and with a word of his mouth, hee is able to destroy Sathan and all his adherents? and of his will wee need not to make any question, for it will not stand with his glory to receiue a repulse by giuing Sathan place, after he hath taken vpon him our protection.

Yea (will the Tempter say) but how wilt thou know that this battell is fought in thee? How canst thou be assured that it is the Spirit of God which fighteth in thee against thy spirituall enemies, and not rather thine owne tumultuous passions and perturbations, and diuers tentations suggested by the same Deuill? To which it is easie to make answere,

Q. Sect. 11. The third argument is the fight betweene the flesh and the spirit.

Q. Sect. 12. How we may know that this combate is fought betweene the flesh and the spirit.

for neither doth the flesh fight against Sathan, nor Sathan against the flesh, nor either of them against themselues, for so their Kingdome being diuided could not possibly stand, as our Sauiour Christ himselfe hath taught vs, *Matth.* 12. 25, 26. And therefore it must needs be some other force that causeth this opposition, which can proceed from nothing else but the Spirit of God. But this will more manifestly appeare, if we consider the contrary affections and actions which plainly shew themselues in this battell. For wee finde our faith assaulted with doubting and infidelitie, and these also againe beaten backe after they haue gotten some ground and subdued with the strength of faith; wee discerne also our affiance in God shrewdly shaken with diffidence and distrust, and afterwards this distrust vanquished againe by affiance, so as after we haue vttered through the violence of tentation some diffident and impatient speeches, yet at the length wee grow to *Iobs* resolution, *Though he kill mee, yet will I trust in him.* We may also discerne our zeale sometime so hot in Gods seruice, that it expelleth coldnesse and the fruit thereof dulnesse and drowsinesse of spirit, and sometimes by them it is cooled and in outward appearance quenched; and the like may be said of all the other fruits of the flesh and the spirit. Besides which fight and striuing betweene them and their fruits, the Christian may obserue in himselfe a misliking of the corruptions of the flesh, great griefe and vexation of minde, because hee is still subject vnto them, and an earnest desire to be freed from them, joyned with an holy endeuour in the vse of the meanes which are ordained of God for this purpose, and howsoeuer through the violence of Satans tentations and his owne corruptions, he be sometimes led captiue into sin, yet afterwards he is grieued for it, he hateth and abhorreth it, and earnestly desireth and endeuoureth for the time to come to leaue and forsake it, and to serue the Lord in newnesse of life. Now whence doth all this opposition & contrarietie proceed? shall we say from the flesh? why it is against all reason; for as the Apostle *Iames* disputeth, *Iam.* 3. 11. *Doth a fountaine send out at one place sweet water and bitter? Can the fig-tree bring forth Olives, or a Vine figges?* or rather as our Sauiour Christ reasoneth, *Matth.* 7. 16. *Do men gather grapes of thornes, or figges of thistles?* So may I demand, can the flesh, in the which, as the Apostle affirmeth, dwelleth no good thing, bring forth the fruits of the spirit, which are quite contrary to the nature thereof, namely, sorrow for sinne, hatred of it selfe, and its corruptions, and an earnest desire of sanctification and holinesse of life? it is impossible. And therefore we may conclude, that they are the fruits of Gods Spirit in vs, & consequently that we are the sonnes of God who are endued with a true and liuely faith; for *as many as are led by the Spirit of God, they are the sonnes of God*, which priuiledge belongeth onely to the faithfull, as appeareth, *Iohn* 1. 12. *As many as receiued him, to them hee gaue the prerogatiue to be the sonnes of God, euen to them that beleeue in his name.* So that whosoeuer haue the Spirit haue faith also, for the Spirit and faith, which is a fruit thereof, cannot be seuered.

Matth. 12. 25.

Iob 13. 15.

Iam. 3. 11.

Matth. 7. 16.

Rom. 7. 18.

Rom. 8.

Iohn 1. 12.

The fourth argument, whereby wee may be assured that we haue faith, is our mortification and dying vnto sin, and rising againe to newnesse of life. For the bloud of Iesus Christ, which is applied vnto vs by faith, as it doth wash away the guilt and punishment of our sinnes, so doth it also cleanse vs in some measure from the corruptions themselues; and as his death and obedience hath merited the pardon of our sinnes, so also Gods Spirit, by vertue whereof we are more and more freed from the bondage and seruitude of sinne and Satan; and as by his resurrection, hee hath made way for our second resurrection, whereby we rise to euerlasting happinesse, so also for our first resurrection, whereby wee rise from sinne to newnesse of life. If therefore wee can find in our selues, that our sinnes and corruptions are by little and little mortified, and that wee striue and endeuour after holinesse and righteousnesse of life; if our vnderstandings be somewhat inlightned in the knowledge of Gods truth, and our stubborne wils inclined to holy obedience; if we discerne that our affections are in some measure changed and renewed, then may we be assured that wee are endued with a true and liuely faith, which hath applyed vnto vs Christ Iesus and his bloudshed, death and merits, by vertue whereof this worke of regeneration is begun in vs.

S. Sall. The fourth ... gument ... from our ... ctification.

Lastly, wee may be assured that wee haue faith by the seuerall fruites of sanctification and regeneration which proceed from it. For example, when we can sorrow & grieue for our sinnes past, not for any worldly losse or feare of punishment, but because thereby we haue offended God; when as we hate our present sins and corruptions, especially those which sticke fastest vnto vs, and are most pleasing to our corrupt nature; when as wee endeuour and striue to forsake and mortifie all sinne, though our carnall affection bee much indeared to it, by reason of some great pleasure or profit which it bringeth with it, auoiding with no lesse care, those sins which bring worldly benefit, then those which are accompanied with shame and punishment; when as wee loue God euen when hee afflicteth vs, and in obedience to his commandements, performe such holy duties, and embrace such vertues, not onely which are commendable

S. Sall. The last ... ment ... from the ... rall fruits ... sanctificat...

mendable in the world, but also those which are accompanied with shame and reproch; when as we loue our brethren, yea euen our enemies, and shew this our loue by giuing vnto those who want, and forgiuing those who offend vs; and when more especially we extend this loue and the fruits thereof to those who are of the household of faith, and amongst these principally to Gods Ministers, who are instruments appointed of God for our conuersion and saluation; when as we can submit our selues vnto Gods will, and rest contented in al estates with his good pleasure; when as we loath this life, and the vanities of the world, and desire our dissolution, that wee may be with Christ, and be freed from our sinnes; when as wee are patient in afflictions, and in the middest of them haue some hope of tasting Gods mercie and goodnesse, grounding our hope vpon Gods promises and our owne former experience; when as wee delight in the hearing and meditating in Gods Word, and continue constant in the profession and practice of his truth, not only when our obedience is good cheape, but also when it is deare and very costly, and as well when it is accompanied with losse, as when we are in hope to gaine thereby. These and many other the branches of sanctification are the vndoubted signes of a true and liuely faith, and therefore whosoeuer after due examination, finde that they are endued with them, may also be assured (notwithstanding all Sathans suggestions to the contrary) that they haue faith; for this is the root from which these fruits spring, and they cannot be seuered.

But here the Tempter will take occasion to shake and weaken the faith of those that are but Babes in Christ, by telling them that these fruits of sanctification are wanting in them. Yea, that they ought not to beleeue, nor to apply Christ and the promises of the Gospell till they can discerne them; or if they doe, that they beleeue an vntruth and sinne against God through fond presumption. To which I answere, that if they can wholy denie themselues in the worke of saluation, and acknowledge that there is no name vnder Heauen by which they may be saued but by Christ alone; if they receiue him giuen vnto them of God, as their only Sauiour, and abandoning their owne merits doe rest wholly vpon Gods mercies, making his free couenant of grace in Christ the only ground of their faith and hope; then may they beleeue, yea ought to bee perswaded that Christ is their Sauiour, and that in and through him they shall attaine vnto saluation. Neither is it left at libertie to beleeue or not beleeue, but a thing expressly required, according to that of the Apostle *Iohn*; *This is his Commandement that we should beleeue on the name of his Sonne Iesus Christ*, with whom the Apostle *Paul* agreeth whereas he saith, that it is not only a *faithfull saying* in it selfe, but *worthy to bee accepted* and applyed to euery ones particular vse, that *Christ Iesus came into the world to saue Sinners*, which by our Sauiour himselfe is pressed vpon all vnder the penaltie of euerlasting condemnation for their vnbeliefe. *He* (saith he) *that beleeueth not shall be damned*. Secondly, I answere that this is a disorderly proceeding (which in many weake Christians shaketh their faith and hindreth their progresse in sanctification) when as they thinke themselues bound first to find in them the fruits of holinesse, and then to beleeue. For this is to make the effect to goe before the cause, and the fruit before the tree and root; whereas we must first beleeue and then bring forth the fruits of our faith in sanctification and newnesse of life. First, we must receiue Christ as our Sauiour, and be ingrafted into him by a liuely Faith, and then through the sap of grace, receiued from him, we shall be inabled to bring forth the fruits of holinesse and righteousnesse. Neither must wee in our first entrance into Christianitie examine our fruits that we may beleeue, (for this were to ground our assurance of saluation rather on something in our selues then on Gods free grace and Christs all sufficient merits and satisfaction) but to beleeue first, that afterwards we may be fruitfull. Nor must we first receiue Christ vpon the finding of any abilities in our selues, but vpon Gods vndeserued grace and free gift. It is true that we cannot attaine vnto further and higher degrees of faith or full assurance vnlesse we first bring forth the fruits of it in sanctification and true holinesse; nor haue the comfortable sense and feeling of our faith, vnlesse we can approue it by these signes and effects. But the first act notwithstanding in Christianitie is to beleeue, and receiue Christ by faith, and therefore if we will not beleeue till wee see those fruits, wee shall neuer see them because we doe not beleeue. For till we beleeue wee are in Christ, and *without him we can doe nothing*, as himselfe hath told vs. *Iohn* 15.5. whereas on the other side if by true faith we receiue Christ, and are ingrafted into him, then haue we an inward principle of life begot and begun in vs, which will kindly and naturally set vs on working as the soule doth the bodie, and will necessarily exercise it selfe in spirituall motion, and bring forth fruits without compulsion, as the impe doth that is grafted into a liuing stock. When as wee beleeue that God in Christ loueth vs, then will wee loue him againe (*for we loue him because he loueth vs first*, as the Apostle *Iohn* teacheth vs) and this loue will make vs carefull to please and fearefull to displease him, and willing to glorifie him by the shining light of our godly liues; if wee beleeue that Christ is our Sauiour, who hath de-

Rom. 1.

Iohn 1. 12.

Sect. 15. wee must ... before ... discern ... fruits of ... faith.

Sect. 16. The ... argument ... from our ... sanctification.

Iohn 3. 23.

1. Tim. 1. 15.

Mark. 16. 16.

Iohn 15. 5.

1. Iohn 4. 19.

deliuered vs out of all our miseries, and saued vs out of the hands of all our spirituall enemies, then will we loue our Lord and Redeemer, and in thankfulnesse for so great benefits, will chearefully *serue him without feare in holinesse and righteousnesse all the dayes of our liues.* Whereas if we will not beleeue, but doubt of the loue of God and our Sauiour Christ, because wee cannot discerne the fruites of our faith, wee shall bee made the more vnfruitfull by reason of our doubting.

Luke 1.74.

CHAP. XLV.

Satans tentations grounded vpon our want of sense and feeling of faith, answered.

§. Sect. 11. Satans tentation, whereby he perswadeth vs that wee haue no faith, because wee feele it not.

WE haue shewed the signes by which euery beleeuer may bee assured that hee hath a true and liuely faith: which howsoeuer they bee to be obserued in euery faithfull man, yet not at all times, for oftentimes it commeth to passe, that the beleeuing Christian doth neither feele his faith nor the fruits thereof, especially in the infancie of faith, and in the combat of tentations, which giueth occasion vnto Satan of suggesting into his mind a dangerous tentation. Thou braggest much (will hee say) of thy faith, and thou confirmest this thy perswasion, that thou art enduced therewith with many signes and fruits which haue accompanied it; but if now thou examine thy selfe aright, thou shalt find in thee no such matter; and not to stand vpon other arguments, I appeale vnto the testimony of thine owne conscience, whether at this present thou hast any sense or liuely feeling of faith, or canst discerne those fruits thereof, which before thou hast spoken of; if not, then doe not flatter thy selfe in vaine with a fond perswasion, for though thou wilt not beleeue me, yet at least beleeue thine owne sense and feeling, which plainly telleth thee, that either thou neuer haddest any true faith indeed, or if thou haddest, yet that now it is quite lost and perished. For the answering of which tentation wee must distinguish betweene the habit of faith, and the act of faith; or betweene faith it selfe and the work and function thereof, which is to apprehend and apply Christs merits & Gods mercie and louing fauour, with all the gracious promises of the Gospell. As it is an habituall faculty of the minde, it alwayes continueth and abideth in Gods children, after it is once wrought in them by the Spirit of God; but in respect of the function, act or work thereof it hath many intermissions, and oftentimes seemeth to bee cast (as it were) into a dead sleepe. Now we are to know that wee cannot sensibly discerne faith, as it is an habituall vertue or facultie of the minde, although we haue it in great measure in vs, but only so farre forth as it manifesteth it selfe in its actions, workes and fruits. And therefore it is an vnsound and false manner of reasoning, to inferre, because we doe not sensibly feele and discerne that wee haue faith, therefore we are destitute thereof; for the habit of faith, or faith it selfe may be in vs, and yet for a time may bee so hindered by outward accidents, that it cannot shew it selfe in his actions and fruits, by which alone it is sensibly discerned.

The answere to the former tentation.

But I will make this more cleere and manifest by some familiar similitudes and examples. We know that in the sicknesses and diseases of the bodie nature is so infeebled and ouercome, that sometimes the partie affected falleth into a dead swound, wherein he is depriued for a time, not only of the vse of the vnderstanding, reason and memory, but also of his senses, motion and vitall functions, so that in respect of sense and outward appearance, hee is quite depriued of all his vitall, sensitiue and intellectuall faculties; but yet a while after by reason of some outward meanes vsed, or by the secret power of nature working in him, hee is restored to the vse of all againe, and liueth, feeleth, moueth and vnderstandeth as in former times, because he had not lost these faculties, but onely by some grieuous impediment was hindred of the vse of them in their actions and functions: so that heere this manner of reasoning appeareth absurd and false, these faculties of the soule cannot be sensibly discerned, and therefore he is quite destitute of them. And thus also it is in respect of our faith, and other habituall vertues, oftentimes through the sicknesse of the soule in sinne or the outward violence of Satans tentations it seemeth cast into a swound, and depriued of all the spirituall facultes and vertues thereof, faith, loue, zeale, hope, patience and and the rest; but yet soone after by hearing the word, by godly admonition, instructions, reprehensions, and consolations made effectuall by the inward operations of Gods Spirit it is reuiued, and all the spirituall graces thereof shew themselues againe in their wonted strength; so that this inference is no lesse false then the other, there is no sensible appearance of these sanctifying gifts and graces, and therefore they are quite lost and perished; for the graces themselues remaine, though for a time they appeare not in their actions and fruits. So in the time of winter the fruitfull trees are so nipped with the cold frosts, and so weather-beaten with with tempestuous stormes that they appeare naked and bare, not onely without fruit but also leaues, so as if we shall iudge according to sense and outward appearance, we should falsly conclude that they are dead;

§. Sect. 11. The former answere made plaine by similitudes.

for

for by experience we know that they liue & suckе nourishment out of the earth, euen when they are most spoyled of their lumper beautie, and though they are tossed with the winde, yet hereby they are not hurt, but rather like deeper rooted, and so are made capable of more nourishment, and though they be nipped with cold frosts, yet hereby they are not made barren, yea rather hereby their wormes and cankers are killed, and they prepared and made fit to bring forth more fruit in the time of Summer, when the comfortable spring approcheth, and the sweet showres and warme Sun-beames fall and descend vpon them. And thus it is with the spirituall graces in the poore Christian, in the winter of affliction, they are nipped with the cold frosts of feare and doubting, and weather-beaten with the boysterous blasts of Sathans temptations, so as they seeme euen dead at the very roote, if we shall iudge according to outward sense and appearance: but yet by experience we finde that it is farre otherwise, for hereby they are not ouer-turned though they be shaken, and this shaking maketh them to take more deepe roote in godlinesse, and though they be nipped and pinched with feares and doubtings, yet they perish not, only the canker-worme of pride, fond presumption, and false confidence is mortified and killed, and they hereby are prepared & fitted to bring forth more plentifull fruites of holines and righteousnes, when the spring of true comfort commeth, wherein the sweet showres of Gods holy Spirit distill vpon them, and the warme Sun-shine of Gods loue and fauour againe appeareth to them. The fire is sometime so couered with ashes, that it sendeth forth neither light nor heate, and therefore in outward sense and appearance, it seemeth quite extinguished, but when the ashes are removed and more wood added to it, it bursteth out into a great flame, and makes all the standers by to perceiue its heat and light: and so the graces of Gods Spirit are sometimes so couered with the ashes of our corruptions, that there appeareth no sparke of them, nor yet any heat of true comfort; but when our corruptions are removed with vnfained repentance, and a new supply of grace ministred vnto them by Gods Spirit, then doth their light appeare vnto vs and warme our hearts with true comfort, and not to vs alone but euen those about vs see our shining light, and glorifie our heauenly Father. A man hath not always the vse of his senses, reason, and vnderstanding, as in his sleepe, but because we cannot alwaies discerne these faculties, shall we therefore conclude that this man who is asleepe is senselesse, vnreasonable, and without vnderstanding? it were most absurd: for if we but expect a while till hee bee throughly awaked, our argument will appeare manifestly false: and so sometime the poore Christian is ouer-taken with the fleepe of drowsie securitie, and is ouer-whelmed for a time with hardnesse of heart and dulnesse of spirit, so as none of those spirituall graces which are in him can sensibly bee discerned by himselfe or others; but shall hee or wee conclude, or beleeue Sathan so concluding, that he neuer had them, or now is depriued of them? Why it were as absurd as the other. For when hee is awaked out of his drowsie sleepe by the voice of the Lord sounding in his eares, and by the good motions of his holy Spirit, his faith, loue, zeale and all other vertues and graces shew themselues in their fruits and actions, as manifestly as in former times.

Cant. 5. 2. Matth. 25. 5.

Seeing then these arguments which are taken from sense and feeling so often faile, let vs not be perswaded by Satans temptations, to beleeue that we are destitute of faith, and other sanctifying graces of Gods holy Spirit, because at sometimes we cannot sensibly discerne them; for though now our soules seeme so sicke in the sense of sinne, that there appeareth no signe of life, yet the Lord will raise vs vp againe, and restore vs to perfect health. Though now we seeme fruits of faith, whilest we are nipped with the winter of temptations, yet the Lord will water vs with his holy Spirit, and warme our frozen hearts with the liuely beames of his loue and fauour, so as we shall bring forth abundant fruits in due time and season. Though now there appeare not a sparke of grace in vs, by reason all is couered with the ashes of our corruptions, yet the Lord will surely adde a fresh supply, and blow vpon vs by his holy Spirit, so that our light and heate shall appeare to our selues and others; and though now our spirits bee oppressed with drowsie dulnesse, yet the Lord in his good time will cause vs to awake by hearing his voice sounding in our eares out of his holy Word, and will againe quicken and reuiue vs with his holy Spirit, so as after this sleepe wee shall be enabled to follow with cheerefulnesse, our labours and workes, both which concerne his seruice, and those duties also which concerne our brethren, only let vs not tempt the Lord in prescribing him a time, but wait his leisure, and he will surely helpe vs.

§. Sect. 2. The former answere made plaine by sundry similes.

§. Sect. 3. That we must not conclude that we haue not faith, because wee doe not sensibly discerne it.

CHAP. XLVI.

How the weake Christian is to comfort himselfe, whenbee is depriued of the sense of faith, and sensibly feeleth the vnnaturie corruptions.

§. Sect. 1. That the Christian in the want of present sense, must comfort

BVt thou wilt say, how is it possible that my soule should receiue any comfort, or that I should preserue my selfe from falling into vtter desperation, seeing I cannot feele in me any good thing, nor

himselfe with his former feeling.

discerne any sparke of Gods grace? What hope remayneth, when as I plainly discerne in stead of faith, doubting and infidelitie; in stead of the loue of God, hatred & rebellion, in stead of zeale, coldnes and drowsie dulnes, and in stead of all sanctifying graces, nothing else but a beastie masse of filthy corruptions? I answere, that when thou hast no comfort in thy present sense and feeling, then thou must call to thy remembrance the times past, in which thou hast by faith apprehended Gods loue, mercie and goodnesse towards thee, and brought forth the fruits of thy faith in the works of holinesse, appertaining to Gods seruice and the workes of Christian righteousnesse, belonging to our brethren. For we may assure our selues, that if euer wee haue truly discerned these graces of Gods Spirit by the fruits of sanctification in vs, they are not taken from vs, seeing *the gifts and calling of God are without repentance.* And where he hath begun a good worke, there he will finish it and bring it to perfection, as the Apostle speaketh, *Phil.*1.6. Wee know that the woman being with child, feeleth no life or motion of the childe diuers moneths together, after the time of her conception, and after that she hath felt it stirre and moue oftentimes, there is an intermission wherein shee feeleth not the motion thereof a good space together, and yet notwithstanding because in former times shee hath felt it, shee is perswaded that a liue childe is in her, and comfortably hopeth to haue happy trauell. And thus it fareth with Gods children oftentimes, after that by the seed of the Word, faith is begotten and conceiued in them, they feele no life, motion, nor vndoubted signes thereof a long while, and after that they haue the remission of their sins & are reconciled vnto God, they haue not the feeling & sense of pardon & reconciliation diuers moneths, yea sometimes many yeeres together, which the Lord in his wisdom & mercy doth, that hee may moue them hereby vnto more serious repentance, and earnestly to hunger after a greater measure of faith, carefully vsing the meanes ordained for this purpose; and that they may more esteeme & be more thankfull for his inualuable benefits after that they haue full assurance of them. And after they haue a feeling of faith and other spirituall graces by their motions and fruits, oftentimes againe they are depriued of it, either because they haue wounded their consciences by falling into some knowne sinne, or for that it pleaseth the Lord to exercise their faith, and manifest his power in their weakenesse, mouing them hereby to denie themselues, and to rest wholly vpon him, yeelding vnto him the whole glory [illegible] of their saluation. What therefore [illegible] done in such a case? Surely they are not vtterly to be discouraged, nor to suffer themselues to sinke into the gulfe of desperation; but as the sense and feeling of their state ought to humble them vnder Gods hand, and to moque them to enter into a due examination of themselues, and to a serious repentance for their sinnes, so they must take comfort vnto themselues, and prop vp their declining faith, by calling to minde former times wherein the Lord hath shewed his mercifull and gracious countenance vnto them, and wherein they in token of thankfulnesse haue glorified God, by their holines and righteousnesse of life. An example whereof we haue in the Prophet *Dauid*, who being grieuously afflicted, could not receiue in his soule any true comfort: for howsoeuer he did *thinke vpon the Lord, yea hee was still troubled, and though hee prayed vnto him, yet his spirit was full of anguish.* What helpe did he then find in this *his* present distresse? Hee telleth vs in the fifth Verse: *Then* (saith he) *I considered the dayes of old, and the yeeres of ancient time; I called to remembrance my song in the night*, namely, his songs of thanksgiuing, whereby hee had prayed God for his great benefits: and *I remembred the workes of the Lord, certainly I remembred thy wonders of old.* So the holy man *of* apprehending and conceiuing of God as of his enemie, in respect of his present sense and feeling, and being moued by his friends to doubt of his graces, which hee had receiued, and to condemne himselfe for an Hypocrite, comforteth himselfe and strengtheneth his faith in the middest of all these grieuous temptations, by calling to his remembrance, his fruits of faith and workes of sanctification, which hee had discerned in himselfe in former times, as appeareth, Chap.31. Whose example if the children of God in like distresse will follow, how miserable soeuer they are in their present sense and feeling, yet they may receiue vnto themselues comfort, because Gods gifts and calling are without repentance.

Rom.11.29.

Philip.1.6.

Psal.77.

Ver.11.

And as wee are thus to comfort our selues with the remembrance of our state in times past: so for the present when wee haue not a liuely sense and feeling of our faith, we must examine it in the fruits thereof, which are oftentimes euident and apparant, when as faith it selfe from which they spring is hidden and secret. For as, though wee see not the roote of a tree which is couered with the earth, yet when we behold the boughes, and branches, leaues and fruits, wee certainly conclude, that there is a roote, which giueth vnto them life and nourishment; And as when we see the Sun-beames, wee thereby know that it is risen and shineth, though wee doe not, or cannot behold the bodie thereof; and finally as when wee looke vpon the flowing streames, we are assured that there is a fountaine from which they spring, though it bee re-

remote and not subject to our view: so though our faith, the roote of godlinesse and fountaine of all grace be hidden from vs, and is not to bee discerned by our sense and feeling; yet by the fruits of sanctification, and by the Chrystall streames of pietie flowing from vs, both in our words and actions, we may be assured, that howsoeuer our faith be couered with the heauy burthen of grieuous tentations, so as we cannot comfortably behold it; yet it dwelleth and liueth in vs, seeing these effects doe necessarily shew, that their is a cause from which they proceed. If therefore we cannot feele faith rooted in our hearts, let vs labour to discerne it in its fruits; And first let vs consider, if wee be inflamed with Gods loue; for seeing we haue only so much loue of God, as we haue assurance of his loue towards vs, hereof it will necessarily follow, that according to the proportion of our loue, such also is the measure of our faith, though for the present wee haue no sense and feeling of it. And if we be alike doubefull of our loue, let vs examine it also by the fruits thereof; as namely whether we be not desirous to please God, and endeuour in some poore measure, to performe obedience to his Commandements; whether we be not zealous of his glory, and euen grieued and much displeased, when we see or heare, that he is dishonoured either by our selues or others; whether wee loue our brethren and take delight in the societie and fellowship of those who are good and vertuous, loathing on the other side their company who are impious, and professed sinners; whether we affect a Christian because he is a Christian, and, hauing no worldly respects, could be content to performe vnto him all duties of mercy and loue, because he is a sincere Professour of God true Religion. For if wee haue this Christian loue & charity towards men, wee may hereby bee assured that our hearts are possessed with the loue of God; seeing this is the fountaine from which it issueth and springeth. So also we may examine our faith by the fruits of repentance: for if our sinnes trouble and grieue vs, euen in this respect, because by them we haue offended our gracious God; if euen those sinnes which heretofore haue beene pleasant to our carnall appetites, are now so loathsome and distastfull, that we would not be hired to commit them wittingly & willingly with great riches and preferments; If we haue a desire to be freed from sinne, not onely in respect of the guilt and punishment, but also in regard of the pollution and corruption, and in loue to God, striue to performe the works of holines, yea (if it were possible) to yeeld perfect obedience to the Law of God, then may we hereby be ascertained that we haue a true & liuely faith, though we cannot sensibly discerne it, in the act of apprehending and applying the mercies of God, and merits of Christ, because it were as impossible to haue these things in vs without a liuely faith, as it is to find a perpetuall running riuer without a fountaine, or fruit vpon that tree, which neuer had either sap or root.

Psal. 77.

Iob 31.

§. Sect. 3. That there is a proportion betweene our faith and all other sauing graces, and between these graces one with another.

And as we may by other of Gods sanctifying and sauing gifts and graces which are the fruites of faith, bee assured that faith it selfe is rooted in our hearts: so may we also by their measure and quantitie be certified of the measure and quantitie of our faith; for as all our sauing gifts and graces, sanctification and new obedience, doe spring and issue from our faith as from the roote and fountaine, so haue they an answerable proportion thereunto. So that where there is a large root and plentifull fountaine of a liuely Faith, there are also many fruites of grace, and abundant streames of repentance, sanctification and new obedience. For example, according to the measure of our Faith and assurance of Gods loue towards vs, such a proportion wee haue of loue towards God, and answerable to our loue is our feare to displease him, our zeale of his glory, our desire to doe those things which are acceptable in his sight, our hatred of sinne and loue of righteousnesse, our sorrow for our former iniquities, our care and endeauour of future amendment, and our loue of the brethren, yea, euen of our enemies for Gods sake. And so also according to the measure of our faith, such is the measure of our affiance, hope, patience and the rest. Whereupon it followeth, that where there is a strong faith, and full perswasion of Gods loue, there is also a great measure of loue towards God, of zeale to glorifie him, of care to please him, hatred of sinne, loue of righteousnesse and the rest: and contrariwise where there is a large proportion of these graces and fruits of Faith, there also is strength of Faith, and fulnesse of perswasion answerable thereunto. So as it is impossible that wee should haue a great hatred of sinne, or loue of righteousnesse, a zeale of Gods glory, or loue of our brethren, if either wee were destitute of faith, or had it but in small measure, seeing according to the proportion of our faith, wee haue a like quantitie and proportion of all and euery of Gods sanctifying and sauing graces.

§. Sect. 4. With what cautions and limitations it is to be held that there is a iust proportion betweene all Gods graces in vs.

Howbeit this which I haue said is to bee vnderstood with some caution and limitation; neither doe I here speake of common gifts of the spirit, or of meere morall and ciuill vertues, which being either naturall, or attained vnto by a mans owne industry and labour, are imparted to the vngenerate as well as vnto those who are truly conuerted vnto God, all which may bee in diuers measures and proportions, either as they are immediatly bestowed vpon them, or as they more labour for the inriching of themselues with

with one rather then with another: but onely of euangelicall, sanctifying, and sauing graces, which are so proper and peculiar to Gods elect, as that they are imparted to them all, and to no other. Neither doe I speake of the acts and operations of these sanctifying and sauing graces, by which they are made sensible vnto vs, and subiect to our feeling & comprehension: for in regard hereof they are oftentimes, either all of them ioyntly, or any of them seuerally increased and diminished; yea some of them quite lost in our sense and feeling, when as the other doe still remaine without any great alteration; by reason of some outward accidents which further the manifestation of some graces, or hinder and hide others: so as the one sort are more cleerely seene, and the other not discerned: but I only vnderstand it of the inward habits of these graces which hold still their proportion, euen when their acts and operations doe most differ. And this wee may see euen in corporall faculties and their actions and operations; for whilest the hand is bound so as it cannot worke, the eye may see, and the foote may walke; whilest the eye cannot see, by reason of the darknes, or because it is hudwinckt, the mouth may taste, and the nose may smell, and all the parts of the bodie feele: and yet at the same time when the actions and operations of any of these parts are hindred, their faculties doe still remaine in their wonted proportion, the hand hauing his full strength when it is bound, as well as when it is at libertie, and the eye the faculty of seeing, euen when it is couered, or in the darke, as well as at noone day, when the vaile is taken away, though for the present they cannot exercise them in their functions and operations. Whereof it is that wee may truly say at the same time, that the eye cannot see, and that the hand hath no power to worke, speaking of their actions and functions: and that the eye can see, and the hand as able to worke as euer before, if we respect their faculties and habituall vertues and abilities. And thus also these sanctifying and sauing graces increase and diminish in their actions and operations, when as the faculties, habits, and graces themselues doe still keepe the wonted proportion. They increase and exceed one another when as being exercised they master their contrary corruptions, and being tried doe get the vpper hand in the tentation; whereby (like the Sunne in his full strength when all cloudes are vanished away) they shine gloriously vnto vs in their perfect brightnesse. And contrariwise they are decreased & diminished, when they are hindred in their operations, through the violence of our corruptions, and foiled in the tentation, not in their habits, but in their acts, not in themselues, but in respect of our sense and feeling; for in this regard they hold still their owne proportion, euen as the Sunne is alwayes alike light and bright in its owne nature, when it is couered with a cloud, and when the cloud is quite dispelled, though there bee great difference in respect of our sight and apprehension.

The which being rightly vnderstood may enable vs to answere diuers obiections: for first it may bee said, that as there are diuers tentations which generally oppugne all graces, so there are some which more directly oppose against some one sanctifying gift, then against any other; euen as there is also some naturall corruption, which striueth and struggleth against one grace vnto which it is directly opposed, in more speciall & forcible manner than against all the rest; and therefore when in these incounters these speciall tentations and corruptions doe preuaile, and foile those particular graces which they oppose, it must needs follow that they are more impaired and abated then other graces which are not thus assaulted.

To which I answere, that if the habit of one grace could be thus abated (which I doe not hold) the proportion might still continue, seeing the other graces might be abated with it, because they are mutuall causes of one another, and so any one receiuing strength imparteth it to al the rest; & contrariwise. But I rather say, that the habits of the graces do still continue in their perfection & proportion; & that the defect and disproportion which by reason of these tentations and corruptions, are in one grace more then in another, is not in the habit of this grace, but onely in its act and operation, which for a time is hindred and impaired through the violence of this spirituall incounter. For as in a corporall fight the hand and arme being more exercised then other parts, are also more wearied and become weake and feeble, when as other parts of the bodie retaine their wonted strength; but yet this weakenesse is only in respect of the act and operation, and that only for a time, and not in respect of that habituall strength and power which is in the hand and arme, (for this as experience teacheth vs is not abated, but rather increased by this exercise.) So though that grace which is exercised more especially in the tentation, or fighteth against some strong corruption, in respect of the act and operation be weakened and foiled, the rest retaining their wonted vigour, yet the habit of this grace is not impaired, but rather by this spirituall exercise strengthened and increased. And yet though it increaseth & waxeth stronger in this fight and exercise, this growth maketh no disproportion, nor maketh it exceed the rest of Gods

Gods saving graces which are not thus exercised and tried, because (as I said) they are mutuall causes one of another, and therefore no sooner is any of them increased & strengthened, but it also strengtheneth and increaseth all the rest. As for example, the stronger our faith is in the assurance of Gods loue, the stronger also our loue towardes God waxeth; the stronger also our hope, affiance, zeale and obedience: the more wee increase in loue, the more in repentance, sorrowing more heartily that wee should by our sinnes offend one whom we loue so much; and more earnestly endeuouring to doe those things which are acceptable vnto him. And so againe the more wee are increased in loue, zeale, repentance, and the rest; the more cause we haue to increase in faith and in the assurance of our election and saluation, because these things make our election sure, and they who embrace and doe them shall neuer fall, as the Apostle telleth vs. And of this mutuall strengthening and increasing of one grace by another, Saint *Paul* telleth vs where he saith, that, Faith causeth peace with God, and this peace and Faith worke patience, and patience experience, and experience hope, and hope, Christian boldnesse, which suffereth vs not to be ashamed, because the loue of God is shed abroad in our harts by the holy Ghost which is giuen to vs.

Againe, whereas it may be objected that in the Scriptures some are commended for one grace more than for an other; yea when as they are discommended for their defects in some, they are praised and approued for their excellency in others; the same answere may serue which I gaue to the other. For in regard that they had some one grace more tried than the rest, when they got the vpper hand in the triall and tentation, and exercised their grace to the glory of God who gaue it, it was more manifested, and by this occasion more approued and commended, euen as one Souldier in the band being of equall strength and valour with some others, may yet haue more prayse of these vertues, hauing had that occasion of exercising and manifesting them which the other wanted. And thus *Iob* is specially commended for his patience, because this was more principally exercised by his afflictions, though he had as great a measure of faith, hope, affiance, and obedience, as in the History plainly appeareth. And so *Abraham* is chiefly commended for his Faith, because it was chiefly exercised in the apprehension of Gods promises, though his loue, obedience, hope and the rest, were in him in as great a proportion. And thus also when one grace more than another was hindered, and foiled in the tentation, their defect and weakenes in this grace is condemned, as more tending to the dishonour of God and euill example of others, not that the habit was lost or impaired, but only that it failed in the act and operation, either because God withdrew his strength, or suffered it to bee assaulted with a more strong and violent tentation. And yet they are said to haue this grace abated, because the operations are hindered and empaired, which alone manifest them vnto vs, and make them subject to our sense and feeling; though the habit remayne in his wonted perfection. And thus the Angell of the Church of Ephesus is commended for his workes, labour, patience, zeale, wisdome, perseuerance, and yet is censured for defect in loue, not that these graces could be in him, and loue it selfe, or the habit of loue wanting, for loue is the fountaine of all true obedience; but because his loue by some inward corruption or outward tentation was for a time hindered in some particular acts and operations, which tended to Gods dishonour and the offence of others; and therefore afterwards admonishing him to rise from whence hee had fallen, and to repent, he biddeth him not to recouer his lost loue but to doe his first workes, that is, such actions of loue as hee had formerly done, which either through the violence of his inward corruptions, or through the strength of some outward tentation hee had omitted and neglected.

Apocal. 2. 1, 3.

Verse 5.

Lastly, whereas it may bee objected, that one man excelleth in zeale, another in loue, another in meeknesse, another in patience, and so in the rest; and that they appeare defectiue in some graces that excell in others; to this wee may answere, that it is not because this proportion of Gods saving graces holdeth not; but eyther because mens naturall parts, inclining to one grace more than to another, doe make it seeme greater than the rest; or because some naturall corruptions, or strong tentations, doe hide and hinder the operations of some one grace more than another, so as it cannot appear in its owne quantitie and greatnesse. For example, if a man be of an hot and cholericke nature, a small measure of true zeale, will seeme great and feruent. If a man be of a soft and milde disposition, a little true meeknesse, patience or humilitie, will make a goodly shew and seeme excellent. And contrariwise a great proportion of grace is scarce discerned, where the naturall corruptions are strong and contrary vnto it. So a great deale of holy loue is hardly perceiued in a man who is naturally of a sowre and sullen disposition; an high degree of spirituall patience scarce appeareth in a cholericke and froward nature, and so in the rest. Whereby it appeareth that notwithstanding a man may seeme rich and excellent in some graces in respect of his naturall parts inclining to them, and very poore and defectiue in others, vnto which he is naturally most auerse and indisposed, yet

§. Sect. 7. The third obiection answered. How one man seemeth to excell in one grace more then in another.

theſe ſanctifying gifts and graces in themſelues hold a proportion, both euery one, one with another, and all with faith from which they flow and ſpring.

Q. Sect. 8. The conſolation which ariſeth from the equall proportion of Gods ſauing graces in vs.

From whence ariſeth to euery Chriſtian man a ſingular conſolation: for when hee feareth that he is deſtitute of any ſpirituall grace, he is to conſider if he haue any other graces; as when hee cannot diſcerne his faith, hee is to examine himſelfe, what meaſure of repentance, hatred of ſinne, or loue of righteouſneſſe he hath attained vnto; what loue hee hath of his brethren, and eſpecially of Gods Miniſters, what zeale, what feare of God, what patience, humilitie and the reſt; aſſuring himſelfe that though his faith or other graces bee hid from him through the greatneſſe of his corruptions, or violence of tentations, yet they are in him, and hold a proportion with thoſe other graces which he beſt diſcerneth. As therefore though wee cannot ſee the roote of a tree, yet wee may iudge at the quantitie thereof by the bodie and boughes which ſpring from it; and when we haue but one limbe of a man, we may by holding a proportion, geſſe at the quantitie of euery other member, & alſo at the whole ſtature: ſo howſoeuer we can not diſcerne our faith or ſome other grace of God in vs, yet may we know that we haue it, and in what quantitie and proportion it is in vs, by ſome other grace and ſanctifying gift which is more plaine and eaſie to bee diſcerned; ſeeing they are ſo enchained one to another, that he who hath one hath all the reſt, and the linkes of this golden chaine hold a fit and conuenient proportion amongſt themſelues.

Q. Sect. 9. That we may haue a true faith though we apprehend Gods wrath, and haue no preſent ſenſe of his loue.

But heere Satan will further obiect, that we are not onely without all ſenſe and feeling of faith, but alſo that we doe ſenſiblie feele the heauie burthen of Gods wrath, and plainely diſcerne his frowning and angrie countenance againſt vs: and therfore howſoeuer thoſe children of God, who are in his loue and fauour, may haue ſome faith in them, although it doe not alwayes ſo ſenſibly appeare, yet it is impoſſible that wee ſhould haue any ſparke thereof, ſeeing wee haue not any ſenſe of Gods loue and fauour; nay do ſenſiblie perceiue the cleane contrarie. To which we are to anſwere, that faith doth not relie it ſelfe vpon our ſenſe and feeling; for as the Apoſtle ſaith, *faith is the ground of things* (not preſently enioyed, but) *which are hoped for, and the euidence or demonſtration of things* (not which are ſubiect to the ſenſes, & ſenſiblie diſcerned; but *which are not ſeene* *Heb.* 11. 1. And wee beleeue that ſuch ioyes are prepared for vs, *as neither eye hath ſeene, nor eare hath heard, nor the heart of man conceiued*, as it 1. *Cor.* 2. 9. And it is a kind of infidelitie to beleeue onely thoſe things which are ſubiect vnto our ſenſes and vnderſtandings; and therefore when *Thomas* would not beleeue that Chriſt was riſen before it was made manifeſt to his ſenſes, he is reproued for infidelitie, *Be not* (ſaith he) *faithleſſe but faithfull.* So that when our ſenſe and feeling ceaſe, then faith beginneth his chiefe worke; and the moſt excellent faith ſheweth it ſelfe moſt clearely when we haue no ſenſe and feeling, or when wee diſcerne and feele the plaine contrarie, for it is an eaſie matter to bee ſtrong in faith, when God ſheweth himſelfe gratious and mercifull; but when hee appeareth vnto vs like an angrie Iudge, when as his wrath flameth out againſt vs, then to behold his loue thorow the vizard of anger, to apprehend by faith his mercie and goodneſſe towards vs, when our ſenſes apprehend nothing but his wrath and diſpleaſure, to grow to *Iobs* reſolution in the middeſt of our bitter agonies, and grieuous afflictions, *though he kill me, yet will I truſt in him*, and when wee haue receiued many repulſes and bitter ſnubs, yet with the Cananitiſh woman, to continue our ſuite, argueth ſuch a faith as is hardly found, no not in Iſrael. Our want of ſenſe therefore of Gods loue and fauour doth not argue want of faith, for our faith is not grounded vpon our ſenſe and feeling, but vpon Gods gratious promiſes, immutable goodneſſe, and infallible truth: and if euer wee haue taſted of Gods loue and mercie, whatſoeuer we apprehend in our preſent ſenſe and feeling, faith concludeth that wee are ſtill in his loue and fauour, for *hee is without change or ſhadow of change*, as the Apoſtle ſpeaketh, *Iam.* 1. 17. *and whom hee loueth, to the end he loueth them*, as our Sauiour hath taught vs, *Iohn* 13. 1. Though then our ſenſe of Gods loue faile, yet may our faith continue ſtrong, as appeareth plainly in the example of *Iob*, who though he conceiued of God in his ſenſe and feeling that hee had hidden his face from him, and tooke him for his enemy, though he ſeemed to write bitter things againſt him, and made him to poſſeſſe the ſinnes of his youth, yet by a liuely faith he ſtill reſted and relied vpon him, proteſting, that *though he ſhould ſlay him, yet he would truſt in him:* as appeareth, *Iob* 13. 15. Yea our Sauiour Chriſt himſelfe who could not ſinne through infidelitie, in reſpect of his preſent ſenſe and feeling complaineth that God had forſaken him.

If therefore Satan goe about to perſwade vs that wee are without faith, becauſe wee preſently apprehend not Gods loue, nor feele the ſweet taſte of his goodneſſe; we are to anſwere, that wee are not to build our aſſurance vpon our owne ſenſe and feeling, but vpon Gods vnchangeable goodneſſe, and gratious promiſes made vnto vs in Chriſt Ieſus. And if at any time our ſenſe and

Heb. 11. 1.

1. *Cor.* 2. 9.

Iob 13. 15.

Q. Sect. That we are rather to beleeue Gods word then our owne ſenſe & feeling.

and feeling, tell vs one thing (namely, that God hath withdrawne his loue from vs, and will neuer againe looke graciously vpon vs) and the word of God assure vs of another thing (to wit, that God will neuer forsake vs, but continue his loue towards vs vnto the end) we are not to giue credit vnto our owne feeling, but vnto Gods word; for otherwise what do we else but prefer our oft deceiuing sense, before Gods infallible truth, and imagine that we can better discerne and iudge of our estate then God himselfe? But the word of God telleth vs, that if we turne vnto the Lord by vnfained repentance, sorrowing for our sinnes past, hating our present corruptions, and desiring and endeauouring to mortifie the flesh and the lusts thereof, and to serue the Lord in holinesse and newnesse of life; and if we beleeue in Iesus Christ resting vpon him for our saluation; or though presently wee feele not this faith and repentance, yet if euer in former time we haue discerned them in vs, that then we are receiued into Gods loue and fauour, and therefore shall haue his loue continued vnto vs vnto the end, be made partakers of his gratious promises, and heires of euerlasting life; for the promises of the Gospell are not restrained to those who feele their faith, but to those that haue faith; not to those who feele that they doe beleeue, but vnto those who doe beleeue.

Sect. 11. Neither is the not feeling of Gods loue & fauour a good argument to proue that we are out of his loue and fauour; or the apprehension of his wrath and anger in our sense and feeling a sound reason to perswade vs that wee are subiect to his wrathfull displeasure, seeing the being of a thing, and the sensible discerning of the thing to bee, are diuers; and therefore howsoeuer at sometimes they concurre, yet oftentimes they are seuered and disioyned. So that the conclusion which is inferred negatiuely from the senses, to proue the not being of their obiect, is not onely commonly false, but also oftentimes, absurd and ridiculous; For example, sometimes we see not the beames of the Sunne, as in the night season, or when it is couered with some thicke blacke cloud, but shall wee heerehence conclude that the Sunne shineth not, nor will euer againe appeare vnto vs? So the bright beames of Gods loue and fauour are sometimes hidden from vs in the night of tentations, & so shadowed with the cloud of our grieuous sinnes, that wee cannot sensiblie discerne them; but shall we hence inferre, that there is no grace and mercie to bee found with God, or that hee will neuer againe make them shine vpon vs? The one is as absurd as the other, and both grossly false. Thus sometimes the Sun is eclipsed by the interposition of the Moone, so as wee cannot discerne his light, or very dimly; but if any man should conclude from hence that it were quite taken away, or that we were depriued vtterly of his life-preseruing influence, the experience of two or three houres would shew the foolish weaknes of his sensible argument: and so in like manner, Gods fauour and loue are sometimes so eclypsed with the interposition of some great afflictions, that wee cannot discerne them for a time, or but very dimly: but if we shal inferre hereof that they are quite taken from vs, and that they cast forth no comfortable influence on vs, our present preseruation from being swallowed vp into vtter destruction, and the speedie returne of wonted ioy and consolation, by the apprehension of Gods loue and goodnesse towards vs, will euidently shew that this argument taken from the senses, is void of reason.

Sect. 12. That Gods deerest children haue not at all times sensiblie discerned Gods loue, and the graces of his Spirit in them.

Lastly, it appeareth by the examples of Gods children from time to time, that though they haue beene endued with a great measure of faith, and in a high degree of fauour and loue with almighty God, yet sometimes in their owne sense they haue found in them, in steade of Faith nothing but doubting, diffidence and infidelity; and for Gods loue and fauour, they haue apprehended nothing in their present feeling, but the wrathfull anger of God, and his grieuous displeasure. Looke vpon the holy man *Iob*, who, by Gods owne testimonie was the iustest man vpon earth, and highly in Gods loue and fauour, and you shall finde that sometimes hee sheweth in his grieuous afflictions no signe of Faith, but grosse doubting, and in outward appearance vtter despaire of Gods mercie & loue; for he curseth the day of his natiuitie, and wisheth that he had neuer beene borne; he complaineth that God was his enemie, and had made him as a marke whereat hee shot venomed arrowes that Gods terrors did fight against him, and that hee did hide his louing countenance from him. So the Prophet *Dauid*, a man according to Gods owne heart, sheweth plainly that sometime he hath no sense and feeling of the graces of Gods Spirit in him; as when he desireth the Lord *to create in him a cleane heart, and to renew a spirit within him, to restore him to the ioy of his saluation, and to stablish him with his free spirit*; and sometimes hee apprehendeth in his present sense and feeling, in stead of Gods loue and fauour, nothing but his wrath and displeasure, and therefore complaineth as one reiected and forsaken of God. So *Psal.* 22. 1. *My God, my God why hast thou forsaken mee, and art so farre from my health, and from the words of my roaring.* 2. *O my God I cry by day but thou hearest not, and in the night and haue no audience.* And *Psal.* 77. 7. hee thus com-

Psal. 51. 10. 11.

Psal. 22. 1. and 77. & 88. 14.

plaineth, *Will the Lord absent himselfe for euer? and will he shew no more fauour?* 8. *Is his mercie cleane gone for euer? doth his promise faile for euermore?* 9. *Hath God forgotten to be mercifull? Hath hee shut vp his tender mercies in displeasure?* 10. *And I said this is my death*, &c. So *Psal.* 88. 14. *Lord, why doest thou reiect my soule, and hidest thy face from me?* 15. *I am afflicted, and at the point of death; from my youth, I suffer thy terrours doubting of my life.* 16. *Thine indignations goe ouer me, and thy feare hath cut me off.* The Prophet *Ieremy* likewise being grieuously afflicted in bodie and minde, was for a time depriued of the sense of Gods loue and fauour, apprehending nothing but present misery, and in stead of faith, affiance in God, peace of conscience, and other sanctifying graces, he bewrayeth his doubting, diffidence and impatiencie, cursing the day of his birth, and euen the man that brought first newes hereof to his Father, and wishing that his mother had beene his graue, or her wombe a perpetuall conception: as appeareth, *Ier.* 20. 14, 15. &c. The like may be said of the Apostle *Peter*, for where, I pray you, was the sense and feeling of his faith, affiance in God, zeale of his glory, loue, feare, and other sanctifying graces, when as he shamefully denied his master, yea forswore him with bitter cursings. And yet we must either grant that *Peter* at this time was endued with a liuely faith, or else that the Prayer of our Lord and Sauiour Iesus Christ was not effectuall, for he had prayed for him that his Faith might not faile, as appeareth, *Luke* 22. 32. But what should I insist in the examples of these the seruants of God, seeing the alone example of Christ himselfe is sufficient to cleare this point; for though he were the only begotten, and best beloued Son of his heauenly Father, yet in his own sense & feeling he apprehendeth nothing but Gods wrath and grieuous displeasure, and lamentably complaineth as a man abandoned and cast out of all loue and fauour, (*My God, my God, why hast thou forsaken me:* which words shew both Christs affiance in God, and his present apprehension in his sense and feeling; for in respect of his affiance and trust in God he called him still his God; in respect of his sense and feeling he complaineth that he is forsaken. Whereby it is manifest, that a man may bee dearely beloued of God, and yet for a time apprehend nothing but his wrath and displeasure; that he may haue faith and affiance in God, and yet at the same time be depriued of all sense and feeling of his loue and fauour. And therefore when we are exercised in the combate of tentations, let not Sathan perswade vs that wee are vtterly depriued of the loue and fauour of God, because through the violence of his tentations and grieuousnesse of our afflictions we doe not apprehend it; nor that we are destitute of faith, and all other spirituall graces, because wee doe not sensibly discerne them in our feeling, for this hath beene the state of the deare children of God from the beginning of the World, and shall be to the end thereof.

Ier. 20. 14, 15.

Luke 22. 32.

Matth. 27. 46.

CHAP. XLVII.

Of the meanes whereby our faith may bee strengthened and increased.

AND so much concerning those reasons whereby we may proue that wee haue faith, and also answere Satans tentations, whereby he laboureth to perswade vs that we are destitute thereof. The second means whereby we may arme our selues against Satan & his suggestions, is, that we most earnestly labour & endeuor after we haue found that we haue some faith to increase therein, and grow vp from faith to faith, vntill we come to that fulnesse of perswasion which will bring such peace of conscience, as Satan with all his power & malice shal not be able to disturbe. Otherwise we shall be continually subject to feares and doubtings, and exceedingly shaken with his tentations. And in truth not without cause, if we stand still at a stay; for howsoeuer Satan and all the power of Hell cannot preuaile against the least measure of true faith to quench and vtterly destroy it; yet this will bring no sound comfort vnto those which rest contented with this little quantitie, & neuer labour after increase, because this is a shrewd presumption, that their faith is false and counterfeit. For assoone as the seed of true faith is sown in vs, and hath taken root, it sprouteth vp, vntill it come to full ripenesse; in which respect our Sauiour compareth it to a graine of mustard seed, which though it be one of the least seeds of the garden, yet it groweth to a great tree. Neither in truth is it possible that any who haue tasted of true faith, and of those inestimable benefits, which it assureth vs of, should content themselues with a small pittance, & neuer labour after more. For who is it that hauing tasted and eaten a little bit of some delicious meate, doth not with a hungring appetite desire more till hee be filled and satisfied? Who is it that hauing any weake title vnto, and assurance of some goodly inheritance, doth not earnestly desire and vse all good and lawfull meanes whereby his title may be strengthened, and his assurance confirmed? And can wee thinke that any haue truly tasted of faith, and the excellent benefits which accompany it, as namely assurance of Gods loue, and the remission of our sinnes, peace of conscience, joy in the holy Ghost, who content themselues with a little

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modicum and neuer hunger after more? or can we imagine that we haue any small title or true assurance of those vnspeakable ioyes of Gods Kingdome, and that vnualuable patrimonie of euerlasting glory, if wee neuer vse meanes to confirme our title; and strengthen our assurance? Surely it is impossible; and therefore if wee would haue any sound comfort and peace of conscience; if we would euer attaine to a certaine perswasion that wee haue true faith indeed, let vs vse most carefully and diligently all good meanes, whereby wee may strengthen and confirme our faith, vntill it grow from a small seed to a great tree, which will bring forth plentifull fruits of godlinesse and righteousnesse; and vntill it wax of a small sparke, a great flame which will throughly warme our hearts with true comfort, which are naturally frozen with feare and doubting: for howsoeuer Sathan cannot quench the least sparke of liuely faith, yet he will so couer it with the ashes of his temptations, that wee shall neither discerne the light nor feele the heate thereof.

Now the meanes which we are thus carefully to vse, are of two sorts: the first tending to the increasing and strengthening of our faith, the other seruing to preserue vs from doubting and desperation. The meanes to strengthen and increase our faith are diuers: the first is the frequent and attentiue hearing of Gods Word, for as this is the ordinary meanes, whereby faith is begotten and begun in vs, so is it a chiefe meanes to strengthen and confirme it; as it is that liuely seed from which Faith doth spring, so is it that heauenly dew whereby it is watered, and increased from a little plant to a great tree. And therefore as it is not sufficient for a fruitfull haruest, that the blade or branch should sprout vp, vnlesse it be watered continually with sweet dew and showers from Heauen, and so preserued from dying and withering; so if euer we meane to reape the fruites of faith to our euerlasting comfort, we must be carefull that not only it take roote, and bring forth a blade of an outward profession, but also that it may be watered with this heauenly dew of Gods word; otherwise when the sunne of affliction and persecution ariseth, it will die and wither.

The second meanes to strengthen our faith, is diligently to reade and meditate in Gods Word, especially the Gospell, wherein is contained the sweet and gracious promises of mercy, which are indefinitely vnto all who repent of their sinnes, and beleeue in Iesus Christ, relying and resting vpon him alone for their saluation. And to this purpose our Sauiour willeth the Iewes to *search the Scriptures, because they are they which testifie of him*: *Iohn* 5.39. And hereby *Dauid* saith that he was comforted in his troubles and euen quickned when hee was dead, *Psal.* 119.50.

Psal. 119.50

The third meanes is holy conference with our godly brethren; for hereby those which are falling are confirmed, and the wearie hands and weake knees strengthened, as *Eliphaz* speaketh, *Iob* 4.3.4. And those who are weake in faith are comforted and established with the godly instructions, profitable exhortations and sweet consolations of those who are more strong. And therefore the Apostle *Paul* exhorts those who had attained vnto a great measure of faith, that they admit such as were weake into their company to be made partakers of their Christian conferences, to the end that hereby they might be more and more strengthened and confirmed: *Rom.* 14.1.

Iob 4.3.4.

Rom. 14.1.

The fourth meanes is the holy vse of the Sacraments: for the Lord hath added them as Seales to the hand-writing of his couenant of grace, to confirme our faith in the full assurance of his promises, and to take away all doubting. For whereas the weake conscience might make some scruple, in respect that the promises of the Gospell in the preaching of the word are deliuered indefinitely and after a generall manner, in the vse of the Sacraments, they are assured vnto them particularly and as it were by name; and that not after some obscure and hidden manner, but most familiarly by such common signes as are subiect to the senses, and within the reach of the shallowest capacitie.

The fourth meanes, the vse of the Sacraments.

A fifth meanes to confirme our faith, is to be continually conuersant in good workes, and so bring forth the fruits of holy obedience; for hereby our Faith is exercised, and by exercise strengthened and increased: whereas contrariwise the neglect hereof doth wound the conscience, and so quench the liuely heate of faith, that though it be not quite extinguished, yet it will not sensibly be discerned. As therefore the strength of the bodie is increased by exercise, and for want thereof waxeth faint and languisheth, and as the stomacke is by outward exercise of the bodie made more fit to performe his duty of concoction; so our Faith being exercised in good workes is made more strong and fit to performe his duties in applying Christ and the sweete promises of the Gospell vnto vs, and without this spirituall exercise it waxeth faint and the strength thereof abateth.

The fifth meanes, good workes.

The last meanes to strengthen and increase our Faith is continuall and feruent prayer, for faith is not in our owne power, but *is the free gift of God*, as the Apostle teacheth vs, *Ephes.* 2.8. Neither can any man come vnto our Sauiour Christ by a liuely Faith except it be giuen him of the Father, as himselfe speaketh, *Iob.* 6.65. And therefore when we see the small measure of our faith, we are with the Apostles to pray vnto the Lord that

The sixth meanes, feruent prayer.

Ephes. 2.8.

Iohn 6.65.

Luke 17.5. he will increase it, *Luke* 17.5. And when wee perceiue that it is grieuously assaulted with doubting and infidelitie, we are in feruencie of spirit to cry out with the Father of the possessed child: *Lord I beleeue, helpe my vnbeliefe*, Marke 9.24. Marke 9.24. And then wee may be assured that the Lord will heare vs, and satisfie our godly desires making vs to grow vp from faith to faith, till at length wee attaine vnto such a fulnesse of perswasion, that wee shall be able truly to say with the Apostle; *I am perswaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate vs from the loue of God, which is in Christ Iesus our Lord*: as it is *Rom.* 8.38,39. Rom.8.38,39.

§. Sect. 3. Of the meanes whereby wee may be preserued from doubting and desperation.

And these are the meanes which properly tend to the strengthening and increasing of our Faith; which whosoeuer carefully and conscionably vse, they shall assuredly finde them effectuall for this purpose. Now wee are to speake of those meanes whereby wee may be preserued from doubting and desperation, of which I shall not need to speake much, seeing the most of these points are handled before.

The first meanes.

The first meanes to preserue vs from desperation, is to call continually vnto our remembrance, that the promises of the Gospell are generall and indefinite, excluding none how vnworthy and sinfull soeuer they bee, if they doe not exclude themselues through their owne infidelitie. So *Matth.* 11.28. Matth.11.28. our Sauiour calleth all humbled and repentant sinners without exception, saying, *Come vnto me all yee that labour and are heauie laden, and I will ease you*. And *Iohn* 3.16. Iohn 3.16. *God so loued the world that hee sent his only beloued Sonne, that as many as beleeue in him should not perish, but haue euerlasting life*. So *Matth.* 9.13. Matth.9.13. our Sauiour saith, *that hee came not to call the righteous, but sinners to repentance*; either then refuse the name of repentant sinner, or acknowledge that he came to saue thee. And *Iohn* 6.40. Iohn 6.40. our Sauiour saith, *that it is his Fathers will who sent him, that euery man who beleeueth in him should haue euerlasting life*. Seeing therefore God taketh no exception, nor excludeth any, let vs not exclude our selues through our infidelitie and want of faith.

The second meanes.

Secondly, we are to consider that the Lord hath not only propounded his gracious promises vnto vs but also hath commanded vs to beleeue them. So *Marke* 1.15. Marke 1.15. *Repent and beleeue the Gospell*, and 1. *Iohn* 3.23. *This then is his Commandement, that we beleeue in the name of his Sonne Iesus Christ, &c.* Now to beleeue in Christ, is not only to beleeue that he is a Sauiour, for this euen the Deuils beleeue also, but to beleeue that he is our Sauiour, and to rest wholly vpon him for our saluation, and to say with the Apostle *Paul*, *Gal.* 2.20. *I liue by the faith in the Sonne of God, who hath loued mee and giuen himselfe for me*. And to the end that wee may be armed against doubting, and enabled to performe this commandement, it hath pleased the Lord to adde vnto his word, his oath, that *by two immutable things, wherein it is impossible that God should lie, wee should haue strong consolation*, as the Apostle speaketh, *Heb.* 6.18. Yea, he hath also vnto his word and hand-writing annexed his Sacraments as Seales, that there might be no place left for doubting. Seeing therefore the Lord hath expressly commanded vs to beleeue, and vsed all meanes to enable vs to performe his commandement, let vs not now dispute the question, whether we are worthy to beleeue or no, or whether such grieuous sinners are bound to this dutie, but setting all excuses aside, let vs beleeue in obedience to Gods Commandement.

Thirdly, wee must not alwayes set before vs the innumerable multitude and huge waight of our sinnes, but withall call to our remembrance the infinite mercies of God and merits of Christ, who hath offered vnto his Father a propitiatory sacrifice, and full satisfaction for all our *sinnes, and not for ours only, but for the sinnes of all the world*, as the Apostle speaketh, 1. *Iohn* 2.2. Seeing therefore our debt, how great soeuer it be, is already discharged; and our sinnes, how outragious soeuer they be, are fully punished long agoe in our Sauiour Christ, and seeing God himselfe who hath receiued this debt, and taken this punishment, is of infinite iustice & mercie, why should we now despaire of pardon? Yea, why should wee not most certainly be assured that the roll and reckoning of our sinnes, how long so euer it be, is quite blotted out and cancelled, so as they shall neuer againe be laid to our charge?

Fourthly, we are to consider, that desperation it selfe is a most hainous and outragious sin, for it causeth men to deny Gods truth in his promises and to account him a liar, as the Apostle plainly speaketh, 1. *Iohn* 5.10. *Hee that beleeueth not God, hath made him a liar, because he beleeueth not the record, that God witnessed of his Son*; it maketh them to deny the infiniteness of his mercies, as being ouer-matched with the multitude of their sinnes, and the sufficiencie of Christs merits, as though they were not a full satisfaction for their horrible offences; yea it maketh them to denie Gods iustice, in thinking that he will punish that sin againe in them, which hath already beene punished in Christ, and exact that debt which hee hath already discharged. Now to denie the truth, mercie, and iustice of God, is to deny God himselfe; for his attributes are his essence, the truth of God is the true God, the mercie of God is the

the mercifull God, and the iustice of God is the just God. So that hee who despaireth, falleth into the most horrible and capitall sin of Atheisme, euen the highest degree of wickednesse, and therefore more hainously offendeth God by this sinne alone, then by all his other sinnes whatsoeuer, though they appeare neuer so monstrous and abominable in his owne eyes. For example, the sinne of *Cain*, in despairing of God mercie, was farre more horrible then his monstrous sin which he committed in murthering his own brother. The sinne of *Iudas* in despairing of Gods mercie, was without comparison greater than his sinne in betraying his Lord and master: in a word, to commit Idolatrie, blasphemie, murther, adulterie, and such like are hainous sinnes, but vtterly to despaire of Gods mercie is greater than they all. Though then wee haue committed other horrible wickednesse against the Lord, yet in no case let vs despaire, for this were to adde sinne vnto sinne, and clog our consciences more with the last, then with all the former, till with their intolerable waight they presse vs downe vnto hell. You would count him worse then mad, who being oppressed with a heauy burthen, should (in steed of vsing other meanes to ease himselfe) adde thereunto a double or treble waight, till he were pressed downe groueling vnto the earth: but assuredly such and greater madnesse it is when wee feele our consciences clogged with a heauie burthen of sinne, in stead of seeking ease by comming to Christ by a liuely Faith, to fall into vtter desperation, and thereby to adde a treble waight to the alreadie intolerable burthen of sinne, which lieth vpon our consciences, vntill they bee pressed downe into the torments of hell. Euery one would esteeme him a most desperate wretch, who hauing offended such a gratious Prince, as would most freely forgiue him vpon his vnfained sorrow for his fault, should in stead of humbling himselfe and asking pardon, desperately refuse his Princes mercie, and withall denie his truth in his promises, his mercy, iustice, and euen disauow him for being a lawfull Prince: but such and much more wickednesse doe they desperatly commit, who hauing offended God by their grieuous sinnes, who is so gratious and mercifull, that he would most certainly forgiue them vpon their repentance; in stead of humbling themselues by vnfained sorrow, doe desperately refuse to be partakers of his mercy, and not onely so, but denie the infinitnes of his mercy, iustice, truth in his promises, and consequently his Godhead and being. And therefore when (the waight of sinne pressing vs) Satan perswadeth vs to despaire of mercie and forgiuenesse, we are in any case to resist that temptation, and boldly say vnto the tempter; It is enough and too much that I haue offended my gratious God with my other sinnes, though I doe not adde thereunto this sinne, which is greater then all the rest; the waight of my other wickednes is alreadie too too heauie vpon my conscience, and therefore farre be it from mee to load it with a far more vnsupportable burthen; I haue already too much dishonoured my good God by my horrible sinnes, and therefore I will in no case more dishonour him now, than in committing all my other sinnes; by denying his mercy, iustice, truth, and euen the Godhead it selfe, for what were this but being alreadie in a burning feuer to cast my selfe into the fire; or being gone ouer the shooes in the filthy puddle of sinne to plunge my selfe ouer head and eares, and euen to drowne my selfe in the bottomlesse gulfe of desperation? yea rather now I will breake off my sinnes by vnfained repentance and turne vnto the Lord whom I haue offended, assuring my selfe that his mercies are infinite, and therefore he is readie to forgiue, and the merits of Christ a full satisfaction for all my sinnes, though many & hainous, & therefore in him, I may boldly challenge forgiuenesse as a thing of right appertaining to me. And thus are we to resist Sathans tentations, and though we be often foiled, yet to rise againe, in no case suffering him so plucke out of our hand the shield of Faith; though he hath disarmed vs of the brest-plate of righteousnes; for if once we be depriued of this part of the spirituall armour, we shall lie open to all his blowes and thrusts, vntill wee bee wounded to the very death.

Obiect. 5. Though the afflicted conscience abhorreth other sinnes, yet it easily inclineth to desperation.

But most lamentable it is to see the grieuous miserie of poore humbled sinners, whereunto they are brought through the violence of Satans tentations; for howsoeuer feeling the heauie waight of their other sins they earnestly desire to bee freed from them, howsoeuer being tormented with the grieuous smart of their other wickednesse they hate and abhorre it, yet they easily suffer themselues to bee plunged into desperation with euery friuolous tentation, and quietly offer their hands to bee manacled and bound in these gyues of hell without resistance. But let all such stirre vp themselues, and gather their oppressed spirits all together, saying to their owne consciences, I hate and detest from my heart my former wickednes, and shall I now entertaine a sin more horrible then all the rest? the burthen of my other sins oppresse me, and make me earnestly to desire ease, and shall I adde a loade farre more intolerable to my afflicted conscience? I am filled with horror and confusion, because by my former sinnes I haue dishonoured my gratious God: and shall I continue more to dishonour him by doubting

Luke 17.5. he will increase it, *Luke* 17.5. And when wee perceiue that it is grieuously assaulted with doubting and infidelitie, we are in feruencie of spirit to cry out with the Father of the possessed child: *Lord I beleeue, helpe my vnbeliefe*, Marke 9.24. And then wee may be assured that the Lord will heare vs, and satisfie our godly desires making vs to grow vp from faith to faith, till at length wee attaine vnto such a fulnesse of perswasion, that wee shall be able truly to say with the Apostle; *I am perswaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate vs from the loue of God, which is in Christ Iesus our Lord*: as it is *Rom.* 8.38,39.

Rom. 8.38,39.

¶. Sect. 3. Of the meanes whereby wee may be preserued from doubting and desperation.

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The first meanes,

The first meanes to preserue vs from desperation, is to call continually vnto our remembrance, that the promises of the Gospell are generall and indefinite, excluding none how vnworthy and sinfull soeuer they bee, if they doe not exclude themselues through their owne infidelitie. So *Matth.* 11.28. our Sauiour calleth all humbled and repentant sinners without exception, saying, *Come vnto me all yee that labour and are heauie laden, and I will ease you*. And *Iohn* 3.16. *God so loued the world that hee sent his only beloued Sonne, that as many as beleeue in him should not perish, but haue euerlasting life*. So *Matth.* 9.13. our Sauiour saith, *that hee came not to call the righteous, but sinners to repentance*; either then refuse the name of repentant sinner, or acknowledge that he came to saue thee. And *Iohn* 6.40. our Sauiour saith, *that it is his Fathers will who sent him, that euery man who beleeueth in him should haue euerlasting life*. Seeing therefore God taketh no exception, nor excludeth any, let vs not exclude our selues through our infidelitie and want of faith.

Matth. 11.28. Iohn 3.16. Matth. 9.13. Iohn 6.40.

The second meanes,

Secondly, we are to consider that the Lord hath not only propounded his gracious promises vnto vs but also hath commanded vs to beleeue them. So *Marke* 1.15. *Repent and beleeue the Gospell*, and 1. *Iohn* 3.23. *This then is his Commandement, that we beleeue in the name of his Sonne Iesus Christ, &c.* Now to beleeue in Christ, is not only to beleeue that he is a Sauiour, for this euen the Deuils beleeue also, but to beleeue that he is our Sauiour, and to rest wholly vpon him for our

Marke 1.15.

saluation, and to say with the Apostle *Paul*, Gal. 2.20. *I liue by the faith in the Sonne of God, who hath loued mee and giuen himselfe for me*. And to the end that wee may be armed against doubting, and enabled to performe this commandement, it hath pleased the Lord to adde vnto his word, his oath, that *by two immutable things, wherein it is impossible that God should lie, wee should haue strong consolation*, as the Apostle speaketh, *Heb.* 6.18. Yea, he hath also vnto his word and hand-writing annexed his Sacraments as Seales, that there might be no place left for doubting. Seeing therefore the Lord hath expressly commanded vs to beleeue, and vsed all meanes to enable vs to performe his commandement, let vs not now dispute the question, whether we are worthy to beleeue or no, or whether such grieuous sinners are bound to this dutie, but setting all excuses aside, let vs beleeue in obedience to Gods Commandement.

Gal. 2.20. Heb. 6.18.

The third meanes.

Thirdly, wee must not alwayes set before vs the innumerable multitude and huge waight of our sinnes, but withall call to our remembrance the infinite mercies of God and merits of Christ, who hath offered vnto his Father a propitiatory sacrifice, and full satisfaction for all our *sinnes, and not for ours onely, but for the sinnes of all the world*, as the Apostle speaketh, 1. *Iohn* 2.2. Seeing therefore our debt, how great soeuer it be, is already discharged; and our sinnes, how outragious soeuer they be, are fully punished long agoe in our Sauiour Christ, and seeing God himselfe who hath receiued this debt, and taken this punishment, is of infinite iustice & mercie, why should we now despaire of pardon? Yea, why should wee not most certainly be assured that the roll and reckoning of our sinnes, how long so euer it be, is quite blotted out and cancelled, so as they shall neuer againe be laid to our charge?

1. Iohn 2.2.

Fourthly, we are to consider, that desperation is selfe is a most hainous and outragious sin, for it causeth men to deny Gods truth in his promises and so account him a liar, as the Apostle plainly speaketh, 1. *Iohn* 5.10. *He that beleeueth not God, hath made him a liar, because he beleeued not the record, that God witnessed of his Sonne*: it maketh them to deny the infiniteness of his mercies, as being ouer-matched with the multitude of their sinnes, and the sufficiencie of Christs merits, as though they were not a full satisfaction for their horrible offences: yea it maketh them to denie Gods iustice, in thinking that he will punish that sin againe in them, which hath already beene punished in Christ, and exact that debt which hee hath already discharged. Now to denie the truth, mercie, and iustice of God, is to deny God himselfe; for his attributes are his essence, the truth of God is the true God, the mercie of God is

1. Iohn 5.10.

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the mercifull God, and the iustice of God is the iust God. So that hee who despaireth, falleth into the most horrible and capitall sin of Atheisme, euen the highest degree of wickednesse, and therefore more hainously offendeth God by this sinne alone, then by all his other sinnes whatsoeuer, though they appeare neuer so monstrous and abominable in his owne eyes. For example, the sinne of *Cain*, in despairing of God mercie, was farre more horrible then his monstrous sin which he committed in murthering his own brother. The sinne of *Iudas* in despairing of Gods mercie, was without comparison greater than his sinne in betraying his Lord and master: in a word, to commit Idolatrie, blasphemie, murther, adulterie, and such like are hainous sinnes, but vtterly to despaire of Gods mercie is greater than they all. Though then wee haue committed other horrible wickednesse against the Lord, yet in no case let vs despaire, for this were to adde sinne vnto sinne, and clog our consciences more with the last, then with all the formes, till with their intolerable waight they presse vs downe vnto hell. You would count him worse then mad, who being oppressed with a heauy burthen, should (in steed of vsing other meanes to ease himselfe) adde thereunto a double or treble waight, till he were pressed downe groueling vnto the earth: but assuredly such and greater madnesse it is when wee feele our consciences clogged with a heauie burthen of sinne, in stead of seeking ease by comming to Christ by a liuely Faith, to fall into vtter desperation, and thereby to adde a treble waight to the alreadie intolerable burthen of sinne, which lieth vpon our consciences, vntill they bee pressed downe into the torments of hell. Euery one would esteeme him a most desperate wretch, who hauing offended such a gracious Prince, as would most freely forgiue him vpon his vnfained sorrow for his fault, should in stead of humbling himselfe and asking pardon, desperately refuse his Princes mercie, and withall denie his truth in his promises, his mercy, iustice, and euen disauow him for being a lawfull Prince: but such and much more wickednesse doe they desperatly commit, who hauing offended God by their grieuous sinnes, who is so gratious and mercifull, that he would most certainly forgiue them vpon their repentance, in stead of humbling themselues by vnfained sorrow, doe desperately refuse to be partakers of his mercy, and not onely so, but denie the infinitnes of his mercy, iustice, truth in his promises, and consequently his Godhead and being. And therefore when (the waight of sinne pressing vs) Satan perswades vs to despaire of mercie and forgiuenesse, we ought in any case resist this temptation, and boldly say vnto the tempter; It is enough and too much that I haue offended my gratious God with my other sinnes, though I doe not adde thereunto this sinne, which is greater then all the rest; the waight of my other wickednes is alreadie too too heauie vpon my conscience, and therefore farre be it from mee to load it with a far more vnsupportable burthen; I haue already too much dishonoured my good God by my horrible sinnes, and therefore I will in no case more dishonour him now, than in committing all my other sinnes; by denying his mercy, iustice, truth, and euen the Godhead it selfe, for what were this but being alreadie in a burning feuer to cast my selfe into the fire; or being gone ouer the shooes in the filthy puddle of sinne to plunge my selfe ouer head and eares, and euen to drowne my selfe in the bottomlesse gulfe of desperation? yea rather now I will breake off my sinnes by vnfained repentance and turne vnto the Lord whom I haue offended, assuring my selfe that his mercies are infinite, and therefore he is readie to forgiue, and the merits of Christ a full satisfaction for all my sinnes, though many & hainous, & therefore in him I may boldly challenge forgiuenesse as a thing of right appertaining to me. And thus are we to resist Sathans tentations, and though we be often foiled, yet to rise againe, in no case suffering him to plucke out of our hand the shield of Faith; though he hath disarmed vs of the brest-plate of righteousnes; for if once we be depriued of this part of the spirituall armour, we shall lie open to all his blowes and thrusts, vntill wee bee wounded to the very death.

Sect. 3. Though the afflicted conscience abhorreth other sinnes, yet it easily inclineth to desperation.

But most lamentable it is to see the grieuous miserie of poore humbled sinners, whereunto they are brought through the violence of Satans tentations; for howsoeuer feeling the heauie waight of their other sins they earnestly desire to bee freed from them, howsoeuer being tormented with the grieuous smart of their other wickednesse they hate and abhorre it, yet they easily suffer themselues to bee plunged into desperation with euery friuolous tentation, and quietly offer their hands to bee manacled and bound in their gyues of hell without resistance. But let all such stirre vp themselues, and gather their oppressed spirits all together, saying to their owne consciences, I hate and detest from my heart my former wickednes, and shall I now entertaine a sin more horrible then all the rest? the burthen of my other sins oppresse me, and make me earnestly to desire ease, and shall I adde a loade farre more intolerable to my afflicted conscience? I am filled with shame and confusion, because by my former sinnes I haue dishonoured my gracious Gode and shall I continue more to dishonour him by doubting

doubting of and denying his mercy, iustice, and truth in his promises? I haue heretofore with *Iudas* betraied my Sauiour Christ vnto the death, yea, & with my sinnes I haue whipped, mocked, and crucified him, and now he hauing made full satisfaction for my sinnes, and called mee vnto him that he may ease me of this intollerable burthen; should I with *Iudas* refuse to come, desperately cast off all hope of mercy, and become mine owne hangman? be it farre from me, nay as I hate all other sin, so let mee hate this aboue all the rest, as being more hainous then all the rest; as, I desire to be eased and freed from the heauy burthen of other my wickednesse, so I will with all my power resist Sathan when he seeketh to loade mee with this loade of desperation, as being farre more intollerable; heretofore I haue dishonoured God by my sins, but now I will giue him glory in beleeuing and acknowledging his infinit mercy, goodnesse, iustice, and truth in his promises; and seeing by my sins, I haue crucified the Lord of life, I will not adde hereunto this outragious wickednesse, to trample his pretious blood vnder my filthy feet, as a thing vnholy and of no worth, neither will I through my vnbeleefe, make it to bee spilt in vaine; but now with all care and conscience I will gather it vp as a most precious balme, and with the hand of Faith applie it to those grieslie gashes and deepe wounds which sinne hath made in my soule and conscience, and with this spirituall lauer I will wash my polluted soule, till it bee throughly purged from all vncleannesse. And seeing I haue deprived my soule of that inherent righteousnesse, wherewith it was indued by creation, now I will applie thereunto a farre more excellent righteousnesse by the hand of Faith, euen the righteousnesse of Iesus Christ God and man, wherewith being adorned, I may boldlie offer my selfe into the presence of my heauenly Father, and receiue the blessing of euerlasting happinesse.

9. Sect. 6. That desperation is a sinne most pernicious.

Lastly, wee are to consider, that as desperation is a sinne in it owne nature most grieuous, so also it is vnto our selues most pernicious: for whereas other sinnes make vs worthie of the torments of hell and eternall condemnation, this, as it aboue all the rest intitleth vs vnto the right of this hellish inheritance, so also it entreth vs into the most certaine and present possession thereof, euen whilest wee liue vpon the earth. For what are the torments of a despairing conscience, but the sufferings of hell fire? and what are their blasphemies which they vtter against God, and their impatient cursings of their accursed selues, but the yelling cries of damned soules? And therefore if wee would not cast our selues into the iawes of hell, if we would not whilest wee liue begin to die an euerlasting death, let vs in no case suffer our selues to be plunged with the violence of Sathans tentations into this bottomlesse pit of vtter desperation.

9. Sect. 7. That we [illegible] hope against hope, and [illegible] beleeue against beleefe.

Yea, will the afflicted soule say, But how should I auoid it, seeing I am forciblie presséd into it with the intollerable waight of my sins, & with the sense of apprehension of Gods fearful wrath, & displeasure, feeling no comfort nor assurance that euer I shall receiue pardon? To which I answer, that yet in no case they are to despaire, but to hope against hope, and to beleeue against beleefe, and as it were from the bottom of hell, to cast vp the eye of Faith into heauen, laying hold vpon Gods mercies and Christs merits: knowing that Faith is of things not seene, neither with the bodily eye, nor with the eye of reason, and that the Lord seemeth often to hate those, whom in truth he dearely loueth. For so long as we beleeue Gods promises, and haue some hope that our sinnes are either pardoned, or at least pardonable, there is certaine comfort: but when as all hope is cast off, and that wee reiect all Gods promises through vnbeleefe, and fall into vtter desperation, there nothing remaineth, but most certaine destruction. When sinne lieth vpon vs, it no question exceedingly vexeth vs with the torments of conscience, but if we despaire, we presently in stead of obtaining ease cast our selues into the torments of hell; the pangs of conscience caused by the sense of the heauie burthen of sinne, are a good meanes to bring vs to Christ, that we may be eased of this burthen; but despaire staieth vs in the mid way, and vtterly debarreth vs from euer being partakers of Christ, or any of his benefits. And therefore though the burthen of sinne be neuer so irkesome and grieuous, yet let vs bee contented to beare it till we come vnto Christ for ease: let vs beware in any case that wee doe not faint through impatiencie and want of hope and so fall into desperation, for so shall wee but increase the waight of our sinnes in exceeding measure, which already wee thinke an intollerable burthen and consequentlie our horror of conscience; so shall wee bring our selues from a doubtfull, or rather hopefull state, to most certaine and present destruction; so shall wee change our temporarie griefe for that which is euerlasting, and the terrors of conscience for the torments of hell. So shall that which wee most feare and flee, presently ouertake and ouerwhelme vs: for whilest in an horrible manner wee feare the paines of hell, we cast our selues into them by falling into vtter desperation, as if men for feare of death should end their owne threate, or for feare of hanging should drink some deadly poison, whereby they are presently tormented with that which they fearefully abhorred, and

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chuse rather to bee oppressed with the euill they feared, then any longer to indure the feare it selfe. Which howsoeuer it may carrie some shew of reason in vndergoing a momentany and temporarie death, wherein oftentimes the feare is more intollerable then the paine feared; yet it is extreame madnesse to plunge a mans selfe bodie and soule into the eternall torments of hell, rather then for a time to indure the horror thereof, seeing this horror and feare is but a small flea-biting in respect of those hellish punishments, and as it were but a smoke of that eternall fire.

CHAP. XLVIII.

Satans tentations concerning smalnesse and weaknesse of faith, answered.

AND so much for answering those tentations, whereby Satan laboureth to perswade afflicted Christians that they haue no faith; wherewith if hee cannot preuaile, in the next place hee will tell them that their faith is so small, if it bee any at all, so ouerwhelmed with doubting, so vnfruitfull, and so mixt with imperfections, that it will not be effectuall and sufficient for their saluation. Which tentation if wee would withstand, wee must not dreame or imagine, that to haue a true Faith, is to haue a perfect Faith, which is neuer assaulted with doubting nor shaken with any tentations, for there is no such Faith to bee found in any of Gods children, seeing the most perfect are partly flesh, and partly spirit; and as the fruit of the spirit is Faith and affiance in God, so the fruit of the flesh is doubting and infidelitie, and these continually assault and fight one against another. Againe, we are to know, that there are diuers degrees of true Faith, and that all the children of God haue it not in the like measure. For some haue attained to a strong and great measure of Faith, as those who are indued with much knowledge, and firmely assent vnto that which they know, and are most certainely perswaded of their saluation in Christ, and that all the gracious promises of the Gospell doe belong vnto them, so as nothing in the world shall bee able to separate them from the loue of God which is in Christ Iesus our Lord: others are weake and indued with a small measure of Faith, as those who haue little knowledge, weake assent and perswasion, being yet but babes in Christ, and growing vp from Faith to Faith, as the Apostle speaketh, till at length they attaine to that fulnesse of perswasion, of which *mention* is made, *Heb.* 10. 22. Now wee are to hold first, that this small and weake measure of Faith is notwithstanding a true Faith, and therefore sufficient for the saluation of those who are indued therewith, neither are the promises of the Gospell made to those onely who haue a strong Faith, but to those who haue a true Faith; *Iohn* 1. 12. *As many as receiued him; hee gaue to them prerogatiue to be the sonnes of God, euen to them that beleeue in his name.* And *Iohn* 3. 18. *He that beleeueth shall bee saued.* In which and such like places there is no measure of Faith propounded, but the promises are made indefinitely to all that beleeue, how small and weake soeuer their faith bee in respect of the quantitie and apprehension, so that in regard of the qualitie it be true and liuely.

Iohn 1:12

Iohn. 3, 18.

That a weake and small measure of Faith is a true and liuely Faith, it is manifest both by reason and also plaine testimonies of the Scripture. For the first, diuersitie of degrees in quantity of a thing doth not take away and annihilate the existence and true being thereof. For example, a small drop of water, is as well and truly water as the whole Ocean; a little sparke is true fire, both in respect of substance and qualitie, as well as a mighty flame; a little man is as truly a man as a great Giant: and so a little Faith is as well a true Faith as a full perswasion; neither doth the small quantitie take away the being, nature, and truth thereof. Secondly, this also manifestly appeareth by the Scriptures, whereas many are said to haue Faith and to beleeue, who hearing the doctrine of Christ, and seeing his miracles beleeued, & acknowledged him to be the true Messias and their Sauiour, though at the same time they had attained to an exceeding small measure of knowledge, and were ignorant of many of the chiefe principles of Christian religion, because they nourished not this their ignorance, but resolued to vse all those good meanes of increasing in knowledge which God hath ordained for this purpose. And thus many of the Samaritans are said to haue beleeued for the saying of the woman, and because of his owne word: *Iohn* 4. 39. 41. Thus a certaine ruler and all his household are said to haue beleeued, when they saw the miracle which our Sauiour wrought in curing the rulers sonne of his feauer only with his word, vers. 52. Yea, the Apostles themselues, whose Faith our Sauiour Christ fitly compareth to a firme rocke, against which the gates of hell should neuer preuaile, were notwithstanding indued with a weake and small measure of Faith, before the ascension of our Sauiour, and sending of the holy Ghost. For they were ignorant euen of the maine principles of Christian religion, and of diuers articles of Faith, and consequently could not beleeue, assent or bee perswaded of

Q. Sect. 2. That a weake and small faith may by a true and liuely faith.

Iohn 4. 39. 41. *verse* 52.

of thoſe things which they did not vnderſtand. For example, howſoeuer they knew and acknowledged that our Sauiour Chriſt was the promiſed Meſſias, yet they were ignorant that hee ſhould redeeme mankind by his death; for when he foretold that he ſhould bee deliuered into the hands of the Gentiles to be crucified, it is ſaid that they vnderſtood none of thoſe things, *Mat.* 20. 18. *Luke* 9. 45. So alſo they knew not that being dead, hee ſhould riſe againe the third day, as the Euangeliſt ſheweth, *Matth.* 9. 32. And when they heard thereof by the women, they thought it a fained thing, as it is *Luk.* 24. 11. They were ignorant alſo of his Aſcenſion, as appeareth *Iohn* 13. 36. and 14. 5. and of his Kingdome, for they dreamed of an earthly Kingdome, and of worldly preferments which they were to haue by him, as we may ſee, *Acts* 1. 6. *Marke* 10. 37. By all which it plainly appeareth, that though the Apoſtles were indued with a true faith, yet their faith was exceeding weake and ſmall, as alſo it is moſt euident in that reprehenſion vſed by our Sauiour when they were in ſome appearance of danger: *Matthew* 8. 26. *Wherefore are yee fearefull, O yee of little faith?*

Matth. 16. 18.

Matth. 20 18. *Luke* 9. 45.

Matth. 9. 32.

Luke 24. 11.

Iohn 13. 36. *and* 14. 5.

Acts 1. 6. *Marke* 10. 37.

Matth 8. 26.

§. Sect. 3. That all the power of Hell cannot preuaile againſt the ſmalleſt meaſure of true faith. *Phil.* 3. 12.

And therefore though wee find our faith to bee weake and ſmall, yet let not Sathan perſwade vs that for this cauſe it is falſe and counterfeite, or that wee ſhall eaſily bee ouercome of euery tentation, and neuer perſeuere vnto the end that wee may bee ſaued; ſeeing a weake and ſmall faith may bee a true faith, againſt which, how weake in itſelfe ſoeuer it be, yet the gates of Hell ſhall neuer preuaile againſt it; for the weaker our faith is, the ſtronger ſhall wee find Gods power in ſuſtaining and preſeruing vs; the more that Sathan laboureth to winnow vs in the ſieue of his tentations, the more effectually will our Sauiour Chriſt make interceſſion for vs, that our faith faile not; the feebler our faith is in apprehending Chriſt, the more powerfull will his ſpirit be in apprehending vs, and in joyning vs inſeparably in a holy communion with him. But yet wee muſt not content our ſelues with a ſmall and weake meaſure of faith, but earneſtly labour after more perfection, and to grow from faith to faith, till we attaine vnto fulneſſe of perſwaſion. Otherwiſe we ſhall make it manifeſt, that we deceiue our ſelues with a ſhew and ſhadow of faith, and that as yet we haue no true faith indeed, which as it reſembleth the graine of Muſtard ſeed in reſpect of the ſmalneſſe at the beginning thereof, ſo alſo in the growth and increaſe; and therefore if euer we would attaine vnto peace of conſcience, and aſſurance that wee are indued with a true and liuely faith, wee muſt earneſtly labour in the vſe of thoſe meanes ordained of God for the increaſe of faith, and feruently pray vnto God, that hee will not only ſow the ſeed of faith in our hearts, but alſo that he will ſo water it with the dew of his grace and holy Spirit, that it may grow from a ſmall ſeed to a great tree, and that hee will neuer ceaſe blowing this ſmoking flaxe with the breath of the ſame his holy Spirit, till it increaſe from a little ſparke to a mightie flame, whereby our hearts being warmed with true comfort, may with feruent zeale ſeeke to glorifie his holy Name by our Chriſtian and holy conuerſation.

Luke 22. 32.

That wee muſt not content our ſelues with a ſmall meaſure of faith.

Secondly, we are to know, that how weak and ſmall ſoeuer our faith bee, ſo it bee true, the Lord will not reject it, nor vs in regard of it, *for he will not breake the bruiſed reed, nor quench the ſmoking flax till he bring forth iudgement vnto victory* as himſelfe hath ſpoken, *Matth.* 12. 20. Hee will not contemne the leaſt meaſure of his owne grace which he hath beſtowed vpon vs; for though it be in neuer ſo ſmall a quantitie, yet if it be true, it is his owne gift, and his *gifts are without repentance*, neither doth hee euer contemne that which himſelfe hath giuen, nor take it away after it is once beſtowed, yea rather *to him that hath ſhall be giuen vntill hee haue abundance*: he that receiued fiue talents ſhall receiue fiue more, yea, and he that hath but one, if hee doe not hide it, but vſe it to his maſters glory, ſhall be accepted and haue his talent doubled. Wee reade in the Scriptures that Chriſt reproued ſome for their ſmall faith, but yet we neuer read nor heard that hee rejected and caſt off any, though their faith were neuer ſo weake if it were true, no not him who cried out in the ſenſe of his own weakneſſe; *Lord, I beleeue, helpe thou my vnbeliefe.* And therefore if with him, wee find a true faith in vs, at leſt in ſome meaſure, and though it be exceedingly mingled with doubting and aſſaulted with infidelitie, yet if wee can with this man earneſtly pray the Lord to helpe our vnbeliefe, and with the Apoſtles heartily cry out: O Lord increaſe my faith, the Lord will accept of our hearty deſire, and grant our requeſt which is made by his owne ſpirit in vs, and that according vnto his owne will.

Thirdly, wee muſt vnderſtand that Faith doth not juſtifie and ſaue vs by it ſelfe, as it is a vertue or facultie of the mind and heart, or in reſpect of it owne excellencie, quantitie, and worthineſſe, (for what were this but to imbrace againe the doctrine of the Papiſts which wee haue rejected, and to ſeeke for juſtification in our ſelues, and for our owne merits and worthineſſe?) but as an inſtrument, whereby we lay hold of, and apply vnto our ſelues Chriſt Ieſus, with his righteouſnes and merits, by which onely we appeare juſt before God; now a weake faith as truly, though not ſo powerfully, doth apprehend

prehend and apply Christ Iesus, and all his merits and obedience, as a stronger Faith; euen as a small and weake hand if it be able to reach vp the meate to the mouth, doth as wel performe its dutie for the nourishment of the body as one of greater strength, because it is not the strength of the hand, but the goodnesse of the meate which nourisheth the bodie: So a weak faith laying hold of Christ, and applying him and his benefits to the beleeuer, is sufficient to nourish him to euerlasting life, as well as a stronger, because it is not the worthinesse or excellency of the instrument, but of Christ which it apprehendeth, that is effectuall for our justification and eternall saluation. So in like manner, as a small and weake hand is able to receiue an almes as well as a stronger and greater; and as a little eye doth see the whole body of the Sunne, or some great mountaine as well as a bigger: so our faith though weake and small, doth apprehend Christ as truly & effectually for the saluation of the Beleeuer, as the greatest and most strong. Our Sauiour Christ compareth himselfe to the brazen Serpent, and the beleeuing Christian stung with the sting of sinne to the Israelites which did behold it, to the end they might be cured: now wee know that all of them were not alike sharp-sighted, but some were pur-blinde, some bleare-eyed, some saw it but exceeding weakly and dimly, but yet notwithstanding as many as looked on it were cured and healed, though they were neuer so weake-sighted; so whosoeuer being stung with sinne doe looke vpon Christ with the eye of Faith, resting vpon him alone for their saluation, though they be neuer so weake-sighted, yet they shall be restored to health and be eternally saued, because it is not in their sight, but in the object thereof, Christ Iesus, to iustifie before God, and to purchase for them eternall saluation.

CHAP. XLIX.

Other tentations concerning faith, answered.

AND thus may we answere Sathans tentations, which he groundeth vpon the small quantitie and weakenesse of our faith: besides which he suggesteth diuers others; as first, that true justifying faith is a firme, certaine and constant perswasion; whereas ours (if we haue any at all) is weake and feeble, instable, inconstant and wauering, and that it is not only continually assaulted, but also often foiled and ouercome with doubting and infidelitie, and therefore that it is but a shadow of faith, and not true faith indeed. The which tentation we may easily answer, if we but remember that which already hath beene deliuered; namely, that the best cannot attaine in this life vnto such perfection of faith as is quite freed from all infirmities and corruption; that there are diuers degrees of true justifying faith, some weaker, some stronger, some in greater, and some in smaller quantitie; some like smoking flaxe, and a graine of Mustard seed; and some like a bright burning flame which giueth light, and the liuely heat of true comfort to those who are indued therewith, and of as high growth as the greatest tree in the Garden; and yet all true faith is sufficient for saluation: that so long as wee continue in this life, our knowledge is but imperfect, and vailed with much darknesse and ignorance, *for wee know but in part*, as euen the Apostle speaketh in his owne person, 1. *Cor.* 13. 12. And therefore our assent & perswasion must needs be imperfect, but in part, and often assaulted with much doubting: that howsoeuer faith and doubting are opposed in their owne nature, yet notwithstanding they may be together in the same subject in respect of diuers parts. For we are partly flesh, & partly spirit, & these two with their seuerall fruits do continually fight one against the other, and sometimes the flesh, sometimes the spirit with their seuerall fruits get the vpper hand; in the mean time both retaining their owne nature and properties, howsoeuer they doe not so euidently appeare, nor so powerfully worke their seuerall actions, when the aduerse part preuaileth, and hath put them to the foile. For example, Faith which is a fruit of the spirit, is continually assaulted by doubting, which is a fruit of the flesh and proceedeth from the root of infidelitie, and sometime Faith preuaileth, and sometime it receiueth the foile; but yet at the same time howsoeuer wee cannot sensibly discerne it, nor the actions thereof, yet it retaines its owne nature and properties, neither is it depriued of its firmenesse, constancie and certaintie, howsoeuer they bee for a time couered and hid out of our sight, like the fire vnder the ashes, or the Sunne vnder a cloud, as before I haue said. Though therefore wee find in vs much inconstancie and doubting, yet let not Sathan perswade vs that these are of the nature and properties of our faith, and that therefore our faith is not true, but temporarie, false and counterfeit; for this inconstancie and doubting proceedeth not from faith, and from the spirituall and regenerate part, but from the flesh and the part vnregenerate; and therefore howsoeuer it is assaulted, and sometimes foiled by them, yet in its own nature it is true, certaine and constant.

1. Cor. 13. 12.

§. Sect. 2. Sathans tentation grounded on the strong

Secondly, hee will suggest that the Saints mentioned in the Scriptures, had most certain and strong faith, and in exceeding great measure, and that they brought forth continually

faith of some of Gods children answered

nually most notable fruits thereof, and were not subiect to such infirmities and doubtings as wee feele in our selues. To which wee answere, that this tentation is full of vntruth, and hath no sound part in it: for first, we are to assure our selues, that they fell into manifold doubtings, and were subiect vnto innumerable infirmities and corruptions, which are not specified in the Book of God: neither was it fit or expedient that it should be a register of all humane infirmities, and of their manifold falls, but onely that some should be recorded for our warning, that wee might more warily watch ouer our selues, lest we should fall into the like sinnes; and for our comfort also when we are fallen, in that our case is common with Gods dearest children; in which respect the Scriptures are not wanting. Looke vpon *Abraham*, the Father of the Faithfull, whose faith was so strong, that hee aboue hope beleeued vnder hope, and you shall see that his faith notwithstanding, was sometimes shaken with diffidence and doubting; as when distrusting Gods gracious promises made vnto him, and not resting vpon his Almightie power, hee was content to take vnto him *Hagar* his maid, and commit sinne with her, that so by his owne deuice hee might make good Gods promise, and obtaine the blessed seed; as though God could not performe that which he had spoken, vnlesse he helped him by such vnlawfull meanes. So where was the strength and constancie of *Moses* faith when he dishonoured God before the people in not beleeuing his Word, and by shewing his impatiencie? *Numb.* 20. 10, 11. Where was the strength and constancie of *Dauids* faith, when he complaineth that he was forsaken, that God had failed in his promises, that hee had forgotten to be mercifull, and had shut vp his tender mercies in displeasure? *Psal.* 22. 1. and 77. 8, 9. Or of *Iobs* faith when hee cursed the day of his birth, and accounted God his enemy, who had set him vp as a marke, against which he shot poysoned Arrowes? Or of *Ieremy*, when he likewise wished that hee had neuer been born, and bewrayeth great impatiency. *Ier.* 20. Or of *Ionas* when he rebelled against Gods Commandement, and fled from his presence; or when after his miraculous deliuery, he murmured and vttered impatient speeches euen against God himselfe, for the losse of a poore gourd which kept him from the heat of the Sunne; and when the Lord mercifully and mildly reproued him, saying, *Doest thou well to bee angry for the gourd*, he stubbornly answered; *I doe well to be angry vnto the death*, Ion. 4. 9. Or of the Apostles themselues when they fled away & forsooke their Lord and Master Iesus Christ for feare of worldly punishment, and when after his death they would not beleeue the women reporting that hee was risen againe, vntill their owne eyes had seene him? Lastly, though it bee euident that diuers of the Saints mentioned in the Scriptures had a far greater measure of faith, and brought forth much more plentifull fruits than we can discerne in our selues, yet this is no good reason to proue that our weaker and smaller faith is no faith, or vneffectuall for our saluation. For this is an absurd consequence, the Moone giueth much lesse light than the Sunne, therefore it giueth no light at all; one hand is far greater than another, therefore the lesser is not a true hand; this man excelleth another in the vse of reason, and therefore the other is vnreasonable; because the diuers degrees in the quantitie of things doe not take away the truth of their being and existence, so long as they bee of the same nature and qualitie. Besides, as the Holy Ghost hath set downe examples of most strong Faith in some of Gods seruants, so hath he made mention of some who haue had but weake and little faith, to the end that we should so labour to attaine vnto the highest degree, as that in the meane time wee bee not vtterly discouraged with the lowest. For example, as he hath remembred the faith of *Abraham*, who beleeued aboue hope vnder hope; so hee hath not forgotten his weake faith who cried, *I beleeue, Lord helpe thou mine vnbeliefe*. As he hath mentioned the faith of *Iob* who grew to this resolution; *Though hee kill mee, yet will I trust in him*; so he hath expressed also the faith of *Nicodemus*, in knowledge weake and simple, and in practice and profession cowardly and fearefull. As hee hath set downe the strong faith of *Paul*, who grew to this fullnesse of perswasion, that nothing should be able to separate him from the loue of God in Iesus Christ; so he hath not left out the little and weake faith of *Thomas*, who would not beleeue further than he saw and felt. Yea, the Lord in his Word hath reuealed vnto vs the diuers degrees of faith in the same men in respect of diuers times; at one time like a graine of mustard seed, at another time like a great tree; at one time like a little smoke, and soone after bursting out into a great flame; now like a weak reed wauering and declining with the smallest blast of any triall, and within a while like an immooueable rocke which beateth backe huge billowes, and euen a whole Sea of violent tentations. In a word, it setteth out to our view, as it were portraied in a fresh and liue picture, the diuers ages of a Christian as he is in his conception and preparation to grace, and as he is in his new birth and first conuersion; as he is a babe, and as he groweth from his infancie to greater age & strength, till he come to ripe yeeres, and to be a strong man in Christ. Besides, it sheweth vnto vs his diuers relapses through sinne,

Rom. 4.

Num. 20. 10, 11

Psal. 22. 1. and 77. 8, 9.

Ier. 20.

Ion. 4. 9.

Mar. 9. 24.

Iob 13. 15.

Rom. 8.

That the Scriptures set forth vnto vs the diuers degrees of faith in the same beleeuer.

sinne, the sicknesse of the soule, and how oftentimes the spirituall growth is hindred, and the strength of Gods graces abated and much weakened by the quotidian ague of corruptions, and Satans tentations; also after these fits bee driuen away by vertue of Gods spirit, how wee receiue a greater increase of grace and measure of strength, whereby wee grow more in Christianity and godlinesse in a yeere then wee did in two before. All which is set downe to this end that wee should not make our infancie our ἄκμην, and full growth, but labour to increase in grace till wee become of babes strong men in Christ: as also that finding our selues as weake as little infants, wee bee not vtterly discouraged; for if we sucke the breasts of our spirituall mother the true Church, and receiue from her the milke and stronger meate of the word and sacraments, wee shall assuredly grow vp from grace to grace, and strength to strength, till of babes wee become strong men in Iesus Christ; and that though wee haue many great sicknesses of the soule, and relapses into sin, whereby our spirituall growth for a time is hindred, and our strength in Gods graces much abated, yet if wee often feed vpon the comfortable food of Gods word, and vse this spirituall physicke prescribed by God himselfe, we shall not only againe recouer our former strength and health, but also find a great increase of Gods graces in vs.

Lastly, Satan will suggest that though our faith be true, yet it is so exceeding small and weake, that with the violence of his tentations, and huge masse of our owne corruptions, it will easily be ouerthrowne and turned into infidelity. To which we are to answer, that though hereby our faith may bee shrudly shaken, yet it can neuer be ouerturned; though it may bee couered with the ashes of our corruptions, yet it can neuer be vtterly quenched; though through our grieuous foiles and fals in the combate of tentations, it may be as it were brought into a trance, so as wee cannot sensibly discerne any action, motion or life of faith, yet the habit and grace it selfe, after it is once giuen of God, is neuer taken away, neither is it possible, that it should be quite destroyed by all the power of hell. And this may appeare by diuers reasons: first, because faith is not *of our selues, but the free gift of God*, as it is *Ephes.* 2.8. And whatsoeuer sanctifying and sauing grace the Lord giueth, that hee neuer taketh vtterly away; *for the gifts and calling of God are without repentance*, as the Apostle speaketh, *Rom.* 11. 29. Secondly, whosoeuer truely beleeueth, he is truly knit and vnited vnto the body of Christ, and is made partaker of his holy spirit, which as it begetteth and beginneth all sanctifying and sauing graces in vs, so also it nourisheth, strengtheneth and confirmeth them, so as they can neuer vtterly faile, for whatsoeuer good worke hee beginneth, that will he also perfect and accomplish, *Phil.* 1. 6. Thirdly, whosoeuer truly beleeueth, he is truly iustified; and whosoeuer is iustified is elected, called, and shall be glorified, for these inseparably goe together, *Rom.* 8. 30. and consequently, he that hath true faith, whereby he is iustified, can not fal away, seeing his iustification is as certaine as the eternall decree of Gods election.

Phil. 1. 6.

Rom. 8. 30.

Lastly, God both can & wil strengthen and confirme all those who are weake in faith, till they attaine vnto the end of their Faith, euen the saluation of their soules; and therfore it is impossible that they which once truly beleeue should fall away and be condemned. Concerning Gods power no man can make any question, seeing it is omnipotent and almighty; and for his will he hath fully reuealed it both by his word & works, namely, that hee will not take away that grace which he hath once giuen, but rather increase it til it be perfected & accomplished. For the first, the Lord saith that hee will comfort his Church and people, as the woman comforteth her Child, *Esai.* 66. 13. Now wee know that the mother doth not abandon her child, nor depriue him of that comfort which she can giue him because he is sicke and weake, but rather the sicker and weaker hee is, the more is her care and diligence in relieuing him in his distresse; when hee is not able to digest strong meat, shee prouideth for him comfortable food of light digestion; when hee is so weake, that he cannot goe, shee carieth him in her armes, or otherwise supporteth him, when he is so sicke, that hee falleth downe to the ground in a swoune, shee raiseth him vp, and neuer resteth till shee hath recouered life in him. Is this loue in a naturall mother? then surely much more shall wee find in our heauenly Father: for *though a mother may forget the fruit of her wombe, yet will the Lord neuer forget vs*, as he hath promised, *Esay* 49. 15. And therefore the greater our weakenes is in grace and the more grieuous our sicknesse is through sinne, and the noisome humours of our corrupsions, the more carefully will hee watch ouer vs with the eye of his prouidence, and support vs with his almighty power in our greatest weaknes; the more tenderly will he pitie vs, and in louing compassion will prouide for vs, such comfortable food, as will be fit to nourish vs, and repaire our decaied strength; when we cannot goe, hee will with his almighty hand vphold vs; and when wee fall into a dead trance, hee will not rest till hee hath againe reuiued and quickened vs with his holy spirit. Moreouer our Sauiour hath said, that *he will not breake the bruised reed*,

Q. Sect. 4. That God both can and will vphold the weakest beleeuer.

Esai. 66. 13. Gods loue compared to the loue of a tender mother.

Esai. 49. 15.

Matth.12.20. *nor quench the smoking flax*, Matth. 12. 20. but he will support our weakneſſe with his almighty power, ſo that though like the reed wee bee borne downe to the ground, with the boiſterous blaſts of Satans tentations, yet wee ſhall bee raiſed vp againe, according to that Pſal. 37. 24. *Though hee fall he ſhall not bee caſt off, for the Lord putteth vnder his hand*; and hee will blow vpon vs with the breath of his holy ſpirit, till hee turne our ſmall ſmoke to a great flame, which ſhal neuer be quenched by al the malice of our ſpirituall enemies. So *Mat.* 13. 12. our Sauiour Chriſt hath promiſed, *that whoſoeuer hath, to him it ſhall be giuen, and he ſhall haue abundance.* Neither doth he limit or define any quantity leſſe or more but indefinitely promiſeth abundant encreaſe euen vnto the leaſt, ſo farre is he from taking away that which hee hath once beſtowed. And whereas wee through our weakneſſe and frailneſſe are eaſily caſt downe and fall away, and therefore haue good cauſe if wee ſhould onely looke vpon our infirmities to doubt and deſpaire of perſeuerance, yet in reſpect of Gods omnipotent power, watchfull prouidence, and promiſed aſſiſtance, we may confirme our ſelues in Faith, hope, and certaine aſſurance of continuing vnto the end; *for the Lord vpholdeth all that are falling, and lifteth vp thoſe who are already downe*, as the Pſalmiſt ſpeaketh. *Pſal.* 145. 14. The power of God is manifeſted in our weakeneſſe, his riches in our beggerlineſſe, his mercy and goodneſſe in our frailneſſe and manifold corruptions; and with his holy ſpirit, hee helpeth our infirmities, as it is *Rom.* 8. 26. *Wee haue not an high Prieſt which cannot be touched with the feeling of our infirmities, but was in all things tempted in like ſort, yet without ſinne*; and therefore hee *is able ſufficiently to haue compaſſion on them that are ignorant and out of the way, becauſe that hee alſo was compaſſed with our infirmities*, as the Apoſtle reaſoneth: *Heb.* 4. 15. and 5. 2.

Pſal.37.24. Matth.13.12. Pſal.145.14. 2.Cor.12.9. Rom.8.26. Heb.4.15. and 5.2.

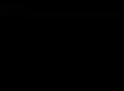
Q. Self. 5. The former point illuſtrated by examples.

Secondly, it appeareth manifeſtly by Gods works, adminiſtration and practiſe, that hee will not depriue any of that ſanctifying grace which hee hath once beſtowed, though the meaſure therof be neuer ſo ſmall; neither can wee obſerue either by our reading the whole booke of God, or by our owne experience, that any man hauing receiued the leaſt graine of true Faith hath vtterly beene depriued of it, and reiected of God. Euen the Diſciples themſelues when they were reproued for their little Faith, were by him ſtrengthened and confirmed, ſo that all the power of hell could not preuaile againſt it: and though Satan endeauoured to ſift them as wheat, yet Chriſts prayer was more mighty to defend them, then the diuell to deſtroy them, and his interceſſion a ſtronger prop to vphold them, then the waight of Satans tentations to ouerthrow and bring them to ruine: ſo hee who cried out, *I beleeue Lord, helpe thou my vnbelief*; though his Faith vvas weake, yet it periſhed not, but rather receiued a greater encreaſe. Yea, he reiected not *Thomas* in his wilfull doubting and obſtinate incredulity, but offered all occaſions of confirming his weake Faith, and neuer ceaſed till he had fully aſſured him of his reſurrection. In a word, all the Saints of God at one time or other haue had experience of this mercy, power, and goodneſſe of God in ſupporting their weakneſſe, vpholding them in their great infirmities, and in raiſing them when they were fallen to the ground; and to this end, our Sauiour was anointed by Gods ſpirit vnto the office of his mediation, that hee ſhould *preach the Goſpel vnto the poore, heale the broken hearted, that he ſhould preach deliuerance vnto captiues, and recouery of ſight to the blind, and ſet at liberty them that are bruſed*, Luk. 4. 18. To this end hee had familiar ſociety with the fraile and weake, with thoſe who had little Faith, that hee might increaſe it, and no Faith, that hee might beget it, with publicans and ſinners and men full of infirmities; that he might bring them vnto God by true repentance. To this purpoſe he calleth ſuch as thirſt and hunger, feeling their owne emptineſſe of grace, and earneſtly deſiring to be filled and ſatisfied, and ſuch alſo as labour, and are heauy laden with the vnſupportable waight of their corruptions, promiſing that he will eaſe them. Laſtly, to this end hee hath ordained the miniſtery of the word and adminiſtration of the Sacraments, not onely to beget faith where it is not, but to nouriſh and increaſe it where it is weake and feeble. And therefore though our faith be neuer ſo weake and ſmall, let not Satan perſwade vs that therefore it ſhall bee ouerthrowne and turned into infidelitie: for the Lord hath aſſured vs both by his gratious promiſes in his word, and alſo by the performance thereof in his works from the beginning to this day, that where he hath giuen the leaſt meaſure of faith, or any other ſanctifying grace, there he will alſo increaſe, ſtrengthen and confirme it; and where hee hath begun any good worke, there hee will finiſh and perfect it, notwithſtanding our fraile weakneſſe, and the forcible violence of all our ſpirituall enemies.

Mark.9.24. Joh.20.

CHAP. L.

Of our iuſtification.



And ſo much concerning thoſe tentations of Satan which hee ſuggeſteth to the end that hee may fruſtrate our effectual calling

Q. Self. Of the ... ...

ling. The next subordinate cause and meanes of our saluation is our iustification, for *whomsoeuer the Lord effectually calleth, those also hee iustifieth*, as it is *Rom.* 8. 30. In speaking whereof I will first shew what it is, and afterwards answere such tentations of Satan, as he suggesteth into our mindes, to the end that he may infringe the doctrine of iustification, and make it vaine and vnprofitable vnto vs. For the first, iustification is an action or worke of the whole Trinitie, the Father, Sonne and holy Ghost, whereby God graciously and freely imputing vnto euery faithfull man the righteousnesse and obedience of Christ the mediator, doth accept of him, and pronounce him to be iust and righteous, for the glory of his name and saluation of the beleeuer. The efficient cause of our iustification is God alone, as appeareth by manifest testimonies. *Esa.* 43. 25. *I euen I am hee that putteth away thine iniquities for mine owne sake, and will not remember thy sinnes.* So *Ezech.* 16. 8. the Lord thus speaketh to his Church and people: *I spread my skirts ouer thee, and couered thy filthinesse. 9. Then I washed thee with water, yea I washed away thy blood from thee, and anointed thee with oyle. 10. I clothed thee with broydred worke, &c.* Whereby he signifieth that hee purged it with the blood of Christ from all sin, and adorned it with the rich robe of his righteousnesse. The Apostle likewise saith, that it is God who iustifieth him, who in himselfe was vngodly. *Rom.* 4. 5. and 8. 33. *It is God who iustifieth, who shall condemne?* The reason hereof is manifest, because it is the Lord against whom we haue sinned, as *Dauid* speaketh, *Psal.* 51. 4. It is his law which wee haue transgressed, and hee alone is our supreme Iudge, who hath authority to absolue or condemne vs, and therefore he onely can giue vnto vs the pardon and remission of our sinnes, and accept of vs as iust and righteous. And this worke is not peculiar vnto any one person, but in common to the whole Trinitie. For God the Father being fully satisfied by the full satisfaction, righteousnesse, and obedience of Christ the sonne, applied vnto vs by the holy spirit, doth pardon and forgiue vs all our sinnes, and pronounceth and accepteth of vs as innocent, and indued with perfect righteousnesse. The motiue or impulsiue cause, which moued the Lord thus to iustifie vs, was not any thing in vs or out of himselfe, but of his meere mercy and free good will, wherewith hee hath loued vs from the beginning, as it manifestly appeareth *Rom.* 3. 24. Where the Apostle saith, that *wee are iustified freely by his grace, through the redemption that is in Christ Iesus.* And *Tit.* 3. 5. 7. *Not by the workes of righteousnesse which we had done, but according to his mercy he saued vs, by the washing of the new birth and renewing of the holy Ghost. 7. That being iustified by his grace, we should bee made heires according to the hope of eternall life.* The instrumentall causes are of two sorts: first on Gods part, the word and the Sacraments, whereby the Lord offereth, conueigheth, sealeth, and assureth vnto vs his mercie and grace, Christ Iesus with his merits, righteousnesse, and obedience, the remission of our sinnes, and euerlasting life. Secondly, on our part a true and liuely Faith, whereby we receiue and apply vnto our selues the mercy of God, Christ Iesus and all his benefits, resting vpon him alone for our saluation.

Q. Sect. 2. The materiall cause, *Rom.* 3. 25.

The materiall cause of our iustification is the actiue and passiue righteousnesse and obedience of Iesus Christ, his inherent holinesse, his fulfilling of the law, his death, sacrifice, and full satisfaction. So that we are not iustified by the essential righteousnes of the Godhead, nor by our owne workes ioyned with Christs merits, nor by any inherent righteousnesse infused of God through the merits of Christ, or by any other thing in our selues, or any other meere creature, but by the alone righteousnesse of our mediatour Iesus Christ God and man, which is out of our selues and in Christ as the proper subiect thereof, and not belonging to vs, till by the spirit of God and a liuely faith it be applied vnto vs and so becommeth ours. The formall cause of our iustification actiuely taken is a reciprocall imputation or transmutation of the sinnes of the beleeuer vnto Christ, and of his righteousnesse vnto the beleeuer: whereby it commeth to passe, that the faithfull man hath not his sins imputed vnto him, nor the punishment due vnto them inflicted on him, because Christ hath taken vpon him the guilt and punishment, and by making full satisfaction vnto his fathers iustice, hath obtained the pardon and remission of all his sins. And also is clothed with the glorious robe of Christ Iesus righteousnesse, and so appearing before God both free from all sin, and indued with perfect righteousnesse, hee is iustified, reconciled, and eternally saued. And of this imputed righteousnes the Apostle speaketh. *Rom.* 4. 5. *But to him that worketh not, but beleeueth in him that iustifieth the vngodly, his faith is counted for righteousnesse. 6. Euen as* Dauid *declareth the blessednesse of the man vnto whom God imputeth righteousnesse without workes, saying. 7. Blessed are they whose iniquities are forgiuen, and whose sinnes are couered. 8. Blessed is the man vnto whom the Lord imputeth not sinne.* And 2. *Cor.* 5. 19. *For God was in Christ and reconciled the world vnto himselfe, not imputing their sinnes vnto them, &c. 21. For hee hath made him to be sinne for vs which knew no sinne, that wee should bee made*

Of the formall cause.

Rom 4. 5.

2. *Cor.* 5. 19.

made the righteousnesse of God in him. And the Apostle affirmeth, 1. *Cor.* 1. 30. *That Iesus Christ is made vnto vs of God, wisdome, righteousnesse, sanctification and redemption.* So that now Christs righteousnesse is our righteousnesse, his obedience our obedience, his merits our merits, as certainly, perfectly and effectually, euen as if wee our selues had beene most innocent, fulfilled the Law, or made full satisfaction to Gods iustice. By which it appeareth, that in respect of our selues weare justified freely of Gods meere mercy and grace, without any respect of our owne righteousnesse or worthinesse; but yet through Christ, and for his righteousnesse and obedience imputed to vs, both which are signified by the Apostle, *Rom.* 3. 23, 24. where hee saith that all in themselues are wretched sinners without difference, & thereby are depriued of the glory of Gods Kingdom. 24. *And are iustified freely of his grace, through the redemption which is in Christ Iesus.* The forme of our justification passiuely taken, is the application of Christs righteousnes by faith, whence it is, that faith is said to be our righteousnes, because it alone applyeth Christs righteousnes to vs, & no other grace.

1. Cor. 1. 30.

Rom. 3. 23, 24.

9. Sect. 3. The finall cause.

The finall cause of our justification is two fold, the chiefe and principall is the glory of God: for hereby the Lord hath most notably manifested his infinite justice and mercie; his justice, in that hee would rather punish our sinnes in his onely begotten Sonne, then he would suffer them to go vnpunished; his mercy, in that for our sakes he spared not his best beloued Sonne, but gaue him to suffer death, yea, the death of the Crosse, that by his one oblation, hee might make full satisfaction for our sinnes, and purchase for vs euerlasting life; and also in that hee vouchsafeth vnto vs the outward meanes of his Word and Sacraments, and the inward assistance of his holy Spirit, whereby we are vnited vnto Christ and haue a liuely faith begotten in vs, which apprehending Christ his righteousnes and merits, we are thereby justified, sanctified, and eternally saued. And this end is signified by the Apostle, *Rom.* 3. 24, 25. where he saith that God hath *iustified vs freely by his grace, through the redemption which is in Christ Iesus, to declare his righteousnesse by the forgiuenesse of sinnes, and might shew himself iust by iustifying him, who is of the faith of Iesus.* And *Chap.* 5. 21. hee saith, that as vnder the Law *sinne had raigned vnto death so now grace raigneth by righteousnesse vnto eternall life through Iesus Christ our Lord.* So *Ephes.* 2. 5, 6, 7. hee affirmeth that God hath quickned vs in Christ who were dead in our sinnes, and hath raised vvp in him, *that he might shew in the ages to come the exceeding riches of his grace through his kindnesse towards vs in Christ Iesus.* The inferiour and subordinate end is, that our salvation may hereby bee firmely assured vnto vs, for now our saluation is not in vs, but in the hands of God, and is grounded, not on our owne workes and worthinesse, but vpon the righteousnesse and obedience of Iesus Christ, which is a most certaine and firme foundation which will neuer faile vs. And this the Apostle sheweth, *Rom.* 4. 16. whereas he saith, that the couenant of grace whereby we are assured of euerlasting saluation *is made by faith, that it might come by grace, and the promise might be sure to all the seed.*

Rom. 3. 25. and 5. 21.

Ephes. 2. 5, 6, 7.

Rom. 4. 16.

The parts of our justification are two, the remission of our sins, and the imputation of Christs righteousnesse. For as in euery naturall man, there is the corruption, guilt and punishment of sinne, and the absence or priuation of holinesse and righteousnesse; so in Christ we haue a remedy for both: for the first by his passion and suffering: for the other by his actual obedience and perfect fulfilling of the Law. And this is manifest, *Rom.* 4. 6, 7. where the Apostle distinctly maketh mention of the righteousnesse of Iesus Christ imputed without workes, and of the forgiuenesse, couering and not imputing of sinne. Neither was it sufficient for the obtaining of euerlasting life and happinesse, that our Mediatour should by his death make full satisfaction for our sins, both of commission, and also omission, but also that hee should clothe vs with his actiue obedience, whereby we might appeare perfectly righteous before God. The truth hereof may further appeare, if wee consider first that our Sauiour Christ was not bound to fulfill the Law for himselfe, because hee was from the first moment of his conception assumed into the hypostaticall and personall vnion with the second person in Trinitie, and consequently was not only man but God also, and therefore not bound to any Law, neither needing any legall righteousnesse being already indued with a farre more excellent righteousnesse, euen the righteousnesse of God. So that either our Sauiour performed obedience to the Law to no purpose, or else to this end that he might impute it vnto vs, and thereby indue vs with such a most perfect and euerlasting righteousnesse as might giue vnto vs the right of eternall life. For whereas some say, that Christ fulfilled the Law for himselfe, that hee might be an holy High Priest, and an holy Sacrifice: I answere that this needed not seeing he was perfectly sanctified in the wombe by the holy Spirit, and by vertue of the Hypostaticall vnion indued with the righteousnesse of God; and therefore needed not to be made righteous by this legall obedience. Secondly, if onely our sinnes were pardoned and we not made partakers of Christs actiue righteousnesse, our imputed righteousnesse, should not excell the righteousnesse of *Adam* before his fall,

for

for he neither committed sin of omission nor commission, till he transgressed Gods Commandement in eating of the forbidden fruit; but we are made partakers of a more excellent righteousnesse by faith, then wee lost in *Adam*, even *the righteousnesse of God by the faith of Iesus Christ*, as the Apostle speaketh, *Rom.3.22.* which consisteth not onely in the absence of euill and sinne, but in the presence also of actuall holinesse and righteousnesse. Thirdly, and lastly (because it is my purpose onely to touch this point by the way, as not so properly belonging to this Treatise) wee are vnited vnto Christ Iesus, and he is become our Head and we his members, by reason of which vnion as hee communicateth himselfe vnto vs, so also that which belongeth vnto him as he is our Mediatour, and consequently not onely his passiue obedience, whereby hee hath made full satisfaction for our sinnes, but also his actuall righteousnesse, whereby he perfectly fulfilled the Law. And thus it appeareth that our iustification consisteth of two parts, the first the remission of our sinnes for the full satisfaction of Christ, by his death and sufferings, the other the imputation of his habituall & actiue righteousnesse. The remission of sin is the first part of iustification, whereby God forgiueth for the death and full satisfaction of Christ, all our sinnes both originall and actuall, both in respect of the guilt and punishment, so as they shall neuer bee imputed to our condemnation, neither in this life, nor in the life to come. And of this the Psalmist speaketh, *Psal.32.1. Blessed is the man whose wickednesse is forgiuen, and whose sinne is couered. 2. Blessed is the man vnto whom the Lord imputeth not iniquitie.* So the Apostle saith, that *God was in Christ, and reconciled the world to himselfe, not imputing their sinnes vnto them, 2.Cor.5.19.* The imputation of Christs righteousnesse is the other part of our iustification, whereby God imputeth vnto euery Beleeuer the righteousnesse of the Mediatour Iesus Christ, as if it were properly their owne and performed by them, that being clothed therewith they may bee perfectly righteous in Gods sight, and so obtain right vnto euerlasting life and happinesse. And of this the Apostle speaketh, *Rom.4.6. Euen as* (saith he) *Dauid declareth the blessednesse of the man vnto whom God imputeth righteousnesse without workes.* And *Rom.9.30. The Gentiles which followed not righteousnesse haue attained vnto righteousnesse, euen the righteousnesse which is of faith.* So *Phil.3.8,9.* The Apostle saith, that he accounted all things losse, and judged them to be dung, that he might winne Christ, *and might bee found in him, not hauing his owne righteousnesse which is of the law, but that which is of the faith of Christ, euen the righteousnesse which is of God through faith. Ier.23.6.* Now this righteousnesse of Christ is twofold; his habituall and inherent holinesse and innocencie, whereby hee was free from all corruption and sinne both originall and actuall; and indued with all holinesse & puritie of nature, from the first moment of his conception. And of this the Apostle speaketh, *2.Cor.5.21. He that knew no sinne, was made sinne for vs.* And *1.Pet.2.22. Who did no sinne, neither was there any guile found in his mouth.* So *Heb.4.15.* he is said to be without sinne; And *1.Pet.1.19.* hee is called the Lambe vndefiled and without spot. And himselfe challengeth the Iewes, *Iohn 8.46. Which of you can rebuke mee of sinne?* And this holinesse being imputed vnto vs, is opposed to our originall sinne and naturall corruption. The other is his actuall righteousnesse, whereby he performed perfect obedience vnto the Law in all his thoughts, words, and deeds, throughout the whole course of his life. And this being imputed vnto vs, and becomming ours by reason of that vnion which is betweene Christ and vs, is opposed vnto our actuall transgression, whereby we haue broken the whole Law of God, in omitting the duties commanded, & in committing the vices & sins forbidden.

2.Cor.5.21.
1.Pet.2.22.
Heb 4.15.
1.Pet.1.19.
Iohn 8.46.

Q. Sect.5. Of the subiect and time of Iustification.

The persons who are thus justified are all the faithfull, and they only who doe apply the righteousnesse of Iesus Christ vnto themselues by a true and liuely faith. And thus the Apostle doth limit and restraine it: *Rom.3.21,22.* where he saith, that *the righteousnesse of God is made manifest without the law; to wit, the righteousnesse of God by the faith of Iesus Christ, vnto all and vpon all that beleeue.* And 4,5. *To him that worketh not but beleeueth in him that iustifieth the vngodly, his faith is counted for righteousnesse.* And our Sauiour hath promised, that whosoeuer beleeueth in him *shall not come into iudgement, but hath passed from death to life; Iohn 5.24.* The time when wee are thus justified is first in this life, as soon as true faith is begot in vs by the ministery of the Word, whereby wee particularly apply vnto our selues Christ Iesus and all his benefits, resting and relying vpon him alone for our justification and saluation; the which shall be fully perfected at the day of Iudgement, when as our Sauiour Christ shall pronounce the sentence of absolution, saying, *Come yee blessed of my Father, take the inheritance of the Kingdome prepared for you from the foundation of the world, Matth.25.34.*

Rom.3.21. and 4.5.

Iohn 5.24.

Matth.25.34.

CHAP. LI.

That we are not iustified by our workes and merits.

Q. Sect.1. Satans tentations concerning iustifica-

HAuing shewed briefly the doctrine of Iustification: Wee are now to speake of and to answer such tentations as are suggested

tion of two sorts.

by our spirituall enemy, to the end that hee may perswade vs that wee are not justified, or that hee may moue vs to seeke for justification where it is not to be had, and so in the meane time neglect it where only it is to be found, and the alone meanes whereby it is to be enjoyed. In speaking whereof I shall not need to handle things so largely as those points which went before, partly because our justification doth inseparably follow our effectuall calling, and therefore hee that is assured of the one needs not to doubt of the other, partly because the most of those tentations which Sathan suggesteth to impugne and make void our assurance that we are justified, are already answered, namely, those which concerne the remission of our sinnes, and true faith in Iesus Christ: and partly because those tentations which Satan suggesteth into the minds of afflicted Christians, are the selfe-same which the limbes of Satan the Antichrist of Rome and all his Apostaticall Synagogue doe hold and defend: and therefore I shal not need to intreat hereof at large because these points in controuersie haue beene already and will be hereafter so copiously, learnedly, & religiously handled by others of greater abilities, and farre more excellent gifts. But let vs come to the matter in hand. The tentations of Sathan concerning this point are of two sorts: the first tend to perswade vs to labour after and to rest vpon an imperfect and maimed righteousnesse for our justification, whereby we can neuer be justified in Gods sight, and so in the meane time hee causeth vs to neglect the al-sufficient and most perfect righteousnesse of Iesus Christ, by which alone we are justified before God and eternally saued: the other tend to make vs doubt of our true justification, that so hee may either make this gracious worke of God frustrate in vs, or else at least depriue our soules of that true consolation and peace of conscience, which dependeth vpon the assurance of our justification.

Sect. 2. How Sathan tempteth vs to neglect Christs righteousnes, and to rest vpon our owne.

For the first, hee will labour to perswade vs that it is not the righteousnesse of Iesus Christ, imputed vnto vs by God and apprehended and applied vnto vs by faith, whereby we are justified in Gods sight, for this imputatiue righteousnesse is but meerely putatiue and imaginary, but by that inherent righteousnesse which is in our selues. For Christ (will hee say) did not fulfill the Law and die, that this his righteousnesse and obedience should become ours by imputation, but he died to the end hee might merit for vs the Spirit of God, which should infuse into vs an inherent righteousnes, and he shed his bloud to the end that our good workes being dipped and died therein, might become perfect and so justifie vs in Gods sight, and therefore that wee are not justified by him alone, but by our other graces and vertues also, and our good workes proceeding from them; neither by faith at all as it is an instrument which applieth Christ and his benefits vnto vs, but as it is a grace or vertue infused into our selues. Against which tentation it behoueth vs most carefully to arme our selues, as being most dangerous and pernicious. For it robbeth God and our Saiour Christ of the whole glory of our justification and saluation, and deriueth some, yea the greatest portion vnto our selues, as being chiefly justified by our owne meanes; and also it depriueth our soules of all true comfort and full assurance that wee are justified and saued, by taking out of our hands the strong staffe of our saluation, the perfect righteousnesse of Iesus Christ, and by putting into them the weake reed of our owne workes, which will presently breake and faile vs, when we most rest vpon it. And so we shall vnrecouerably fall into the horrible pit of deepe desperation, when as we are abandoned of our chiefe hope, that is, when on the one side the huge waight of our grieuous sinnes, and on the other side the great imperfection of our most perfect righteousnesse, and the filthy pollution of our most glorious workes appeare vnto vs. And to the end that wee may be the better inabled to resist this dangerous and damnable tentation, I will first shew that we cannot be justified before the Tribunall of Gods judgement by our inherent righteousnesse and good workes; and secondly, that wee are justified by faith alone, as it only applieth vnto vs Christ Iesus his righteousnesse and obedience.

That wee are not justified by our owne workes and righteousnesse, it manifestly appeareth both by plaine testimonies of holy Scripture, and strong arguments which are grounded vpon them. For the first, the Apostle plainly saith, that *by the workes of the Law shall no flesh be iustified in his sight, for by the Law commeth the knowledge of sinne: but now is the righteousnes of God made manifest without the Law, hauing witnesse of the Law and the Prophets; to wit, the righteousnesse of God, by the faith of Iesus Christ, vnto all and vpon all that beleeue.* Rom. 3. 20. 21, 22. So *Phil.* 3. 9. Hee disclaimeth his owne righteousnesse, and resteth vpon the alone righteousnesse of Christ Iesus, which is made ours by faith, for his justification and saluation. *I haue* (saith he) *counted all things loss, and doe iudge them to bee dung that I may winne Christ, and might be found in him, not hauing mine owne righteousnesse, which is of the Law, but that which is through the faith of Christ, euen the righteousnes which is of God through faith:* *Phil.* 3. 9. And *Gal.* 3. 10, 11. he affirmeth, that *as many as rest in the workes of the Law, are vnder the curse;*

and

Sect. 3. That wee are not iustified by our workes, proued by Scripture.

Rom. 3. 20. 21. Phil. 3.

Phil. 3. Gal. 3.

and that *no man is iustified by the Law in the sight of God, it is euident, because the iust shall liue by faith.* So *Rom.* 4. 5. *To him that worketh not, but beleeueth in him that iustifieth the vngodly, his faith is counted for righteousnes.* And our Sauiour Christ teacheth vs to say and acknowledge when wee haue done all to our vttermost power which is commanded vs, that wee are still vnprofitable seruants, *Luk.* 17. 10.

But vnto these and such like manifest places, it is answered that the Apostle speaketh not of the workes of the morall law, but of the ceremonies only. To which againe wee reply, that no such friuolous distinction can bee gathered out of the Apostles words, nay, the plaine contrary euidently appeareth, by his maine scope and drift in his whole discourse of our iustification, and also by some particular places. His chiefe scope is to beate downe the pride of all, both Iewes and Gentiles, to the end that the whole glory and praise of our iustification and saluation might be ascribed to the free mercy, grace, and goodnesse of God alone. Now it is most certaine that the morall duties are in themselues farre more excellent then the ceremoniall, and consequently more fit to puffe vs vp with a spirituall pride, and to make vs to rest in our selues for our iustification, ascribing at least some part of the praise vnto our owne works and vertues: so that if the Apostle had only spoken of the works of the ceremoniall law, mans pride should not bee beaten downe, neither should God haue the whole praise of our saluation, and so his discourse should be vaine, as not tending to proue and inforce that, for which end and purpose hee chiefly vndertaken it. Againe this should nothing concerne either the Gentiles in former times, or any true Christians since the comming of Christ, forasmuch as they did not, nor doe not, neither were, nor are bound to obserue the ceremoniall law, and consequently could neuer once dreame of obtaining righteousnesse by fulfilling the ceremonies; but they would rather ascribe the glory of their iustification to their morall duties, to which they found themselues bound by the Law of nature written in their hearts, or doe find themselues bound by the morall Law of God written in his word; and therefore it was necessary for the beating downe of their pride, and that they might ascribe the whole glory vnto God of their iustification and saluation, that the Apostle in this discourse should proue that they were not iustified, either by obseruing the Law of nature written in their hearts, or yet the morall Law of God reuealed in his word. Whereby it manifestly appeareth, that howsoeuer the Apostle excludeth the workes of the ceremoniall Law from being causes of iustification, yet not them alone, but the workes of the morall Law also.

But this may more manifestly appeare by particular places wherin the Apostle plainly sheweth that hee speaketh not onely of the ceremoniall Law, but of the morall Law also. In the second chapter of the Epistle to the *Romanes*, hee plainely disputeth as well of the Law of nature, to the obedience whereof the Gentiles were obliged, as of the Law giuen by *Moses* Chap. 3. 19. 20. hee saith that all the world are made culpable before God, and therefore by the workes of the Law shall no flesh be iustified in his sight. Now if this consequence bee good, he speaketh not onely of the ceremoniall, but of the morall duties, for the former belonged not to the Gentiles, and therefore the neglect of them did not make them culpable, nor debarre them of being iustified by their owne workes. Secondly, *Rom.* 10. 5. 6. and *Gal.* 3. 11. 12. 21. 22. 24. the Apostle putteth a plaine difference betweene the righteousnesse which is by the Law, and the righteousnesse which is by faith, and maketh a flat opposition in the act of iustification, not betweene morall and ceremoniall duties, but betweene doing & beleeuing, faith and workes. Thirdly, he saith, *Eph.* 2. 8. 9. that we *are saued by grace through faith, not of our selues*, nor of works, lest any man should boast himselfe. If he had spoken only, of workes they might (though foolishly) haue wrested it to ceremonies onely, seeing the *Ephesians* were not bound to the ceremoniall Law, as being strangers to the common wealth of Israel, as himselfe speaketh, verse. 12. but when he saith also *not of our selues*, he excludeth all whatsoeuer is in vs from being the cause of our saluation, not only ceremoniall but also morall duties. So writing to *Titus* he saith, *Tit.* 3. 5. *Not by the workes of righteousnes which we had done, but according to his mercy he saued vs:* in which place wee are necessarily to vnderstand the workes of the morall Law; for *Titus* being a Grecian was not bound to obserue the ceremoniall Law, and therefore hee was not so much as circumcised, as the Apostle plainly affirmeth, *Ga.* 2. 3. Fourthly, *Paul* speaketh of that Law by which we come to the knowledge of sin, as appeareth *Rom.* 3. 20. and 7. 7, 8, 9. But the knowledge of sin came especially by the Morall law, & therefore of this Law the Apostle speaketh. Lastly, the Apostle speaking of the works of the law, alleageth these sentences: *Gal.* 3. 10. *As many as are of the workes of the Law are vnder the curse: for it is written, Cursed is euery man that continueth not in all things which are written in the booke of the Law to doe them.* So that he speaketh not of the ceremoniall Law alone, but of the whole

Law

Rom. 3. 19. 20.

Rom. 10. 5. 6. *Gal.* 3. 11. 12. 21. 22. 24.

Ephes. 2. 8. 9.

Vers. 12.

Titus 3. 5.

Gal. 2. 3.

Rom. 3. 20. *and* 7. 7, 8, 9.

Gal. 3. 10.

9. Sect. 5. The former point proued by particular testimonies.

Law of *Moses*, and of all things contained in it. And verſ. 12. *And the law is not of Faith, but the man that ſhall do thoſe things ſhal liue in them.* Which cannot be vnderſtood of the ceremoniall Law alone but of the workes of the Morall Law, yea, of them eſpecially. Secondly, it is anſwered that the Apoſtle ſpeaketh onely of the workes of thoſe who are not regenerate nor indued with Faith, and not of the regenerate and faithfull. Which ſhifting cauill the Apoſtle cleerely taketh away, not onely by applying his ſpeeches vnto all men without any limitation, but eſpecially in that example of *Abraham* which hee bringeth for this purpoſe; who though hee were long before regenerate, indued with faith and exceeding plentifull in good workes, yet hee flatly excludeth all his workes from being any cauſes of his iuſtification. So *Rom.* 4. 2. *If Abraham were iuſtified by workes, he had herein to reioyce, but not with God.* And verſe 3. *Abraham beleeued God, and it was counted vnto him for righteouſneſſe.* 4. *Now to him that worketh, the wages is not counted by fauour, but by debt.* 5. *But to him that worketh not, but beleeueth in him that iuſtifieth the vngodly, his faith is counted for righteouſneſſe.*

Verſ. 12.

That the Apoſtle excludeth as well the workes of the regenerate, as of the vnregenerate.

Rom. 3. 20. 21. 28.

Rom. 4. 2.

and verſ. 3. 4.

And ſo much concerning the teſtimonies of Scripture, which manifeſtly prooue that wee are not iuſtified by our workes. The reaſons which may bee brought to the ſame purpoſe are exceeding many; but I will will briefly touch ſome few only. Firſt, iuſtification is manifeſtly oppoſed to condemnation: and they are both iudiciall wordes vſed in Ciuill Courts, and therefore to bee vnderſtood both iudicially and not after a diuers manner. But to condemne ſignifieth not to infuſe any fault or crime into the perſon condemned; but to pronounce him guilty and faultie: and therefore to iuſtifie ſignifieth not to infuſe righteouſnes into the perſon iuſtified; but to declare, pronounce and repute him as juſt and righteous. Secondly, by the ſame meanes whereby wee obtaine the remiſſion of our ſinnes, wee are alſo iuſtified and made righteous; but wee obtaine the remiſſion of our ſinnes, not for our workes or inherent righteouſneſſe, or any vertue that is in our ſelues, but by and for the alone merits, obedience, and full ſatisfaction of Chriſt, apprehended and applied vnto vs by a liuely faith, as appeareth *Rom.* 3. 25. And therefore by this meanes alone we are alſo iuſtified. Thirdly, whoſoeuer are iuſtified freely by grace, they are not iuſtified by their owne merits, workes, or inherent righteouſnes: but the Scriptures teſtifie that all the faithfull are iuſtified freely by Gods grace, as appeareth *Rom.* 3. 23. 24. *All haue ſinned and are deprined of the glory of God.* 24. *And are iuſtified freely by his grace, through the redemption that is in Chriſt Ieſus.* So *Eph.* 1. 7. *By whom we haue redemption, through his blood, euen the forgiuenes of ſinnes according to his rich grace,* And 2. 8. *By grace are you ſaued through faith, and that not of your ſelues, it is the gift of God.* And Tit. 3. *Not by the workes of righteouſneſſe which we had done, but according to his mercie he ſaued vs, &c.* 7. *That we being iuſtified by his grace, ſhould be made heires according to hope of eternal life.* And therefore none are iuſtified by their owne merits, workes, or inherent righteouſneſſe. Laſtly, the Apoſtle *Paul* himſelfe gathereth many abſurdities which would follow this doctrine of iuſtification by works. Firſt, that our faith ſhould be vaine, and the promiſe of God void, *Rom.* 4. 14. Secondly, that Chriſt Ieſus ſhould die in vaine if we haue righteouſneſſe by the law, *Gal.* 2. 21. Thirdly, that wee ſhould haue cauſe of boaſting and glorying in our ſelues, *Epheſ.* 2. 9. for if a man were iuſtified by his owne inherent righteouſnes, hee ſhould haue whereof to glorie, and ſo God ſhould be robbed of the whole praiſe of our ſaluation, *Rom.* 4. 2. But the Lord of purpoſe hath iuſtified vs freely of his grace, and not for our workes and inherent righteouſneſſe, that all glorying in our ſelues might be excluded: as appeareth, *Rom.* 3. 27. *Epheſ.* 2. 9. Fourthly, it would follow hereupon that wee ſhould ſtill bee vnder the curſe of the Law, which is denounced againſt all who continue not in all that is written in the booke of the Law to doe it, as the Apoſtle reaſoneth *Gal.* 3. 10. Fifthly, that the obedience and ſatisfaction of Chriſt ſhould bee maimed and imperfect, vnleſſe it were patched vp with our owne righteouſnes: the contrary whereof the Apoſtle affirmeth, *Heb.* 7. 25. namely, that he is able *perfectly to ſaue all them, who come vnto God by him.* Sixthly, hereupon it would follow that wee ſhould continually wauer and doubt, in reſpect of our manifold corruptions and imperfect righteouſneſſe, and ſhould haue our ſoules depriued of that peace of conſcience which followeth iuſtification by faith, as it is, *Rom.* 5. 1. Laſtly, with the Iewes wee ſhall bring our ſelues into moſt certaine danger of being reiected and caſt off, from being the people and Church of God, if with them wee goe about to eſtabliſh our owne righteouſnes, in the meane time not ſubmitting our ſelues to the righteouſnes of God, which is of faith in Ieſus Chriſt, as it is *Rom.* 10. 4. 6.

Eph. 1. 7.

Tit. 3. 5.

Rom. 4. 14.

Gal. 2. 21.

Epheſ. 2. 9.

Rom. 4. 2.

Rom. 3. 27.
Epheſ. 2. 9.

Gal. 3. 10.

Heb. 7. 25.

Rom. 5. 1.

Rom. 10. 4. 6.

Q. Sect. 6. Reaſons to proue that we are not iuſtified by our workes.

Rom. 8. 1. 33. 34.

Rom. 3. 25.

Rom. 3. 23. 24.

CHAP.

CHAP. LII.

That faith alone iustifieth.

ANd thus much concerning the first point, namely, that we are not iustified by workes. The second is, that wee are iustified by faith alone: whereby wee are not to vnderstand that faith by its owne vertue, or as it is a faculty, habit, worke or action in vs, doth iustifie vs, but as it is the alone instrument, whereby we doe apprehend and applie vnto vs Christ Iesus, his righteousnesse, and obedience, by which only righteousnes, which is out of our selues, in Christ, as the proper subiect thereof, being offered in the word and Sacraments, and applied by faith, wee are iustified in Gods sight, as appeareth *Phil.* 3. 9. Secondly, whereas wee say that faith alone iustifieth, we do not vnderstand such a faith, as is alone without workes, charitie, and other sanctifying graces, which were nothing else but imaginarie, dead, and but as it were a carkasse of faith which breatheth not; but that among all other graces, vertues, and faculties of the soule faith alone, and not any of them, is the instrument, whereby we applie Christ Iesus vnto vs, who being thus applied doth iustifie vs. Otherwise we affirme that other graces of Gods Spirit, and even good works which as a fruit of them all, doe necessarilie accompanie our iustification, not as instrumentes or causes therof, but as inseparable effects and fruits. So that howsoever wee exclude workes from the act of justifying, yet wee necessarily require them in the subiect or person iustified; we affirme that faith alone iustifieth, but we denie that such a faith which is alone doth iustifie vs; we maintaine that wee are justified by faith alone without workes, but withall wee affirme that faith which is without workes doth not justifie vs, as being dead, false and imaginarie. This may bee made plaine by some similitudes. To the being of an honest man, there is necessarily required honest actions, not as causes but as effects, neither are his honest actions the cause of his honestie, but his honestie the cause of his honest actions. To a liuing man there is necessarily required as wel breathing which is an action or effect of life, as the soule which is the cause thereof; and so to a iustified man there is necessarily required, as well good works which are the effects of iustification, as faith which is the instrumentall cause thereof; for faith and workes are neuer seuered in the subiect or partie iustified, although they are distinguished in the act of iustifying. So the eye onely seeth and not the forehead; but yet the eye seuered from the forehead seeth not, because it is but a dead eye; the hand writeth & not the body, but the hand seuered from the body writeth not, because it is a dead hand. The foot goeth and not the head or heart, but the foot which is seuered from the head or heart goeth not; so faith only iustifieth, and not hope, not charitie, not workes, but the faith that is seuered from hope, charitie and workes, iustifieth not, because it is but a dead faith. As therefore when wee say the eye onely seeth, the hand onely writeth, the foot onely walketh, our meaning is not, that these parts being alone, and seuered from the rest, see, write and walke; but that amongst all other parts, the action or function of seeing belongeth peculiarly vnto the eye, writing to the hand, walking to the foote: so when when we say that onely faith iustifieth, our meaning is not that the faith which is alone, and seuered from other graces and the fruits of them good workes, iustifieth; but that amongst all other graces, this act of iustifying peculiarly and properly belongeth vnto faith, and not to any other grace, vertue or workes.

Now that faith alone, in this sense vnderstood, iustifieth, appeareth plainely, both by testimonies of Scripture and apparent reasons. For the first, it is manifest, *Rom.* 3. 28. where after long disputation concerning this point, the Apostle expressely concludeth thus: *Therefore wee conclude, that a man is iustified by faith without the workes of the Law.* And Chap. 4. verse. 5. *To him that worketh not, but beleeueth in him that iustifieth the vngodly, his faith is counted for righteousnesse.* So *Galath.* 2. 16. *Know that a man is not iustified by the workes of the Law, but by the faith of Iesus Christ; euen we I say haue beleeued in Iesus Christ, that we might be Iustified by the faith of Christ, and and not by the workes of the Law, because by the workes of the Law, no flesh shall be iustified.* So Chap. 3. 11. *And that no man is iustified by the Law in the sight of God, it is euident: for the iust shall liue by faith.* 12. *And the Law is not of faith.* And hence it is that the righteousnesse of Christ, whereby wee are iustified, is called the *righteousnes of faith, Rom.* 9. vers. 30. because faith is the onely instrument, which apprehendeth and applieth this righteousnesse vnto vs, for our iustification.

Q. Sect. 2. Testimonies to proue that faith alone iustifieth vs. *Rom.* 3. 28. *and* 4. 5.

Galath. 2. 16.

Galath. 3. 11.

Rom. 9. 30.

The reasons to proue that faith alone iustifieth are diuers. First that which alone applieth vnto vs Christ Iesus and his righteousnesse, that onely iustifieth vs: but faith alone applieth vnto vs Christ Iesus and his righteousnesse, and not hope, charitie, or any other grace: and therefore faith alone iustifieth. Secondly, that which only maketh the promises of the Gospell firme and sure vnto vs, that alone iustifieth vs: but faith alone resting vpon Gods mercy and Christs merits,

Q. Sect. 3. Reasons to proue that faith alone iustifieth.

merits, maketh the promises of the Gospell firme and sure vnto vs (which would be most vncertaine if they should depend on the condition of our workes and worthinesse, seeing they are most imperfect, and wee most corrupt and vnworthy of Gods least mercy; as the Apostle plainly sheweth, *Rom.4.16. Therefore it is* (namely the couenant of grace) *by faith, that it might come by grace, and the promise might be sure to all the seed:*) and therefore faith alone iustifieth vs. Lastly, our Sauiour Christ, *Iohn* 3.14,15. maketh this comparison: *As Moses lift vp the Serpent in the wildernesse, so must the Sonne of man be lift vp; that whosoeuer beleeueth in him should not perish, but haue eternall life.* From which wee may thus reason: as the Israelites who were stung with fiery Serpents, were cured not by any outward means of Physicke and Surgerie, or any thing in themselues, saue onely by looking vpon the brazen Serpent, which for this purpose was set vp by Gods Commandement; so we being stung of the olde Serpent with the sting of sinne, cannot be cured by any meanes without or within our selues, but by beholding the true substance Christ Iesus, signified by this shadow, with the eye of faith. And thus haue I proued, first, that we are not iustified by our workes, and inherent righteousnesse; and secondly, that we are iustified by faith alone: not as it is the chiefe and principall cause, for in this respect God iustifieth; nor as it is the matter or meritorious cause of our iustificatiō; for in this respect, the merits & righteousnesse of Iesus Christ iustifieth vs; but as it is the alone instrument and only cause in vs which applieth that meritorious cause vnto vs, whereby alone we are iustified in Gods sight.

Rom.4.16.

Iohn 3.14,15.

Q. Sect.4. That the imputation of Christs righteousnesse is not putatiue and imaginary.

Secondly, the tempter will obiect, that this imputed righteousnesse wee speake of, is but imaginary, and a vaine phantasie; as if a man who were defiled with dirt should be reputed cleane by the imputation of anothers cleannesse, or as if a begger should bee esteemed rich, by imputation of anothers wealth. To which we are to answere, that the imputation of Christs righteousnesse vnto vs, is no imaginarie dreame, but a matter plainly expressed in Gods Word, as also the not imputation of our sinnes is therein specified. In the fourth of the Romans, this word is vsed by the Holy Ghost an eleuen times. So Verse 3. *Abraham beleeued God, and it was imputed vnto him for righteousnesse.* And Verse 4. *To him that worketh not, but beleeueth in him that iustifieth the vngodly, his faith is imputed for righteousnesse.* And Verse 6. *Euen as* Dauid *declared the blessednesse of the man vnto whom God imputeth righteousnesse without workes.* And Verse 8. *Blessed is the man to whom the Lord imputeth not sinne, &c.*

Rom.4.3,4.

Yea will the tempter say, it is true that we are iustified by imputed righteousnesse; but not by the righteousnesse of Christ, which is out of our selues; but our faith which is formed and perfected with Charitie, and other graces, and good workes, is imputed for righteousnesse: or more plainly, God accepteth of the workes of the faithfull, and their inherent righteousnesse, though imperfect and vnworthy in themselues, for, and through Christ, for such righteousnes which may iustifie vs in his sight. For the answering of which obiection, wee are to know, that this word imputing, or imputation, is taken two wayes in the Scriptures: first, when as the thing imputed is in our selues, and so it is said, *Psal.*106.31. that the fact of *Phinees* was imputed vnto him for righteousnesse; so *Rom.*5.13. *But sinne is not imputed where there is no Law.* Secondly, when as the thing imputed is out of our selues; and of this, mention is made, *Leuit.*17.4. and *Numb.*18.27. And in this latter sense the word is to be vnderstood in the doctrine of iustification, and not in the former. For our sinnes were imputed vnto Christ, when hee offered himselfe to stand in our place, to pay our debt and to make full satisfaction to his Fathers iustice, by suffering those punishments and manifold afflictions which wee by our sinnes had deserued; in which respect the Scriptures say that *hee was reputed amongst the wicked,* Marke 15.28. and that *he was made sinne for vs,* 2. *Cor.*5.21. not by infusion of our sinnes and corruptions into his most holy nature, but by imputation only. And contrariwise, wee are made iust or iustified, not by infusion of inherent righteousnes into vs, but by imputation of Christs righteousnesse, when as beleeuing in him, notwithstanding that our nature is still defiled with sinne and manifold corruptions, through the meere mercie and free grace of God for the merits and obedience of Christ, we are reputed iust, as though we had neuer committed sinne, and had performed perfect obedience vnto Gods Commandements, and so adiudged heires of euerlasting life. So that this imputation consisteth not in Gods reputing of vs iust, in respect of our inherent righteousnesse infused into vs; but in the free mercy and grace of God, which for Christ his sake couereth our sinnes, which are indeed inherent in vs, so as they shall neuer bee imputed vnto vs for our condemnation, and imputeth vnto vs the righteousnes which is not in vs but in Christ, wherewith being fully possessed, he reputeth of vs, as most innocent and perfectly righteous.

Psal.106.31.

Rom.5.13.

Leuit.17.4.

Numb.18.27.

Marke 15.28.

2.Cor.5.21.

Q. Sect.6. The former point proued by the testimonies of the Scriptures.

Now, that imputation is to be vnderstood in this latter sense, it is most manifest where the Apostle *Paul* setteth downe the word in both these senses, denying that in this doctrine of iustification, it is to be vnderstood of

of the former, and affirming it of the latter. *To him* (saith he) *that worketh, the wages is not imputed by fauour, but by debt* (namely, because he hath merited it by his owne righteousnesse) 5. *But to him that worketh not, but beleeueth in him that iustifieth the vngodly, his faith is counted or imputed for righteousnesse; euen as* Dauid *declareth the blessednesse of the man vnto whom God imputeth righteousnesse without workes.* In which words hee plainly sheweth, that there is a kind of imputation which hath its ground or foundation in workes and inherent righteousnesse, and this hee affirmeth is not of grace. And that there is another kind of imputation, which hath not its ground and foundation in him to whom it is made, but in the free mercy of God iustifying the wicked without his workes, and therefore not only destitute of inherent righteousnesse whereby he might be iustified, but also guiltie of inherent corruption and actuall transgression, whereby hee might bee condemned if God should enter into iudgement with him. So also he plainly affirmeth, *Ephes.* 2.8. that *we are saued by grace through faith, and that not of our selues; it is the gift of God.* 9. *Not of workes, lest any man should boast himselfe.*

Secondly, this may be proued by the example of *Abraham*, vpon which the Apostle in the former place insisteth; for by that imputed righteousnesse whereby he was iustified, we are also iustified: but the Apostle plainly affirmeth that this imputation was not of *Abrahams* inherent righteousnes, with the which notwithstanding hee was plentifully endued; for (as hee saith) *if* Abraham *were iustified by workes, hee had wherein to reioyce, but not in God; but* Abraham *beleeued in God, and this was counted to him for righteousnesse*, as it is *Rom.* 4.2,3. and therefore wee are not iustified by our workes and inherent righteousnesse, but by the righteousnesse of Christ imputed vnto vs.

Thirdly, that righteousnes which iustifieth vs must consist in perfect obedience and fulfilling of the Law of God, in that exact manner and measure which Gods iustice doth require: but this cannot possibly be done by any righteousnesse which is in vs, which is most imperfect and mingled with many sins and corruptions, *for in many things we offend all*, as it is *Iam.* 3.2. and *he that saith he hath no sinne is a liar*, as *Iohn* speaketh, 1. Epist. 1. 8. and *our best righteousnes is like a polluted cloth*, as it is *Esay* 64.6. but by the alone righteousnesse of Iesus Christ, which being imputed vnto vs, is sufficient to answere and satisfie Gods exact and most perfect iustice. That our righteousnesse whereby weare to bee iustified must bee perfect, and such as the Law and exact iustice of God requireth, it appeareth, *Rom.* 3.31. whereas the Apostle plainly affirmeth, that when faith is imputed vnto righteousnesse, the Law is not made void, but rather confirmed and fulfilled. *Doe we then* (saith hee) *make the Law of none effect through faith? God forbid. Yea we establish the Law.* But this cannot bee done by our righteousnesse, which is imperfect and mingled with innumerable sinnes, but by the alone most perfect righteousnesse of Iesus Christ imputed vnto vs. Againe, the Lord hath commanded and straitly charged, that in our ciuill iudgements the righteous shall bee iustified, and the wicked condemned, *Deut.* 25.1. And the Wiseman saith, that he who *iustifieth the wicked, & he that condemneth the iust, euen they both are abomination vnto the Lord*, *Prou.* 17.15. And the Prophet *Esay* denounceth a woe against them which commit this sinne, Chap. 5. Verse 23. Now, shall the Lord require this of vs, and shall we thinke that he whose will is the rule of iustice, will iustifie any whose righteousnesse is imperfect, and not according to his Law? No, hee hath told vs, that it is *more easie that Heauen and Earth should passe away, then that one tittle of the Law should fall vnaccomplished, Luke* 16.17. And therefore let vs not trust vnto our owne imperfect righteousnesse, but wholly rest vpon the alone righteousnesse of Iesus Christ by a liuely faith for our iustification. For hee *is the Lord our righteousnesse*, Ier. 23.6. In him we *haue righteousnesse and strength*. Esay 45.24. *Hee is made vnto vs of God, wisdome, righteousnesse, sanctification and redemption*, 1. Cor. 1.30. *By his obedience many are made righteous*, Rom. 5.19. *And that which was impossible to the law, in as much as it was weake because of the flesh, God sending his Sonne in the similitude of sinfull flesh, and for sinne, condemned sinne in the flesh, that the righteousnesse of the law might bee fulfilled in vs*: as it is *Rom.* 8.3,4. In a word, in him alone we haue all our righteousnesse, in him we shine gloriously in the sight of God, and he is that bright shining Sunne of righteousnesse, from whom we borrow all our light, without whose rayes of holinesse we should remayne in the darknesse of our sinnes and corruptions. Lastly, the Apostle setteth downe the forme of our iustification, namely, the imputation of our sinnes vnto Christ, and the imputation of his righteousnesse vnto vs. 2. *Cor.* 5.21. *Hee which knew no sinne, was made sinne for vs, that wee might bee made the righteousnesse of God in him.* As therefore Christ was made a sinner for vs, so wee are made righteous before God in him: but Christ Iesus was not made a sinner for vs by infusion of our sinnes and corruptions into his nature (for he was alwayes most holy, pure, vndefiled and without sinne, as the Apostle witnesseth of him) but by imputation onely, as being our suretie who

Iames 2.10.

Deut. 25.1.

Prou. 17.15.

Esay 5.23.

Luke 16.17.

Ier. 23.6.

Esay 45.24.

1. Cor. 1.30. Rom. 5.19.

Rom. 8.3,4.

2. Cor. 5.21.

1. Pet. 1.18,19. and 2.22.

who had taken vpon him to discharge all our debt: and therefore in like manner wee are made righteous, not by infusion of righteousnesse, but by imputation only.

§. Sect. 3. That iustification by imputation is not imaginary, but reall and in truth.

Now whereas they obiect, that to be iustified by imputation is but an imaginary mockery, as if a poore man should be reputed rich: to this we are to answere, that it is but a friuolous cauill: for wee doe not teach that God esteemeth and repuceth vs righteous, being wholly defiled with sinne and quite destitute of all righteousnesse; but that hee maketh vs perfectly righteous, by washing away our sinnes with the precious bloud of Christ, and by applying and appropriating vnto vs his perfect righteousnesse and obedience by vertue of his spirit principally, and a liuely faith instrumentally, whereby wee are vnited vnto Christ and become members of his Bodie, and consequently we haue right and full interest vnto all that which this our Head hath done for vs; and so being made partakers of his righteousnes and merits, God reputeth vs as wee are in truth perfectly just and righteous. If a man being poore and farre in debt, should be accounted and reputed exceeding rich and nothing indebted, it were indeed but a meere imagination: but if another of great sufficiencie should take vpon him to bee his suretie, and not onely discharge all his debts, but should bestow vpon him great summes of money and much treasure, this man whatsoeuer he was before time in himselfe, may now be esteemed rich & out of debt. So if we (as we are far indebted to the justice of God and exceeding beggerly, yea starke naked of all righteousnesse) should be reputed, as we are thus in our selues, righteous and nothing indebted, it were but a meere mockery; but seeing our Lord and Sauiour Iesus Christ hath taken vpon him to be our surety, who is himselfe al-sufficient, and seeing he hath perfectly and fully answered all our debts, wherein wee were ingaged to Gods justice; and not only so, but also hath communicated and bestowed vpon vs the infinite rich treasures of his righteousnesse and obedience, giuing vnto vs full interest and possession hereof, outwardly by his handwriting of the Gospell, and his Sacraments as Seales annexed thereunto, and inwardly by the vertue and cooperation of his Spirit, applying them vnto vs: and lastly, seeing we also haue receiued the full assurance of all this heauenly and spirituall rich treasure by the hand of faith, we are in truth quite out of debt, and exceeding rich with his righteousnesse which is now become ours, and therefore are so repued and esteemed in the sight of God. Againe the faithfull are to be considered not as diuers persons separated from Christ, but as they make one mysticall Body with him whereof he is the Head and they his members. By vertue of which vnion they become his and he theirs, and all that belongeth vnto him, as his satisfaction, righteousnesse, death and obedience. In which respect they cannot bee said to be just by anothers righteousnesse; seeing his righteousnesse by vertue of this vnion is truly become theirs, euen as the gifts and faculties which are in the Head doe belong to the whole Body and all the members of it for their vse and benefit. And thus also by the vnion of marriage a poore Wife becommeth really and truly rich by the riches of her husband; euen as wee also are inriched by vertue of our marriage with Christ: whereby he communicateth himselfe and all the riches of his righteousnesse vnto vs. For if *Adams* sinne became ours, because being the Head and root of mankind wee sinned in his loynes; then much more may Christs righteousnesse be truly reputed ours because of our mysticall vnion, whereby hee dwelleth in vs and we in him, and so make but one Body, head and members, both which are therefore by the Apostle called Christ, 1. *Cor.* 12. 12.

CHAP. LIII.

Sathans temptations moouing the weake Christian to doubt of his iustification, answered.

AND so much for answering Sathans temptations, wherby he would perswade vs to rest vpon a false and imperfect righteousnesse for our justification: Now we are briefly to speake of those which he suggesteth into the minds of weake Christians, to the end that hee may make them doubt of their justification, that so hee might (if it were possible) make frustrate this worke of God, or at least rob their soules of all comfort and peace of conscience, which alwayes accompanieth the assurance of our justification; for *being iustified by faith wee haue peace towardes God through our Lord Iesus Christ*, as the Apostle speaketh, *Rom.* 5. 1. First, therefore hee suggesteth that our justification is an action of God, and therefore vnknowne to vs; so that we cannot possibly attaine vnto any certaine perswasion that wee are justified of God, vnlesse he assure vs hereof by some speciall and extraordinary reuelation. For the answering whereof, wee are to vnderstand that this act of God in justifying a Sinner, is as cleerely reuealed ordinarily in the Scriptures, as any other thing concerning our saluation, and that euery true Beleeuer may as certainly conclude by vndoubted arguments grounded on Gods infallible truth, that hee is justified before God, as by naturall reason hee

hee can proue that hee liueth and breatheth. For first our effectuall vocation and iustification are inseparably linked together by the Apostle, *Rom.8.30.* So that whosoeuer can prooue that hee is effectually called, hee may also most certainly inferre that he is iustified. But euery true Beleeuer may come to the certaine knowledge that he is effectually called, (as before I haue shewed at large) and that not by any speciall reuelation, but by the will of God, reuealed in his Word, by the inward testimony of Gods Spirit, and the vndoubted signes of effectuall calling, which he obserueth in himselfe; and therefore without any particular reuelation wee may attaine vnto this assurance also that we are iustified, that is, that our sinnes are pardoned for the merits and full satisfaction of Iesus Christ, and wee clothed with his righteousnesse.

Secondly, whosoeuer can come to the assurance that hee hath a true and liuely faith, hee may also be assured that hee is iustified: for it is the nature and an inseparable propertie of true faith, to apply vnto the Beleeuer Christ Iesus and his righteousnesse, whereby hee is iustified before God: and hence it is that the Scriptures plainly affirme that we are iustified by faith, and not by any thing else which is in vs, as before I haue sufficiently shewed. But wee may come to the certaine assurance that wee haue a true faith, by the vndoubted signes and inseparable fruits thereof, which wee may discerne in our selues (as hath beene already plainly proued) though wee neuer haue any speciall reuelation. And therefore without any such particular reuelation wee may attaine vnto the certaine assurance that we are iustified in Gods sight.

Thirdly, that which the Gospell assureth vs of, wee neede not to make any doubt thereof, or once call it into question: but the Gospell assureth vs, that whosoeuer beleeue in Christ Iesus, and truly repent them of their sinnes, shall be made partakers of all the gracious promises of life and saluation therein contained; So *Iohn 3.16. God so loued the world that he hath giuen his only begotten Sonne, that whosoeuer beleeueth in him should not perish, but haue euerlasting life.* And *Chap.5.24. Verily, verily, I say vnto you, he that heareth my word, and beleeueth him that sent mee, hath euerlasting life, and shall not come into condemnation, but hath passed from death to life.* And *Matth.11.28. Come vnto me all yee that labour and are laden, and I will ease you.* And therefore whosoeuer beleeue in Iesus Christ, approouing their faith to the World and their owne consciences, to be true and vnfained by the fruit thereof, vnfained repentance, hee may assure himselfe of all the gracious promises of the Gospell, and consequently of the remission of his sinnes, and his iustification for the merits and righteousnesse of Iesus Christ. Lastly, the Lord hath not onely after a generall manner propounded these promises vnto vs, and left vs to our owne libertie to beleeue or not to beleeue them, but hee hath bound vs to the performance of this dutie by his expresse commandement, *Marke 1.15. Repent and beleeue the Gospell.* And *1.Iohn 3.23. This is his commandement that we beleeue in his Son Iesus Christ*, that is, that wee doe not only after a generall manner beleeue that he is the Sauiour of mankind, but that hee is our Sauiour, who hath redeemed, iustified, and will most perfectly saue vs, and rest wholly vpon him alone for our saluation. And he that thus beleeueth, needeth no other arguments to assure him that he is iustified and shall be saued; for he hath *the witnesse in himselfe*, euen the testimony of Gods Spirit, crying in his heart *Abba* Father, and bearing witnesse vnto his spirit that hee is the childe of God: and not to beleeue this is to make God a lier, because we *will not beleeue the record that he hath witnessed of that his Sonne*, as the Apostle speaketh, *1.Iohn 5.10.* Yea, (as before I haue shewed at large) hee hath added vnto the hand-writing of his Word, which containeth also his oath, for our better confirmation, his Sacraments; whereby he particularly conueyeth and giueth vnto euery Beleeuer, as it were proper possession of Christ Iesus and all his benefits, to the end that there should bee no place left to doubting, nor any need of any particular reuelation, for our further assurance.

Marke 1.15. 1.Iohn 3.23.

1.Iohn 5.10. Rom.3.25.

Secondly, Sathan will suggest, that those who are iustified are made iust, and those who are made iust do continually the works of righteousnesse; but thou, will hee say to the humbled Sinner, continuest still in thy corruptions, and thy wickednesse cleaueth fast to thee, and compasseth thee about; and in stead of doing the workes of righteousnesse, thou continually heapest vp the full measure of thy sinnes; yea, thy best actions are so stained with imperfections and so full of infirmities, that they justly prouoke Gods wrath against thee. To which we must answere, that indeed whosoeuer is iustified is made iust, but not by infusion of inherent righteousnesse into our selues, but by imputation of Christs most perfect righteousnes, as before I haue shewed. For hereby our sins are pardoned, hee hauing taken them vpon himselfe, and satisfied Gods justice by suffering those punishments which wee had deserued; and also hee hath perfectly fulfilled the Law, that hee might make vs partakers of his actiue obedience; and so imputing both vnto vs, hath made vs perfectly just and righteous in Gods sight. So that now the Lord doth not require obedience to his Law at our hands, to the end that wee should be

Q. Sect.2. That we are made iust, not by infusion but by imputation of righteousnesse.

iustified in whole or in part, by our owne righteousnesse; neither are we to this end to obserue Gods Commandements, that wee may offer vnto God our workes and inherent righteousnesse, desiring thereby to bee iustified; for, as I haue shewed, our best righteousnesse is imperfect, and mingled with manifold corruptions, so as it would rather condemne vs, than iustifie vs, if the Lord should examine it according to the exact rule of his most perfect iustice: but wee offer vnto God for our iustification, the most perfect righteousnesse and full satisfaction of Iesus Christ, which by his merits and sufferings hee hath once made for vs, desiring thereby wholly and onely to be iustified and saued.

9. Sect. 3. That our workes are not causes but effects of our iustification.

As for our workes and inherent righteousnesse, they are not causes, but effects and fruits of our iustification; neither is it possible that we should doe any good worke acceptable in Gods sight, till we are iustified, and reconciled vnto God in Iesus Christ, for our workes cannot please him, till our persons please him, and whatsoeuer we doe, before faith hath purified the heart, it is sinne and odious in the sight of God. But as soone as we haue faith begotten in vs, presently it apprehendeth Christ and his righteousnesse, whereby wee are iustified, and then being iustified, faith worketh by loue, and bringeth forth in vs the fruits of sanctification; which though they bee mingled with much corruption, and manifold imperfections, yet God in Christ accepteth of them as perfect, and will crowne them with glory, and immortalitie. Neither doth the Lord now require of vs, that we perfectly at once shake off all our corruptions, but that we labour as much as in vs lieth, to mortifie and subdue them according to the measure of his grace, & holy spirit, which he hath bestowed on vs. Hee doth not straitly command that wee should instantly banish and expell sinne from dwelling in vs, but that wee doe not suffer it to raigne in vs, nor willingly obey the flesh in the lusts thereof, submitting our selues vnto sinne, as seruants and vassals to their Lord and Master. He doth not enjoyne vs that we should wholly vanquish our corruptions, and obtaine a full victory ouer them, but that wee proclaime open warre against them, and manfully fight and striue vnder the conduct of his Spirit, against the flesh, and the sinfull lusts thereof; and when we are taken captiue of sinne, that we labour to attaine vnto our former freedome, in the meane time sorrowing and groning vnder the heauy waight of our corruptions, and crying out with the Apostle, *Wretched man that I am, who shall deliuer me from the body of this death?* Rom. 7. And that we confesse our miserable estate vnto our Captaine and Leader Iesus Christ, desiring him to assist vs with the power of his holy Spirit, that thereby we may be freed out of the hands of these our spirituall enemies, whose bondage and captiuitie is so irksome and grieuous vnto vs. He doth not now exact of vs the obedience of seruants, but of sons, not Legall but Euangelical obedience, consisting in the desire of the heart, and sincere endeuour of the whole man to doe the will of God in that perfection which hee requireth. Neither doth the Lord now require that we performe absolute and perfect obedience to his Commandements, but that *to will* be present in vs, that we consent and approue his Law to be good, and delighting in it concerning the inner man, that we desire & endeuour to performe that good wee cannot; and forgetting that which is behind, endeuour our selues to that which is before, and follow hard towardes the marke, though wee cannot attaine vnto the end of our race, til we come to the end of our liues. Finally, the Lord doth not require of vs a whole haruest of goodnes and righteousnes, but the first fruits therof; he doth not stand so much vpon our actions as vpon our affections; vpon the perfection of our works, as vpon the alacritie of our wils, and integritie of our hearts. The righteousnesse which he requireth is an humble confession of our vnrighteousnesse, a sincere hatred of our sinnes, a holy endeauour in the vse of the meanes to mortifie our corruptions, and to rise from the death of sinne, to holinesse and newnesse of life; which whosoeuer can offer vnto God, they may assure themselues that they shall bee accepted through Christ, as righteous in Gods sight, notwithstanding their manifold imperfections & corruptions. Phil. 3. 13.

That now the Lord doth not require of vs perfect righteousnesse.

The end of the second Booke.

THE

THE CHRISTIAN WARFARE.

The first Part.

INTREATING OF SANCTIFICATION AND PERSEUERANCE,

As also of Satans temptations which he suggesteth against them both, and of such answeres wherewith the Christian may refute and repell them.

The third Booke.

Chap. I.

Of Sanctification and the causes thereof.

ANd so much for the answering of such temptations of Satan as concerne our justification. Now we are to speake of our sanctification, which is the next effect of Gods election, and inseparablie ioyned with our justification: wherein I will obserue my former order, first setting downe the doctrine of sanctification, and then answering those temptations of Satan which doe most impugne it. For the first, *Sanctification is an action of the whole Trinitie, whereby the beleeuer throughout is fitted, is by little and little reuiued according to Gods Image in holinesse and righteousnes, by the mortification of the flesh, with the corruptions thereof, and the quickening of the Spirit.* And this is our sanctification, which is expressed in the Scriptures by diuers names and phrases; for it is called regeneration, the new birth, renouation, the putting off or mortifying of the old man, and the putting on or quickening of the new man and such like. The efficient cause of our sanctification is God himselfe, who as he alone iustifieth vs and freeth vs from the guilt and punishment of sinne, so he onely sanctifieth vs and deliuereth vs from the tyrannie of sinne, so that it shall no longer raigne in our mortall bodies, freeing vs in such measure as pleaseth him from our naturall corruptions, which heretofore wholly swayed vs. And this appeareth by plaine testimonies of holy Scriptures: *Iohn* 1.13. it is said that the faithfull are borne, *not of blood, nor of the will of the flesh, nor of the will of man, but of God.* So *Ephes.* 2.10. we are said to be *Gods workemanship, created in Christ Iesus vnto good workes*: which phrase the Apostle vseth to note vnto vs, that as God onely did create vs, so he onely doth renew and regenerate vs. The Lord likewise doth appropriate this worke vnto himselfe as belonging to no other, *Ezech.* 36. *A new heart will I giue you, and a new spirit will I put into you, and I will take away the stonie heart out of your bodie, and I will giue you an heart of flesh.* And hence it is that the Apostle desiring the sanctification of the Thessalonians beggeth it at Gods hand, 1. Thess. 5. 23. *The very God of peace sanctifie you throughout.* And *Dauid* finding the want hereof in himselfe, fleeth his recourse vnto God, Psalme 51.10. *Create in me a cleane heart, O God, and renue a right spirit within me.* So that as God doth begin in vs this worke of sanctification, so likewise he doth accomplish and finish it. And therefore we are wholly to ascribe vnto God our election, vocation & justification, so also our sanctification; that he may be all in all in the worke of our saluation. For as hee only formed

Leui. 20. 8.

Iohn 1.13.

Ephes. 2. 10.

Ezech. 36.26. and 34.28.

1. *Thes.* 5.23.

Psalme 51.10.

Genes. 1 28.

formed vs, so he only can reforme vs, as he is the author of our naturall generation, for by his blessing wee haue our being, so also of our spirituall regeneration, for by his spirit only we are renued. Neither must we imagine that it is in mans power to renue himselfe, no more then to beget himselfe: for as well may the Blackmoore change his skin, or the Leopard his spots, as we doe good who are accustomed to doe euill, *Ieremi.* 13. 23. yea, as easily may the dead man raise himselfe to life, as wee may raise our selues from the death of sinne to newnesse of life, *Eph.* 2. 1. It is only the water of Gods Spirit that can wash away our Ethiopian blacknesse, and turne our spotted vncleannesse into snowie whitenesse; it is only the God of life that can make vs rise from the death of sinne to newnesse of life. But heere it may be demanded, that if sanctification be wholly the worke of God, and not in our owne power, why do the Scriptures exhort vs to sanctifie our selues, to mortifie our sinnes, and to walke in newnesse of life? I answere, that though sanctification be wholly from God, yet these exhortations are necessarie; for he worketh this worke in vs, not as in stockes and stones, but as in reasonable creatures of whom hee requireth consent of will, desire and endeuor in the vse of the meanes ordained of God, for the beginning and perfecting of this worke of sanctification in vs. And although this will, desire and endeuour, bee his worke likewise, yet these exhortations to godlinesse are to good purpose: for with the exhortation God ioyneth the operation of his Spirit, and whilest he commandeth vs, hee giueth power also to performe that which he commandeth, whilest hee exhorteth vs to sanctification, he himselfe sanctifieth vs with his Spirit.

Ieremi. 13. 23.

Ephes. 2. 1.

§. *Sect.* 2. That the worke of sanctification is common to the three persons in Trinitie.

Titus 3. 5. *Ephes.* 2. 4. 5. *Hebr.* 9. 14.

Now further we are to know, that as all other workes of God which hee exerciseth towards his creatures, so this worke of sanctification like wise is common vnto all three persons in the Trinitie. For first God the Father sanctifieth vs by giuing vs his Sonne and sending his Spirit, and therefore this worke is ascribed vnto him, *Tit.* 3. 5. *Eph.* 2. 4. 5. God the Father sanctifieth vs, mortifying our sinnes by vertue of his blood, *purging our consciences from dead workes, that we may serue the liuing God;* and by vertue of his resurrection raising vs also from the death of sinne to newnesse of life: and lastly, by his death hath merited for vs Gods Spirit, and rising againe hath sent him vnto vs, whereby we are regenerate and therefore he also is said to haue sanctified vs, and God is said to haue sanctified vs in him, *Ephes.* 5. 26. 1. *Cor.* 1. 2. and God the holy Ghost also sanctifieth vs, by applying the vertue of Christs death and resurrection vnto vs, and so immediately beginneth,

Ephes. 5. 26. 1. *Cor.* 6. 11.

continueth and perfecteth his worke in vs, [illegible] pures this worke is ascribed vnto him, *Ioh.* 3. 5. 6. *Act.* 11. 16. *Titus* 3. 5. And thus it appeareth that God himselfe is the principall and only efficient cause of our sanctification; vpon which point I haue the longer insisted, to the end that wee should not in this worke rest vpon our owne strength, for then wee shall be subject to many discouragements, and lie open to innumerable tentations, grounded vpon our small measure and slow progresse in our sanctification, as also vpon the great difficulties and manifold discouragements, which both stay vs in the birth, and hinder our full growth in true godlines; all which in respect of our owne power proue this worke not onely hard, but euen impossible for vs to be perfected and accomplished. But rather that wee relie our selues vpon the Lords infinite power and gracious promises: whereby we are assured, notwithstanding our owne exceeding weaknes, that hee will not only begin, but also finish and perfect this good worke in vs.

Ioh. 3. 5. *Act.* 11. 16. *Titus* 3. 5.

§. *Sect.* 3. The motiue cause, Gods sole mercie.

And thus much concerning the principall efficient cause of our sanctification. The motiue cause which moued the Lord to sanctifie vs, was his own mercie and Christs merits. The first is expressed by the Apostle, 1. *Pet.* 1. 3. wherein it is said, that *God according to his abundant mercie hath begotten vs againe*, &c. The other is implied by Paul, *Ephes.* 2. 5. where hee saith, that God hath quickened vs in Christ, who by his death merited not onely the remission of sinne for vs, but also Gods Spirit, whereby we are sanctified. So that to [illegible] inclination vnto holinesse [illegible] else wherein wee excelled others, which moued God to sanctifie vs, for we were all alike *the children of wrath, and dead in our sinnes*, but onely his owne boundlesse mercie and the all-sufficient merits of Christ our Sauiour, were the onely causes which moued the Lord to giue vs his Spirit, whereby we are regenerate and raised from the death of sinne to holinesse and newnesse of life. And therefore let vs not arrogate the praise of our sanctification in whole or in part vnto our selues, but ascribe all the glorie vnto God who is the sole author and finisher of it.

1. *Pet.* 1. 3. *Ephes.* 2. 5. *Ephes.* 2. 4.

§. *Sect.* 4. Of the instrumentall causes of our sanctification.

The instrumentall causes of our sanctification are either externall, or internall; the externall are first the word of God, of which our Sauiour speaketh, *Ioh.* 15. 3. *Now are ye cleane through the word which I haue spoken vnto you.* And Chap. 17. 17. *Sanctifie them with thy truth, thy word is truth.* So the Apostle *Iames*, Chap. 1. 18. *Of his owne will begate he vs with the word of truth*, &c. And the Apostle *Peter* affirmeth, that wee are *borne anew, not of mortall seed, but of*

Ioh. 15. 3. *Ioh.* 17. 17. *Iames* 1. 18. 1. *Pet.* 1. 23.

immortall by the word of God, &c. The word of God therefore is an inſtrumental cauſe of our ſanctification. In which reſpect alſo the Miniſters, by whoſe miniſtery wee are conuerted and regenerate, are ſaid to bee our ſpirituall Fathers who haue begotten vs vnto God: as appeareth, 1. *Cor.* 4. 15. and *Philem. verſ.* 10. In both which places *Paul* challengeth this title vnto himſelfe. Another externall cauſe of our ſanctification are the Sacraments, eſpecially the Sacrament of baptiſme, whereof it is that *Ananias* ſaith vnto *Paul*, Act. 22. 16. *Ariſe and bee Baptiſed, and waſh away thy ſinnes.* So Eph. 5. 26. it is ſaid that Chriſt gaue himſelfe *for his Church, that hee might ſanctifie it and cleanſe it by the waſhing of water through the word.* The which places as they are to bee vnderſtood principally of the waſhing of Iuſtification, whereby we are purged from the guilt and puniſhment of ſinne; ſo alſo of the waſhing of Sanctification, whereby we are cleanſed from the ſinnes and corruptions themſelues. The internall inſtrument of our Sanctification, is a liuely faith, without which, the other outward inſtruments are vneffectuall, in thoſe who are of yeares; neither muſt we thinke that the bare action of hearing, or the outward waſhing, take away our ſinnes and corrupcions, vnleſſe the word and things ſignified in the Sacraments bee applied vnto vs by a true faith. For the word which we heare profiteth not, vnleſſe it be mixed with faith in thoſe that heare it, *Hebr.* 4. 2. And vnleſſe thoſe that are capable of faith, beleeue with all their heart, it is to no purpoſe to be baptized, *Act.* 8. 37. and therefore vnto the other wee muſt ioyne this inſtrument of a liuely faith, if we would attaine vnto true ſanctification. For faith purifieth the heart, and is fruitfull in the workes of loue, as the Scripture ſpeaketh.

And thus haue I ſet downe the efficient cauſes of our ſanctification. In the next place let vs conſider of the manner how this worke is wrought in vs. For the vnderſtanding whereof wee are to know, that wee being vnited vnto Chriſt, principally by Gods Spirit, and inſtrumentally by a liuely faith, and ſo made members of his myſticall body, do participate the vertue of his death, buriall and reſurrection, whereby not only our iuſtification, but alſo our ſanctification is deriued vnto vs. For firſt, by vertue of his death our ſinnes are mortified, and our corruptions crucified together with him: as appeareth, *Rom.* 6. 6. *Knowing this, that our old man is crucified with him, that the bodie of ſinne might be deſtroyed, that henceforth we ſhould not ſerue ſinne.* Secondly, by vertue of his buriall, this death of ſin is as it were further confirmed, and thereby our ſinnes and corruptions are more and more ſubdued and kept vnder, that they cannot riſe and rebell againſt the ſpirit. And of this the Apoſtle ſpeaketh, *Rom.* 6. 3. where he ſaith, that we *are buried with Chriſt into his death.* Thirdly, by vertue of his reſurrection there is a quickening power deriued into vs, whereby wee are reuiued and raiſed vp from the death of ſin to holines and newnes of life. And of this mention is made, *Coloſſ.* 2. 12. 13. where it is ſaid, that *as we are buried with Chriſt, ſo likewiſe we are raiſed vp and quickened together with him*: and *Rom.* 6. 4. the Apoſtle ſaith, that we are *buried with him by baptiſme into his death, that like as Chriſt was raiſed vp from the dead by the glory of the Father, ſo wee alſo ſhould walke in newneſſe of life.*

Coloſ. 2. 12. 13.

Rom. 6. 4.

And this is the manner according to which God worketh ſanctification in vs. Now we are briefly to ſpeak of the other cauſes, as they lie in order. The material and formall cauſes of our ſanctification may beſt be conſidered in the parts thereof. The finall cauſe is twofold: Gods glorie, which is the chiefe and principall cauſe of our ſanctification; and the eternall ſaluation of thoſe who are ſanctified, which is ſubordinate to the other. For the firſt, that Gods glory is the end of all our good actions and holy conuerſation, it appeareth, *Matth.* 5. 16. *Let your light ſo ſhine before men, that they may ſee your good workes, and glorifie your Father which is in heauen.* So 1. *Pet.* 2. *Haue your conuerſation honeſt among the Gentiles, that they which ſpeake euill of you as of euill doers, may by your good workes which they ſhall ſee, glorifie God in the day of their viſitation.* And the Apoſtle *Paul* willeth vs, that *we do all things whatſoeuer to the Glory of God.* 1. *Cor.* 10. 31. For the other, we are therefore ſanctified that wee may be ſaued, and alſo bee aſſured of our ſaluation. And this wee may gather out of the Apoſtles words. *Tit.* 3. 5. 7. where hee ſaith, that *God hath ſaued vs by the waſhing of the new birth, and renuing of the holy Ghoſt, that we ſhould be made heires of eternall life.* Neither can wee euer enioy euerlaſting happineſſe, vnleſſe we bee regenerate, according to that *Iohn.* 3. 3. *Except a man be borne againe, he cannot ſee the kingdome of God.* So the apoſtle ſaith that *fleſh and blood cannot inherit the kingdome of God, neither doth corruption inherit vncorruption,* 1. *Cor.* 15. 50. And *Apoc.* 21. 27. it is ſaid that *no vncleane thing ſhall enter into Gods kingdome.* And therefore the Apoſtle, vſeth this as an effectuall argument to moue vs to embrace ſanctification, becauſe *without this holineſſe no man ſhall ſee the Lord.* On the other ſide if wee bee regenerate and ſhew the fruits thereof in holy conuerſation, by dying to ſinne, and riſing againe to newneſſe of life, then may we be certainly aſſured of our ſaluation: and therefore the Apoſtle willeth vs by theſe

Matth. 5. 16.

1. *Pet.* 2. 12.

1. *Cor.* 10. 31.

Tit. 3. 5. 7.

John 3. 3.

1. *Cor.* 15. 50. *Apoc.* 21. 27. *Hebr.* 12. 14.

9. Sect. 6.
Of the ends of our ſanctification.

workes of holinesse to *make our calling and election sure*, affirming, that *if wee doe these things we shall neuer fall.* 2. Pet. 1. 10.

2. Pet. 1. 10.

CHAP. II.

Of the effects, subiect, obiect, and time of our sanctification.

Q. Sect. 1. Of the effects of our sanctification.

THe principall effects of our sanctification, are a detestation of our former sinnes in which wee haue taken our pleasure and delight, and an heartie loue of righteousnesse and holinesse, which before our regeneration were loathsome and vnpleasant vnto vs; when notwithstanding our infirmities and often falles, wee can say with the Apostle *Paul*, that we would faine doe that good wee doe not, and hate that euill which wee doe: and howsoeuer we cannot performe perfect obedience to all Gods Commandements, yet we *delight in the Law of God in the inner man*, *Rom.* 7. 15. 19. 22. Secondly, from these affections of louing good and hating euill; there ariseth an earnest desire to embrace the one and flie the other, and from this desire proceedeth a setled purpose of heart, and a carefull endeuour to mortifie our flesh with the corruptions thereof, and for the time to come to frame our liues according to the rule of Gods word: the which purpose and endeuour is ioyned with the diligent vse of all good meanes, whereby we may attaine vnto our desire. Thirdly, when as this desire and endeuour to leade a godly life is hindred by our spirituall enemies, the flesh, the world and the diuel, there followeth in the man regenerate a spirituall combate, wherein he struggleth and striueth to withstand their tentations, and to goe forward in his course of holy obedience. And if hee preuaile and foile his spirituall enemies, then there followeth peace of conscience and ioy in the holy Ghost; but if he bee ouercome and led captiue vnto sin, through the violence of their tentations, then doth he not lie still and suffer sinne to raigne in him, but he seeketh to rise againe by vnfained repentance which is accompanied with these seuen fruits: First, a care to leaue that sinne into which he is fallen. Secondly, an vtter condemning of himselfe for it. Thirdly an holy anger against himselfe for his fall. Fourthly, a feare lest againe hee should fall into the same sinne. Fifthly, a desire euer after to please God. Sixthly, a zeale of the same. Seauenthly, reuenge vpon himselfe for his former offences. And these are the effects of true sanctification, which whosoeuer can finde in himselfe, he may be assured that hee is sanctified and shall bee saued.

Rom. 7. 15. 19. 22.

2. Cor. 7. 11.

The subject in which this worke of sanctification is wrought, is all and euery one of Gods elect, and them only: neither is there any sanctified but those only that are elected and shall be saued as appeareth, *Ephes.* 1. 4. Nor is this worke begun in any one part of them alone, but in all the parts, powers, and faculties of soule and body, as appeareth, 1. *Thess.* 5. 23. *The God of peace sanctifie you throughout.* The minde is inlightned with the true knowledge of Gods will reuealed in his word, which before was blinded with ignorance. The memorie is inabled to retaine those holy things, which the vnderstanding conceiueth. The will fleeth that which is euill, and imbraceth that which is good. The affections are purged from their corruptions, and made seruiceable to holie reason. The body also is sanctified, and made a fit temple for the holy Ghost: so that whereas heretofore the members thereof were the *readie seruants of vnrighteousnesse vnto sinne, they are now become the seruants of righteousnesse vnto holinesse.* Lastly, the actions and outward conuersation which heretofore were sinfull and scandalous, are now holy and righteous, seruing both for the aduancement of Gods glorie, and the edification of our Christian brethren. In a word, whosoeuer are truelie sanctified, they are also wholly sanctified, that is, as the Apostle speaketh, *sanctified throughout*, in euery part and facultie of body and soule. And therefore whosoeuer would bee assured that hee hath attained true sanctification, he is to labour to compasse and frame the whole man, his minde and imagination, his will and affections, his outward actions, life and conuersation, according to the exact rule of Gods law: in all of them mortifying the old man, and his inbred corruption, and embracing the contrarie duties of holinesse and righteousnesse. Otherwise if our sanctification bee not of the whole man, and euery part in their seuerall measure, it will in the end bee vaine and fruitlesse: for as it is to no purpose for citizens being besieged, to fortifie one place of the wall, and leaue another part vnfortified, or to keep straite watch at some of the gates, and leaue others open: so it will not auaile vs to fortifie some parts against the power of sinne, and to leaue others weake and naked, not to guard some of the outward passages of the senses, and neglecting some other, suffer them to lie as an open entrance to let in our spirituall enemies, for so they will easily surprise vs, and leade vs captiue vnto sin; but if we would be in any safety in this straite siege, wee must set a strong guard, and a carefull watch, ouer euery part and facultie of our bodies and soules. The obiect of our sanctification about which it is exercised, is sinne and corruption, and holinesse

Rom. 6. 19.

1. *Thess.* 5. 23.

and

and righteousnesse, that wee may flie the one, and embrace the other, mortifie the flesh and the lusts thereof, and bee quickned in the spirit, that wee may bee conformable in all holy obedience vnto the law of God, auoiding that which he hath forbidden, and labouring to performe that which hee hath commanded.

The time when sanctification is wrought in vs, is presently after wee are effectually called and iustified; for as soone as the vertue and power of Christs obedience, death and resurrection, is applied vnto vs by a liuely faith, it doth not onely free vs from the guilt of sinne, but also mortifie the flesh with the corruptions thereof, and quickneth vs in the inner man, enabling vs to forsake our former sins, and to serue the Lord in holinesse and newnesse of life. But howsoeuer our sanctification bee begun presently after our conuersion, yet it is not so soone finished; but as the seede being cast into the ground, doth first take roote, and then is scarcely discerned, afterwards shooteth forth into a blade and so springeth vp by little and little, till it bringeth forth an eare, and lastly, ripeneth and yeeldeth to the sower plentifull increase: so when first the seedes of sanctification are sowne in vs, by vertue of Gods spirit, they haue a time to take rooting, when as they make little or no shew to our selues or others, but afterwards they send forth as it were a blade of holy profession, & the ripe fruite of godlinesse. Notwithstanding these fruites in this life are not purely cleane, and without mixture; but as in the faireſt field, there is amongst the cleaneſt wheate some tares and cockell: so in those that are most sanctified, there are many corruptions of the flesh, mixed with the good fruits of the spirit, the which the Christian is still in weeding and plucking vp by the rootes so long as hee liueth, but yet can neuer ouercome this great worke; till the winter of death wholly nippeth and killeth these weeds of sinne. Wee must not therefore presently after our conuersion, dreame of a perfection in sanctification; no not yet at the first, estimate the truenesse thereof by the greatnesse of the measure: for as it is in the naturall generation and growth of the bodie, so also in spirituall regeneration; all is not finished at the first, but perfected by degrees. As soone as wee are conuerted, wee are but babes in Christ, and in respect of our infancie in knowledge, faith and other graces, such as haue needs rather of milke, then of strong meate: in the rest of our life we grow vp from strength to strength, till we come to mans state, vnto which age wee cannot properly be said to haue attained, till by death wee wholly lay aside the old man, and the corruptions thereof. And lastly, we attaine to our consummation and full perfection, when at the latter day wee shall rise againe, and both in body and soule bee indued with perfect holinesse, whereby we shall bee enabled to performe obedience to Gods will, in that degree which his iustice requireth.

CHAP. III.

Of the parts of sanctification.

Q. Sect. 1. That sanctification containeth two parts, mortification, and viuification.

THe parts of sanctification, are two, mortification, and viuification, the which also are said to bee the parts of true repentance, but in a diuers sense: for they are attributed vnto sanctification, as they are the worke and action of God, who by his holy spirit doth mortifie and quicken vs, and is the sole author and cause of our sanctification; and vnto repentance, as they haue reference vnto vs, who being regenrate and indued with Gods spirit, doe labour in the mortification of our corruptions, and endeuour to serue the Lord in newnesse of life; for *Spiritu sancto actiagimur*, we being first moued and set a worke by Gods spirit, doe worke together with him. This diuision hath its ground and warrant in many places of holy Scriptures, in which it is expressed in diuers phrases and formes of speech. *Psal.* 34. 14. *Eschew euill and doe good.* Esa. 1. 16. 17. *Cease to doe euill, learne to doe well.* Rom. 6. 11. *Likewise, thinke you also that yee are dead to sinne, but are aliue to God in Iesus Christ our Lord.* And vers. 18. *Being free from sinne yee are made the seruants of righteousnes.* Ephe. 4. 22. *That yee cast off concerning the conuersation in time past the old man, which is corrupt through the deceiueable lusts.* 23. *And bee renued in the spirit of your minde.* 24. *And put on the new man, which after God is created in righteousnesse and true holinesse.* So Rom. 7. 4. & 13. 2. Cor. 5. 17. Col. 1. 12. 3. 9. Gal. 5. 16. 1. Pet. 2. 24. 3. 11. By all which places and many others it is cleare and manifest, that our sanctification consisteth of these two parts, the mortifying of the flesh, and the quickning of the spirit.

Psalme 34. 14. *and* 37. 27. *Esai.* 1. 16. 17. *Rom.* 6. 11. 18.

Eph. 4. 22. 23.

Mortification is the first part of sanctification, wherein the spirit of God applying vnto vs the vertue and power of Christs death and buriall, doth by little and little weaken, subdue, and kill in vs our naturall corruption, the flesh, and the lusts thereof, so that they are not so powerfull as in times past to stir vp in our minds euill motions which are contrarie to the will and law of God. In this description is set downe, first the cause of our mortification, which is the vertue and efficacie of Christs death and buriall, communicated and applyed vnto vs by

Q. Sect. 2. Of Mortification what it is, and how it is wrought.

Rom.6.4.5. by the ſpirit of God whereby wee are ingrafted into the bodie of Chriſt, and ſo made partakers of the power and vertue of Chriſts death, which being deriued vnto vs, doth not onely take away the guilt and puniſhment of ſinne, but alſo doth mortifie and kill our naturall corruptions, which heretofore wholly ruled and ouerſwaied vs. Secondly, the forme, manner and progreſſe of this worke is heere expreſſed, namely, the weakning, ſubduing, and killing of our corruption by little and little; ſo that this worke is not perfected at once, and in an inſtant, but by degrees. Firſt it is weakned and the power thereof ſomewhat abated, ſo as though it beare ſway in vs, yet it doth not wholly ouer-rule vs without reſiſtance, as it was vſed to doe in the time of our ignorance. Then being further inabled by vertue of Gods ſpirit, working in vs, we preuaile againſt it, ſo that though it often rebell, yet doe we ſubdue it and obtaine victorie. Laſtly, obtaining a greater meaſure of the ſpirit, we mortifie and kill it; that is, though wee doe not vtterly depriue it of life and motion, yet we giue it ſuch a deadly wound, that it neuer recouereth its former ſtrength, but ſtill pineth and languiſheth, till with the death of the body it alſo dieth and is wholly aboliſhed. Now whileſt it is in this conſumption and neere vnto death, hauing a long time before beene weake, oftentimes it ſeemeth to recouer ſtrength, and to offer ſome violence vnto the regenerate part: but this muſt not diſcourage vs, as though now it were on the mending hand, and like to be reſtored to its former health and ſtrength. For as it fareth with thoſe that lie vpon their death-bed; ſo it is with our ſicke fleſh, and the corruptions thereof, after that nature ſeemeth ſpent, and the power thereof wholly decaied, oftentimes falling into ſome grieuous fit, wherein there is a fight betweene life and death, their ſtrength ſeemeth redoubled and farre greater than euer it was: but bee of good comfort, it is no ſigne of health, but a pang of death which neere approcheth. And thus you ſee the death of ſinne and our naturall corruption. Now as in the death of the body there is a certaine progreſſe therein, namely, when the dead carcaſe is alſo buried; ſo alſo there is not onely a death of ſinne, but alſo a buriall, the which is wrought by the vertue of Chriſts buriall applied vnto vs by Gods ſpirit, whereby it commeth to paſſe that ſin which is already ſlaine and dead, doth ſo remaine and continue, ſo that this buriall of ſinne is nothing elſe but the further progreſſe and continuance of our mortification. Of this the Apoſtle ſpeaketh, Rom. 6.4. *We are buried then with him by baptiſme into his death, &c.* So Col. 2.12.

Rom.6.4. Col.2.12. and 3.5.

And thus haue I ſhewed what our mortification is, which as it is a worke moſt hard, ſo alſo moſt neceſſarie. The difficultie appeareth by the name which is borrowed from the practiſe of Chirurgions, who before they cut off any member, do firſt mortifie it, that after they may take it away with leſſe ſenſe of paine. And this is implied by our Sauiour Chriſt whereas hee inioyneth vs, if our right hand or eye offend vs, to cut it off and plucke it out: and plainely expreſſed by the Apoſtle *Paul*, Col. 3.5. *Mortifie therefore your members which are in the earth, fornication, vncleanneſſe, the inordinate affection, euill concupiſcence and couetouſneſſe, &c.* where calling theſe ſins by the name of members, he intimateth thus much, that they are as deare vnto vs as the members of our body, & alſo that it is as vnpleaſant and painfull vnto vs to forſake our naturall corruptions, as to be depriued of the hand, eye, or foote. But though this worke bee moſt hard, yet it is moſt neceſſarie, for the beſt things that are in the fleſh and vnregenerate part, euen the *wiſedome thereof is death and enmity againſt God, becauſe it is not ſubiect to the Law of God, neither indeed can bee*, Rom. 8.6.7. neither can wee doe any thing pleaſing vnto God ſo long as wee are in the fleſh, as it is verſ. 8. Laſtly, if we liue after the fleſh, we ſhall die, euen the euerlaſting death of body and ſoule; but if wee mortifie the deeds of the body by the ſpirit wee ſhall liue, euen the life of holineſſe and righteouſneſſe vpon earth, and the life of glorie and eternall happineſſe in Gods kingdome. And therefore if it bee neceſſarie to bee in amitie with God, whoſe *louing kindneſſe is better than life*; or to performe obedience vnto the Law of God, or to doe any thing pleaſing in his ſight, or to eſcape death and damnation, or to enioy life and eternall ſaluation, then is it alſo neceſſarie to mortifie the fleſh and the luſts thereof, how hard and vnpleaſant ſoeuer this worke ſeemeth vnto vs. So that the difficultie muſt not diſcourage vs, but rather double our diligence: and becauſe it is a paine intolerable to part with our ſinnes, ſo long as they remaine like liuely members of the body of our fleſh, therefore as Chirurgions (to make the paine tolerable to the patient) doe firſt vſe meanes to mortifie the member which they purpoſe to cut off; ſo let vs vſe all good meanes to weaken the ſtrength of ſinne, and to mortifie our carnall affections, and then we ſhall ſuffer them to bee quite cut off and taken from vs without any extraordinarie paſſion or ſenſe of paine.

Pſalm 63.4.

And ſo much concerning our mortification. *Viuification is the ſecond part of our ſanctification, wherein the ſpirit of God communicating and applying vnto vs the vertue and*

and efficacy of Christs resurrection doth raise vs vp from the death of sinne to holinesse and newnesse of life. The cause of our viuification is the vertue and efficacie of Christs Resurrection applyed vnto vs by Gods Spirit; the which vertue flowing from his Deitie, was first powerfull in his owne flesh, raising it out of graue, and giuing it victory ouer sinne and death; and being deriued from our Head, and communicated vnto vs who are members of his body, it doth also reuiue vs who were dead in our sinnes, and inableth vs to leade a new life in holinesse and righteousnesse, according to the rule of Gods Word. This appeareth, *Rom.6.4.* where he saith, that *wee are buried with him by baptisme into his death, that like as Christ was raised vp from the dead by the glory of the Father, so wee also should walke in newnesse of life.* So *Paul* desireth not only to bee clothed with the righteousnesse of Christ applyed by faith for his iustification, but also *to know and feele the vertue of Christs resurrection, that by this meanes hauing part in it, wee may attaine vnto the resurrection of the dead.* And as *Paul* earnestly desired this, so also he attained vnto it, as himselfe professeth *Gal.2.20.* *Thus* (saith he) *I liue, yet not I now, but Christ liueth in me, and in that I now liue in the flesh, I liue by faith in the Sonne of God, who hath loued me and giuen himselfe for me.* Now this efficacy and vertue of Christs resurrection is applyed vnto vs by Gods Spirit, which vnioneth vs vnto Christ our Head; and therefore vsually in the Scriptures this work is ascribed vnto him. So *Rom.8.11. But if the spirit of him that raised vp Iesus from the dead dwell in you, hee that raised vp Christ from the dead shall also quicken your mortall bodies, because his spirit dwelleth in you.*

And thus haue I shewed the author of our viuification; the manner how it is wrought followeth to bespoken of. First, the Spirit of God dispelleth the cloods of ignorance, and illuminateth the eyes of our vnderstanding with the beames of true sauing knowledge, wherewith being inlightened, wee rightly iudge that folly and madnesse, in which wee (though formerly our chiefe wisdome consisted), and approoue that as onely wise, which before was condemned as extreme foolishnesse. Of this the Apostle speaketh, *Ephes.1.17.* where hee prayeth that God would bestow vpon them *the spirit of wisdome and reuelation through the knowledge of him, that the eyes of their vnderstanding might be inlightened, &c.* After the vnderstanding is thus inlightened, then also the will is changed; and whereas before regeneration it was peruerse, peruerse, and rebellious, now being sanctified, it beginneth to loue and affect that good which in former time it loued and imbraced, and to like and delight in that good which formerly it lothed & abhorred: so that the regenerate man saith with the Apostle, that to will is present with him, though he find no meanes to performe that which is good, and that he is *delighted in the Law of God concerning the inner man*, though *the law of his members warring against the law of his minde, leads him captiue to the law of sinne.* Finally, the vnderstanding being inlightened, and the will reformed, there followeth the renewing of all the affections, the thoughts, imaginations, powers and faculties of the soule: and lastly, the internall parts being quickened, there insueth the renewing of the body, with the outward actions, life and conuersation. *Rom.7.18,22.*

And thus haue I set downe the manner and forme of our spirituall renuing. Now as the worke of mortification, so this of viuification, is not perfected and finished in an instant, but in continuance of time and by degrees; neither doe wee so long as wee continue in this life, receiue any great measure thereof, but onely *the first fruits*, which is but as it were a little handfull in respect of that large haruest of godlines, which we shal attaine vnto in Gods kingdome, as the Apostle speaketh, *Rom.8.23.* Whereas therefore the Church is said to bee perfectly purged from all spots of sinne, *Ephes.5.26,27.* it is to be vnderstood of our iustification, whereby the faithfull are deliuered from the guilt and punishment of sinne, and adorned with Christs perfect righteousnesse; and not of our sanctification, which is onely begun in this life, but not perfected till the life to come, as it is notably set downe, 2 *Cor.* 5.1,2,3,4. *Rom.8.23.* *Ephes.5.26,27.* 2 *Cor.5.1,2. &c.*

§. 1 Sect. 6. That the work of sanctification is not finished in an instant.

CHAP. IIII.

Satans tentations, whereby he laboureth to intice vs to commit sinne, answered.

§. Sect. 1. Of the kinds of Satans tentations, whereby he endeauoureth to hinder our sanctification.

NOw so much for the doctrine of sanctification: the right vnderstanding whereof serueth much for the answering of all contrary cauils and obiections, which are suggested into our minds by our spirituall enemies. Now hauing shewed the truth of this doctrine, let vs in the next place propound Satans tentations, which hee commonly vseth to hinder this worke of sanctification: to the end that the weake Christian may bee the better inabled to answer them in the day of triall. The tentations which Satan suggesteth to hinder our progresse in godlinesse are of two sorts: either allurements to intice vs to goe aside out of the narrow path of holinesse, into the broad way of sinne and wickednesse, or dis-

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courragements to dishearten and weary vs, in trauelling this spirituall journey. By the first, hee sweeteth the bitter pill of sin that it may seeme pleasant to our carnall appetites, to the end that we may greedily swallow it to our euerlasting bane; by the other he laboureth to make wholesome godlinesse loathsome and altogether vnpleasant to our sensuall taste. Those he commonly vseth before we haue sinned, to cause vs presumptuously to fall into it: and these after wee haue sinned and wounded our consciences, to the end he may moue vs desperately to surcease our labour in the workes of sanctification, as being not only difficult, but altogether impossible.

§. Sect. 2. Of Sathans tentation, whereby he allureth vs to fal into sinne.

The first sort of his tentations, whereby he laboureth to draw vs into sinne, he inforceth by extenuating the sinne vnto which he allureth vs, by putting vs in minde of the mercies of God, and merits of Christ, and by hiding from vs the curse of the Law, and the punishments threatned against sin, both in this life and the life to come. Why (will he say) makest thou such scruple of committing this sinne which is so pleasant or profitable vnto thee: seeing it is in its owne nature but very small, and almost no offence at all, being compared with the great transgressions which others haue committed, who notwithstanding are said euen in the Scriptures to haue been most godly and righteous, yea, and highly in Gods loue and fauour; why therefore shouldst thou, who art far inferiour vnto them, stumble at this small straw, seeing these great blocks could not hinder euen the most religious from enjoying the pleasures of sinne? Consider also the common frailty of mankind, and the naturall corruptions of the best, wherby they are ready to fall when the least occasions are offered, into sinnes far greater than this which so much pleaseth thee. Remember that thou canst not bee a Saint in this life, nor freed from that corruption which so fast cleaueth vnto thee; and therefore seeing thou must needs sinne; now sinne when thereby thou mayst haue pleasure or profit, for doe what thou canst, yet thou shalt often fall; And why wilt thou not rather be led with delight, then be driuen with necessitie? Consider likewise that eeuen God is most mercifull, and therefore still ready to pardon thy sinnes; and the rather, because he knoweth thy fraile weaknesse in resisting sinne, and inability to performe obedience to his Law; and also that Christ died, not for the just, but the vnjust; not for the righteous, but for the sinner: and therefore be thy sinnes neuer so many, yet applying the merits of Christ by faith, neither their guilt nor punishment shall be imputed vnto thee. Call to minde also the gracious promises of pardon and forgiuenesse, which are made vnto thee in the Gospell; for the obtaining whereof, nothing is required of thee but faith and repentance: now this faith thou hast already, and this repentance thou mayst haue hereafter, when thou hast enjoyed the pleasure or profit of this sinne. Neither doth repentance goe before, but followeth the committing of sinne; so that vnlesse thou first sinne, thou hast no cause of repentance, nor need to repent.

And these and such like are Satans baits, wherewith hee allureth vs to intangle our selues in the snares of sinne: into which we are more readie to fall through the corruption of the flesh, which naturally louing sin, doth, with the euill motions and desires thereof, further Sathans tentations; and the instigation of the world which pricketh vs forward; and draweth vs on into the steepe descending way of wickednesse, into which we are ready to run headlong of our owne accord; partly alluring vs with pleasures, riches and worldly glory, the desired objects of our carnall desires; and partly drawing vs with euill examples, first to a liking, and then to the practizing of those sinnes, which we see committed by others.

§. Sect. That the world and the flesh further the former tentation.

Against all which tentations that we may be the better armed, let vs in the next place propound some arguments whereby we may be withheld from falling into Sathans snares of sinne, into which his suggestions, the worlds allurements, and our owne corruptions lead and draw vs: and then being hereby moued to a true detestation of our sinnes, and an earnest desire of hauing a Diuorce sued betwixt vs and them, I will afterwards set downe some meanes, by the carefull vse whereof wee may be inabled to stand in the day of tentation, and preserued from falling into those sins which we already condemne in our judgements, and dislike in our affections.

The reasons whereby we may be perswaded to resist sinne are of two sorts: the first, tying vs to holy obedience in the bands of loue: the other, binding vs from falling into sinne with the cords of feare. Of the former ranke are these and such like holy considerations.

First, wee are to set before vs the infinite loue of God towards vs, base and vile creatures, altogether vnworthy of his least fauour by reason of our sinnes; the which his loue as it plainly appeareth in all other his mercies and manifold benefits bestowed on vs, so especially in sending his onely begotten and deerely beloued Sonne, not onely to suffer some small misery, but euen death it selfe, yea, that cursed ignominious and cruell death of the Crosse for vs, who were not his louing friends or faithfull seruants, but opposed enemies and rebellious traytours, who had renounced his seruice, and yeelded our selues as slaues to Satan readie to doe his will.

will. Seeing therefore our good God hath ſo dearely loued vs, who were altogether vnworthy his loue, and moſt worthy of his anger and heauy iudgements, O why ſhould not this flame of his loue towards vs, kindle ſome ſparkles of loue towards him againe, who is in himſelfe the chiefe goodneſſe, and to vs moſt kind and gracious? If for our ſakes, who were his abiect enemies, he hath not ſpared his owne Sonne but gaue him to die for vs; ſhould not we for his ſake, who is our chiefeſt friend, bee as willing to part with our ſinnes, and to kill and crucifie all our carnall corruptions? Neither can we by any other meanes ſo cleerly ſhew our loue to God, as by hating ſinne, which aboue all things in the world is moſt hatefull and odious vnto him, and the only cauſe which maketh him abhorre euen his excellent creatures, ſo that though he loued them as being his owne workes, yet he deteſted them being defiled with the filthy ſpots of ſinne. Yea ſo odious is ſinne vnto our righteous God, that he could not chuſe but puniſh it in his dearly beloued Sonne, who bare our tranſgreſſions, and ſuſtained our perſons; and when there was no other way to ſubdue the power of ſin, he gaue it a mortall wound, euen through the bodie of our bleſſed Sauiour; and deliuered him to be crucified, that by this meanes he might alſo kill and crucifie our corruptions. Seeing therefore ſinne is moſt odious and deteſtable in the eyes of God, we cannot better ſhew our loue towards him, which his loue towards vs hath ſo well deſerued, then by hating and flying that which hee ſo much abhorreth.

Secondly, let vs call to our remembrance his innumerable benefits, which are the vndoubted ſignes of his loue towards vs. Firſt, he hath elected vs vnto eternall life that we ſhould be holy. And ſeeing hee hath made ſpeciall choice of vs amongſt many who are rejected, therefore let vs exceed others in a holy care of ſeruing him, and auoiding thoſe things which are diſpleaſing in his ſight. He alſo hath created vs to the end wee ſhould worſhip and ſerue him our Lord and Creatour: and therefore ſeeing we haue our being from him, let vs in all our actions ſeeke his glory and auoid ſinne, whereby he is diſhonoured. Yea he hath not made vs the vileſt of his creatures, but reaſonable men according to his owne image and likeneſſe, and therefore let vs not deface this glorious workmanſhip with the filthy ſpots of ſinne. He hath redeemed vs out of the cruell bondage of our ſpirituall enemies, by giuing his Sonne to be the price of our redemption; and therefore ſeeing we are bought with a price ſo ineſtimable, let vs not wilfully againe make our ſelues the bondſlaues of ſinne and Satan, but *glorifie our redeemer in our bodies and in our ſoules, ſeruing him in holineſſe and righteouſneſſe all the dayes of our liues.* He hath effectually called vs and ſelected vs out of the corrupt maſſe of mankind, and therefore *let vs walke worthy our vocation; for God hath not called vs vnto vncleannеſſe but vnto holineſſe.* Hee hath freely iuſtified vs, imputing vnto vs Chriſts righteouſneſſe, and pardoning all our ſinnes, both in reſpect of the guilt and puniſhment; and therefore being made free from ſinne, let vs no longer liue therein, but now become the ſeruants of righteouſneſſe; and ſeeing he hath forgiuen much, let vs alſo loue much, labouring to manifeſt our loue by the fruits of holy obedience. He hath reconciled vs vnto himſelfe in his Sonne, and therefore let vs not by our ſinnes make him our enemy, nor againe build vp this wall of ſeparation which Chriſt our Sauiour hath broken downe. He hath adopted vs in Chriſt to be his ſonnes and heires of euerlaſting life, and therefore ſeeing wee are the ſonnes of God, let vs yeeld obedience to our heauenly Father, and not liue in our ſins like the ſlaues of Sathan, leſt prouoking his juſt diſpleaſure againſt vs by our rebellious wickedneſſe, wee ſhould be diſinherited of our heauenly patrimony. Hee hath granted vnto vs the peace of conſcience, and joyes in the Holy Ghoſt, and therefore let vs not by our ſinnes diſturbe our peace and wound our conſciences, turning our ſweet joy and comfort into griefe and bitter heauineſſe. Finally, he hath added vnto theſe ſpirituall gifts, innumerable temporary benefits, health, wealth, peace, libertie, food, apparell; and therefore let vs not abuſe his gifts by prophaning them with our ſinnes, but rather vſe them as incouragements whereby wee may bee mooued with all cheerefulneſſe to ſerue ſo bountifull a maſter. In a word, as the gifts of God are infinite which concerne this life and the life to come; ſo are the reaſons drawne from them infinite, which may ſerue to reſtraine vs from ſinne, and containe vs in the courſe of holy obedience. The which if we continually retaine in memory (euen thoſe great and manifold benefits which are common to all true Chriſtians, and thoſe which euery one receiueth in his particular place and calling) wee will not (vnleſſe our vngratefulneſſe be intolerable) eaſily hearken to Sathans tentations, nor for the vaine pleaſures, vncertaine riches, and momentany honours of this wicked world be hired to commit ſinne, which wee know to be diſpleaſing and odious in the ſight of God, who in his endleſſe loue and fauour hath beſtowed vpon vs ſuch innumerable benefits.

Thirdly, when we are tempted vnto ſinne, let vs call to mind the death and ſufferings of our Sauiour Chriſt, and ſay vnto our owne ſoules, Hath Chriſt my Redeemer paid for my redemption euen his deareſt bloud, and ſhall

1. Cor. 5. 15. Rom. 6. 6, 8, 18.

1. Theſſ. 4. 17.

Luke 7. 47.

Col. 1. 21, 22. Epheſ. 2. 14.

6. Sect. 6. The third reaſon, taken from the death and

sufferings of our Sauiour Christ.

shall I sell my soule to sinne againe for this vaine pleasure or base commoditie? Hath he not spared to powre out the full streames of his most precious bloud, that in this pure lauer I might bepurged and cleansed from the filthy spots of sinne; and shall the world cause mee with her Syrens songs to leape againe into this filthy puddle? Should he suffer himselfe to be crucified, that by his death he might kill sinne, and shall I now put life into it againe, reuiuing that which hee hath mortified? Did hee in his infinite loue giue himselfe for mee, and shall I trample this precious gift vnder foot, preferring before it the trifling vanities of this wicked world? Should honour allure mee to commit sinne, seeing the glorious Sonne of God hath abased himselfe and vndergone ignominious shame to free me from it? Should pleasures intice me to break Gods Commandements, seeing my Sauiour Christ left the bosome of his Father, at whose right hand there is fulnesse of pleasures and joyes for euermore, and indured the griefe and miseries of a wretched life and cursed death, that thereby he might satisfie Gods justice for my transgressions? Should I be perswaded to commit sinne, with the base hire of vncertaine riches, seeing *Christ hath redeemed mee, not with siluer or gold, or any other corruptible thing, but with the inestimable price of his most precious bloud?* Should my sensuall taste and curious palate, moue mee to sinne in drunkennesse and gluttonie, seeing Christ to redeeme mee hath hungred and thirsted, and in stead of drinke had offered vnto him gall and vineger? Shall I be mooued to sinne by anger, and to seeke vnjust reuenge, seeing Christ being injured *opened not his mouth, but like an innocent lambe suffered himselfe to be lead to the slaughter?* Farre be from me such a desire; yea, rather because my Sauiour Christ hath suffered all this for mee, to redeeme me out of my spirituall bondage, I will resolue rather to bee depriued of all worldly benefits, and endure patiently the greatest miseries and afflictions, than by wilfull falling into sinne make my selfe againe the slaue of Satan. And thus haue I shewed how the remembrance of Christs Death and Passion is a notable corrasiue to kill our corruptions. And as men are accustomed to shew vnto Elephants the juyce of the Grape or Mulberry, to make them more fierce, and encourage them to a more couragious fight: so haue I by offering to our view the precious bloud of this immaculate Lambe, endeuoured to redouble our valour in fighting this battell of tentations against our spirituall enemies.

1. Pet. 1. 18, 19.

Esay 53. 7.

Q. Sect. 7. The fourth reason, taken from the vnion

Fourthly, let vs remember the vnion that is betweene Christ and vs, whereby hee is become our husband, we his spouse, hee our Head, and we his members. The consideration whereof may serue as a forcible argument to restraine vs from falling willingly into any sinne. For if wee be the Spouse of Christ, farre bee it from vs to behaue our selues like Sathans Strumpets, prostituting our soules to sinne that wee may receiue the gaine of some worldly vanities, and to incurre the grieuous displeasure of our most louing husband, for the pleasing of our carnall lusts and sensuall appetites. If wee bee the members of Christs Body, far be it from vs to make his members the instruments of sinne and seruants of vnrighteousnesse. For what were this, but as much as in vs doth lie, to draw our holy head into the communion of our sinnes and wickednesse, and to make our Sauiour, who in himselfe hath wholly vanquished and gloriously triumphed ouer sinne and Satan, in his members to receiue a foile? Yea, rather seeing wee are the Spouse of Christ, let vs labour to adorne our selues with the glorious golden garment of holinesse and righteousnesse; and though wee haue some spots of our naturall infirmities in our outward parts, yet let vs in a glorious manner decke our selues within, with integritie and vprightnesse of heart; and so the King our heauenly Husband shall take pleasure in our beautie, and place vs at his right hand in his Kingdome of eternall glory. Seeing also wee are the members of Christs Body, therefore let vs endeuour to conforme our selues to the holinesse of our Head, and by our righteous liues and conuersations make it manifest, that wee are quickened and led by the same Spirit.

Lastly, let vs call to mind that our bodies are the temples of the Holy Ghost, which once were polluted and vncleane, but now sanctified and purged by this our holy guest, that they may be fit habitations for himselfe to dwell in. And then let vs consider, that it is a most horrible indignity against the Majestie of God, to prophane with our filthy sinnes the holy temples of his most holy Spirit, and to make them more fit to bee styes for filthy swine and vncleane spirits, than mansion houses for God to dwell in; that by our sinnes we vexe and grieue the good Spirit of God, and make his lodging lothsome vnto him, and so as much as in vs lieth, we driue him away, and as it were thrust him out of doores, if not by violence, yet at least by our hard and vnciuill entertainment: yea that by our sins we doe not only defile, but euen destroy the temple of God, and thereby also cast our selues headlong into eternall destruction. *For if any man destroy the temple of God, him shall God destroy,* as it is 1. *Cor.* 3. 16. If therefore we would not prophane Gods Temple, abuse his glorious presence, vex our holy guest, destroy his mansion and our selues also, let vs most carefully auoid sin, & nourish all the good motions of Gods Spirit, wholly sub-

subiuitting our selues with cheerefull alacritie to be guided and gouerned by his directions; and so wee shall perfume these holy temples with the odours and incense of new obedience, which smelling sweetly in Gods nostrills, will moue him to dwell in vs with pleasure and delight, all the dayes of this our pilgrimage, and afterwards to transport vs into those eternall mansions of his Kingdome of glory, where wee shall continue in all ioy and happinesse for euermore.

CHAP. V.

Of the second sort of preseruatiues to keepe vs from sinne.

AND so much concerning the first sort of arguments grounded vpon loue. The second sort whereby wee may bee withdrawne from committing sinne, may bee taken from that feare and reuerence of God, which ought to be in euery one of vs: vnto which wee may bee moued by diuers effectuall reasons. As first by the consideration of Gods all-seeing wisdome, and all-filling presence, whereby he seeth euen our most secret thoughts, and is a present witnesse of all our hidden actions. For this being remembred, who dare in such a glorious presence commit that wickednesse, which hee knoweth hatefull vnto him, before whom he committeth it? He is counted an vngracious child, who will wittingly breake his fathers commandements euen before his face; and he is esteemed a desperate malefactor who dares presumptuously offend against the Law in presence of his Iudge: how then can our vngracious impudence and desperate presumption be excused, who dare offend and sinne in the sight and presence of a father so gracious, and of a Iudge so iust?

Secondly, let vs call to minde Gods iustice, which is so exact, that rather then he would let sin goe vnpunished, he punished it in his dearely beloued Son. If therefore thou sin, thou canst not corrupt him with bribes, nor pacifie him with faire words, nor ouercome him by intreatie, nor stop the course of Iustice, with the intercession of friends. For, hath hee not spared his Sonne, and will hee spare his seruants? hath hee punished sinne in his owne childe, and will he winke at it in a common subiect? could neither the intreaties, nor teares, nor grones, nor strong cryes, nor bloody sweat of his best beloued Sonne, appease his wrath and satisfie his iustice; but that standing in our place, he must needs beare our punishment, and being suretie for sinners, he must die for sinne? and shal they who are the principals escape, who in stead of pleading his payment, doe contemptuously refuse it, and as it were tread it vnder foot? It is true indeed that Christ suffered for vs that we might escape, and paid our debt that it might not be required at our hand; but seeing all sinners haue not their part of Christ and his merits, but only those that are in Christ; and those only are in Christ, who walke not after the flesh, but after the spirit; seeing also those only are partakers of all the gracious promises made in him, who approue their faith by the liuely fruit thereof, vnfained repentance; and those only doe truly repent, who sorrow for their sins past, hate their present corruptions, and desire and endeuour to serue God in newnesse of life; how can wee haue any assurance that Gods iustice is satisfied for vs, and that we haue escaped condemnation, if we quench the good motions of Gods Spirit, & obey the flesh in the lusts thereof, and if still being in loue with our sins, we resolue to go forward in our course of wickednesse.

Rom. 8.13.

9. Sect. 3. The third reason, taken from Gods fierce anger against sinne, shewed in his fearefull iudgements executed vpon Sinners.

Thirdly, let vs call to our remembrance Gods fierce wrath conceiued against sinne, and his fearefull iudgements which hee hath executed vpon sinners, and that not onely particular men, but also whole States and Common-wealths. Let vs call to minde the generall Deluge, in which all mankind, saiuing eight persons, were drowned; the destruction of Sodome and Gomorrah by fire and brimstone; the rooting out of the whole Nation of the Canaanites; the rejection of the Iewes; the ouerthrow and vtter defacing of those famous Churches of the Corinthians, Galathians, Ephesians, Philippians, Colossians, Thessalonians, and the rest mentioned in the Booke of the *Reuelation*. And to the examples of former times, adde those which euery man obserueth in his owne experience; and then consider withall, that the cause which moued the Lord to execute in his iust displeasure these heauy iudgements vpon mankind, was nothing else but sinne, and it will bee a forcible reason to withdraw vs from it. For the Lord is immutable and vnchangeable in his course of Iustice, and he hateth sinne now as deadly as in former ages; neither will he spare vs more then others, if we liue in our sinnes without repentance. Nay, certainly as our sins being aggrauated by many circumstances are more odious vnto him, so will the Lord proportionably inflict more heauy iudgements vpon vs then he hath vpon others, whose sins haue not beene so great and presumptuous. For if the Lord giue vs now extraordinary knowledge, or at least the meanes thereof, and we sinne against this knowledge and against our owne consciences; if hee hath in most abundant measure multiplyed his mercies vpon vs, and wee hereby be made more vnkind and vngratefull; if hee hath giuen vs warning by innumerable examples of his

heauie iudgements executed vpon others in former times, & in our owne dayes, yea euen in our own sight, laieth heauie punishments vpon such as haue committed no other sins then wee our selues are guiltie of, and yet wee continue in our sinnes without repentance, how is it possible but that we should prouoke Gods fierce wrath against vs, and draw downe violently vpon our selues with these cartropes of iniquitie, Gods fearefull plagues and heauie iudgements? It is true indeede that God is long suffering and slow to anger, but if hereby wee take occasion to continue in our sinnes, and doe delay our repentance, what doe we else but *treasure vp against our selues wrath against the day of wrath, and the declaration of the iust iudgements of God?* It is most certaine that God is not easily prouoked to wrath and anger: but let not this incourage vs to continue in our sinnes; For if it be once inflamed, it is so fierce and terrible, that with the heate thereof it drieth vp the seas; and so powerfull that hee maketh therewith the earth to tremble and the mountaines to melt like waxe in his presence, and the voyce of his furie doth breake and rent in sunder the Cedars, yea the mightie strong Cedars of Libanus, as the Scripture speaketh. As therefore fire doth burne more hotly in such solid matter as is long in kindling, than in flaxe or straw which is soone inflamed, and soone extinguished: so the anger of God is not easily inflamed, but if it be once kindled, it burneth so furiously that nothing will quench it, but the blood of Christ applied by faith, and the streaming teares of vnfained repentance. Seeing then Gods iudgements are so fearefull, and his anger so terrible, let vs carefully take heed of prouoking his wrath against vs by our sinnes, *for it is a fearefull thing to fall into the hands of the liuing God.*

Rom. 2. 5.

Heb. 10. 31.

Q. Sect. 4. The fourth reason, taken from the day of iudgement.

Fourthly, let vs meditate vpon the day of iudgement, when as wee must giue an account not onely of our words and works, but also of our secret thoughts, before a most iust Iudge, who with the all-seeing eye of his diuine knowledge searcheth and beholdeth the very heart and reines, in the presence also of men and Angels. And this will restraine vs from falling into sinne, though it may bee so secretly acted, that wee neede not to feare in this life either shame or punishment. For let it be supposed that we can hide our sinnes from the sight of all men, yet what will this benefit vs, if God, against whom wee sinne, and before whom, as our supreame Iudge, wee must giue an account, doe looke vpon vs? What will it profit vs, though time weare our offences out of mans remembrance, if God keepe a faithfull register of them, and ingraue our reckoning with a penne of iron? What will it helpe vs if by our cunning conueiances, we can hide our sinnes and auoid shame, or with an impudent forehead can face them out without blushing, if our nakednesse bee discouered, and our shame proclaimed in the presence of God and all his Saints and Angels? What will it auaile vs to bee exempted from punishment in this life, through our great power and vncontroleable authoritie, or to escape the penaltie of humane lawes by the intercession of friends, or by corrupting the Iudge, or by procuring the princes pardon; if againe we must bee arraigned before such an vpright Iudge as respecteth no persons, receiueth no rewards; and being found guilty, bee condemned vnto the eternall torments of hell fire? When therefore wee heare the voice of Satans tentations alluring vs to commit sin, let vs also haue the voice of the Archangell sounding in our eares, *Arise yee dead and come vnto iudgement.* When the world tempteth vs vnto sin on the one side by inticing promises of honours, pleasures and riches, and on the other side, by terrifying threatnings of losse, danger, or punishment, let vs call to minde the day of iudgement, when either wee must heare the sentence of saluation, *Come yee blessed of my Father and inherit the kingdome prepared for you, &c.* or the sentence of condemnation, *Depart yee cursed into hell fire, which is prepared for the diuell and his angels*: and then shall not the momentanie vanities of the world so forcibly draw vs into the snares of sin, as the remembrance of the heauenly ioyes prepared for vs in Gods kingdome will retaine vs in holy obedience; then will not the worlds threats of temporarie miseries so strongly vrge vs to wound our consciences with the sting sin, as the feare to heare the definitiue sentence of eternall condemnation will restraine vs from it.

Matth.

1. Pet. 4. 18.

Q. Sect. 5. The fifth reason, taken from the miseries of sinne.

Lastly, let vs call to minde the manifold euils, which sin causeth both to body and soule, in this life and the life to come; and so though the vglinesse of it selfe will not make vs to flee from it, yet the miserable effects which it produceth may moue vs to abhorre it. Consider therefore that there is no euill vnder the Sunne, in this life or afterwards, which is not a fruit of this cursed roote: it subiecteth the bodie to sicknesse and diseases, hunger and thirst, cold and wearinesse; the mind to ignorance & blindnesse, the will to peruersenesse, the affections to all preposterous disorder; it ruinateth the estate, bringeth a man to powertie and extreame miserie; it maketh the whole man obnoxious to the curse of the Law, the anger of God, and all those innumerable euils, which euer accompanie them. In this world it bringeth the body to death and corruption, and in the world to come both body and soule to condemnation, and endlesse

lesse destruction; it depriueth vs of our heauenly inheritance, and the euerlasting ioyes of Gods kingdome, and plungeth vs into the lake which burneth with fire and brimstone. In a word, there is no euill to be imagined which doth not proceede from this euill of sinne, and therefore though it seeme neuer so sweete to our carnall appetites, yet being mixed with this gall and wormewood of innumerable euils, let vs loath and abhor it. When the vaine and vncertaine benefits which it promiseth moue vs to imbrace it, let the miserable euils which accompany it, and the most assured and surpassing ioyes which it depriueth vs of, make vs to auoide it as a deadly stinging serpent.

CHAP. VI.

Of some speciall meanes whereby we may bee preserued from falling into sinne.

HAue shewed the reasons whereby euery one may bee armed against Satans suggestions tempting him vnto sinne; and bee moued vnto a Christian resolution, of possessing body and soule in holinesse and puritie. Now wee are to speake of some speciall meanes, whereby the Christian thus resolued may be preserued from falling into such grieuous sins, as wound the conscience, and hinder him in the course of sanctification. First, he that would auoide sin, must carefully also auoid the occasions thereof, which are strong inducements to draw him vnto sinne; for as it is great folly for a man who dreadeth burning to bee alwayes medling with fire and gunpowder; so is it no lesse madnesse to thinke that wee can preserue our selues from sinne, and yet intertaine all occasions thereof, continually suffering the sparkes of Satans tentations to fall (as it were) into the tinder of our corrupt affections. It is not possible that he who is inclined to gluttonie and drunkennesse should containe himselfe from these sinnes, if he giue himselfe to companie keeping, and take his chiefe delight in pleasing his taste with the daintiest meates and drinkes: or that hee who is cholerick, should refraine from anger, and yet thrust himselfe into needlesse controuersies, and hot contentions; or for him that is lasciuious to abstaine from vncleannesse, and yet frequent vnchast companie, reade wanton bookes, view obscene spectacles, vse filthie communication, and pamper himselfe in gluttonie and drunkennesse. In a word, we cannot auoid any sin, vnlesse we also flee and shunne the occasions and meanes thereof; and therefore let vs bee as carefull and watchfull in the one as the other, or else wee shall most certainely lose our labours.

§. Sect. 2. The second meanes, to make conscience of the least sinnes.

Secondly, if wee would not fall into greater sinnes, wee must also make conscience of those which are lesse; and thinke with our selues that no sin is small, seeing the least deserueth the anger of God and euerlasting death: other wise if we willingly intertaine euen small corruptions, we shall at length make no conscience of hainous transgressions; and these little theeues being let in, will in time set wide open the doore of our hearts, that the greatest and grossest may easily enter, and so robbe and spoile vs of all grace and goodnesse.

§. Sect. 3. The third meanes, is continuallie to stand vpon our guard.

Thirdly, let vs continuallie stande vpon our guard, carefully watching ouer our owne hearts, that we be not surprised at vnawares; for thousands are the baites which are laid to intrap vs, and tenne thousand snares doth Satan lay to intangle vs; and therefore it behoueth vs to looke narrowly to our waies, and to bee alwayes as ready to giue Satan the repulse, as he to make the encounter. And considering that if we doe not assault sin, it will most surely fall vpon vs, and at one time or other will giue vs the foile if wee only lie at ward, and neuer offer blow against this our enemie; therefore it behoueth euery Christian souldier, not onely to giue sin a repulse, but also to wound it in the head, and beate it downe, that it may not againe assault him, or at least not with wonted power and violence. And forasmuch as he hath many enemies which cannot at once bee ouercome, therefore hee is to labour to get euery day the mastery of some sinne, and to bring it in subiection, that so in continuance of time he may vanquish all, and obtaine a full and finall victorie ouer all his corruptions.

§. Sect. 4. The fourth meanes, to rest on Gods assistance, and not on our owne power.

Fourthly, if wee would not fall into grieuous sinnes wee must not stand in our owne power, nor trust in our owne strength, but wholly rest and relie vpon Gods promised assistance. For if once we robbe God of his glory, and arrogate the praise of our victory ouer sin and Satan vnto our selues, the Lord will withdraw his helping hand, and leaue vs vnto our selues, till by our grieuous falles we haue learned to acknowledge our owne weakenes; & to rest wholly in the power of his might. For as all other sinnes are odious vnto God, so especially the sin of pride, because it maketh vile man corriual with God in his praise and glory, of which he is most iealous; and therefore the Lord suffereth, euen his owne children, to fall into grieuous sinnes, that hereby they may bee humbled; and so vseth other sins as a counterpoison to cure pride.

§. Sect. 5.

Lastly, seeing we stand not by our owne

The fifth meanes is feruent prayer.

strength but by the power of Gods might, let vs as often as wee see our owne weakneſſe and apteneſſe to fall, haue our recourſe vnto God, by feruent and effectuall prayer; crauing his aide and aſſiſtance, that thereby wee may be enabled to ſtand in the day of tentation. And when by vertue thereof wee haue giuen the foile, and repelled Satans ſuggeſtions; let vs remember to returne praiſe and thankſgiuing to the Lord, by whoſe helpe wee haue beaten backe our ſpirituall enemies; and then wee may bee aſſured that the Lord will vphold vs by the power of his ſpirit from falling into ſinne; or if wee doe fall, hee will ſpeedily raiſe vs vp by vnfained repentance.

CHAP. VII.

That in the moſt ſanctified, remaine ſome reliques of ſinne, and the cauſes thereof.

§. *Sect.* 1. Satans tentation, whereby he diſcourageth the Chriſtian in the worke of ſanctification.

AND ſo much for the anſwering of Satans firſt ſort of tentations, wherewith hee laboureth to hinder our ſanctification by alluring vs to commit ſinne. Now we are to ſpeake of the other ſort, whereby he ſeeketh to diſcourage vs in this worke, as being not only hard and difficult, but euen impoſſible. And theſe alſo are of two kindes; the firſt taken from the great maſſe of our naturall corruptions and ſmall meaſure of our ſanctification; the other from ſome actuall ſinnes which we haue committed. Concerning the firſt, he thus frameth his tentations: Thou laboureſt much (will he ſay) & tireſt thy ſelfe in attaining vnto ſanctificatiõ, but al in vaine; for doeſt thou not ſee on the one ſide the vnreſiſtable violence of thy naturall corruptions, which continually choake in thee all the good motions of Gods ſpirit, & forcibly draw thee into all ſin and wickednesſe; and on the other ſide, thy ſmall meaſure of grace & ſanctification, which is exceedingly ſtained with thy manifold imperfectiõs? How therefore can ſuch weakneſſe withſtand ſuch power? And how is it poſſible that thy feeble ſpirit ſhould ouercome thy ſtrong fleſh, eſpecially ſeeing it is aſſiſted with the powerfull aides of the puiſſant world, and the mighty power of innumerable diuels? Neither art thou vainely to imagine that God will enable thee to ouercome all theſe difficulties: for hee hath giuen thee ouer to thine owne weakneſſe, otherwiſe if it were his will to make thee one of his holy ones, hee could with the powerfull operation of his ſpirit, long agoe haue perfectly purged thee from all thy corruptions, and giuen vnto thee a great meaſure of ſanctification. Seeing then it is impoſſible in reſpect of thy weakneſſe and thine enemies power to accompliſh this worke which thou haſt taken in hand, and ſeeing thou haſt no aſſurance that God will ſtrengthen thee with his ſpirit, which thou haſt a long time reſiſted and vexed, by quenching the good motions thereof, thou haſt now no ſhew of hope to effect that which thou deſireſt: and therefore it were much better for thee to ceaſe ſtriuing againſt the ſtreame of thy corruptions, and to follow the naturall current of thy deſires: for when thou takeſt all the paines thou canſt, thou art in one day carried further backward toward thine olde conuerſation, than thou canſt in many moneths get forward in the courſe of ſanctification.

And thus doth Satan diſcourage the weak Chriſtian with his falſe ſuggeſtions, to the end he may hinder him from trauelling this way of holineſſe (which leadeth to Gods kingdome. For the anſwering whereof we are to know, that the ſanctification of the moſt holy is imperfect, both in reſpect of the reliques of ſin, and corruptions which continually cleaue to them, and in reſpect of the manifold wants and defects of their beſt actions. Neither are wee ſo waſhed in the lauer of regeneration, but that there remaine in vs ſome ſtaines of that ſcarlet-ingrained dye of our corruptions: wee haue not ſo cleerely eſcaped out of our old captiuitie of ſin, but that wee retaine ſtill ſome gaules and bruſes, which make vs to goe haltingly in the waies of righteouſnes: we haue not ſo vanquiſhed this ſpirituall enemie, but that ſtill it will aſſault vs, yea, and often foile vs, though it cannot ſubdue vs. We haue indeed ouercome theſe curſed Canaanites, ſo that they cannot rule and raigne in vs as in former times, but wee haue not vtterly expelled them from dwelling amongſt vs; ſo that doe wee what we can, yet ſtill they will bee as thornes in our ſides to vexe and grieue vs. Heretofore the luſts of our fleſh like tyrannicall Lords did againſt all law and iuſtice ouerrule vs, but now by vertue of Gods ſpirit aſſiſting vs, we haue weakened their force and brought them vnder; yet not ſo, but that ſtill they will rebell againſt the ſpirit, and continually exerciſe vs in the ſpirituall warfare. So that the regenerate man is not wholly ſpirit, as the carnall man is wholly fleſh, but is diuided into two factions or parts, and alwayes is at ciuill warres within himſelfe. For ſo farre forth as he is regenerate he is holy, pure, and vndefiled, but ſo farre forth as he is carnall, he he is ſinfull, corrupt, & full of all pollution. As he is regenerate he wholly loueth & embraceth true holineſſe, & righteouſnes, and abhorreth and fleeth ſin & wickednes; but as hee is vnregenerate hee loueth ſin and the vaine

vaine pleasures thereof, and loatheth righteousnesse as irksome and vnpleasant. In the spirituall part he contemneth the world, and hauing his conuersation aboue he mindeth heauenly things; but in the carnall part hee loueth the world, and is pressed downe with the cares and pleasures thereof, so that his mind cannot as it would mount aloft in diuine meditations; in the spirit hee serueth the law of God, in the flesh the law of sinne.

Wee must not therefore imagine, that to be sanctified is to be wholly purged from all corruption, to be endued with perfect righteousnesse, and to haue the spirit in full measure; but to haue the corruptions of sinne lessened, and their power abated, so that they cannot wholly ouersway vs as in former times, to haue some holy desires and good endeuours of seruing God in holinesse and righteousnes, which also weeexpresse in our actions, although in great weaknesse and imperfection; to haue the first fruits of the spirit in this life, expecting the whole harvest in the life to come. Neither let vs yeeld to Satan, suggesting vnto vs, that we are not at al sanctified, because we haue some reliques of our old corruptions and manifold imperfections in our best actions; or that therefore our holinesse which we haue, is so small that it is to no purpose, and that which wee want so great and hardly come by, that it is not possible we should euer attaine vnto it; seeing these suggestions are sufficiently confuted, both by the Scriptures and examples of all Gods children. For the Scriptures teach vs *that there is not a iust man vpon the earth who doth good and sinneth not* Eccles. 7. 20. that *in many things we sin all*; that *if we say we haue no sinne, we deceiue our selues, and there is no truth in vs*: and therefore because wee continually offend, our Sauiour requireth that as wee aske our daily bread, so also wee should pray daily for the forgiuenesse of our sins. The Apostle also telleth vs, that there is a continuall fight in euery Christian, *the flesh lusting against the spirit, and the spirit against the flesh*. The one tempting vs vnto sin, the other stirring vs vp to holy obedience. Moreouer, the examples of Gods Saints are pregnant for this purpose, neither was there euer any so perfectly sanctified, but there remained in them some reliques of their naturall corruptions, which also shewed themselues in actuall sinnes and grieuous transgressions; as appeareth plainly in the examples of the Patriarches, *Dauid*, *Peter*, and all others. But most cleerly doth the Apostle *Paul* shew this in his owne person, propounding himselfe as a true paterne of a man regenerate; for though he had attained vnto a great measure of sanctification; yet he complaineth of the great force and violence of his inbred corruptions, *Rom.* 7: for so great strength thereof remained in him, that it forced him to abuse the law of God, taking occasion thereby to worke in him all manner of concupiscence, and so in stead of killing sin did reuiue it in him, vers. 8. 9: that it made him to omit the good hee would, and to doe the euill that he hated, vers. 15. 19. that it warred against the law of his minde, and led him captiue to the law of sin, vers. 23. that he saw no possible meanes in himselfe to subdue vtterly these corruptions, and therefore seeketh for helpe elsewhere crying out, *Wretched man that I am, who shall deliuer me from the body of this death*? vers. 24.

Q. Sect. 4. That our wants and corruptions should not discourage vs, but redouble our care and diligence.

Seeing therfore this is the state of al Gods children, let not Satan perswade vs that we are not yet sanctified, or that it is lost labour to goe forward in this worke, because of the great power of our corruptions and small measure of sanctification, which is stained also with manifold imperfections; but rather let the strength of our corruptions redouble our care and diligence that wee may subdue them. And considering that there are diuers degrees of holines, let vs assoone as we haue ascended one step, neuer rest striuing till wee haue ascended a higher, vntill at length wee come to the top of perfection, and the highest step of true holinesse; according to the exhortation of the Apostle, *Apoc.* 22. 11. *Hee that is righteous let him be righteous still, he that is holy, let him bee holy still*, that is, let him continue and daily increase in righteousnesse and holinesse.

Apoc. 22. 11.

Q. Sect. 5. That our relikes of sinne shall not be imputed vnto vs.

And to the end that we may not be discouraged in these our holy indeuours, with Satans tentations drawne from the reliques of our sinnes, the strength of our corruptions, and the imperfections & small measure of our sanctification; let vs further consider, first, that these reliques of sin shall not bee imputed vnto vs, nor come in iudgement before God to our condemnation, because by faith wee are vnited vnto Christ, and so made partakers of the vertue and merits of his death and passion, whereby hee hath satisfied Gods iustice for our sins, so that they cannot now condemne vs, nor draw vpon vs any punishment; and likewise wee are made partakers of his perfect righteousnesse and obedience to the law, which as a rich robe doth couer and hide our patched ragges of imperfection. So then though wee see the reliques of sinne and our manifold imperfections, let vs not bee discouraged hereby from labouring in the worke of sanctification, but rather striue & endeuour to mortifie our sins, & aspire to more & more perfection. And if besides our purpose we be led captiue of sin, let vs remember that we haue *an aduocate with the father Iesus Christ the iust*.

1. Ioh. 2. 1. 2.

iust and that her is the reconciliation for our sins; so that though they make vs condemne our selues in our owne consciences, yet they shall neuer condemne vs before God. And this the Apostle *Paul* sheweth vnto vs; for hauing in the seauenth Chapter of his Epistle to the Romans declared, that the faithfull haue remaining in them the flesh and reliques of their old corruptions, which powerfully hinder them from doing the good they would, and mouethem to commit the euill which they would not, lest any hereby should bee discouraged in the sight and sense of his corruptions, hee presently addeth in the beginning of the eighth Chapter, that notwithstanding the flesh and the corruptions thereof, which before hee had spoken of remained in vs, yet *there was no condemnation to those who were in Christ Iesus* and hee yeildeth this reason, *because the law of the spirit of life which is in Christ Iesus, had freed them from the law of sinne and of death*, that is, because the power and vertue of the spirit of God (which is the the author of life, by vniting vs as members vnto the body of Christ in whom we liue, and by sprinkling our consciences with his precious blood) had deliuered them from the force and power of sin and death, so that now it could not condemne them, nor oblige and bind them to guilt and punishment as in former times. Seing therefore the sting of sinne is taken away that it cannot condemne vs, let vs not so feare it, as that it should moue vs desperatly to cast away our weapons, not daring to encounter it; for though this our enemie may assault vs, yet it cannot ouercome vs; though it may wound vs, yet it cannot kill vs; though it may giue vs a foyle, yet in the end wee are sure of victorie, if wee manfully resist and labour to subdue it.

Rom. 8. 1. 2.

Q. Sect. 6. That the Lord in the Gospell requireth not perfect obedience to the law.

Secondly, let vs consider that the Lord doth not require of vs vnder the Gospell such exact and perfect righteousnesse as was required vnder the law; which is altogether impossible to our corrupt nature, and was neuer to be found in any man (our Sauiour Christ excepted) but onely that wee striue and labour to attaine vnto it; hee doth not require of vs that we should at once free our selues from the flesh and the corruptions thereof, but that wee endeuour to mortifie it, according to the measure of grace and strength which wee haue receiued from him; hee doth not require of vs that wee bee without sinne, but *that sinne doe not raigne in our mortall bodies, that we should like sinners obey it willingly in the lusts thereof*; and that also wee hating and abhorring it, doe continually make warre against it, and subdue it by little and little, seeing wee cannot at once wholly vanquish it. He doth not now require of vs that wee should performe perfect obedience to the law, which Christ hath performed for vs, but that wee doe our best endeuour, and though we cannot attaine to our desire, yet at least that wee bee deligheed *in the law of God concerning the inner man*, and *consent vnto it that it is good, holy and iust*. In a word, this is the Christian mans righteousnes which God requireth, that hee hate sin, and loue godlines, that he desire and endeuour to mortifie the flesh and corruptions thereof, and labour to lead a new life in holy obedience. And if contrary to his desire and purpose hee doe the euill which he hateth, or leaue vndone the good which hee loueth; that hee sorrow and grieue for his sinnes and imperfections, and making confession hereof before the throne of grace, doe implore mercy and forgiuenes in Christ Iesus. And if we offer vnto God this righteousnes, it will be acceptable vnto him, notwithstanding our manifold imperfections; for hee measureth our deed by our will, and esteemeth more of our affections than of our actions. He respecteth not what we can doe, but what we would do, and that which we would performe and cannot, hee esteemeth it as though it were performed. Hee reputeth him righteous, who earnestly desireth and laboureth to be righteous, and him perfect, who acknowledging and bewailing his imperfections striueth to attaine to more perfection. Wherein he fitly may be compared vnto a tender louing father, who esteemeth of the least endeuours of his beloued sonne, more than of the best actions of a seruant, because he regardeth not so much the excellencie of the action, as the person and cheerefull will of the agent.

Rom. 6. 12.

Now the reasons why the Lord being perfectly iust, will notwithstanding accept of our imperfect righteousnesse, is first because (wee being made members of Christs body) our persons are acceptable vnto him, and therefore our workes also (not in their owne worthines, or for their owne merit, but in and for Christ) are accepted, the corruptions and staines of them being washed away in his blood, and the imperfections of them being couered with Christs perfect righteousnesse. And thus being adorned in the garments of our elder brother Christ Iesus, we obtaine the blessing of our heauenly father. Secondly, our righteousnesse and holinesse doth proceede from the spirit of God dwelling in vs; and from hence our workes being imperfect in themselues doe receiue their dignitie, excellencie, and estimation in Gods sight, as being the fruites of his owne spirit, howsoeuer mingled with our corruptions.

Thirdly, let vs remember that our sinnes and corruptions which wee hate and labour to mortifie, will neuer moue the Lord to reiect

ject and cast vs out of his loue and fauour. For he hath made with vs not the Couenant of workes but the Couenant of grace, not on the condition of perfect obedience, but a liuely faith and vnfained repentance, which if we performe, our sins cannot hinder vs of his grace and fauour, nor of any spirituall and heauenly benefit promised vnto vs: seeing if we beleeue and repent, it is a branch of this couenant, that hee will be mercifull vnto our sins, and not impute them to vs vnto condemnation, according to that, *Ier.* 31. 34. *For I will forgiue their iniquitie, and will remember their sinnes no more.* And if we offend, *he will chastise vs with the rod of men, but his mercie shall not depart from vs,* and the *Couenant of peace made with vs shall neuer faile,* 2. *Sam.* 7. 14. *Esay* 54. 7. *to the* 11. For we are the Lords children, and hee our gracious Father: now wee know that a louing father will not reject his childe, because he is sicke, lame, or in miserable estate, but rather he is more tender ouer him, till he be recouered of his infirmities: but what are our sinnes but the sicknesse, wounds and misery of the soule, with which we are vexed and turmoyled whilest wee continue in this life? And will our heauenly Father, whose loue infinitely surpasseth the loue of the most tender mother, cast vs out of his fauour, because our soule are sicke in sin, and molested with many miseries which doe accompany it? It is impossible, especially considering that wee desire nothing more then to bee cured of these diseases, and to bee restored to perfect health. The Lord is our heauenly husbandman, and we his husbandry; now wee know that the good husbandman doth not forsake his Land, because it bringeth forth thornes and thistles, but rather is so much the more diligent and painfull in weeding and tilling it, that it may bee fitted for good seed and bring vnto him plentifull increase; and so the Lord will not cast vs off, because we naturally bring forth the weedes and thistles of sin and corruption, but in his infinite loue he wil with the operation of his holy Spirit, plow vp the fallow grounds of our hearts, and weed out our corruptions; that so we may like good ground, well husbanded, bring forth the ripe fruits of holines and righteousnesse.

Fourthly, let vs consider that the Lord our God, who could easily if it had pleased him, haue throughly purged vs from all sin and corruption, and indued vs with perfect righteousnesse and holinesse, hath notwithstanding left remayning in vs some reliques of sin, and many imperfections in our sanctification, both for the manifestation of his owne glory, and for the furthering of our owne eternall saluation. For first, hereby it commeth to passe, that the Lord hath the whole prayse of our saluation, seeing hee saueth vs of his meere mercy, and not for our workes and worthinesse. Whereas if our righteousnesse and sanctification were perfect, we would be ready to share with God; ascribing part in the worke of our saluation vnto our selues, and not wholly attribute it to Gods mercie and Christs only and all-sufficient merits: and therefore the Lord hath left in vs the reliques of sin and manifold imperfections, that hereby it may appeare that wee are not saued for our owne worthinesse and deserts, but of his free grace and vndeserued loue.

Secondly, hee hath left in vs these reliques of sin and manifold imperfections, to the end that there might be continuall matter and a fit object, whereupon he might exercise, and by exercising manifest, to the prayse of his grace, his patience, long-suffering, loue, goodnesse, and infinite mercy, in the pardoning and forgiuing of them; which would not so plainly appeare if at once hee had indued vs with perfect righteousnesse.

Q. Sect. 10. That there might bee a fit obiect of his mercy and patience.

Thirdly, that hereby he might make way for the manifestation of his power in our weakenesse and imperfections. If wee were perfectly righteous and indued with all grace, it were no wonder if we should withstand Satans tentations and get the vpper hand in the spirituall combat; but seeing we are of our selues sinfull, exceeding weake and ful of all imperfections, hereby is the infinite power of God manifested, in that we are notwithstanding enabled, to withstand Satan and all the power of Hell which oppose themselues against vs, seeing nothing else could vphold such feeble weakenesse against such puissant might. Of this the Apostle speaketh, 2. *Cor.* 12. 8, 9. for hauing oftentimes besought the Lord to bee freed from the corruptions of his flesh, hee receiueth this answere, that *Gods grace was sufficient for him, and that his power was made perfect through weakenesse.*

Q. Sect. 11. That he might shew his power in our weakenesse,

2. Cor. 12. 8, 9.

Fourthly, hereby the Lord continually putteth vs in minde of his mercie and manifold benefits, to the end that we daily casting of them, may also daily returne vnto him thankes and prayse. If hee should at once free vs from sinne, and indue vs with a full measure of grace and perfect righteousnesse, wee would soone be forgetfull of his abundant mercies, and this forgetfulnesse would worke in vs vnthankfulnesse, and this vnthankfulnesse would make vs neglect his worship and seruice. And therefore he doth not at once inrich vs, but lets vs continue in our pouertie, that so we may continually depend vpon him: and like a wise houlholder hee doth not suddenly aduance vs to our highest preferments, for then wee would leaue his seruice and betake vs to our ease and pleasure; but he bestoweth his benefits by little and little, and so keeping vs still in

Q. Sect. 12. That he might stirre vs vp to continuall thankfulnesse,

expectation of receiuing more, he retaineth vs still in his seruice, & euery day increasing his bountie, he putteth also into our mouthes new songs of thanksgiuing, and giueth vs daily new occasion of praysing his magnificence.

Sect. 13. That he may hereby worke in vs true humilitie.

Secondly, as the Lord hereby aduanceth his owne glory, so also he worketh our good, and furthereth our eternall saluation. For first by leauing in vs these reliques of sinne and manifold imperfections, he worketh in vs true humilitie, which of all other graces is most acceptable vnto him, and mortifieth our pride, which of all other vices is most odious and abominable in his sight. For when we see our manifold infirmities and corruptions of sin, all cause of pride and selfe-conceit is taken away, and wee in all humilitie are moued to confesse, that *it is Gods mercy that we are not consumed*: how much more that notwithstanding our vilenesse and vnworthinesse, he hath made vs his sonnes and heires of euerlasting glory? And thus of the flesh of this Viper Sin, doth the Lord make a soueraigne antidote against the deadly poyson of pride. And as good Chirurgions doe not suddenly heale vp the wound, but keepe it open till they haue drawne out the core and healed it to the bottome, for otherwise it would putrifie and become more dangerous; so the Lord wil not at once heale the wounds of our sins, but leaueth them as it were open and vncured, till hee haue drawne out the core of pride, which being left in vs (though we were healed of all our other sins) would more indanger vs then all the rest. Wherein the Lord confirmeth and furthereth vs in the way of saluation; for nothing more disableth vs then pride, nothing more strengtheneth and vpholdeth vs then humilitie, because the strength whereby wee stand and repell our spirituall enemies is not our owne ablitie, but the power of Gods might, and the Lord withdraweth his assisting hand from the proud, to the end that hee may learne to bee more humble by his grieuous falls; yea he resisteth him, and therefore how is it possible that hee should stand? but contrariwise he giueth grace to the humble, and filleth him who acknowledgeth his owne emptinesse with good things, but the proud, who is full in his owne conceit, hee sendeth emptie away. To which purpose *Augustine* speaketh excellently. *Et ideo audeo dicere, &c.* And therefore (saith hee) I dare bee bold to say that it is profitable for proud persons to fall into some open and manifest sin, that thereby they may displease themselues in their fall, who haue displeased themselues in their standing. For more profitably did *Peter* displease himselfe when hee wept, then pleased himselfe whe he presumed. And this is that which the Psalmist speaketh. *Fill their faces (O Lord), with shame, that they may seeke thy Name.*

Lam. 3. 22.

1. *Pet.* 5. 9. *Luke* 1. 53. *Aug. de Ciuit. Dei lib.* 14. *cap.* 13. *col.* 780.

Secondly, he leaueth in vs corruptions and imperfections to the end that wee should not rest in our owne righteousnesse for our iustification and saluation (which though it were as great as *Adams* in the state of innocency and integritie, yet it were no sure ground to rest vpon) but in the alone righteousnesse of Christ Iesus, which is all-sufficient and a foundation so vnremouable, that all the power of hell cannot ouerturne it, nor any that are built vpon it. Vpon which sure pillar wee would hardly relie, so long as we haue in our hand the reede of our owne righteousnesse, we being naturally inclined rather to seeke for saluation in our selues then elsewhere.

Thirdly, he leaueth in vs these spirituall enemies, that wee may exercise our selues in fighting against them, and so bee kept from idlenesse the mother and nurse of all euill; and as he would not at once cast out the Canaanites before the Israelites, but by little and little, lest the Land should grow vnto a wilderneste, and the wilde beasts should multiply against them: so he would not suddenly cast out our spirituall enemies, but suffereth vs to preuaile against them by little and little, lest giuing our selues vnto idlenesse, when there is no opposition made against vs, there grow in vs as in a wildernes the noysome weeds and thorns of sin and the wilde beasts of all outragious wickednesse, which would deuoure and vtterly destroy vs. Whereas contrariwise, when wee are assaulted outwardly with the forces of Sathan and the World, and inwardly with the flesh and our naturall corruptions, we haue enemies against whom wee may exercise our faith, affiance, hope, patience, courage, and all other graces which we haue receiued, and by exercise increase them: we fight the Lords battels like his valiant Souldiers, and being assisted by his holy Spirit we obtaine victory, and with our conquest a more excellent crowne of eternall glory: as appeareth, *Reuel.* 2. 26, 27. and 3. 21.

Lastly, he suffereth vs to be molested and vexed with the reliques of our sins, that hereby he may make vs to loath this world and vale of miserie, wherein we can doe nothing but breake the commandements of our deare louing Father; and may be moued to desire that heauenly life in Gods Kingdome, when hauing laid aside all corruption, wee shall be indued with all perfection, and be fully enabled to performe such obedience vnto God as he requireth. For seeing sinne is not fully vanquished till it be subdued by our death, nor we euer at rest and free from the assaults thereof, till wee rest in the graue; therefore the children of God are content to forsake the world, because they can no other wise forsake their sins: and desire rather

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to indure death, then they would haue sinne to liue with them, as appeareth in the example of the Apostle *Paul*, *Philippians* 1. 22, 23.

And thus haue I shewed the wisdome and power of God, who turneth euen the sins of his children to their good, which are in their owne nature euill; and therefore though we are continually to bewaile them, and to desire by all meanes to be freed from them, yet wee are not desperately to sinke vnder them, not daring to encounter them, seeing now they cannot condemne vs, nay not so much as hurt vs, but rather are so ordered by Gods all-wise prouidence, that they serue for the manifestation of his glory, and furthering of our saluation, so that wee doe not with willing delight nor slauish feare yeeld vnto them, but to the vttermost of our power make resistance, and desire and indeuour to ouercome them.

Now in the fift and last place let vs consider that though our flesh be neuer so strong, and the inuincible corruptions thereof seeme irresistable, and though on the other side our spirituall man seeme neuer so weake and feeble, yet wee are not hereby to be discouraged, seeing the regenerate part shall most certainly obtain the victory in the end, though in the conflict it receiueth many foiles. And though this little *Dauid* seeme in the eyes of a carnall *Saul*, to be farre too weake, and altogether vnable to encounter that great *Goliah*, the flesh with the powerfull lusts thereof, yet in the end it will most certainly preuaile and get the conquest; because the spirit is the Lords champion which goeth out in the Name of the Lord to fight against his enemies; the flesh the Deuils Souldier who is Gods enemy: That is strengthened and supported with the power of God which being infinite is vnresistable; this, by the strength of Satan and the world, whose power is infinite, and so restrained and ouerruled by Gods might, that they cannot stirre without his leaue and permission. Vnlesse therefore we would blasphemously imagine, that the flesh and its assistants are of greater power than God himselfe, or that God will suffer this disgrace, that his champion should be ouerthrowne by his professed enemies; we may most certainly assure our selues that wee shall get the day and obtaine a famous victory. And therefore let not Satan discourage vs, by setting before our eyes our owne weaknesse, and the mightie oppositions which are made against vs; but arming our selues with the Christian armour, and trusting wholly in the power of Gods might, let vs valiantly incounter our spirituall enemies, and neuer giue ouer fighting till by death we haue giuen vnto them a final ouerthrow, and so shall we be crowned with an vnualuable crowne of immortall glory.

CHAP. VIII.

Satans tentations drawne from our slow progresse in sanctification, answered.

AND so much for answering Satans tentations, drawne from the reliques of sin which remaine in vs, and the small measure of our sanctification. The second tentation whereby he laboureth to discourage the weake Christian, from going forward in his course of true godlinesse, he taketh from his slow progresse and slacke proceedings in sanctification, vpon which occasion he thus assaulteth him. Thou labourest much (will he say) and toylest thy selfe with intolerable paines that thou mayest become a sanctified man, but all in vaine; for though thou heare'st the word often, and readest much, and prayest continually, and beatest thy braines with daily care, to the end that thou mayest attaine vnto some perfection in Christianitie; yet doest thou not perceiue how little thou profitest by al thy labours, seeing thy knowledge is still small, thy faith weake, thy charitie cold, thy heart dull and hard, thy good workes few and imperfect, and all thy zealous resolutions easily hindred, and quite ouerthrowne with euery small tentation? Why then doest thou striue against the streame, and vndertake a taske which is to thee, not onely hard, but euen impossible? For doe what thou canst, yet all will be to little purpose, seeing this worke is full of great difficulties, thy selfe disabled with manifold corruptions, and thy enemies which oppose against thee exceeding strong and mightie, as thy selfe findest by lamentable experience, and thy much labouring and little profiting, doe clearely proue. Cease therefore thy bootlesse trauell, and rather imbrace thy pleasing delights, then turmoile thy selfe with vaine labour.

Sect. 1. Satans tentation grounded vpon our little profiting in Christianitie.

For the answering of which tentation wee are to know, that if wee dislike our owne dulnesse and backwardnesse in profiting and growing forward in sanctification; if wee bee truly sorrowfull and bewaile our great wants and imperfections, & labour earnestly in the vse of the meanes whereby wee may attaine vnto knowledge, faith, and all other sanctifying graces, & also be inabled to bring forth the fruits of holy obedience; then are wee accepted of God, and shall in the end most certainly obtaine our desire, though yet we can see but small profit of all our labours; neither shall all the power of our spirituall enemies so farre preuaile against vs, as vtterly to hinder vs in this worke, but that we shall vndoubtedly goe forward, although not so speedily as wee desire. For this holy desire of profiting in godlines, and this indeuour

Sect. 2. That the dislike of our dulnes and backwardnesse is accepted of God.

uour and carefull vse of those meanes which are ordained by God for this purpose, are not naturall, but the worke of Gods Spirit begun in vs; & we are with the Apostle to *be perswaded of this same thing: that he that hath begun this good worke in vs will performe it vntill the day of Iesus Christ.* Phil.1.6. We are to assure our selues with the Prophet *Dauid*, that *the Lord will fulfill the desire of those that feare him*, Psal.145.19. Wee are vndoubtedly to beleeue that the *Lord will not suffer vs to be tempted above our power, but will giue a good issue with the tentation.* 1.Cor.10,13. We are not to imagine, that he will *breake the bruised reed, nor quench the smoking flaxe*, seeing he hath promised the contrary, Matth.12.20. And though this little graine of mustard seed for a time lie hidden in the earth, and when it sprouteth vp, springeth so slowly that wee cannot sensibly discerne the growing thereof; yet in Gods good time being watered with the dew of his holy Spirit, it will become one of the greatest trees in the Lords Garden. For seeing hee hath giuen vs this grace, not to bee wanting in the vse of all good meanes, wee may most certainly assure our selues, that hee for his part will not bee wanting, in giuing his blessing and granting the assistance of his holy Spirit, which hee hath promised to those that desire it.

Phil.1.6. Psal.145.19. 1.Cor.10.13. Matth.12.20. Luke 11.13.

9. Sect.3. That Gods spirit dwelling in vs, will in the end perfect this work.

Secondly, let vs consider that these small beginnings of grace and first fruits of the spirit, are most vndoubted signes that he dwelleth in vs: now whersoeuer he dwelleth, he sanctifieth his owne lodging, and is not idle till hee haue effected this worke which hee hath vndertaken and begun. Though therefore this worke, in regard of thy slow proceedings seeme hard, yea, euen impossible, yet consider, that that which is impossible to man, is possible to God: though thou seest many difficulties and mighty oppositions by thy powerfull enemies, yet let not this discourage thee, seeing the Lord who is with thee is almightie, and therefore able to tepell the violence of all opposers, and to make the most heauy and pinching yoke, light and easie. Though in thy selfe thou art most weak and feeble, yet thou *art strong in the power of Gods might, and enabled to doe all things through the helpe of Christ which strengtheneth thee.*

Matth.11.30, Eph.5.10. Philip.4.13.

9. Sect.4. That the Lord hath as certainly decreed and promised our sanctification as our saluation.

Thirdly, let vs consider, that as the Lord hath decreed our saluation, and promised vnto vs eternall life: so hee hath also as certainly decreed and promised the meanes tending thereunto, which are the effects of his election and the fore-runners of our saluation; but one speciall effect of his election is our sanctification, and the way to saluation is the path of righteousnesse and holinesse, and therefore this is no lesse certainly assured vnto vs, that wee shall be sanctified and enabled to walke in this way of righteousnesse and holinesse, then that wee are elected and shall be saued. Though then wee are weake and vnstable, yet *the foundation of God remaineth euer sure*; though in regard of our owne feebleneſse, and manifold imperfections, the worke of sanctification seeme altogether impossible, yet this should not moue vs to doubting nor discourage vs in our course, seeing it hath not any ground vpon our owne strength, but vpon Gods immutable decree, and neuer failing promises. When then our small progresse in true godlinesse, caused through the violence of our corruptions and oppositions of our spirituall enemies discourageth vs, making this worke of sanctification seeme impossible, let vs call to mind that the Lord hath as certainly decreed that wee should bee his Saints heere vpon earth, as his Saints in Heauen; that hee hath most faithfully promised, that he will direct vs with his holy Spirit, take away from vs our stony hearts and giue vs fleshy hearts, illuminate our blinde vnderstandings with true sauing knowledge, indue vs with a liuely faith, and with all other sanctifying graces, enable vs to performe in some measure holy obedience to his heauenly will, mortifying our corruptions, and enabling vs to serue him in newnesse of life; all which gracious promises we are as vndoubtedly to beleeue, as those which concerne either the remission of our sins, or euerlasting happinesse. And therefore though our owne dulnesse, backwardnesse, and little profiting in sanctification, should worke in vs true sorrow, yet this should not discourage vs, doubting of the issue of all our labours, but knowing that God is alike true in al his promises, let vs, setting aside all difficulties, beleeue against beliefe, and vndoubtedly perswade our selues that the Lord will finish that good worke which he hath begun in vs, though as yet it hath but small proceedings, if we hunger after more perfection, and carefully vse the meanes whereby wee may attaine to true holinesse.

CHAP. IX.

Satans tentations whereby he aggrauateth our sinnes in generall, answered.

HAuing so much concerning those tentations of Satan, which he groundeth vpon our naturall corruptions and our small measure of sanctification. Now we are to speake of such as hee suggesteth after we haue committed some actuall sinnes: and these are either in respect of our sins in generall, or else some speciall sin into which wee haue

haue fallen. Concerning the first, when the weake Christian (who hath a tender conscience, and therefore cannot be perswaded to lie downe in his sinne) hath through the violence of his owne corruptions, and violence of temptations, committed any sinne against his knowledge and conscience, then doth the tempter (who before his fall exceedingly extenuated and minced his sin, now after that he is falne into it) out of measure aggrauate the grieuousnesse and haynousnes of his offence, partly in respect of the nature and qualitie of the sin it selfe, and partly in respect of the circumstances, as being committed after his calling, against his knowledge, in such a time or place, and by such a person, as God is thereby most dishonoured, and his brethren offended by his bad example. And then hauing as it were stretched out his hand vpon the centers of his tentations, and with the blasts of his false suggestions made of euery small drop a great bubble, then doth he all set before him the curse of the Law, Gods fearefull iudgements, the plagues and punishments of this life, and euerlasting death and condemnation in the life to come, continually accusing and terrifying him as being guilty of all those fearefull calls by reason of his sinne, to the end that hereby being vtterly discouraged, he may altogether cast off all care of continuing in his former course of godlinesse, as if now it were altogether in vaine and to no purpose.

The which tentation if we would withstand in the day of triall, it behoueth vs not to rest in the remembrance of our former faith and repentance, but as we haue renued our sin, so also must wee renew our sorrow for it, bewayling our corruptions, which haue so preuailed against vs as to moue vs to transgresse Gods Commandements, hating and detesting our sinne into which wee haue fallen, and purposing for the time to come new leaue and forsake it, and to serue the Lord in holinesse and newnesse of life. And after our repentance wee must approue to bee vnfained by those fruites thereof which the Apostle mentioneth, 2. Cor. 7. 9. 10, 11. that is, wee must study and endeuour to amend, confesse our sinne vnto God in all humilitie, and most earnestly craue remission both of the fault and punishment, haue a godly indignation against our selues because we haue sinned, and a sonne-like feare, not so much in respect of the punishment, as of offending and displeasing God our most gracious louing Father; and an earnest desire that wee may be so renued, that wee be not againe so ouertaken, a more feruent zeale in loouing God and keeping his Commandements then before our fall, and lastly, wee must take holy reuenge of our sinnes, thereby to mortifie our flesh, that it may not hereafter bee so powerfull in vs, as to ouercome and lead vs captiue vnto sinne. And thus hauing renued our repentance, we must also renue our faith, by applying vnto our selues all the gracious promises of the Gospell, concerning life and saluation in Christ Iesus, made vnto all repentant sinners; and by calling to our remembrance that Christ the just hath borne the punishment due vnto vs who were vnjust; that by his death and merits he hath fully satisfied Gods justice, appeased his wrath, and washed away our sinnes with his bloud: that he hath fulfilled the Law for vs, and taken vpon him our curse, that wee in him might bee blessed: that by suffering for vs, he hath freed vs from all punishments of this life and the life to come; that he euer liueth to make intercession for vs: so that though we sinne, yet there is no feare of condemnation, seeing *we haue an aduocate with the Father, Iesus Christ the iust, who is the reconciliation for our sinnes*. 1. Iohn 2. 1, 2.

1. Iohn 2. 1, 2.

But here the tempter will obiect vnto the weake Christian, that these promises of the Gospell can yeeld vnto him no sound comfort, seeing they are restrained to those onely who are members of Christ Iesus, in which number are none but those who are regenerate, renued, and gouerned by Gods Spirit, according to that *Rom. 8. 1. There is no condemnation to those which are in Christ Iesus, which walke not after the flesh but after the spirit*. But thou (will he say) are not in Christ, for being ingrafted in this Vine, thou wouldest bring forth the Grapes of godlinesse, whereas there springeth nothing from thee but the briars & brambles of iniquity, neither walkest thou after the spirit, for then in thy life thou wouldest shew the fruites thereof, but after the flesh, which wholly ouerruleth thee and casteth thee headlong into all sinne and wickednesse.

Q. Sect. 3. Satans tentation perswading vs that we are still in the flesh.

Rom. 8. 1.

For the answering of which tentation we are to know, that it is not the committing of a sin or of many sins, which proueth that wee walke not after the spirit but after the flesh, (for so should all the children of God be carnall and not spirituall, yea euen the Apostle *Paul* himselfe, who complained that hee did the euill which he hated, and found no meanes to doe that which was good, but when he would doe good, euill was present with him: and that there was a law in his members warring against the law of his mind, which led him captiue vnto the law of sin) but to walke after the flesh is willingly to obey it in the lusts thereof; to commit sin with pleasure and delight; to embrace that which is euill with full consent of will cheerfully and with all readines; to run headlong into wickednesse stubbornly, resolutely, boldly and securely; to haue sin not only dwelling, but also raigning in our mortall bodies; to liue therein without repentance, ne-

Q. Sect. 4. What it is to walke after the flesh and after the spirit.

Rom. 8.

ver

uer grieuing for it, nor endeuouring to forsake it, yet rather greatly louing and making such high account of it, that we had rather part with our liues then be diuorced from our sinnes. Whosoeuer therefore through his weakenesse and infirmities is led captiue vnto sinne, and being enthralled by this tyrant earnestly desireth libertie, and doth not willingly run but is violently drawne by Satans tentations and his owne corruptions, and hauing sinned is not therewith delighted, but exceedingly grieued that by his sinne he hath displeased God; and feeling his owne weaknesse and infirmities doth bewaile them, and flieth vnto God by feruent prayer, desiring the assistance of his holy Spirit, whereby he may be enabled to mortifie his flesh and the corruptions thereof which he deadly hateth, and to serue God in holinesse and newnesse of life; such a one may assure himselfe that he walketh not after the flesh but after the Spirit, and that hee is in Christ Iesus, and hath escaped condemnation, though through his infirmitie and strength of his inbred corruptions he falleth often into sinne.

Though therefore the sanctified man sinneth, yet this doth not proue that he is still in the flesh and vnregenerate, seeing there is great difference betweene his sinnes into which he now falleth, and those which hee committed before he was sanctified, or those which they commit which still liue in the flesh. For first, the vnregenerate man doth continually sinne, heaping vp one wickednesse vpon another, the man regenerate but sometimes, when hee is ouercome by his corruptions; the wicked man committeth sinne with greedinesse, the godly man with some kinde of irksomnesse and after a sort vnwillingly; the one drawes sinne vnto him as it were *with cartropes*, the other is violently drawne to sin with the strength of his corruptions; the one hunteth after sin, and the occasions thereof, the other is hunted by sinne and Satans tentations, till being out of breath and fainting for weerinesse he is ouertaken and led prisoner. The carnall man sinneth with full consent of will, and with pleasure and delight, the spirituall man doth not yeeld without some reluctancy of the regenerate part, as it were grudgingly and with the mislking of the spirit, hee that is vnregenerate suffereth sinne to raigne in him, and yeeldeth vnto it such willing and hearty obedience as the loyall subiect doth to his lawfull King, but the regenerate man obeyeth it as though it were an vsurping tyrant, repiningly and by constraint, rather drawne with force, then moued by any loue or liking. The wicked man committeth sinne vpon deliberation, aduisedly and of set purpose, but the regenerate man for the most part suddenly, before his purpose, and contrarie to his resolution. The vngodly mans heart and conscience seldome or neuer controlle him for his sin, or if it doe, yet it suddenly vanisheth like a flash of lightning, but there is a fight in the heart of the godly man, the carnall part drawing one way, and the spirituall part another. When the carnall worldling offendeth hee is in his common way, for he maketh an occupation of committing sin; but when the regenerate man sinneth hee is out of his course, and is neuer at rest till hee commeth into his way of righteousnesse againe; when the wicked man hath committed one sinne, that is an argument to moue him to commit another, *because iudgement is deferred*, and hee hath escaped punishment; but the true Christian (like one who runneth a race for some great wager) if he stumble and fall, when hee riseth againe he doth more carefully looke to his feete, and striueth to runne the more swiftly in the way of righteousnesse, that so he may redeeme with more then vsuall speed the lost time wherein hee was hindred by his fall. Finally, the vnregenerate man being fallen into the puddle of sin, doth wallow therein with pleasure and delight, and neuer striues to rise againe by amendment of life; but the man regenerate though hee fall, yet he riseth vp againe by true repentance and neuer resteth till hee haue throughly washed his polluted soule with the blood of Christ applied vnto him by a liuely faith. The one remembreth his sins which he hath committed with gladnesse and reioycing, yea bragging and boasting of his outragious wickednesse, the other neuer thinketh vpon them but with griefe and sorrow, neither is there any thing in the world whereof hee is more ashamed then of his sinnes. Seeing therefore there is such great and manifold differences betweene the sinnes of the sanctified and those who are vnsanctified, let not Satan perswade vs that wee are still in the flesh and vnregenerate, because will wee nill wee, wee often fall into sin, if in our manner of sinning wee can finde these differences, which we neuer discerned in former times.

The differeces betweene the sinnes of the regenerate and vnregenerate.

Esa. 5. 18.

CHAP. X.

Satans tentations taken from particular sinnes into which we haue fallen, answered.

NOw so much cōcerning those tentations which Satan suggesteth in respect of our sins in general. Now wee are to speake of such as concerne particular sins, and these are of two sorts; for either Satan seeketh to ouerthrow

throw our faith, and to discourage vs from going forward in our course of godlinesse, by setting before vs and exceedingly aggrauating those sins which indeed wee haue committed, or by perswading vs falsely that we haue committed such sinnes, as being vnpardonable are not incident to the child of God. The former sort of tentations are taken either from some hainous sin once committed, or from the often falling into the same sin. Concerning the first, he aggrauateth the sins of the faithfull two especiall wayes, either because they haue beene committed after repentãce, or voluntarily against knowledge and conscience. In the former respect he is ready to suggest, that the children of God do not commit any sin after they haue truely repented of it; and if any doe, either he neuer truly repented, or if he did, yet after his fall there is no place to a second repentanee, nor hope of Gods mercie. For answering whereof we are to know, that howsoeuer the state of those who thus sinne is somewhat dangerous, and they more hardly recouered then others (euen as those diseases are perillous and hardly cured, into which wee fall by a relapse after the recouerie of health) yet this is incident to the children of God who haue truly repented, and notwithstanding this grieuous kinde of falling they are not debarred of Gods mercie in Christ Iesus. And this appeareth partly by reasons, and partly by examples. For first, the gracious promises of the Gospell concerning the remission of sins, are indefinite & without limitation of time, or sins, whether committed before or after repentance. So *Matth.* 11.28. *Come vnto me all yee that labour and are heauie laden, and I will ease you* and 1. *Iohn* 2.1.2. *If any man sinne, wee haue an aduocate with the Father*, &c. In which and in many other places, the Lord assureth vs that he will receiue to mercy all repentant sinners of what nature and qualitie soeuer their sins are. Secondly, in the Law were sacrifices appointed for the sins of the people, not onely those who were newly receiued into the Lords couenant for their sins past, but also for those sins which were daily committed, after that they had long beene therein. Thirdly, the Lord enioyneth vs that we forgiue our brother seuentie times seuen times, if so often hee offend vs and repent of his fault; and therefore himselfe much more, whose mercy is infinite, and more exceedeth ours than the whole sea a little droppe, will pardon vs, if as wee often sin, so also wee often turne vnto him by vnfained repentance. This also manifestly appeareth by examples: for did not the Prophet *Dauid* after his true conuersion fall grieuously by committing murther and adultery, the Apostle *Peter* by denying his Lord and Sauiour, *Noah* by drunkennesse, *Lot* by incest? and yet afterwards they truly repented againe and were receiued to mercy. So that this point is cleere and manifest, that the deare childe of God, after his true conuersion and vnfained repentance may fall into grieuous sins, and yet truly repenting of them, may haue them remitted, and bee receiued againe into Gods wonted loue and fauour.

Q. Sect. 2. An obiection answered. *Heb.6.4.5,6.*

But heere the tempter will obiect that the Apostle affirmeth *Heb.6.4.5.6. That it is impossible that those who haue beene once inlightned, &c. if they fall away, should be renewed by repentance: seeing by so sinning, they crucifie againe to themselues the Sonne of God, and make a mocke of him.* And therefore whosoeuer sinneth after his true conuersion, can neither repent nor receiue mercie. To which wee must answere, that the Apostle in this place doth not speak of euery falling into sin, for so he should be contrary to the other Scriptures before alleaged, but of a generall falling away by apostasie, and of a malitious persecuting of the knowne truth, which is the sin against the holy Ghost, and is ioyned with continuall impenitencie, and therefore cannot be pardoned. And this appeareth manifestly by the words of the text; for hee doth not simply say, if hee fall into sin, but if hee fall away, namely, by a generall and malicious apostasie: and againe, hee sheweth of what manner of falling hee meaneth in the words following, whereas he saith, that such as thus fall away, crucifie vnto themselues the son of God, and make a mocke of him. Now they are said to crucifie Christ againe, who with an vnplacable hatred doe scorne and deride Christ crucified, renouncing all part and hope in his death and sufferings, as did some of the malicious Iewes, and as some apostates doe in these dayes. And therefore this place maketh nothing against the repentance and receiuing to mercie of such as fall through infirmitie into some particular sinnes, though neuer so hainous.

Q. Sect. 3. That all sins of knowledge are not presumptuous.

And so much for answering Satans tentations drawne from our sinnes committed after repentance. The second sort are taken from sinnes committed voluntarily against our knowledge and conscience, which if we haue fallen into, he presently suggesteth that wee haue sinned presumptuously against God, and therefore cannot be reckoned in the number of Gods Children, nor conceiue any hope of pardon and forgiuenesse. For the answering of which tentation, wee are to know these two things, first, that all sins committed against knowledge and conscience, are not presumptuous: secondly, that though wee should fall into presumptuous sinnes, yet wee may bee the children of God, who are neither debarred

of true repentance, nor of Gods mercie. For the first, we are to know that not the hainousnesse of the sinne committed maketh it to be presumptuous, but the manner of the fact, and the minde of the offender; for howsoeuer *Peter* fell grieuously, yet wee cannot say that he fell presumptuously because he sinned through infirmitie and feare of danger, whereas to sin presumptuously, is to sin of a stubborne wilfulnesse, either through the neglect of Gods iustice and iudgements, or through the abuse of his mercy and benefits. In the first respect they offend, who hauing diuers times themselues sinned, and yet escaped punishment, or hauing seene others in the like case, doe take occasion thereby to sinne againe, hoping to escape as in former times: and of such the Wise man speaketh, *Eccles.* 8.11. *Because sentence against an euill work is not executed speedily, therefore the heart of the children of men is fully set in them to doe euill.* In the other respect, such offend as take occasion vpon Gods mercy and long suffering to fall into sinne, presuming before they commit it, that God vpon their repentance will in his infinit mercy forgiue them: and thus they abuse Gods mercie and goodnesse which should leade them to repentance, as an argument to make them more desperately to run into all wickednesse. So that to sin presumptuously, is not to sin vpon knowledge, and against a mans conscience onely, vnlesse there bee ioyned therewith a presumptuous hope to escape punishment, or that notwithstanding the sinne committed, he shall receiue pardon in respect of Gods infinite mercie. Now many of Gods children may fall against their knowledge and conscience, and yet not presume either to escape Gods iudgements, or to be partakers of his mercy, as namely those who are carried headlong into a sinne without any time of deliberation through the violence of their corruptions, or ouercome by feare of some present danger, or some other vnruly passion.

What it is to sin presumptuously.

Eccles. 8.11.

Rom. 2. 4.

But heere the tempter will obiect, that though these sinnes against knowledge and conscience bee not presumptuous, yet they are vnpardonable, seeing the committers of them haue no part in Christs sacrifice, and consequently can hope for no mercie at Gods hands. And this he will endeuour to proue by that saying of the Apostle, *Heb.* 10. 26. *For if wee sinne willingly after that we haue receiued the knowledge of the truth, there remaineth no more sacrifice for sinnes, but a fearfull looking for of iudgement, &c.* For the answering whereof, we are to know, that the Apostle in this doctrine is not contrary to our Sauiour Christ: but he hath taught vs, that not onely sins against knowledge are pardonable vnto those who are truly repentant, but euen horrible blasphemies against the Maiestie of God, yea, all sinnes whatsoeuer, sauing the sin against the holy Ghost, *Matth.* 12.31.32. Secondly, we know by experience, that both *Dauid* & *Peter* fell grieuously against their knowledge and conscience, wittingly, and in a sort willingly, and yet they both repented and were receiued to mercie. And therefore the Apostle speaketh not of all kinde of voluntarie falling, but first of sinne committed with full consent of will, pleasure and delight: the which kinde of sinnes are neuer committed by Gods children after their true conuersion: for as they are in part carnall and vnregenerate, so are they in part spirituall and regenerate, which is to bee vnderstood, not onely of the vnderstanding part, but also of the wil and affections. So farre forth therefore as their will is regenerate, they doe not will nor yeeld vnto sin; and though they consent vnto sinne, yet this consent is not absolute and intire, but with some dislike, grudging, and resistance of the spirituall part; the which dislike and resistance, though sometimes it cannot easily be discerned in the very act of sinne, whereas the weake motions of the spirit are violently ouerborne, through the raging strength of their naturall corruptions, and so ouershadowed by the cloudy mists which their vnruly passions cast before their vnderstanding, that they cannot at all perceiue any dislike or resistance against the tentation: yet after the sinne is committed, and they are by: the good motions of the spirit againe reuiued out of their deadly swound, then do they hate and detest that sinne which before seemed pleasant vnto them, and earnestly desire with the Apostle to be freed from it. Lastly, the Apostle in that place doth not speake of euery particular sin committed with ful consent of will, for so also the elect offend before their conuersion, but of a generall & malicious apostasie from the knowne truth, and a scornfull reiecting of the sacrifice of Christ once offered for sinne. So that the sense is thus much, that if wee wilfully and maliciously sinne, by renouncing the sacrifice of Christ offered for sinne, we cannot hope to be saued by any other sacrifice, but are to expect iudgment and condemnation, seeing such tread vnder foote the son of God, and count the blood of the testament an vnholy thing, and euen despite the spirit of grace, as hee explaneth himselfe in the verses following.

9. Sect. 4. That sinnes of knowledge are pardonable.

Heb. 10.26.

And so much concerning the first question. The second is whether the Christian man may fall into presumptuous sinns; and if hee doe, whether they bee pardonable or no. For the first, though it must needs bee confessed that it is a fearefull case, to neglect Gods

Gods iustice and iudgements because of his long suffering, or to take occasion vpon the abundance of Gods mercies and readinesse to forgiue, to prouoke him continually by our sinnes; yet it cannot be denied, but that a true Christian, through the strength of his inbred corruptions, may fall into these presumptuous sinnes; neither is there any priuiledge in the holy Scriptures to exempt them from any sinne whatsoeuer, but that either before or after their conuersion they may fall into it, sauing only that vnpardonable sinne which is committed against the holy Ghost. Moreouer, *Dauid* prayeth the Lord to keepe him from *presumptuous sins*, and that he would not suffer them *to raigne ouer him*, *Psalme* 19. 13. where first hee sheweth that of himselfe hee was apt to fall into such sinnes, if the Lord did not preserue him from them; and secondly, hee implieth, that the Lord might for good causes known vnto himselfe, suffer him to commit these sinnes of presumption, and therefore hee further prayeth that if hee should fall into such sinnes, it would please the Lord to raise him by true repentance, and not suffer them to rule and raigne in him. Whereby it appeareth that a true Christian may fall into these sinnes: now, that hauing fallen hee may rise againe by true repentance, and receiue pardon and forgiuenesse, it is likewise manifest. For if once the Lord receiue vs into the couenant of grace, and acknowledge vs for his children, nothing in the world, no not the most grieuous sinnes which wee can fall into, can separate vs from the loue of God which is in Christ Iesus our Lord, as the Apostle speaketh *Rom.* 8. 38. 39. Secondly, our Sauiour telleth vs, that *euery sinne and blasphemie shall be forgiuen vnto man*, vpon true repentance sauing onely the blasphemie against the Spirit, which is alwayes ioyned with finall impenitencie, *Matth.* 12. 31. 32. Thirdly, the promises of the Gospell are generall and indefinite, excluding no sorts of sinnes whatsoeuer, so they performe the condition of faith and repentance. And therefore also presumptuous sinners, repenting and beleeuing, are assured of mercie and forgiuenesse. Lastly, if *Dauid* might fall into these sinnes; then *Dauid* also might repent and receiue pardon, seeing hee was truly iustified, sanctified, and a chosen vessell of the Lord, elected to euerlasting life.

And so much concerning the tentations which are taken from those sinnes which are once committed. Now we are to speake of them which he suggesteth vnto the weak conscience, after the committing of one and the same sinne diuers times. Vpon which occasion hee is ready to perswade the weake Christian, that hee neuer truly repented, otherwise hee would neuer againe fall into the same sinne; and that howsoeuer the child of God may fall into diuers sinnes, through want of care and experience, yet it is not incident to any of this number to fall againe and againe into the same wickednesse, after they haue had warning and sufficient knowledge of the euils thereof. For the answering whereof wee are to know, that in truth it is a grieuous and fearefull case to be thus ouertaken, and to be so besotted with the pleasures of sinne, that neither instruction, nor our owne experience can make vs to see the euills of it, and worke in vs a care to auoide and shunne it. The burnt childe (as the prouerbe is) dreadeth the fire; he that hath beene deceiued and thereby much indamaged, is afterwards more warie; he that hath cast himselfe into any grieuous disease through some vnwholesome meates, is euer after more careful of his diet: hee that hath once beene assaulted by his enemie at vnawares, and hath receiued grieuous wounds, will after hee is cured goe better armed and furnished, that hee may not againe be ouerraken of the like danger. And therefore seeing experience of all other euils doth teach vs to auoid them, what a lamentable thing is this, that no warning will make vs take heed of sinne, which is the greatest euill and cause of all the rest? that hauing drunke this deadly poyson and beene grieuously sicke thereof in our consciences, wee should being recouered be inticed with the pleasant taste thereof to swallow it downe againe? and that hauing receiued grieuous wounds, wee should after take no better heede and goe no better armed and prepared to make resistance, but for want of care and watchfulnesse expose our selues againe to the like danger of our spirituall enemies? Adde also heereunto that the cure of these relapses is difficult and full of daunger, and will require much paines and labour, many salt teares and bitter groanes. To which purpose one saith that by the wounds & fractures of the body and bones wee may gueesse at the infirmity and diseases of the soule: For if a mans hand or foot bee broken it is not restored to its former abilities without much labour. But if the part bee often broken in the same place, your Charitie may easily conceiue with how bitter griefe such wounds are cured, and yet after long and many troubles hardly can the members bee recouered to their wonted state? And the like reason wee must beleeue there is in curing the wounds and fractures of our soules. But yet we are to know that this sometimes, through our great frailty and corruption, may bee the estate of a true Christian and faithfull seruant of God, to fall againe and againe into the same sinne, neither doth any thing priuiledge

Aug. de tempore serm. 59. 2. 10. *Col.* 705.

That the child of God may fal often into the same sin, and yet be receiued to mercy

uiledge them from committing that sinne againe which they haue once committed. For first, the same inbred corruption still dwelleth in them, and is readie againe to giue them the foile and to leade them captiue into the same sinne, if the Lord vphold them not, so that in respect of their owne strength they may fall againe as in former times. Secondly, the same causes still remaine which may moue the Lord to leaue them to themselues, and suffer them to fall, namely that hereby they may be more humbled, and more seriously bewaile their corruptions, that they may more earnestly implore his mercie, and he more manifest it in pardoning their Sins to the prayse of his glory. Thirdly, howsoeuer this is not vsuall with the children of God, to fall diuers times into a Sin which is great and grieuous, yet euery one findeth in his owne experience that hee often committeth such sins as are not so hainous, through infirmitie and weakneſſe; as to heare the word negligently and carelesly, to be distracted with wandring thoughts in prayer, to fall into vnjust anger, to lie and vse idle communication and such like, of which notwithstanding repenting hee is receiued vnto mercie. So that it is not the often falling into the same Sin, that excludeth vs out of the number of Gods children, or debarreth vs of pardon, so that we often repent and lay hold vpon Christ with a liuely faith. Neither doe the Scriptures limit and restraine Gods mercy, and the vertue of Christs merits, to the pardoning and taking away of diuers Sins, once committed, but extend them also to the same Sin committed diuers times, yea to all Sins whatsoeuer of which we truly repent.

Sect. 7. Of the examples of the faithfull who haue relapsed into the same sins, & of the differences betweene their relapses and those of the wicked.

Against the examples of the Scriptures doe manifestly shew, that the faithfull themselues and deare children of God, may oftener then once fall into the same Sinnes, although it be not ordinary with them, especially in great Sins committed in fact; where they haue any time of deliberation, or of arming themselues against them. Thus *Abraham* twice denied his wife and affirmed her to be his Sister. *Ioseph* diuers times swore by the life of *Pharaoh*. *Iob* often falls into the Sin of impatiencie. *Dauid* into the Sin of lying and dissembling; and *Ionas* into turbulent passions, anger and discontent. But here the tempter will suggest that if the faithfull and the wicked fall alike into the same Sins, yea, are both alike subject to relapse often into them, then there is no difference betweene them, and therefore no great reason why any should too much trouble themselues when they fall againe, and againe into their beloued Sins, seeing it is incident to the best as well as to the worst. To which I answere that though the faithfull may fall oftener then once into the same Sins, yet there is great difference betweene their falls and the relapses of the wicked. For first they differ in the causes, seeing the godly fall through negligence and want of care in keeping the spirituall watch: the wicked, who only abstaine from their beloued Sins, out of carnall feare of losse or punishment, or worldly hope of gaine and aduantage, doe desire to commit their Sinnes againe out of their loue vnto them, watching for all opportunities when they may return vnto their euill courses, without any danger of their feares, or prejudice to their hopes.

Secondly, they differ in their manner of falling into the same sins. For the faithfull herein finde in themselues some reluctancie and conflict, whilest the Spirit opposeth and lusteth against the flesh, the one approuing, the other disallowing, the one willing, the other nilling; the one loueing and delighting in, the other hating and loathing the sin into which they are falling or already falne: whereas a wicked man hath no such conflict but falleth into his sinne againe and againe with full consent of will, and with much pleasure and delight; or if there bee in him any conflict at all, it is not in the same faculties, as the iudgement against the iudgement, the will against the will, the affection against the affection, as it is alwayes in the conflict betweene the flesh and the spirit: but betweene diuers faculties, as the vnderstanding and the will; the conscience and the passions and carnall concupiscence. Againe, the godly fall suddenly, being surprized before they bee aware, by some sudden passion which transporteth them out of their vsuall way, and for the time maketh them to be not themselues, like one taken captiue of the same enemy by some canning stratagem or secret ambushment; but the wicked vpon serious deliberation wherein they preferre the pleasures or profits of the sin which they intend to commit, before the hurt and disaduantage. Finally, it is no common practice of the godly to fall often into the same sinnes which are hainous in fact, howsoeuer being full of imperfections in their sanctification, they cannot but faile many times in their best actions, and fall often into many sinnes through frailtie and infirmitie: But the wicked doe commonly and ordinarily fall into the same sinne, which they finde pleasant or gainfull, and do walke in it as in their vsuall and common way.

Thirdly, there is great difference in them in respect of the effects; for first though the godly may diuers times commit the same sinne, yet they doe not lie in it, but as often as they fall, so often also they rise againe, by vnfained repentance, taking occasion thereby to renew their couenant with God, as they haue renewed their sins: But the wicked falling often do securely liue in their sins without

not shame or sorrow, or purpose of amendment, vnlesse they bee so wel rid out of it; by some heauier iudgement, or the terrour of some approching guilt.

Secondly, the faithfull though they may fall diuers times, yet they alwayes get ground of their sinnes and make aduantage by their fals, both for the weakning of the flesh and subduing of their corruptions, and the strengthening of the spirit, and their spirituall graces. For they conceiue of sin as of their mortall enemy, and therefore the more often that they are surprised and led captiue by it, the more they hate it, the more carefully they keepe their Christian watch, that they be not againe ouertaken by it: and if they bee, they take occasion thereby of doubling their repentance as they haue doubled their sinnes: the more conscionable and diligent, they are in the vse of the meanes whereby they may be armed against it, as applying preseruatiues out of the word which will strengthen them against the infecting of such a sin; as hath so often maimed them, frequent and feruent prayers vnto God against it, and such like: by all which holy exercise, as their corruptions are weakned, so the graces of Gods Spirit are much increased in them. And as a man that hath bin diuers times cheated with a cosener, will thereby grow the wiser, shun his company and all dealing with him, or at least more carefully watch ouer him that hee be not againe deceiued: so will the Christian deale with that sin, with the deceitfulnesse whereof he hath beene often ouer-taken. Whereas a wicked man by frequent committing the same sinne and not repenting of it, doth grow into familiar acquaintance and friendship with it, and by many acts groweth to an habit and custome, which is as preualent as a second nature; it being the nature of sin to leaue a staine and poysonous taint behind it, which will daily more and more deadned and mortally infect the Sinner, vnlesse it be washed and purged out by true and vnfained repentance: So that in him corruption by his fals getteth ground daily in him, and the more hee sinneth the more hee may sin, vnlesse it bee such sinnes as forsake him, through debilitie of nature and want of meanes and opportunities, and then only he is hindred in the acts, but not purged from the loue of them. All power of resistance is more and more weakned, yea till willes resist is taken away; and whereas at first hee committed the sinne with some conflict and pangs of conscience, after he hath often falne, hee beginneth to excuse, then to defend and iustifie his sin, and soone after to commend and glory in it. And from hence we may obserue the last signe of difference betweene them, In that the godly man relapsing into the same sin, misliketh what he doth, and himselfe for doing it, and therefore is neuer at rest till hee haue recouered out of it; like a man who being forcibly led captiue by an enemy doth hate his bondage and him that caused it, being neuer at quiet till he be freed from it. Neither is it possible that hee should willingly continue in this captiuitie, because hee hath a naturall loue and propensitie to his libertie, nor that hee should abide in it if he recouer his strength whereby he is enabled to ouercome his enemy, as we see in the example of *Sampson*, who chose rather to die with the Philistims, then to liue in bondage with them? And so the child of God neither will nor can liue in that sinne which hath led him captiue vpon some disaduantage, for with the Apostle, *he doth the euill which he would not*, yea which he hateth, neither can he continue in his sin, because there is a seed of spirituall grace and strength which opposeth and ouercommeth his corruptions, and an inward principle of life which conquering his disease will bring him out of the wound of sin, so as he cannot die in it: whereas a wicked man relapsing into sin approueth what he doth, and so willingly continueth in it; he loueth and liketh his prison and iaylour, and therfore desireth not his liberty, nor to come out thraldome. Yea if by force or feare he be compelled to leaue it, yet still it hath his heart, and hauing a naturall inclination to sinne and auerlinesse to all goodnesse, hee may directly contradict and peruert the speech of the Apostle, and say, that he doth the good he hateth, and leaueth vndone the euill which hee loueth.

Rom. 7. 19.

1. *Iohn* 3. 9.

CHAP. IX.

How Sathan laboureth to hinder and discourage the weake Christian in the course of sanctification, by casting into his minde blasphemous suggestions.

AND thus haue I answered Sathans temptations, drawne from those sins which the weake Christian hath indeed falne into, but if he cannot preuaile, then will hee falsely and maliciously accuse them of those sins, which they neuer committed, or at least not in that manner and measure as hee chargeth them. And these are principally of two sorts; the first are impious suggestions, and horrible blasphemies, directly against the Maiestie of God himselfe, the other is that vnpardonable Sin against the Holy Ghost. Concerning the former, when as Satan cannot preuaile to charge the conscience of the weake Christian, by ripping vp and aggrauating those sins which he hath in truth committed, nor can driue him desperately to desist from going forward in

§. Sect. 1. Of the temptation of blasphemies,

the course of sanctification; then he suggesteth into his minde horrible blasphemies against Gods Majestie, and continually turmoileth him with most impious thoughts, that hereby he may distract his minde from holy meditations, and vtterly discourage him in all Christian exercises. And as the King of Moab when hee could not breake through the forces of the Israelites nor make them surcease their victorious fight, presented vnto their view an horrible & abominable spectacle, sacrificing vnto his Idols vpon the wall his deare Son and heire of his Kingdome, that being not able to indure such an inhumane murther they might flee the fight thereof, & giue ouer their victorious course; so when the Prince of darkneſſe is foiled in the spirituall fight, by our resolued proceeding in the course of godlineſſe; for his last refuge he vseth this Deuillish policie, to present vnto our cogitations most odious and hellish blasphemies, that so he may possesse our minds with horrour and feare, and may cause vs to make a stay in our Christian race, and to turne our backes in the spirituall fight, that so wee may avoide these horrible suggestions, and most inhumane impieties.

2. Kings 3. 27.

§. Sect. 2. Of blasphemous suggestions which seeme to haue some ground whence they rise.

Now these his hellish suggestions, are of two sorts; first, such as seeme to haue some ground in corrupted reason, for the suggesting whereof hee oftentimes vseth our sinfull flesh as his wicked instrument. And these arise sometime from ouer great prosperitie, whereby men are not onely brought to forget and neglect the Lord; but euen like pampered horses to kicke against their Master who hath so bountifully fed them: sometimes from the grieuousnes of afflictions, whereby men are moued to murmur against God, and to repine against his judgements: sometimes from some offence vnjustly taken from Gods Word or Workes; as namely from the simplicitie of the Scriptures, the foolishnesse of the Gospell preached, the vnequall administration both of Gods benefits and punishments; from whence arise such tentations as these; that there is no God, or if there bee, yet no particular prouidence; that he hath not eyes to see all things, nor power to rule them; that he is not just in his judgements, but an accepter of persons; that his Word is not true either in his promises or threatnings; that he maketh little account of vertue to reward it, or of sin to punish it; neither yet hath prouided either a Heauen for the godly, or a Hell for the wicked: that let men take what course they will, yet in the end either all or none shall be saued, and a thousand such like.

§. Sect. 3. How we are to resist the former kind of blasphemous suggestions.

For the withstanding of which tentations we are to take this course, first we are as soon as they are suggested to reiect them as abominable, saying to our hearts, God forbid that I should entertaine such a blasphemous conceit of the most mighty, wise, just and most gracious God of Heauen and Earth; especially hauing no reason to perswade mee hereunto but the false suggestion of the Deuill, who is a liar from the beginning, and by his lies seeketh my destruction; or the sinfull imagination of mine owne corrupt flesh blinded and misled with Satan, whose slaue it is. But if wee cannot be thus rid of these tentations, let vs flee vnto the Lord by earnest Prayer, desiring him to inlighten our minds with his Spirit, that we may clearely discerne his truth, and the impious falshood of Satans blasphemous suggestions; and that he will incline and rule our hard hearts that wee may submit our iudgement to his truth, and reiect Satans damnable lies. And for as much as the Lord regardeth not the prayers of the idle, but of such as vse all good meanes to attaine vnto their desires; wee must in the next place endeauour, to enrich our minds with such a measure of knowledge, as may enable vs to answer all Satans cauils. To this end wee are diligently to studie and meditate in the holy Scriptures, which are all-sufficient to make vs wise vnto saluation, and sufficiently skilfull to confute all Satans cunning sophistrie. And if he impudently call this truth of God in question, let vs seeke to confirme our faith in the full assurance thereof by all these reasons which I haue before alleadged. To these wee may adde these arguments which haue their ground on the light of nature: for howsoeuer through our fall it be much darkened and corrupted, yet the small sparkes which remaine doe sufficiently discouer the palpable falshood of Satans blasphemies, and teach vs to conclude that there is a iust God who made heauen and earth, and to thinke reuerently of him who vpholdeth all things with his power and goodnesse. With this light of nature we may also ioyne the light which we haue attained vnto by our owne experience, and out of the diligent obseruation of Gods workes, and the administration of his mercies and iudgements, both in respect of others and especially our selues, wee may easily be perswaded not onely of Gods being, but also of his infinite wisdome, power, iustice, mercy, truth, goodnesse, all-ruling prouidence, and the rest of the diuine attributes. Or if we be not able through our ignorance and simplicitie, or because our minds are astonished or distracted through the violence of Satans blasphemous suggestions, to vse the meanes before spoken of; then are wee to lay open our estate to some able friend, who may teach vs how to confute these tentations; and when we cannot find any ease by our owne meanes, we are to discouer our infirmities to the spirituall physitions of our soules, who may teach and apply vnto vs speciall remedies for euery particular tentation, when our

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our own weakneſſe will not ſuffer vs to take and vſe them. And in any caſe let vs take heed of that foolish bashfulneſſe which maketh men to keepe the Diuils wicked counſailes to their perdition for feare of ſhaming themſelues by diſcouering of them, knowing that it is no ſhame to be ſubiect to theſe temptations which are incident to Gods deareſt children, or though it were, yet it is better to indure ſuch a ſhame as ſhall be recompenced with a glorious conqueſt, than to be foyled by concealing theſe temptations, and ſo be in danger of eternall ſhame and confuſion at the day of Iudgement.

The other kind of blaſphemous ſuggeſtions are ſuch, as are without all ſhew of reaſon or appearance of truth, ſenſelelly abſurd, and no leſſe abominable for their ſottiſhneſſe, than for their hellish impiety: theſe are ſometime ſuggested into the minds of carnall worldlings, or of any other who remaine the vaſſals of Satan, vnleſſe it bee ſuch as match himſelfe in impious malice againſt God; for they are aboue the pitch of carnall corruption, and appeare odious and abominable euen by the light of nature; they ſtrike horror and feare euen into the heart of a naturall man, and ſeeme ſtrangly wicked to thoſe who are wholly ſwaied with the fleſh and the luſts thereof. And therefore it ſtandeth not with Satans policie, to ſuggeſt ſuch abominable thoughts into the minds of ordinarie ſinners, and ſecure worldlings, leſt hereby he ſhould wake their ſleeping conſciences, rouſe vp their dead hearts, and leaſt hauing vnreſiſtable occaſion to ſee, miſlike and bewaile theſe horrible blaſphemies, they ſhould hereby be moued to repent, not onely for theſe, but alſo their other ſinnes: But theſe hellish blaſphemies which cannot without trembling bee thought on, much leſſe named by a Chriſtian, he vſually caſteth into the mind of ſuch, as endeuoureth with all of the power of darkneſſe, and to ſerue the Lord in vprightneſſe of heart, and walke (as they ſpeake) before the face of the Lord, as in other ſinnes, ſo in theſe, as inſtruments for their impoſing, but alſo thoſe blaſphemies are ſo horrible, wicked, that they are aboue the conceit of corrupted nature, but caſteth themſelues into the mind with great violence and violence by the diuine immediate ſuggeſtion. Although the ſoule be vexed herein, yet it is not with any delight, but rather feare and horror, finding there is not any pleaſure, or profit to be had in theſe deuiliſh hookes, but only the vexation of fearefull and ſpeedy vengeance, if they ſhould ſwallow it by conſenting vnto it.

How Satan makes this ſnare herein, is not vnknowne to euery Chriſtian, to giue ſuggeſtion and approbation vnto theſe horrible blaſphemies (although ſuch is his impudencie and audacious boldneſſe, that he will not ſticke to tempt them to the moſt helliſh wickedneſſe) ſeeing hee cannot draw a prophane worldling thus farre with his greateſt power and skill; but hee chiefly aimeth at other ends, as namely, that hereby he may worke in them ſuch aſtoniſhment of mind, horror of conſcience, diſtraction in their thoughts, by reaſon that hee perſwadeth them to thinke that they are their owne wicked imaginations, as that they may become vtterly vnfit to performe any holy exerciſe or dutie which they owe vnto God, as namely prayer, hearing the word, receiuing the Sacrament, reading, meditation and ſuch like, knowing that if either hee can moue them hereby to neglect theſe holy duties, or make them through the vnquietneſſe of their thoughts altogether vnprofitable, hee ſhall ſo infeeble them that hee may quickly obtaine ouer them an eaſie victory. So alſo becauſe hee knoweth that the aſſurance of our ſaluation, dependeth vpon our ſerious and ſound repentance, therfore hee mainely by theſe ſuggeſtions indeuoureth to hinder them in this holy action: for whileſt he wholly exerciſeth their minds and thoughts about theſe horrible ſinnes, which in truth they neuer committed, ſo much as in the leaſt approbation and aſſent, hee cauſeth them to neglect the fight, ſcale and ſorrow which they ought to haue, of and for thoſe ſinnes, wherewith indeed they haue offended the Maieſtie of God. Againe, hee labours hereby to ouerthrow their faith, and to bring them to vtter deſpaire of Gods mercy, putting them out of all hope that euer hee will bee mercifull vnto them, and forgiue them ſuch outragious ſinnes, ſeeing they doe ſo impiouſly (as he perſwadeth them) blaſpheme him to his face. And therefore leaſt they ſhould by their longer abode in this life mainely theſe horrible ſinnes, and increaſe the feareſull meaſure of their iuſt condemnation, he tempteth them to lay violent hands vpon themſelues, and ſo ſeeke the mitigation of their helliſh torments by haſtening their death. Laſtly, after he hath by manifold experience learned, that by theſe ſuggeſtions hee little aduanceth any of theſe curſed ends; yet ſuch is his inueterate malice towards Gods poore ſaints, that hee will not forceaſe theſe blaſphemous temptations, ſo long as God permitteth him, that he may if poſſible ouercome and vexe thoſe whom he hath no power to ouercome. And finding that theſe fiery darts of Chriſtians hearts ſtrike more terrour, yea (if it were poſſible) a thouſand deaths, than they would haue their hearts a treaſure for all the ſpirituall blaſphemies, therefore he labours to bring them into the ſnare of [illegible] hee endeuoureth a hell in their conſciences in this life, and tormenteth their ſoules with

ſuch

such exquisite maliciousnesse, that the most wittie and spitefull tormentors could neuer deuise such hellish punishments.

§. Sect. 6. Consolations to strengthen vs against wicked blasphemies.

Now that wee may bee armed against these impious suggestions, I will first propound some consolations which may vphold vs in this terrible conflict: and then I will adioyne some meanes whereby wee may bee preserued from the danger of these tentations. Concerning the former, weare to know and consider, that they are not our owne thoughts but Satans suggestions, and therefore they shall not be laid to our charge as being our sinnes, but shall be set vpon Satans score, vnto whom of right they doe appertaine, together with the punishment due vnto them. Yea, but how shall wee know that they are Satans suggestions and not our owne thoughts? I answer, it will manifestly appeare by these infallible signes: first, in that these blasphemous thoughts are in themselues so outragiously wicked, that euen nature though much corrupted is not capable of them, vnlesse by long custome of malicious sinning against God it is become plainely diabolical. For through Gods mercy there are some little sparkes of the light of nature, and some small and diuine relemblances renewed in euery man, which make him to haue a reuerend estimation of Gods Maiestie, and to abhorre these outragious blasphemies: so that though hee remaine destitute of any dram of grace, or sparke of true pietie, and continue a carnall worldling, securely liuing in sin; yet hee hath no liking or approbation of these diuellish thoughts, but rather is affrighted with horror and feare when as they are suggested in his mind. And therefore how much lesse are those capable of them, who haue receiued some measure of grace, and in vprightnesse of heart desire to feare, loue, and serue the Lord? So may plainely be discerned to be Satans suggestions, by the manner of their infusion: which is not voluntarie, vpon deliberation and choice, or seldome, as mans owne thoughts vsually are, but sudden like a flash of lightning, with such vnauoidable violence, that they cannot by any wit or strength of the partie bee preuented, and that consequently one following in the necke of another. Lastly, whereas mans owne thoughts being naturall worke no extraordinary perturbation of mind, contrariwise these blasphemous suggestions strike the heart with such horror, that therewith the ioynts of the ſtaffe are shaken, the heart quaketh, the whole body is affected, the ioynts trembles, and the haire of the head standeth an end: which plainely appeareth, that seeing these suggestions are so contrary to nature, and worke therein such grieuous and terrible effects, they are meerely praeternaturall and diuelliſh: and doe not arise from our owne corrupt lusts, with which they haue so little familiarity and agreement. But though it were supposed, that these hellish Blasphemies were equally to be ascribed to the flesh and Sathan, yet is there no cause why the weake Christian should bee discouraged hereby: seeing the flesh, that is, the corruption of nature and the sinning sin is no lesse wicked and malicious than the diuell himselfe, and both alike mortall enemies to the regenerate man, in all things opposite and contrarie vnto him, and he to them. For what the flesh liketh, the spirit disliketh, what that willeth, this Nilleth, and what this loueth and desireth, that loatheth and abhorreth. And therefore the wicked lusts of the flesh shalbe no more imputed to the spirituall man than the suggestions of the diuell, because fighting on Gods part against them, it resisteth, hateth and abhorreth them both alike. Yea if hee could put difference betweene them, hee would hate the lusts of the flesh more than the suggestions of the diuell; euen as the attempts of an inward secret traytor are more to be hated than the outward and open assaults of a professed enemie. And therefore the man regenerate is no more guiltie of the sinfull lusts of the flesh, than of the suggestions of Sathan; Seing he professeth as lesse enmitie against the one than against the other, condemning in his iudgment, and in his affection hating them both alike. And in this regard the Apostle *Iohn* saith, *that he that is borne of God sinneth not, and that hee who sinneth is of the diuell*, 1. *Iohn* 3. 8, 9. And the Apostle *Paul* giueth the reason of it, *because it is no more he that doth it, but sinne that dwelleth in him*, *Rom.* 7. 17.

1. That these blasphemous suggestions are not our owne sinnes.

Secondly, let such as are vexed with these suggestions know to their comfort, that howsoeuer Satan to make their estate more desperate perswadeth them that none, any that belong vnto God haue such blasphemies cast into their minds; yet the truth is as I haue found by manifold experience, that there is no kind of tentations commonly incident to Gods deare seruants afflicted in mind, and exercised in these spirituall conflicts, than this tentation of blasphemous thoughts. Yea so ordinarily doth Satan fight with this weapon, that he darst assault therewith our Saviour Iesus Christ, howsoeuer hee was the vnspotted Lambe of God, in whom there was no manner of sin, no not so much as the least degree of carnall concupiscence; for what more horrible blasphemie could be imagined, then to renounce God and his pure worship and seruice, and like Satans deuoted vassall to fall downe and worship him? And therefore seeing no tentation hath taken

ken hold of vs which appertaineth not to others, and seeing many of Gods seruants who haue beene thus tempted, are now by his grace deliuered from this tormenting furie, and in peace of their consciences, and assurance of Gods loue, doe him faithfull seruice, and glorifie his name by their holy life and conuersation: yea seeing our head Iesus Christ was in the selfe same manner tempted like vs, and is therefore touched with the feeling of our infirmities, let vs not bee discouraged by these suggestions, but the more that Satan seeketh to dishonor God in our hearts, the more zealous let vs shew our selues in seeking the aduancement of his glory; and the more furiously he assaulteth vs, the more resolutely let vs make resistance, and with all the powers of our soules repell these hellish blasphemies, and then we may assure our selues, that (like other of Gods Saints who haue gone before vs) we shall haue an happy issue out of all these tentations, and inioy a calme peace after all these dangerous stormes and blustering tempests.

Thirdly, let them know, that it is not a sin simplie to bee tempted, if wee doe not yeeld to the tentation, but resist it with all our power. It is no fault in a chaste person if a filthie harlot intice him to vncleannesse, nor in a mercifull man if hee be prouoked to commit some horrible murther; so long as they resist these tentations, and shew their vtter detestation of these sins: and so in like manner, when as Satan being a spirit, doth after a spirituall manner, inwardly suggest immediatly by himselfe into our imagination or vnderstanding his wicked blasphemies against God, as his euill instruments suggest their tentations, according to their kind by the outward senses, if we withstand and abhorre them as wicked and diabolical, shewing no kind of liking of them, they shall neuer be imputed vnto vs as our sins, but vnto Satan who is the author of them. For euen Christ himselfe was tempted after the like manner, but was free from sin, because he withstood the tentation and repelled the tempter. Neither doth our gracious God who is most iust, and most mercifull, require any thing at our hands which is and euer hath beene impossible vnto vs, but not to be assaulted with Satans most impious tentations, was neuer in our power, no not in the state of innocencie, before the fall; and therefore the Lord doth not require that we should not bee tempted at all, of which himselfe alone hath the absolute power and no creature, but only that being assaulted by the diuell wee make resistance, and that putting on the whole spirituall armour, wee fight valiantly in this spirituall conflict against the enemies of our saluation. Neither hath the Lord promised that wee shall not be tempted (yea contrariwise hee hath giuen vs manifold warning of the malice, furie, and dangerous assaults of our spirituall enemies) but onely that hee will giue a good issue to the tentation, and not suffer vs to bee tempted aboue our power.

1. Cor. 10. 13.

§. Sect. 9. How we may be assured that we resist these blasphemies.

But heere the weake Christian will bee readie to demand, How hee may be assured that he hath resisted these blasphemous suggestions, and not faintly yeelded vnto them, seeing his mind is continually troubled and molested with them? I answere, that in the outward man we resist them, when as we do not so actually yeeld by our words or deeds, as that our yeelding is subiect to our senses; & inwardly we resist them, when wee neither approue them in our iudgement, nor imbrace them with our will, nor incline vnto them in our affection, with the least liking or delight. And therfore when in our iudgement we condemne these blasphemous suggestions, as false and damnably wicked, when our will shunneth them with great dislike and is most auerse vnto them; and when in our affection wee abhorre and detest them, and are much vexed and grieued that such horrible tentations should enter into our minds; when wee are affrighted and astonished at their first appearance, and desire aboue all things in the world to bee freed from them; then doe wee make that courageous resistance which God requireth, and shall in the end find that gracious promise verefied vnto vs, that thus resisting the diuell, he will flee from vs, *Iam.* 4. 7.

Iames 4. 7.

§. Sect. 10. 4. That these blasphemous suggestions are not sinnes to the faithfull but crosses.

Lastly, let them know to their comfort, that these Satanicall suggestions with which they are so much vexed and molested, howsoeuer they are to Satan most damnable and outragious sinnes, yet to them who thus resist them they are not euill; or (if euill at all) the euill of punishment, and not the euill of sinne, which the Lord in his infinit wisdome and goodnesse turneth to the good of his children. For when those who belong to Gods election, securely liue in their sins, and put off the time of their true conuersion, the Lord suffereth Satan to scourge them with this three-stringed whip, that they may be moued hereby to flee vnto him by serious repentance; and to discharge against them these cannons of most fearefull tentations, that hee may awake them out of their deepe sleepe of sinne, and moue them through this extremitie of danger, to buckle vnto them the spirituall armour, whereby they may be enabled to make resistance, not onely against these blasphemous suggestions, but likewise all other satanicall tentations, which either draw or allure them to any sinne. More particularly, when they haue not made that conscience which they ought, of their sinfull and wicked thoughts, either not regarding them when they are conceiued,

ceiued, or not repenting of them afterwards: the Lord doth oftentimes correct this negligence in his children, and by these heauy crosses mouth them not only to *set a watch before their lips, that they offend not with their tongue*, and carefully obserue their actions, that they doe not scandalously transgresse his Commandements, but also that they *keepe their hearts with all diligence*, least they offend the Lord in their secret thoughts.

Psal. 39. 1. *Prou.* 4. 23.

Q. Sect. 11. That though our corrupt flesh be tainted with these blasphemies, yet there is no cause of despaire.

But it may bee the afflicted Christian will further complaine, that hee so much reuolueth these blasphemous tentations in his minde, and hath beene so negligent and slow in rejecting of them, that hee greatly doubteth lest hee hath yeelded vnto them some liking and approbation, and lest his sinfull flesh be somewhat tainted with them, as being the Deuils instrument, either in admitting or entertaining them. To this I answer, that as there is nothing more vsuall, than for a secure conscience to excuse, when it is guiltie: so nothing is more common, than for an afflicted conscience to accuse when it is innocent, & to lay an heauy burthen vpon it selfe where the Lord giueth a plaine discharge. But that we may imagine the worst, let all these accusations bee admitted as true & just, yet there is no cause why they should be thus desperatly discouraged: first, because their sin being committed through infirmitie is pardonable, and therefore if they vse the meanes of true repentance, as namely, to bewaile their corruption, to hate and abhorre it, to striue and endeuour to mortifie and subdue it, the Lord will surely according to his gracious promises remit and pardon it. Secondly, it is not committed by the Christian man if wee speake properly, but by the flesh and the vnregenerate part, the spirituall part in the meanetime loathing and abhorring it, and therefore labouring and striuing against it; as may appeare by that spirituall conflict which any in this case find in their hearts and consciences. And therefore it shall neuer be imputed to the spirituall man, who all hee may resisteth these suggestions, but vnto the flesh and part vnregenerate, the which alone shall beare the punishment, as when it is mortified and subdued by Gods Spirit, vsing as his instruments for this purpose, not only the hammer of his Word, but also temporary crosses and afflictions. Lastly, they are to know for their comfort and incouragement, that the Lord measureth not our sins, according to the nature and matter of the sins themselues, but rather according to the affection of the Sinner, which giueth the forme and being thereunto; in regard whereof the most outragious sin being entertained by the first concupiscence onely, and then smothered, choaked and crushed, like an Embrio in the wombe, is esteemed by God a farre lesse and more pardonable sin, than the least degree of wickednes which is willingly committed, nourished or defended. And therefore if they haue not so much as giuen their assent and approbation vnto these hellish blasphemies, but heartily abhorring them, haue earnestly laboured to bee rid of them, their suite for pardon shall at the throne of grace find an easie passage, if it bee sollicited and followed by heartie sorrow and vnfained repentance.

And so much concerning the consolations. Now the best courses and meanes which we can vse to free our minds from these blasphemous suggestions, are briefly these. First, earnest and frequent prayer, wherein wee are to intreate the Lord that hee will rebuke Sathan, and restraine his malice; that hee will keepe a narrow watch ouer our imaginations, minds & hearts with his holy Spirit, and restraine the tempter by his power, that he may not cast this hellish wild-fire of blasphemous thoughts into them, or at least, that hee will presently quench them at the first entrance, that they doe not inflame our concupiscence with the least liking of them.

Secondly, seeing Satan will often terrifie and astonish vs, by laying these blasphemies to our charge, as being our sins; wee are often to appeale vnto the Lord, the searcher of the heart and reines as our supreame Iudge; and hauing the testimony of our owne consciences to beare witnesse with vs, we are to protest our innocencie; and so to disauow these wicked suggestions, and to professe such hatred of them, that we would rather die a thousand deaths, than yeeld vnto them the least assent or approbation. And so this often cleering of our selues, will ease our minds of the burthen of Satans slanders, inflame our hearts with true loue towardes God, when we are not guiltie to our selues that we haue thus desperately offended him, and finally preserue vs from the least liking of these hellish blasphemies.

Thirdly, we are not to ouer-value, or so much to esteeme of these deuillish suggestions, as that thereby our vnderstandings should be dulled, our minds distracted, our senses astonished, and our hearts vtterly discouraged, and so bee made vnwilling, and vtterly vnfit to performe any good duties of pietie towards God, as prayer, reading, meditation and such like, the duties of charitie towards our brethren, and the duties of our owne particular callings. For at this marke Satan principally aymeth in these his suggestions, and therefore if wee let them so farre preuaile with vs, he hath attained his desire. But contrariwise rejecting them as abominable, and not worth either the thinking on or answering, let vs with a peaceable and resolued mind goe forward in these holy and honest

honest exercises. Yea the more violent and importune Satan is, in urging and pressing vs with these blasphemous suggestions, that thereby wee may dishonour Gods holy Name, the more earnest and frequent let vs be in performing these Christian duties, and the greater zeale let vs labour to shew in glorifying our gracious God, whom Satan seeketh thus malitiously to dishonour. And thus when we shall with vndaunted courages continue all Christian duties, and take occasion by Sathans suggestions to bee more zealous and diligent in Gods Seruice, then hee being frustrated of his ends, will take no pleasure to labour not only in vaine, but to losse, but will voluntarily put an end to his owne tentations. And herein our Sauiour Christ, hath propounded himself as an example for our imitation; for when he was tempted by Satan to fall downe and worship him, he did not only repell instantly this blasphemous suggestion, saying, *auoid Satan*, but also tooke occasion hereby to be put in remembrance of that true worship and seruice which hee was to performe to his heauenly Father, as being proper and peculiar to him alone, saying, *It is written, thou shalt worship the Lord thy God, and him only shalt thou serue.*

But heere the afflicted Christian will bee ready to obiect, that howsoeuer this were a good course indeed for men of quiet thoughts; yet it would little auaile him who is so distracted in all holy duties with these blasphemous suggestions, and so molested and troubled in his mind, that hee can neither pray, nor read, nor conferre with any sense or vnderstanding; but euer and anon hee is disturbed in these holy exercises with these hellish tentations; so that his hearing, praying and reading, doe not only become vnprofitable, but also are turned (as he feareth) into sin. I answere, that howsoeuer they cannot performe these duties as they would, yet they must doe them as well as they can; yea and the more they are incumbred and troubled, the more earnest and instant must they bee in doing of them. For these exercises are our best spirituall weapons, whereby we repell the force of the enemy: and therefore let not Satan perswade vs, to cast away our weapons in hope of peace, because wee cannot manage them according to our desire, for then being vtterly disarmed, hee will obtaine an easie victory, and make vs his slaues. They are the Ordinance of God, & means of saluation, which he hath enjoyned vs to vse; and therefore though we find no present good, nor haue any other reason to moue vs to spend our time in them, yet let this be sufficient that God hath commanded them, and consequently setting aside all manner of disputation, let vs be diligent in performing of them in obedience to Gods Commandement. And so in the end we shall finde, that howsoeuer for the present these exercises seeme not onely vnprofitable vnto vs, but also hurtfull and sinfull, yet the Lord will graciously forgiue our infirmities, and wash them all away in the bloud of Christ, hee will accept of all our imperfect endeauours, and giue such a blessing vnto them with his holy Spirit; as that they shall bring comfort and joy to our hearts, and eternall peace to our troubled consciences.

Fourthly, if we would be freed from these blasphemous suggestions, we must not much reuolue them in our minds, nor suffer them to haue a continuall residence in our thoughts, but forcibly withstand them, euen when we find them entring into our minds, lifting vp our hearts vnto God in prayer, shewing our detestation of them, and desiring the assistance of his good Spirit to confirme and strengthen vs against them; or if they be at vnwares entred, we are presently to reject them, and not suffer them to lodge in our hearts; and hauing giuen them a repulse, we are to harbour in our mindes some holy and heauenly meditations, which hauing taken vp the roome, will keepe them from making so easie a re-entrance. *Q. Sect. 16. 4. We must not reuolue these blasphemies in our minds.*

Fiftly, wee must haue a speciall care to auoid both idlenesse and solitarinesse: And contrariwise we must spend our whole time, partly in the religious duties of prayer, reading, and holy conferences, and partly in the honest workes of our lawfull callings, frequenting as much as conueniently we can, the company of such as being indued with Christian wisdome, are ready in time of need to minister a word of instruction or consolation. For idlenesse prepareth vs for all tentations, and maketh our hearts like vnmanured grounds fit for nothing but for the weeds of Sathans impious suggestions; and solitarinesse in this case, if in any, bringeth an heauy woe with it; for as much as the weake Christian being falne and foiled in the conflict of tentations, hath none present to helpe him vp againe, but receiueth in his conscience one wound after another, being altogether vnable to make any resistance. And this was the reason why Sathan being to tempt our Sauiour Christ, made choice of the wildernesse, because by manifold experience he had found these solitary places fittest for his purpose. *Q. Sect. 17. 5. We must auoid idlenesse & solitarines.* *Eccles. 4. 10.*

Lastly, if by the vse of all these meanes we cannot be rid of these blasphemous suggestions, then must wee not too earnestly striue against them, or bee ouermuch vexed and grieued with them: but knowing that they are not ours, but the sins of the tempter (as before hath beene shewed) which shall not be laid to our charge, who abhorre and striue against them, but be put vpon Satans reckoning, who is the chiefe author of them; *Q. Sect. 18. 6. We must not too earnestly striue against these blasphemies.*

them; let vs quietly goe forward in our constant course of godlinesse and righteousnesse, & not striue ouer much with these suggestions, but let them passe as they come without any great dismayednesse. For if we stop the passage of these furious wild beasts with too much opposition and contention, they will be ready to run ouer and suppresse vs; whereas they will not much molest vs, if wee suffer them to haue an easie egresse. Neither will Sathan cease to ply vs with these hatefull suggestions, so long as hee perceiueth that wee are vexed and turmoyled with them; for hee thinketh his labour well spent, though hee cannot ouercome vs, yet if hee can by molesting and grieuing our afflicted mindes, hinder vs from quiet performance of all holy duties. As therefore a man who is trauailing in a journey of great importance, doth not much regard the barking and bawling of little Curres which set vpon him in his way, but constantly holdeth on in his course, because hee knoweth they cannot hurt him: Whereas if he should run after euery Dogge that commeth out of the doores and barketh at him, hee should vainly spend his time and hinder his journey, yea by resistance make these Curres much more fierce and eager in pursuing him, which will soone be quiet and leaue to follow him, if he neglect them and keepe on in his way: so if whilest wee are trauayling in the wayes of Godlinesse towards our heauenly Country, wee are ready to re-encounter these wicked spirits which lying in our way doe labour to stop vs in our journey with these hellish tentations: which haue no more reason in them than the barking of a Dogge; we shall hereby hinder our journey and loose our time, and make them more fierce and busie in setting vpon vs, because they see that they hinder vs in our way; whereas if wee neglect them and quietly hold on our Christian course, as not regarding them, they will soone leaue vs, and quickly be weary of this bootlesse labour.

CHAP. XII.

Sathans tentations perswading the Christian that hee hath sinned against the Holy Ghost, answered.

§. Sect. 1. Of the sinne against the Holy Ghost.

AND so much for answere vnto those tentations which arise from Sathans blasphemous suggestions. Now wee are to come vnto those, whereby hee endeuoureth to perswade afflicted Christians that they haue committed the sin against the Holy Ghost; for taking aduantage vpon the ignorance of weake Christians, hee moueth them to beleeue that they haue committed this vnpardonable sin, that so being past all hope of repentance or remission, he may plunge them into desperation, and so vtterly discourage them from going forward in the course of godlinesse. The which his tentation is so vsuall and common, that there is scarce any who are exercised in this spirituall warfare, if they be conuerted vnto God out of their ignorance, whom he doth not encounter with this weapon. For as much therefore as ignorance is the chiefe ground of this tentation, therefore the best meanes to strengthen our selues against it, is to know what this sin is, which if we once vnderstand, there is no danger of being foiled in this assault.

The sin against the Holy Ghost, is a generall deniall and oppugning of the truth & all Religion, of which the vnderstanding and conscience by the illumination of the Spirit are perswaded and conuicted, proceeding from an obstinate will and purposed malice against God and his Truth. The which sin is committed of two sorts of men; first, of those who haue made profession of the truth, and afterwards become Apostataes, not from some part only, but from all Religion, condemning, blaspheming, and persecuting as heretical and impious, that truth which before they professed, and of which they were perswaded. And thus did *Hymenaeus* and *Alexander* sin, of whom *Paul* speaketh, 1. *Tim.* 1.20. Secondly, of those who were neuer professors thereof, whose consciences notwithstanding are conuicted of that Truth which they do oppugne: an example whereof we haue in the Scribes and Pharises, *Mat.* 12.24,38. and in many of the learned Papists in these dayes, who maliciously deny and persecute that Truth which they know and are conuicted of.

Hereby therefore it appeareth, that not euery grieuous sinne against knowledge and conscience is the sin against the Holy Ghost: for thus *Dauid* offended, *who was a man according to Gods owne heart*; nor euery denying of the knowne Truth, if it proceed from feare and infirmitie, and not from malice and obstinate rebellion, for thus *Peter* sinned in denying his Master; nor all kinde of opposing and persecuting of the Truth, if it be not against knowledge and conscience, but vpon blindnesse and ignorance, for thus *Paul* offended before his conuersion, as appeareth, 1. *Tim.* 1.13. and many of the Iewes who crucified Christ, as the Apostle *Peter* testifieth, *Acts* 3.17. nor all malicious opposing against euery knowne Truth, but of the truth in generall and all true Religion; for this sin is an vniuersall Apostasie from God and his Truth, and not onely a defection from some particular point thereof. So that though a man sinne against knowledge and conscience, through infirmitie, and not of malice; though hee deny the Truth through feare

feare and weaknesse; though hee persecute it through blindnesse and ignorance; though he wittingly oppose against, and willingly persecute some particular point thereof, and yet hold and professe the generall, howsoeuer he hath most hainously offended, yet he hath not committed this vnpardonable sin against the holy Spirit, and therefore is not excluded from repentance, nor vpon his repentance from pardon and forgiuenesse. Whereby it manifestly appeareth that these poore Christians which labour vnder the burthen of sin, are meerely deluded by Satans false suggestions, and grosly abused through their owne ignorance, when as hee maketh them beleeue that they haue sinned against the Holy Ghost. But let such know to their comfort, that so long as they would not commit this sin, or feare lest they haue already falne into it, they are as yet most free from it, seeing it is not done of infirmitie or at vnawares, but vpon a malitious will, cleere knowledge and setled resolution.

But here the poore Christian is ready to complaine, that hee is continually troubled with impious thoughts, and horrible blasphemies against God and his holy Spirit, which hee feareth to bee the sin against the Holy Ghost. I answere as before, that seeing these thoughes are a trouble vnto him, and and seeing hee feareth to commit this sinne, thereby it is manifest that he is not falne into it, as appeareth by that which hath beene said. Secondly, hee is to know that his state is common with Gods faithfull children, who are thus vexed especially in the conflict of tentations, and before they haue received a great measure of faith, and fulnesse of perswasion of Gods loue and fauour, whereby they are moued intirely to loue him againe. Neither needs this to seeme strange vnto any who considereth of that masse of naturall corruption which remaineth in vs, euen after regeneration, which continually boyleth and fometh vp the filthy scum of wicked thoughts and blasphemous imaginations: and of the malice of our spirituall enemy Sathan, who is still ready to tempt vs by his suggestions to the most horrible and outragious sins, if not in hope to ouercome vs, yet at least to vexe and trouble vs. As we may see in the example of the holy man *Iob*, whom hee spared not to tempt vnto fearefull blasphemy. But though wee cannot keepe the Deuill from assaulting vs, let not this discourage vs, yea, rather let vs be moued hereby with more care and watchfulnesse to withstand him, for if wee *resist him, hee will flee from vs, Iam. 4.7.* But in this our resistance, two things especially must be obserued: the first is the meanes whereby we must giue him the repulse; which is partly by the Sword of the Spirit, the Word of God, whereby wee beate backe the tentation, prouing the wickednesse thereof by some testimony of Scripture, according to our Sauiours example; and partly by lifting vp our minds vnto God in prayer, desiring strength to withstand the tentation. Secondly, we must take heed that we doe not reuolue the tentation in our minds, but presently repell it, least these hellish sparkes taking hold of the tinder of our corruptions, doe at length inflame vs with horrible wickednesse, which at their first falling might easily haue beene extinguished. And if we thus speedily repell these horrible blasphemies suggested by Sathan, they shall neuer be imputed vnto vs, but vnto him from whome they proceede, and that both in respect of the fault and punishment.

Chap. XIII.

Arguments to proue the certaintie of our perseuerance grounded vpon Gods will and immutabilitie.

Q. Stil. 1. Satans tentation mouing the Christian to doubt of his perseuerance.

AND thus haue I answered Sathans tentations which concerne our sanctification. Now in the last place wee are to intreate of our perseuerance which hee impugneth with no lesse subtiltie and violence. For though the Christian man haue attained to some assurance, that hee is elected, called, justified, and sanctified, yet Sathan will not giue him ouer, but laboureth to perswade him, that notwithstanding all this hee may finally fall away and become a reprobate. Let it bee granted (will hee say) that thy state now is such as thou supposest, yet thou art in no safetie, neither canst promise vnto thy selfe any assurance of attaining vnto euerlasting life and happines, seeing those only *which continue vnto the end shall be saued*: whereas thou hast no assurance of thy perseuerance; nay, contrariwise, thou art in respect of thy frailtie and mutabilitie certaine of nothing more than thine vncertaintie. Call to thy remembrance the example of thy first parents, who were perfectly righteous and holy, more accomplished in all graces than any of their posteritie, more strong and able to endure and resist all tentations, as being indued with free will, and therefore able both to chuse the good and refuse the euill, who notwithstanding all this were ouercome, and of the children of God made the slaues of Sin and Satan. Did they therefore fall who were perfectly righteous, and canst thou, who art most imperfect, hope to stand? were not they who were full of all grace able to indure the encounter in the day of triall, and canst thou hope to make resistance who art full of sin and corruption? were they vanquished

Matth. 24.3.

quished who were strong champions, and doest thou, who art weake and feeble, hope for victorie? were they allured by Satans tentations, to commit sinne, and fall from God, who could freely will the good and nill the euill; and canst thou hope to perseuere and continue constant, whose will is captiued and ouerruled by thy corruption? Consider further thy mutabilitie and vnconstancy, thy exceeding weakenesse and frailtie, thy corruptions and imperfections; and on the other side set before thee, the mightie power, the subtill policie, the vigilant watchfulnesse, and vnwearied diligence, of thy spirituall enemies who continually assault thee; and then thinke with thy selfe if there be any possibilitie, that thy weaknes should withstand their power; thy ignorant simplicitie their prudent wisdome, and thy carelesse negligence their carefull diligence. Lastly, call to mind the manifold examples which thou hast both read and seene, of such as haue beene of greater gifts and graces, and made a much fairer shew than thou, of holinesse towards God and righteousnesse towards men, who notwithstanding haue finally fallen away and become reprobates, and therefore why maist not thou be one of this number? Seeing then the case thus standeth, doe not foolishly flatter thy selfe with a vaine hope, that because thou art elected, called, iustified, and sanctified, therefore thou shalt bee saued; for though now thou art elected, yet hereafter thou maist become a reprobate; though to day thou art a child of God, and in his fauour, yet to morrow thou maiest through thy sinnes, bee a child of the diuell, and in Gods displeasure bee reiected; though now thou art a member of Christ, thou maist become a limme of Satan; and though now thou art indued with the spirit of God, and with all the graces and gifts thereof, yet by thy sinne thou maiest easily lose both it and them; and bee wholly and finally giuen ouer to runne on in thy former wickednesse vnto eternall death and condemnation.

Sect. 2. The generall meanes to strengthen the Christian against the former tentation.

And thus doth Satan perswade the Christian man to doubt of his perseuerance. The which tentations, if wee would withstand, it behoueth vs not to ground the certaintie of our perseuerance vpon our owne resolution, strength and graces which we haue receiued, for these are altogether insufficient to vphold vs against the assaults of our spirituall enemies, who are farre more strong than wee; but wholly distrusting in our owne abilitie, let vs rest and rely onely vpon the Lord: for as it is he alone who hath bestowed vpon vs all the gifts and graces which we haue receiued, so also haue we our growth and perseuerance in them from him onely. And so wee may bee assured of our perseuerance, notwithstanding our owne weaknesse, and inconstancy, for *it is God which stablisheth vs in Christ*, as it is, 2. *Cor.* 1, 21. Though in respect of any thing that is in vs we might euery houre fall away, yet wee are sure to continue in those graces which we haue receiued, mauger the malice and power of all our enemies, for wee stand not in our owne strength, but *are kept by the power of God through faith vnto saluation*, as the Apostle speaketh, 1. *Pet.* 1. 4. Though wee should euery day lose euerlasting life and happinesse through negligence, or sell it away for the vanities of the world and pleasures of sinne, if it were in our owne hands, yet all this is not sufficient to disinherit vs of our heauenly patrimonie, for it is not at our owne disposition, *but our life is hid with Christ in God*, as it is *Col.* 3. 3. And therefore though in our selues wee are as weake as reedes, and as vnconstant and changeable as the wind and weather, yet are wee tenne thousand times more sure to perseuere in that grace which wee haue receiued vnto euerlasting life, than *Adam* in the state of innocencie; for he stood by his owne strength, which though it were great yet it was finite, but we by the almightie power of God; he by the vertue of his own free will, which was mutable and subiect to alteration, but wee by the will of God, which being immutable admitteth of no change.

Sect. 3. The head of the controuersie.

But let vs come more specially to speake of this maine controuersie betweene the true Christian and the enemies of his saluation, the state whereof standeth thus; whether he that is elected in Gods eternall counsaile, and is effectually called that is, seuered from the world, giuen to Christ, and ingrafted into him by the spirit of God and a liuely faith, iustified, sanctified, and indued with the sauing gifts and graces of Gods spirit, may after all this fall away, lose the spirit of God and the graces therof, and become as prophane and wicked as euer hee was before his conuersion, lose also his iustification, be cut off from the body of Christ, and finally become a reprobate. This the enemies of our saluation affirme, but we deny as being a thing impossible, not in regard of our owne strength, constancie, or great measure of grace which wee haue receiued, but in respect of Gods will and power who vpholdeth vs, Christs intercession who prayeth for vs, and Gods holy spirit alwayes dwelling in vs, whereby wee are so strengthened and confirmed, that all the power of hell cannot preuaile against vs.

Sect. 4. The first argument proued vpon Gods will.

This our assertion wee will first confirme by vnfallible reasons, and afterwards answere the contrarie obiections which are made against this truth by the enemies of our saluation. The reasons which may bee al-

alleaged for this purpose are many; the fifth sort are taken from Gods owne nature, as it is described in his word, and exercised in his works towards vs. As first wee may bee assured of our perseuerance, because it is grounded vpon Gods will, which may be considered either in his secret counsaile and decree of election, or in his will reuealed in his word. From the first wee may thus reason. Whomsoeuer the Lord in his eternall counsaile hath elected to euerlasting life, they shall most certainely be saued, and persuere in the meanes tending thereunto, which are no lesse contained in Gods decree then our saluation it selfe. But the Lord in in his eternall counsaile hath elected all the faithfull vnto eternall life. And therefore nothing can hinder their saluation, nor yet their perseuerance, without which it is impossible they should be saued. The first part of this reason is cleere and manifest; for not to effect that which one hath decreed and purposed, ariseth either impotencie and want of power, or inconstancie, neither of which without blasphemie can bee ascribed vnto God; *for there is nothing hard vnto him*, Ier. 32. 17. but *he doth whatsoeuer hee will*, Psal. 115. 3. yea euen *those things which vnto men are impossible are possible vnto him*, Mat. 19. 26. *for he can do all things*, Iob. 42. 2. Neither is the will of God mouable, for this ariseth a want of wisdome, whereas *his wisdome is infinite and knoweth no end*, Psal. 145. 5. and hee perfectly seeth and knoweth all things in one view, past, present and to come, *Heb.* 4. 13. and therefore we may conclude with the Apostle, that *the purpose of God in his election remaineth sure*, Rom. 9. 11. and *the foundation of God* (that is, his vnchangeable decree) *continueth sure, and hath this seale, The Lord knoweth who are his*, 2. Tim. 2. 19. Whosoeuer then are elected, they shall most certainely be saued, neither is it possible that they should fall away: as our Sauiour implieth, *Mat.* 24. 24. whereas hee saith, that the false Prophets should shew such great signes, that if it were possible they should deceiue the very Elect. Noting hereby that this is altogether a thing impossible, that they should bee deceiued and seduced with false Christs and false Prophets. The second part of this reason, namely, that all the faithfull are elected, is also of most vndoubted truth; for whosoeuer haue a true faith they are iustified, whosoeuer are iustified are also effectually called, elected, and shall be glorified. What said I? shall bee? may are already glorified, as the Apostle affirmeth, to proue the vndoubted certainty of their saluation, *Rom.* 8. 30. Moreouer the Apostle maketh faith an inseperable fruit of our election, and proper & peculiar vnto the elect, calling it the *faith of Gods elect*, Tit. 1. 1. And *Act.* 13. 48. it is said, *that as many as were ordained vnto eternal life beleeued*. where hee maketh Gods election the cause of faith. And contrariwise our Sauiour telleth vs, that they beleeue not, who are not his sheep, *Iob.* 10. 26. So that it is manifest that those who beleeue are elected, & those who are elected shall be saued.

Act. 13. 48.

Iob. 10. 26.

Q. Sect. 5. The second reason, grounded on his will reuealed.

The second reason may be taken from his will reuealed in his word; for whatsoeuer God thus willeth, that shall most certainely come to passe: but God willeth, that all should haue euerlasting life whom he hath giuen to Christ, in which number are all those who are effectually called, as our Sauiour testifieth, Iohn. 6. 39. *And this is the fathers will which hath sent me, that of all which he hath giuen me I should lose nothing, but should raise it vp againe at the last day.* And he willeth likewise, *that he that beleeueth in the son should be saued*, as it is vers. 40. And therfore those who are effectually called and beleeue in Christ, cannot possibly perish, but shall most certainely haue eternall life.

Iob. 6. 39. 40.

Q. Sect. 6. The third reason, taken from Gods immutability in his loue.

The third reason may be taken from the constancie & immutabilitie of God, both in his loue towards vs, and also in his gifts. In the former respect wee may thus reason: Whomsoeuer the Lord loueth with a constant and immutable loue, those shall most certainely be saued, seeing it is the nature of loue to desire the good of the partie beloued, and to seeke his welfare as much as it can; but the Lord loueth his faithfull ones with a constant and perpetuall loue, as himselfe testifieth, Ier. 31. 3. *I haue loued thee with an euerlasting loue, therefore with mercie haue I drawne thee*. So Ioh. 13. 1. *Forasmuch, as hee loued his owne which were in the world, vnto the end he loued them.* And therefore all the faithfull may assure themselues that they shall bee saued, and being once assured of Gods loue, they may with the Apostle be vndoubtedly perswaded, that nothing in the world shall bee able to separate them from the loue of God which is in Christ Iesus our Lord.

Ier. 31. 3.

Iob. 13. 1.

Q. Sect. 7. An obiection against the former reason, answered.

But against this it may be obiected, that the sinnes of the faithfull doe prouoke the Lord vnto anger, and moue him to cast them off in his iust displeasure, and to withdraw from them his wonted loue & fauour: and therfore seeing sinne separateth them from Gods loue, it may also plunge them into condemnation. To which I answere, that indeed the sinnes of the faithfull doe in themselues deserue the euerlasting wrath of God and eternall death, if they were not taken away by Christ, who hath by his precious bloodshed satisfied his Father in full measure, and that euen now they so offend by their sinnes their gracious Father, that they had need to renew their faith and repentance,

before they can haue any sensible assurance that they are reconciled vnto him, and receiued into his loue and fauour. It is most true that God is displeased with the sinnes of his children, according to that *Esa. 64. 5. Behold thou art angrie, for wee haue sinned.* But this anger doth not exclude them out of his loue, seeing it is not the anger of an enemie but of a gracious Father, who is not angrie with their persons to destroy them, but with their sinnes to conuert and saue them. As therefore children with their faults prouoke their parents to anger, and moue them to turne their fatherly smiles into bitter frownes, and the fruits of their loue into the effects of hatred in outward shew, as namely seuere countenances, sharpe reproofes, and rigorous chastisements; and in respect of these outward signes and effects of their anger they are vsually said to be out of fauour and in their Fathers displeasure, howsoeuer in truth at the same time they intirely loue them, and vse all this wholesome seueritie not because they hate, but because they would reforme them: So Gods children when by their sins they doe offend him and prouoke his anger against them, are said to bee out of his fauour, not that God doth euer change his Fatherly affection, or purposeth vtterly to reiect them, but because hee changeth the effects of his loue into the effects of hatred in outward shew; as when inwardly he suffreth them to bee vexed with the terrors of conscience, and with the apprehension of his anger and displeasure, and outwardly whippeth and scourgeth them with temporarie afflictions; all which he doeth not for any hatred to to their persons, for he neuer hateth those whom hee hath once loued in Christ, but for the hatred of their sinnes, and loue of the sinner, whom by this meanes he bringeth by the rough and vnpleasant way of repentance, vnto the eternall pleasures of his kingdome.

Esa. 64. 5. How God is said to be angrie with his children.

Q. Sect. 8. Our perseuerance proued by Gods immutabilitie in his gifts.

And thus it appeareth that Gods loue and anger may stand together, and that notwithstanding his momentanie displeasure, his loue may be eternall. Now secondly we are to know, that as God is immutable in his loue, so also in his gifts, as faith, repentance, hope, affiance, charitie, &c. according to that *Rom. 11. 29. The gifts and calling of God are without repentance.* But yet this is to be vnderstood with diuers cautions; for first it is not to be vnderstood of all the gifts of God, not of temporarie gifts, nor of the gifts of the spirit which are common to the wicked with the godly; for these being not essentiall to Christian nor necessary to saluation, they end and giue ouer or take away, as in his infinite wisdome hee thinketh best; neither yet are we to vnderstand it of all gifts of the spirit which are proper to the elect, for some also of these being not of the essence of faith, but onely effects and fruits thereof, he taketh away from his children for a time, as namely, the puritie of their conscience, and the peace which doth accompanie it, the sense and feeling of Gods loue and fauour, cheerefulnesse of spirit, ioy in the holy Ghost, patience, the gift of prayer and such like, because his loue and the saluation of the faithfull may stand with the want of these gifts for a time. Neither are we to vnderstand this of the actions and sensible fruits of Gods graces, for these also haue their intermissions, the graces themselues notwithstanding remaining. For as the Sunne doth alwaies shine, and yet sometimes the beames thereof are not discerned, being hindred from spreading themselues by the interposition of the clouds, or of the earth, and the fire doth continue light and hot in it selfe, and yet being couered with ashes doth giue neither light nor heate to the standers by; so these graces of Gods spirit, faith, hope, affiance, loue and such like, may in respect of their substance habitually remaine in vs, and yet for a time not send forth the light and heate of ioy, comfort, peace and the rest; & though they remaine their nature still, yet they may be hindred from exercising their actions and functions; as namely, when as the conscience is wounded with some wilfull sinne committed against knowledge, or in the spirituall conflict of tentations, as before I haue shewed at large. Lastly, this is not to be vnderstood of their measure and degree at least in our sense and feeling, or in their actions and operations, for these graces haue their full and waine, their ebbe and tide, their perfect strength and their faint languishing; but of their substance, habits and true being, in which respect they neuer faile, but continue without intermission vnto the end, for as the gift of faith, so all other the like graces are the worke of God, as our Sauiour teacheth vs, *Ioh. 6. 29.* and we may assure our selues of this, *That he that hath begunne this good worke in vs, will also finish and perfect it vntil the day of Iesus Christ*, as the Apostle speaketh *Phil. 1. 6.*

Rom. 11. 29.

Phil. 1.

CHAP. XIIII.

Of the fourth and fifth reason to proue the certaintie of our perseuerance, grounded vpon Gods power and truth.

THe fourth reason may be taken from Gods omnipotencie and almighty power: for if God in respect of his immane loue, be willing that we shall be saued & persevere in the meanes of our saluation, and be immutable also and vnchangeable in his loue and will, and likewise in respect of his power infinit and almightie,

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able to effect whatsoeuer hee willeth: then surely being assured that we are in the state of grace, and in Gods loue and fauour: there is no doubt, but we shall be saued, and persuere in the meanes which are inseparably ioyned with our saluation. But as the Lord in respect of his loue is most willing, so in respect of his power he is able, continually to vphold vs in the state of grace, and to frustrate and defeate all the malice and might of all our enemies, who labour to hinder our saluation, for hee *is mightie to saue*, as it is *Esa.* 63.1. And though through our frailtie and weakeneſſe wee might continually bee vanquiſhed and driuen from God, yet now there is no doubt hereof, ſeeing wee doe not ſtand in our owne ſtrength, *but are kept by the power of God through faith vnto ſaluation*, as it is, 1. Pet. 1. 5. though in our ſelues we are impotent and feeble, yet we are *ſtrong in the Lord, and in the power of his might*, and being armed with the armour of God, we are inabled *to ſtand againſt the aſſaults of the diuell*, as the Apoſtle ſpeaketh *Epheſ.* 6. 10, 11. Though wee are of little force in regard of our owne ſtrength and able to doe nothing, yet are we *able to do all things through the helpe of Chriſt which ſtrengtheneth vs*, as it is, Phil. 4. 13. though we be weake in faith, and vnable to ſtand, yet being the ſeruants of God *we ſhall be eſtabliſhed, for God is able to make vs ſtand*, Rom. 14. 4. In a word, though our ſpirituall enemies are ſtronger then we, yet ſhall they not bee able to plucke vs from Chriſt: *For the father which gaue vs to him is greater then all, and none is able to take vs out of the fathers hand*, as our Sauiour reaſoneth, *Iohn* 10. 28. 29. And therefore when wee are diſcouraged and ready to faint, in the fight and ſenſe of our owne weakneſſe, and our enemies mightie power, let vs comfort our ſelues in the Lord, ſaying with the Apoſtle, *I know whom I haue beleeued, and I am perſwaded hee is able to keepe that which I haue committed to him againſt that day*, as it is 2. Tim. 1. 12.

The fifth reaſon is grounded vpon Gods truth and fidelitie, which is ſo infallible, that whatſoeuer he hath ſpoken, promiſed, or commanded, that he will moſt certainely performe: *for God is a faithfull and true witneſſe*, Apoc. 1. 5. and *all his promiſes in Chriſt are Yea and Amen*, 2. Corinth. 1. 20. So that *it is more eaſie that heauen and earth ſhould paſſe away, then that one title of Gods word ſhould fall vnfulfilled*, Luke 16. 17. Now the Lord in his word hath aſſured all that beleeue, that he will vphold and preſerue them vnto euerlaſting life, againſt all the furie of their enemies; as may appeare both by his couenant which he hath made with his Church in generall, and alſo by particular promiſes made to al the faithfull. Concerning the firſt, the Lord maketh this couenant with his Church *Eſa.* 59. 21. *I will* (ſaith hee) *make this my couenant with them: my ſpirit that is vpon thee, and my words which I haue put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeede, nor out of the mouth of the ſeede of thy ſeede, ſaith the Lord, from henceforth euen for euer.* If therefore Gods ſpirit neuer departeth from them, and they for euer confeſſe and profeſſe his word and truth, then certainly they can neuer fall away nor loſe their heauenly inheritance. For, *if the ſpirit of him that raiſed vp Ieſus from the dead dwell in vs, hee ſhall alſo quicken our mortall bodies, becauſe his ſpirit dwelleth in vs*, as it is *Rom.* 8. 11. And as many as *are led by the ſpirit of God, they are the ſons of God* verſ. 14. *And if we be children, wee are alſo heires*, &c. verſe. 17. So *Ier.* 32. 38. *I will bee their God, and they ſhall be my people.* Verſ. 39. *And I will giue them one heart and one way, that they may feare me for euer, for the wealth of them and of their children after him*, 40. *And I will make an euerlaſting couenant with them, that I will neuer turne away from them to doe them good, but I will put my feare in their hearts, that they ſhall not depart from me*, &c. If therefore the Church and people of God ſhall feare him for euer, If his couenant be euerlaſting, if hee will neuer depart from them, nor they from him, then certainely there is no doube of their perſeuerance. And chap. 31. 31. 32. The Lord ſaith that hee *will make a new couenant with his Church, not according to the couenant which he made with their Fathers.* 33. *But this ſhall bee the couenant that I will make with the houſe of Iſrael, after thoſe daies* (ſaith the Lord) *I will put my Law in their inward parts, and write it in their hearts, and will bee their God, and they ſhall be my people*, &c. *And I will forgiue their iniquitie, and I will remember their ſinnes no more.* In which words the Lord couenanteth, that his Law ſhould euer remaine ſo deeply ingrauen in their hearts, that nothing ſhould blot it out, and that they ſhould continually meditate and delight themſelues therein; for thus this phraſe of writing in the heart is vſually taken in the Scriptures. So likewiſe he aſſureth them of the perpetuall pardon of their ſinnes, ſo that their ſinnes ſhould neuer make fruſtrate that couenant which he had made with them. So *Heſ.* 2. 19. *And I will marry thee vnto me for euer, yea, I will marry thee vnto me in righteouſneſſe and iudgement, and in mercy and compaſſion*, 20. *I will marry thee vnto me in faithfulneſſe, and thou ſhalt know the Lord.* If therefore the Church of God ſhall bee married vnto him for euer in righteouſneſſe, and in kindneſſe

and in mercie and compassion, then can neither their faith and righteousnesse towards God, nor his mercy and compassion towards them faile, but both shall continue vnto the end. Seeing then the couenant which is betweene God and vs, doth assure vs of the continuance of his loue and mercy, and of our perseuerance in his feare and holy obedience, wee need not to doubt either of the ceasing of his loue, or our falling away. For though the mountaines remooue, and the hils fall downe, yet shall not his mercy depart from his children, neither shall the couenant of his peace fall away. As the Lord himselfe protesteth, *Esay* 54.10.

Esay 54.10.

Q. Sect. 3. An obiection taken from our faultinesse, answered.

And thus haue I proued the certaintie of our perseuerance, by the Couenant of grace which God hath made with his Church; for whatsoeuer the Lord promiseth to the whole body of the Church, that hee also promiseth to euery particular member thereof, seeing the whole containeth all its parts: so that whatsoeuer belongeth to the whole body, that also belongeth to all the members. But it may be obiected, that howsoeuer this Couenant on Gods part is firme and eternall, yet by our fault and transgression it may bee made void and frustrate. I answere, that so likewise the Couenant made with the Israelites was firme on Gods part, yet made frustrate by their sinne: but the Lord hath made a new Couenant with vs, not of workes but of grace, vpon the condition of faith and repentance, which being obserued on our part, our sinne and vnworthinesse cannot make it frustrate and of none effect, as before I haue shewed more at large.

Q. Sect. 4. Of the particular promises of our perseuerance. *Psal.* 1.3. *Ezech.* 47.12.

Secondly, we are assured of our perseuerance, by Gods particular promises made to his faithfull ones. *Psal.* 1.3. it is said of the righteous man, that hee shall be like a *tree planted by the riuers of waters, that will bring forth her fruits in due season, whose leafe shall not fade, &c.* As therefore the tree planted by the Riuer side doth not wither, because continually it sucketh moysture, whereby it is quickened and refreshed: so the righteous man perseuereth in his righteousnesse, because he is continually reuiued and quickened with that spirituall moysture, whilest hee sucketh from Christ who is the fruitfull roote, whereof he is a branch. *Psal.* 15.5. *Psal.* 37.24.

Psal. 15.5. *Psal.* 37.24.

Psal. 125.1.

Verse 9. *Psal.* 125.1.

John 4.14.

water which I shall giue him, shall be in him a well of water, springing vp to euerlasting life. Where by this water we are to vnderstand the Holy Ghost, as appeareth, Iohn 7. 38. *He that beleeueth in me,* as saith the Scripture, *out of his belly shall flow riuers of the water of life.* 39. *This* (saith the Euangelist) *spake he of the Spirit which they that beleeued in him should receiue.* So that to drinke of this water is through faith in Christ to bee made partakers of the Holy Ghost, whom whosoeuer receiueth shall retaine him vnto the end. As therefore he that hath a liuing fountaine continually springing in him cannot be a thirst; so they who haue this fountaine of life perpetually springing in them, they shall neuer thirst any more but it shall continually refresh and quicken them, till they haue attained vnto euerlasting life. Iohn 6.35. *I am the bread of life, he that commeth to me shall not hunger, and he that beleeueth in me shall neuer thirst.* And Verse 37. *All that the Father giueth me shall come vnto me, and him that commeth to me I cast not away.* And Verse 51. *I am the liuing bread which came downe from heauen, if any man eate of this bread he shall liue for euer.* And Verse 54. *Whosoeuer eateth my flesh and drinketh my bloud, hath eternall life, and I will raise him vp at the last day, &c.* Now whosoeuer beleeue in Christ, they eate his flesh, and drinke his bloud; for faith is the mouth of the soule, whereby wee feed on this heauenly food, and therefore all the faithfull shall haue euerlasting life; yea, as hee saith, they haue it already, and *shall not come into condemnation, but haue passed from death to life,* as it is 1 John 3.14. and Iohn 10. 28. *I will giue vnto them eternall life, and they shall neuer perish, neither shall any plucke them out of my hand.* 29. *My Father which gaue them me is greater then all, and none is able to take them out of my Fathers hand.* In which words he both sheweth his will in his promise, and his power to performe it, and therefore whosoeuer are the sheepe of Christ, they cannot be taken from him, neither for a time nor eternally: for so it should follow (if Christs reason be of any force) that they who tooke them from him should bee stronger than Christ and his Father, which were a horrible blasphemy for any to imagine.

John 3.36. and 5.24.

John 3.36. and 5.24.

But here it is obiected, that these promises are made to all the faithfull so long as they continue faithfull, and to the sheep of Christ so long as they are his sheepe, who abide in his word and follow him. But when they cease to beleeue and to bee his sheepe, they doe not appertaine vnto him, for they only remaine the Disciples of Christ who abide in his word, and haue his word abiding in them. *John* 8.31. and 15.7. To which I answere, that this is an idle trifling in a particular disputation, and a vaine begging of the que-

question is controuerted. For the question is, whether the faithfull may bee assured of their perseuerance in faith, whether a member of Christ may bee assured to continue a member of Christ, whether a sheepe of Christ may assure himselfe that hee is to remayne for euer a sheepe of Christ. We hold the affirmatiue part, and proue it by diuers testimonies; they denie that these promises are absolute, but on this condition, that wee are assured none can plucke vs from Christ, so long as wee continue and retaine the nature of the members and sheepe of Christ. But I would faine know what it is to bee separated and plucked from Christ, but to cease to bee a member or sheepe of Christ, and to lose their nature? and what is it to bee a sheepe of Christ but to heare his word and to follow him? When as then our Sauiour Christ promiseth that none shall plucke his sheepe from him, hee promiseth that none shall be able to make them cease to be his sheepe, nor deprive them of their nature, which is the effectuall forme that maketh them to be his sheepe, rather then either who neither heare his voice nor follow him. Wherefore therefore they affirme, that these promises doe assure vs to perseuere so long as wee continue and retaine the nature of the sheepe and members of Christ, what is it, but idely to repeate the same thing? namely, that Gods promises doe assure vs to perseuere, so long as we doe perseuere; that we shall not be plucked from Christ, so long as wee remayne with Christ; that wee shall continue the members and sheepe of Christ, so long as we continue to be his sheepe and members, that we shall not lose our faith, so long as we continue faithfull. And what is it to say that the sheepe of Christ shal so long continue to bee his sheepe as they retaine their nature, but to grant also that they may lose their nature, and consequenely cease to bee Christs sheepe, and so bee plucked from him, which is quite contrary to his promise?

CHAP. XV.

Of eight other Reasons which proue the certainty of our perseuerance.

The first reason to assure vs of our perseuerance may bee taken from the intercession of Christ for vs to God the Father. For whatsoeuer Christ himself maketh request for in the behalfe of his faithfull, that without doubt the Father graunteth vnto him, for *God heareth him alwayes*, Iohn 11.42. But he continually maketh request for them that their faith faile not, as appeareth, Luke 22.32. He prayeth for them, Iohn 17.9. that the Father would keepe *through his Name whom he had giuen him*; That they may be one, *as he and the Father are one*, Verse 11. That he would preserue them from euill, Verse 15. and what greater euill then to fall from grace and God also? That they all may be one, *as the Father is in Christ, and Christ in him*, Verse 21. That they be with Christ where he is, and may behold his glory, Verse 24. Hee maketh also intercession for all those whom he hath redeemed, that they may bee saued, notwithstanding their sins into which they fall through the infirmity of their corruptions, as appeareth 1. Iohn 2.1,2. And therefore all these things are granted vnto him by the Father, for the faithfull. So that now they may say with the Apostle, Rom. 8.33. *It is God that iustifieth.* 34. *Who shall condemne? It is Christ which is dead, yea or rather which is risen againe, who is also at the right hand of God, and maketh request for vs.* 35. *Who shall separate vs from the loue of God*, &c? And though our corruptions bee many, and our weaknesse great, yet we need not doubt of our perseuerance to euerlasting life. *For wee haue an high Priest who is able perfectly to saue them that come vnto God by him, seeing hee euer liueth to make intercession for them*, as it is Heb. 7.25.

Luke 22.32. Iohn 17.9.11. 15.21.

Verse 24.

1. Iohn 2.1,2.

Rom. 8.33.34.35

Heb. 7.25.

Q. Sect. 2. The seuenth reason taken from our vnion with Christ.

The seuenth reason may bee taken from that vnion which is betweene Christ and the faithfull, whereby hee becommeth their head, and they his members. For there is no head that will willingly permit any of its members to bee rent and torne from it, because then it should haue a mayned and vnperfect body. But Christ Iesus is the Head of all the faithfull, and they the members of his body, Ephes. 5.30. And therefore he will not suffer any of them to bee pulled from him, and so perishing make a mayme in his bodie, seeing he is also omnipotent and able to saue all those who depend vpon him. Moreouer, seeing our Sauiour Christ who is our head, hath past all dangers, and now liueth and raigneth with God his father, we are also assured that we shall liue and raigne with him. For hee hath obtained this eternall glorie, not for himselfe alone, but also for all the members of his bodie, as appeareth, Iohn 17.21.24. and therefore now there is no doubt at all of our perishing, *seeing our life is hid with Christ in God*, as it is Col. 3.3. and consequenely no lesse safe then his who now raigneth and triumpheth ouer his enemies. Wherefore it is that they are said in respect of the certaintie of their inheritance, to haue already euerlasting life, and to haue passed from death to life, Iohn 5.24. 1. Iohn 3.14.

Ephes. 5.30.

Iohn 17.21.24.

Col. 3.3.

Iohn 5.24. 1. Iohn 3.14.

Q. Sect. 3. The eight reason

The eight reason may bee taken from the Spirit of God dwelling in vs, for so long as

son taken from the Spirit of God dwelling in vs.

is hath his abiding with vs, we must needes perseuere in grace; neither is it possible wee should fall away, seeing it is the fountaine and roote from which all graces flow and spring, and seeing it continually fighteth against, and subdueth the flesh and the lusts thereof. But after we haue receiued the Spirit of God, it continually dwelleth and abideth with vs; for this is that spirituall water, of which whosoeuer *drinketh shall neuer haue more athirst, but it shall bee a well of water springing vp into euerlasting life*, as it may appeare by comparing *Iohn* 4. 14. with Chap. 7. 39. So *Iohn* 14. 16. *I will pray the Father, and he shall giue you another Comforter, that he may abide with you for euer.* 17. *Euen the spirit of truth, whom the world cannot receiue, because it seeth him not, neither knoweth him; but you know him, for he dwelleth with you and shall be in you.* And 1. Iohn 3. 9. *Whosoeuer is borne of God sinneth not*, (that is, with full consent of will) *for his seed remaineth in him; neither can he sinne, because he is borne of God*; where the Spirit is called the seed of God, because by vertue thereof we are begotten vnto him. If therefore by the vertue of this Spirit we are so vpheld and preserued that wee cannot sinne with full consent of will, nor haue it raigning in vs as it did before our regeneration, then certainly wee shall be preserued thereby from falling away, and notwithstanding our sinnes wee shall perseuere in grace to euerlasting life.

Iohn 4. 14. *and* 7. 39. *Rom* 14. 16.

1. *Iohn* 2. 27.

1. *Iohn* 3. 9.

Ibid. 4. The ninth reason taken from the effects of the spirit. 1. *Iohn* 2. 20, 27. *Rom.* 8. 14, 17.

The ninth argument may be taken from the effects of the spirit dwelling in vs; for first it teacheth and guideth vs in the way of Gods Truth, as appeareth, 1. *Iohn* 2. 20, 27. And *as many as are led by the Spirit of God, they are the sonnes of God*, Rom. 8. 14. and those that are sonnes *are also heires, euen the heires of God, and coheires with Christ*, Verse. 17. Neither is it possible that those who are guided with the spirit should sinne with full consent of will, much lesse fall away. For whosoeuer is borne of God sinneth not, namely, after this manner, neither can euer their spirituall enemies finally preuaile against them; for hee that is *begotten of God keepeth himselfe, and the wicked one toucheth him not*, as it is, 1. *Iohn* 5. 18. Secondly, the Spirit of God witnesseth to our spirits that we are the sonnes of God, and consequently heires of his Kingdome, as it is *Rom.* 8. 17. and his testimony is true and infallible. It also is *the earnest of our inheritance*, and a pledge to assure vs that God will make good his promises vnto vs, *Ephes.* 1. 14. 2. *Cor.* 1. 22. and thereby also wee are *sealed vnto the day of redemption*, *Ephes.* 4. 30. And therefore seeing the Lord hath confirmed our assurance by the testimony of his spirit, by this earnest, pledge and seale, wee ought not to feare our falling away, or to doubt of our perseuerance. But of this I haue already written at large in treating of the certainty of our election.

1. *Cor.* 1. 22.

Ephes. 1. 14. 2. *Cor.* 1. 22. *Ephes.* 4. 30.

Lib. 2. *cap.* 20. *§. Sect.* 4. The seuenth reason, taken from Gods continual aid.

The seuenth reason may be taken from Gods continual aid in all trials & temptations; for if hee be alwayes ready to strengthen and support vs, we can neuer finally be ouerthrown, but though we fall, yet wee shall not fall away, but shall be raised vp againe in despite of all our enemies. For *God is faithfull, and will not suffer vs to bee tempted aboue our power, but will giue a good issue with the temptation, that we may be able to beare it*, as it is, 1. *Cor.* 10. 13. And *he knoweth to deliuer the godly out of tentation*, as the Apostle speaketh, 2. *Pet.* 2. 9. And therefore be our weaknesse neuer so great, yet let vs not feare our finall falling away, but knowing whom we haue beleeued, let vs perswade our selues of our perseuerance, knowing that he *is able to keepe that which we haue committed vnto him*, as it is, 2. *Tim.* 1. 12.

1. *Cor.* 10. 13.

2. *Pet.* 2. 9.

2. *Tim.* 1. 12. *§. Sect.* 5. The eleuenth reason, taken from the nature of faith.

And these are the reasons drawne from Gods nature in himselfe and his actions towards vs, whereby we may vndoubtedly be assured of our perseuerance. The second sort of arguments may be taken from our selues, and first from the nature of true faith wherewith we are endued, which is not temporary but constant and permanent. For he that hath a true and liuely faith, is like the house builded vpon the roeke, which neither the raine, nor floods, nor windes could ouerthrow, *Matth.* 7. 24, 25. neither *shall the gates of Hell ouercome him*, *Chap.* 16. *Ver.* 18. He is like the good ground in which the seed falling is not stolne away, nor choked vp, nor withereth for want of roote, but *he receiueth the seed and keepeth it, and bringeth forth fruit with patience*, as it is *Luke* 8. 15. And contrariwise, it is a most vndoubted marke of an Hypocrite who neuer was indued with a true faith, when as his faith is temporary, and he falleth away, according to that 1. John 2. 19. *They went out from vs, but they were not of vs; for if they had been of vs, they would haue continued with vs. But this commeth to passe that it might appeare that they are not all of vs.*

Matth. 7. 24, 25. and 16. 18. *Luke* 8. 15. 1. *John* 2. 19.

§. Sect. 6. The twelfth reason, taken from examples.

The second reason may be taken from the example of those who haue grieuously falne, and yet haue continued in the state of grace, and haue beene raised and restored againe by vnfained repentance: And thus did *Dauid* fall, and that most grieuously, and yet was not depriued of Gods Spirit, as appeareth, *Psal.* 51. 10, 11. Thus did *Peter* fall by denying his Master, *Noah* by drunkennesse, *Lot* by incest, and yet they were not depriued of those graces which they had receiued, howsoeuer for the time they were much eclypsed and weakned; neither were they rejected by God, but vpon their true repentance were receiued into his former loue and fauour.

Psal. 51. 10, 11.

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The last reason may bee taken from the weakneſſe and inabilitie of the cauſes which ſhould hinder our perſeuerance and make vs fall away. For there is nothing in the world ſo powerfull, but it is altogether too weak to worke this defection. For firſt, afflictions cannot deprive vs of grace, nor hinder our perſeuerance, as it is *Rom.* 8. 35. for though they are the fiery triall, yet they do not burne vs, but refine vs from our droſſe, neither doe they hinder our ſaluation, but rather *cauſe vnto vs a farre moſt excellent and eternall weight of glory*, as it is 2. *Cor.* 4. 17. Nor yet our fleſh: for though it bee neuer ſo ſtrong, yet the Spirit of God dwelling in vs, will in the end mortifie and ſubdue it. Nor the world: for our Captaine Chriſt hath ouercome it, not onely for himſelfe, but alſo for his members, *Iohn* 16. 33. yea and he enableth vs alſo by his holy Spirit to ouercome it. *For all that is borne of God ouercommeth the world, and this is the victorie that ouercommeth the world, euen our faith*, as it is 1. *Iohn* 5. 4. Nor the Deuill, but *if wee reſiſt him, he will flee from vs*, Iames 4. 7. And *he that is borne of God keepeth himſelfe, and the wicked one toucheth him not*, 1. Iohn 5. 18. Not our ſinnes, for they are puniſhed and fully ſatisfied for in Chriſt, and *if wee ſinne, we haue an Aduocate with the Father, &c.* 1 Iohn 2. 1, 2. And for the corruption of ſin, though it dwell in vs, yet it ſhall not raigne in vs, *Rom.* 6. 12. Though wee fall into it, yet not with full conſent of will, 1. *Iohn* 3. 9. for the regenerate man ſinneth not, but his corrupt fleſh dwelling in him, as it is *Rom.* 7. 17. Nor any tentation, for the *Lord is faithfull, and will not ſuffer vs to bee tempted aboue our power, but will giue a good iſſue vnto it*, 1. Cor. 10. 13. Not any thing in the world, *Rom.* 8. 38, 39. for all things whatſoeuer ſhall be ſo diſpoſed by the wiſe prouidence of God, that though they be neuer ſo hurtfull in their owne nature, and apt to draw vs from God, *yet they ſhall worke together for the beſt vnto them which loue God*, as it is *Rom.* 8. 28.

CHAP. XVI.

Obiections againſt the doctrine of perſeuerance, taken from teſtimonies of holy Scripture out of the Old Teſtament, anſwered.

HAuing ſo much concerning thoſe reaſons whereby the certaintie of our perſeuerance may be proued. Now we are to anſwere the Obiections which are made againſt this truth by the enemies of our ſaluation, all which are reduced to three heads: firſt, teſtimonies: ſecondly, examples: thirdly, reaſons. The teſtimonies which are alleaged to this purpoſe are many. The firſt is grounded vpon the prayer of *Moſes*, Exod. 32. 32. *Therefore now if thou pardon their ſinne, thy will ſhall appeare; but if thou wilt not, I pray thee race me out of thy Booke which thou haſt written.* From which place they thus reaſon: Whoſoeuer may bee blotted out of the Booke of life, they may alſo fall away and periſh; but a faithfull man may be blotted out of the Booke of life; and therefore a faithfull man may fall away and periſh. The aſſumption or ſecond part of this reaſon which wee deny as falſe, they indeuour to proue: firſt, by the petition of *Moſes*, for, ſay they, hee requireth to bee blotted out of the Booke of life; and therefore he might bee blotted out. To which I anſwere: firſt, that *Moſes* requeſt is not abſolute, but to be vnderſtood with this condition, if it ſhould ſtand with Gods will, and if hee approoued of his petition. Secondly, though it had bin abſolute, yet it followeth not that becauſe he requeſted this, therefore it might come to paſſe; ſeeing God (as appeareth in the Verſe following) diſalloweth and refuſeth to grant his requeſt, ſaying: *whoſoeuer hath ſinned againſt me, I will put him out of my Booke.*

Exod. 32. 32.

Q. Sect. 2. Of Dauids Prayer.

Yea, will the tempter ſay, but though *Moſes* could not be blotted out, yet it appeareth by Gods anſwere that Sinners may, for hee ſaith, that hee will blot out him that ſinneth againſt him: and this his Obiection hee will further proue out of the prayer of *Dauid*, Pſal. 69. 28. *Let them bee put out of the Booke of life, &c.* I anſwere, that theſe phraſes of writing in a Booke, and blotting out of it, are metaphoricall and borrowed from the practice of men, and are vſed in the Scriptures, that the things thereby ſignified may be made plaine and eaſie to our capacitie and vnderſtanding. Neither muſt we imagine that God hath a Booke for to helpe his memory, or that he writeth or bloteth out; for all things paſt, preſent, and to come are in his ſight. But he is ſaid to write men in the Booke of life, either when he electeth them in his ſecret counſell, or when he executeth this Decree by receiuing them into his Couenant, and enrolling them in the number of his Church and Family; which is alſo done two wayes: the firſt is proper to the faithfull, who in deed and truth are within the Couenant, and are true members of the inuiſible Church: the other common to the titularie Chriſtian, who profeſſeth and eſteemeth himſelfe to bee in the number of thoſe who are in the Couenant of grace, and elected to euerlaſting life, and is ſo alſo reputed by others, becauſe he is a member of the viſible Church, and made partaker of the Word and Sacraments. Now hee is ſaid to blot men out of the Booke of life, in this laſt reſpect, when as he manifeſtly declareth and

Pſal. 69. 28.

maketh

maketh it knowne, both to the partie himselfe and others that hee is no true member of the Church, not within the Couenant of grace, and consequently not in the state of saluation. For as for those that are enrolled in his Decree and Booke of election, and also in the catalogue of his Saints in the Church inuisible, they can neuer be raced out; for his purpose remaineth in his eternall counsell; & *the foundation of God continueth sure*, and hath this twofold seale, Gods knowledge whereby he acknowledgeth that they are his; & their regeneration wrought by his holy Spirit. Moreouer, if any thing could blot out them who are thus inrolled, it must be the filthinesse and polluted spots of their sinnes and vnworthinesse: but our sins and vnworthinesse cannot mooue the Lord to race vs out of this Booke; for then the foresight and knowledge of them in his eternall counsell would much more haue hindred him from chusing and inrolling vs in the Booke of his election, seeing euery one knoweth that a lesse cause will hinder the choice of any, then mooue them to reject the person chosen. Yea rather because the Lord hath chosen vs, therefore hee will giue vs his holy Spirit, whereby he will preserue vs from falling into sin with full consent of will, and from giuing our selues thereunto with malicious greedinesse. And as he hath freely chosen vs to eternall saluation without any respect of our worthinesse, so also he will freely execute this Decree by giuing vs all the good meanes whereby we may be saued.

Rom.9.11.

2.Tim.1.19.

§. Sect.3.

But let vs fit this generall answere to the particular places which are obiected; first, those words of the Lord, *Exod.32.33.* are a threatning not denounced against the true members of the Church, who are inrolled in the Booke of Life, but those who are the members of the visible Church only; and in profession alone, and not in practise; in shew, and not in truth; in their owne or others opinion, and not in Gods estimation, of the Lords family, and in the number of his seruants. Secondly, it is not to be vnderstood of all that commit sinne, but of such as suffer it to raigne in them, committing it with full consent of will, purposely, and maliciously. Thirdly, whereas he saith, that he will blot such out of his Booke, we are not to vnderstand hereby that he would blot them out of the Booke of his election vnto eternall life, wherein they were neuer written, or that he would reiect them whom he had chosen, but that he would race them out of the Booke and roll of his visible Church, and declare and make it euident to themselues that they are neuer true members of his Church inuisible, nor belonging to his eternall election.

Exod.32.33.

§. Sect.4.

Secondly, whereas the Psalmist prayeth that some might be blotted out of the Booke of life; *Psal.69.28.* it proueth not that the faithfull who are inrolled in the Booke of Gods election may be cast out and rejected; for as it appeareth by the rest of the Psalme, he speaketh only of the obstinate and malicious enemies of Gods Kingdome. And whereas he prayeth that they might be blotted out of the Booke of life, hee doth not desire that those who were in truth written in this Booke should be blotted out, but that it might be manifestly declared that they who in their owne opinion, and in respect of their outward profession, in the opinion of others, seemed written in this Booke, were not in truth euer inrolled. As though he should haue said; Doe not, O Lord, reckon them in the number thy of faithfull ones; & if in respect of their outward profession they are reputed of thy Church and people, discouer and display them, that it may manifestly appeare that they were neuer written in thy Booke, and so thrust them out of the company of thy Church and children, that all men may know that they were but Hypocrites. For in regard that Gods Decree of election is vnsearchable and incomprehensible to mans knowledge and reason, those in respect of their opinion are said to be elected, who are outwardly called and added to the visible Church, professing themselues members thereof, which are the outward but not the infallible signes of Gods election, because they are common to the Hypocrite with the true Professor; and so likewise those are said to be blotted out of Gods Booke, whose hypocrisie is discouered, and who are thrust out of the company of the faithfull. And therefore *Dauid* because hee would haue Gods vengeance against these wicked ones plainly manifested, desireth the Lord to discouer them, that all might sensibly discerne them to be but reprobates.

Psal.69.28.

The second place is Psal.51.10. *Create in me a cleane heart O God, and renew a right spirit within me.* From which place they thus reason: They that may lose cleanesse of heart and Gods Spirit, may also fall away: but the faithfull may lose both, as appeareth by the prayer of *Dauid*; and therefore the faithfull may fall away. I answere, that this assumption is false, neither can it be confirmed out of this place. For first it followeth not, that because *Dauid* in his sense and feeling discerned not his cleanesse of heart, nor the Spirit of God, that therefore he was destitute of them, seeing the iudgement of the sense is often deceiued, as before I haue shewed, the gifts and graces of God not appearing in grieuous tentations, or being for a time couered with our corruptions. Secondly, *Dauid* in praying for these, doth not proue that he was destitute of them, but rather that he was indued with them in some measure: for vnlesse his heart had been clensed, he could not haue desired cleanesse, and

§. Sect.5. Psal.51.10. Dauid had cleanesse of heart and Gods Spirit.

Rom.4.16.

if

if he had not beene indued with Gods spirit; he could neuer haue made this effectuall prayer that Gods spirit might bee renewed. Thirdly, this phrase of creating doth not proue that he was vtterly deprined of cleannesse of heart, for it is improperly vsed, as appeareth by the next phrase of renewing, whereby hee expounded his meaning: hee therefore he thus speaketh, that hee might in all humility confesse his great corruption, which made him think that a little purging was not sufficient, vnlesse the Lord, as it were created al anew. Fourthly, this is not so much to bee vnderstood of the spirit of God it selfe once giuen, as of the gifts of the spirit, which were not vtterly lost, but for a time did lie hidden, and in respect of their measure and degree which in his sense and feeling were impaired and diminished through his grieuous fall, and therefore he desireth to haue them renewed and increased. Lastly, *Dauid* taketh away the force of this obiection in the next verse, where hee desireth that the spirit of God should not be taken from him; whereby he implieth that yet hee was not deprived of it. Yea but *Dauid* (will some say) sheweth by this speech that he might lose Gods spirit, otherwise he would not haue prayed vnto God, not to take it from him. I answer, that this rather proueth that he could not be deprived of it, seeing he prayeth in faith and full assurance to be heard, and to haue his request granted, according to that, 1. *Iohn* 5. 14. 15. Secondly, as the Lord hath purposed to continue his grace and holy spirit vnto his children, so he hath ordained, that they should vse the meanes whereby they may retaine them, one of the chiefest whereof is effectuall prayer. And therefore when we vse this meanes of prayer, it doth not proue that wee are in danger to lose them, but rather assureth vs that wee shall preuaile in them, seeing the meanes and the end for which we vse them, are ioyned together in Gods purpose and counsell. The third place obiected, is *Esay* 1. 21. *How is the faithfull Citie become an harlot? it was full of iudgement, and righteousnesse lodged therein, but now murderers.* etc. I answer, there is no strength in this argument: for he doth not say, that those that are faithfull may fall away and become harlots, but he speaketh of the whole citie which was in deed full inhabited with the faithfull, but most of them degenerate, and idolaters supplied their places: so that hee speaketh not of some persons, but of diuers men in the same place, as appeareth plainly by the words following: *Thy siluer is turned into drosse, thy wine mingled with water.* Secondly, [illegible] who were indeed of the true faith, may fall into many foule sinnes, yea into all sinnes, and yet not vtterly fall away from the true religion, amongst which were more hypocrites then true beleeuers: but as for the true beleeuers and professors they were reserued by God in this great Apostasie, as he sheweth, verse 9. Lastly, though the faithfull had thus fallen, yet this proueth not that their defection was finall, and they vtterly reiected, seeing the Lord inuiteth them to turne vnto him by true repentance, and offereth them mercie and forgiuenesse, verse. 18.

The fourth place obiected is *Ezech.* 18. 26. *When a righteous man turneth away from his righteousnesse, and committeth iniquitie, hee shall euen die for the same, &c.* From which is inferred that hee who is iustified may fall away and die in his sinnes. I answere, first, that he speaketh not of one truly iustified by Christs imputed righteousnesse, but of such an one as hauing done some outward workes of legall righteousnesse, is therefore iust in his owne conceit, or the opinion of others. And this appeareth, first, by the description of this righteousnesse which hee speaketh of, expressed verse 5. vnto the ninth; where he setteth downe diuers outward duties of legal iustice. Secondly, in that hee calleth it his owne righteousnesse, vers. 24. 26. Whereas the righteousnesse whereby wee are iustified is the *righteousnesse of God*, imputed vnto vs, *Rom.* 3. 22. that is, of Christ God and man. Thirdly, he speaketh of such a iust man as turning away from his righteousnes doth according to all the abhominations that the wicked man doth, which is not incident vnto those who are truely iustified and sanctified, for *whosoeuer is borne of God sinneth not.* 1. *Ioh.* 3. 9. that is, committeth not sinne with greedinesse, delight, and full consent of will as the wicked man doth who is not regenerate. This place then is impertinently alleaged, because it is to bee vnderstood of those, not which are truly iust, but in their own and others opinion, as our Sauiour also meaneth, whereas he saith, that *he came not to call the righteous, but sinners to repentance*: *Matth.* 9. 13. Secondly, though this place were vnderstood of one truly iust, yet it maketh nothing against perseuerance: for hee doth not absolutely say that the iust man may fall away, but if hee turne away, vers. 24. Which speech being conditional, doth not proue that the iust man may turne from his righteousnesse, but onely serueth as a threatning or profitable admonition, whereby God vpholdeth them in their course of righteousnesse, and preserueth them from defection by stirring them vp with this commination to care and watchfulnesse and keeping them from reckelesse securitie. Thirdly, this speech being a commination or threatning is to bee vnderstood conditionally, if hee goe on in

Q. Sect. 7. Ezech. 18. 26.

Rom. 3. 22.

1. Ioh. 3. 9.

Matth. 9. 13.

his

his wickednesse without repentance; but he that is truly iust, *though hee fall, yet he riseth vp againe, and notwithstanding his fall, hee shall not be cast off; for the Lord putteth vnder his hand*, as hee hath promised *Psal.* 37. 24. The like place vnto this is that, *Ezech.* 33.13. and therefore we may fit vnto it the like answere.

Psal.37.24.

Ezech.33.13.

CHAP. XVII.

Obiections against the doctrine of perseuerance, taken from testimonies of the new Testament, answered, and first out of the Gospels.

Obi. Sect.1. *Mat.7.22.23.*

THe fifth place obiected is, *Matth.* 7. 22. *Many will say vnto me in that day, Lord, Lord, haue we not by thy name propheciedl &c.* From which is inferred, that if those who haue receiued these excellent gifts of the spirit, prophecy and power to worke miracles, may lose them and perish, then those likewise who haue receiued other gifts, as faith, hope, charitie, &c. I answere, it followeth not, forasmuch as men may haue these gifts, and yet not bee in the estate of grace, elected or loued of God, as our Sauiour plainely sheweth in his answere to them, verse 23. *Then will I professe vnto them I neuer knew you*; that is, I neuer acknowledged you for my seruants; *depart from mee yee that worke iniquitie*, that is, yee that haue giuen ouer your selues to worke wickednesse. Secondly I answere, this place is impertinent to the purpose, for the question is not of all gifts of the spirit, but onely of such sanctifying graces as are necessary to saluation, in which number the gifts of prophecie and working miracles are not, seeing the wicked may haue them, as appeareth in the example of *Iudas*; and the godly may want them, as we know by experience.

Obi. Sect.2.

The first place is *Matth.* 24.12. *And because iniquitie shall be increased, the loue of many shall bee cold.* Out of which place they thus reason: They whose charitie may waxe cold, may lose grace, and so fall away: but the elect, who haue this grace of loue may haue it waxe cold, and therefore the elect may lose it and so fall away. I answere, first, to the proposition, that our Sauiour Christ doth not say, that those who are indued with true charity, may haue it extinguished, as the phrase to waxe cold may seeme to proue; but he saith, that the loue of many shall bee cold, that is, they shall bee destitute of this grace of loue, and that which they haue not they cannot lose. Secondly, I answere to the assumption, that is is false, and receiueth no confirmation from this place; for our Sauiour saith not, that the true charitie of the elect shall be cold, but that the charitie of many, that is, the loue of hypocrites to the Gospell, whereof they once made outward profession, which was grounded vpon carnall and worldly respects, should bee cold when they saw it persecuted, and when they were seduced by the false Prophets. And of such he speaketh verse 10. where he saith that many should be offended, when they should see the grieuous persecution which should bee raised against the Gospell, and should betray one another: which cannot be vnderstood of the faithfull, but of hypocrites, who made profession of the truth for worldly respects, which failing, their profession and loue towards the truth also failed. Lastly, though this should be vnderstood of the elect, and that it should be thus read that their loue should waxe cold; yet this proueth not that their loue should bee quite extinguished and perish, but onely that through the iniquitie of the times it should in its actions and operations languish and decrease. But they further obiect, that it is said in the verse following, that he *who indureth to the end shal be saued*; by which, say they, is implied that some shall not indure to the end, and therefore shall bee condemned. I answer, first, that all this being rightly vnderstood may bee granted; for our Sauiour heere speaketh not of perseuerance in the sanctifying graces of his spirit, but of continuing and induring in the profession of his Gospell, notwithstanding the great persecutions which should bee raised against the professors thereof, which hypocrites, who loue the world better than Gods truth would not doe, and therefore should bee condemned. Secondly I answere, that though this were to bee vnderstood of perseuerance in grace, it maketh nothing against it: for our Sauiour saith not that some of the Elect shall not perseuere, but onely maketh a gratious promise of life and saluation to those that doe persuere to the end, that hereby they may bee incouraged and confirmed in their perseuerance.

The fourth place obiected is *Luke* 8. 13. *Those ships on the rocks; are they which when they haue heard, receiue the word with ioy; but they haue no roots, which for a while beleeue, but in the time of tentation goe away.* From which place they thus reason: They that heare and receiue the word with ioy and beleeue, may fall away, but such haue true faith; and therefore those that haue true faith may fall away. I answere, that the assumption, namely, that these heere described haue true faith, is false; neither are these the inseparable properties of a true, liuely and iustifying faith, but common with the temporary faith, which is the faith of hypocrites. For not onely the faithfull

full and elect doe heare and receiue the word with ioy, and also beleeue, that is, after an historicall manner giue their assent vnto it, but also hypocrits and reprobates as the Apostle sheweth, *Heb.* 6.4.5. But it will bee obiected that Christ heere speaketh of true faith, seeing he saith that they beleeue, and therefore they want not faith, but onely perseuerance. I answere, that as faith it selfe is of diuers kinds, so also there are diuers kinds of beleeuing, according to the seuerall sorts of faith, whereof they are also. There is a generall faith, whose act is generally to beleeue and giue assent to the truth of the Scriptures; there is a temporarie faith, which not onely giueth assent, but also conceiueth some kind of ioy in that which it beleeueth; and there is a true iustifying faith, which not onely assenteth to the truth, but also apprehendeth and applieth that which it beleeueth to the vse and benefit of the beleeuer. Though therefore the temporarie faith beleeueth, that is, assenteth to the doctrine of faith as being true, and sheweth it selfe in an outward profession, and is ioyned with a reioycing in that truth which it beleeueth and professeth, yet are there diuers things wanting in it, which are the life and soule of true iustifying faith; for first this liuely faith bringeth forth the ripe fruits of true godlinesse, but this temporarie faith nothing else but the blade of an outward profession. Secondly, the true faith is a particular perswasion, this onely a generall notion or opinion; that apprehendeth and applieth peculiarly all the promises of life and saluation to the beleeuer, but this is destitute of this apprehension and application: that is constant and permanent, but this, as it is grounded vpon worldly and carnall respects, so when they faile (as they doe in the time of tentation) then this faith also faileth.

Now our Sauiour Christ in this place speaketh not of this true iustifying faith, of which onely the question of perseuerance is vnderstood, but of the other temporarie faith of hypocrites, as may appeare in the text it selfe; for first it is said that such haue no roote, but onely beare the leaues of an outward profession, which in the day of tentation, when the sunne of affliction ariseth, withereth and dieth; whereas they who haue a true faith, haue for the roote thereof a certaine perswasion of Gods loue, and fauour in Christ, the remission of their sins, and eternall life and happinesse; from which roote spring not only the faire greene leaues of an outward profession, but also the ripe fruits of holines and righteousnesse. Secondly, it is said, that they beleeue for a time only, and in the time of tentation goe away; whereas they who truly beleeue, *are like vnto mount Sion, which cannot bee moued, but standeth fast for euer*, as it is *Psal.* 125. 1. they are built vpon the rocke Iesus Christ, so that though the winds of affliction, and floods of persecution blow and beate against them, yet they shall not fall, because they are grounded vpon this rocke, as it is *Matth.* 7.25. Lastly, they receiuing the seed of the word, bring forth only a blade, which is but a shew of godlinesse, and continueth not, but by and by is scorched and withereth; but they who are indued with a true faith, like the good ground, receiuing the seed of the word in an honest and good heart, keepe it, and bring forth fruit with patience. Seeing therefore this place alleaged, is not to be vnderstood of true iustifying faith, but of the faith of hypocrits, which is nothing else but a shadow or vaine opinion of faith; and the falling away, nothing else but the casting off an outward profession, therefore it maketh nothing against the perseuerance of those who are truly faithfull.

Psalm. 125. 1.

Matth. 7. 25.

Q. Sect. 5. *Iohn* 15. 2. Of true and rotten branches.

The eight place obiected is *Iob.* 15. 2. *Euerie branch that beareth not fruit in me he taketh away, &c.* From which place they thus reason: All the branches which are in Christ are elected and indued with true faith: but some branches which are in Christ not bearing fruit, are cut from his body, and so perish: therefore some who are elected and indued with faith, may be seuered from Christ and so perish. I answere, that the proposition is false; for a branch in Christ is nothing else but a member of the Church, and both of them generally vnderstood, doe signifie such an one as is outwardly admitted into the Church, which is the body of Christ, by the Sacrament of baptisme, and being outwardly called by the ministerie of the word, doth make profession of the doctrine of faith therein taught, and communicateth in the vse of the Sacraments. And so generally to be ingrafted into Christ, is to bee ioyned as a member to the visible Church. Now as of members, so also of branches there are two sorts; for some are not onely ioyned to the visible Church by the Sacrament of baptisme, and by an outward profession of the Faith, but also are truely vnited vnto Christ their head, and ingrafted into the inuisible Church by the spirit of God and a liuely Faith, and so communicating of the life and vertue which is in Christ their head, & sucking liuely iuyce from this diuine and holy roote, doe liue in him and bring forth the fruits of godlinesse and righteousnesse. And whosoeuer are thus ingrafted into Christ Iesus, they shall euer remaine fruitful branches, and be neuer cut off and wither, yea rather Christ the good husbandman will purge and prune them, and continually water them with the dew of his grace and holy spirit, that they

may bring forth fruit in more abundance, as it is in this place. So he saith, verſ. 16. that whom hee hath choſen, hee hath ordained that they ſhould bring forth fruit, and that their fruit ſhould not fade and wither, but remaine, and continually flouriſh like a tree planted by a riuer of waters, as it is *Pſalm.* 1.3.

*Pſal.*1.3.

*Q. Sect.*6. But there are other members and branches which are onely intertained into the viſible Church, and accounted members thereof, becauſe they haue receiued the ſacrament of baptiſme, and make an outward profeſſion of religion, though in their liues they deny the power therof; which notwithſtanding were neuer truly vnited vnto Chriſt, nor ingrafted into the inuiſible Church, being altogether deſtitute of the bond of this vnion, the ſpirit of God and a liuely faith, and conſequently hauing no communion with our head and root Chriſt Ieſus, nor receiuing any life and vertue from him, they are dead and rotten members, and branches, which hauing onely a ſhew and ſhape of an outward profeſſion, and wanting life, bring forth no fruits of true godlineſſe, and therefore ſhall bee cut off, not from the true bodie of Chriſt the inuiſible Church, into which they were neuer planted and ingrafted, but from the outward body of the viſible Church whereof they were members in ſhew and profeſſion. The which is done when as their vizard being pulled off, they are diſcouered to be but meere hypocrites.

*Q. Sect.*7. Of a twofold liuing in the vine Chriſt. But heere it is obiected, that it cannot bee called a branch which hath not ſometime liued in the vine: for branches are not tranſplanted, but doe grow in the vine, not dead but liuing; and ſo the faithfull are borne againe in Chriſt, and when they are borne againe, they are not dead but liuing: and yet notwithſtanding if after they are borne againe, they refuſe to beare the fruit of good workes, they are cut off and periſh. I anſwere, that there is a twofold liuing in the vine, in ſhew and outward appearance, and indeed and truth; the firſt is common to the hypocrite, who after a ſort may bee ſaid to be ingrafted into the bodie of Chriſt, and in reſpect of his ſhew and outward profeſſion to liue in him; but the other is proper and peculiar to the faithfull, who are the true branches. But al branches (ſay they) doe firſt truly liue in their vine before they can die and wither. I anſwere, that this is true of all naturall branches, which originally ſpring out of the ſtocke, but not of thoſe which are tranſplanted and ingrafted: For we know that ſome cions being ingrafted into another ſtocke, doe receiue no life and nouriſhment from it, and yet notwithſtanding they ſeeme for a time to liue, till the heate of the ſunne ſcorching them, for want of inward moiſture they wither, and ſo appeare to bee dead, and neuer to haue receiued life and nouriſhment from the ſtocke. Now that I may fit this ſimilitude, wee are not naturall branches ſprung from Chriſt, but from *Adam*, who is our roote, and are tranſplanted and ingrafted into Chriſt, but after a diuers manner, ſome into the viſible bodie of the Church, and (as it were) but into the outward barke, who for want of the attractiue vertue of faith, doe receiue no life nor nouriſhment from him: and therefore though they ſeeme to liue for a time in ſhew and outward profeſſion, yet in truth they are dead branches, and ſo will appeare to be, when the ſunne of perſecution and affliction ſcorcheth and withereth them; but other branches are ingrafted into the inuiſible Church and very body of Chriſt the liuing ſtocke, and by a true and liuely faith doe ſucke good iuyce and nouriſhment from him, whereby they liue and bring forth fruit. And they who are thus truly ingrafted into Chriſts body, cannot refuſe to bring forth the fruits of good workes, no more than the liuing branch grafted in a fruitfull ſtocke, can refuſe to bring forth grapes: for as all other powers of body and ſoule are regenerate and renewed, ſo likewiſe their will, whereby they are made not onely willing, but alſo deſirous to bring forth the fruite of good workes.

CHAP. XVIII.

Obiections againſt the doctrine of perſeuerance, taken from teſtimonies out of S. Paules Epiſtles, anſwered.

*Q. Sect.*8. Rom. 9.3. In what ſenſe Paul wiſhed to be ſeparated from Chriſt.

THe ninth place obiected is *Rom.* 9.3. *For I would wiſh my ſelfe to bee ſeparated from Chriſt* (or, deuoted to eternall perdition) *for my brethren which are my kinſemen according to the fleſh.* From which place they thus reaſon: *Paul* might be ſeparated from Chriſt and periſh: but *Paul* was elected to ſaluation: therefore ſome who are elected may bee ſeparated from Chriſt and periſh. I anſwere, that the propoſition is falſe, neither doth it receiue any ſtrength from this teſtimonie: for *Paul* doth not ſay, that hee could bee ſeparated from Chriſt, but onely profeſſeth that ſuch was his zeale of Gods glory, and loue to his brethren the Iewes, that he could find in his heart, if it were poſſible, to be ſeparated from Chriſt, rather than Gods glory ſhould be impeached by the deſtruction of the people. But it may be further vrged, that *Paul* wiſheth that hee might be ſeparated from Chriſt, and therefore it might be. I anſwere, that hee doth not abſolutely deſire it, but con-

conditionally, if it were possible. And therefore hee saith not, I doe wish; but I would wish; that is, I could find in my heart to wish this separation, if it could possibly stand with the immutabilitie of Gods election. But *Paul* though hee thus speaketh did not thinke that this could possibly bee, for he professeth a little before, that he was perswaded & certainely assured, that neither life nor death, nor any thing in the world could separate him from the loue of God in Christ, *Rom.* 8. 38. But to what purpose doth hee wish this, if it could not be? I answere, to this end that he might hereby expresse his feruent zeale for Gods glorie, and intire loue of his brethren the Iewes, which were so great, that he neglected his owne saluation in respect of them.

The tenth place obiected is *Rom.* 9. 20. *Well, through vnbeleefe they are broken off, and thou standest by faith; be not high minded, but feare.* 21. *For if God spared not the naturall branches, take heed least hee also spare not thee, &c.* From which place they thus reason: The naturall branches may be broken off: the naturall branches are the true members of Christ elected to saluation: therefore some members of Christ elected to saluation may fall away and perish. I answere, that this obiection is like that grounded vpon *John* 15. 2. and therefore needeth not much to be stood vpon. Briefly therefore we are to know, that the assumption is manifestly false; for by naturall branches is not meant the true members of Christ elected to saluation; but the whole visible Church of the Israelites, as it plainely appeareth by the whole discourse of the Apostle in this chapter. The first (namely, that hee speaketh not of the true members of Christ elected to saluation) is manifest, vers. 2. *God hath not cast away his people which he knew before*, that is, whom in his eternall counsell he had elected to saluation. And vers. 7. *Israel hath not obtained that he sought*: that is, the whole people of Israel; *but the election* (that is, so many as were elected) *hath obtained it, and the rest haue beene hardened.* The other, namely, that hee speaketh of the whole people and Church of the Iewes, and not of the faithfull, is so cleere in it selfe, that it needeth no borrowed light to illustrate it; seeing in this whole chapter he reasoneth of the reiection of the Israelites, from being the visible Church and people of God, and of the calling of the Gentiles. But some will say, that the Apostle calleth them naturall branches, and therefore before their breaking off, they were the true members of Christ. I answer, that the Apostle doth not call them naturall, to distinguish them from dead and fruitlesse branches, but from the wild branches which were the Gentiles, who of strangers and aliants were called to bee the Church and people of God: whereas the Iewes who had a long time beene planted in the visible Church were broken off and reiected. By breaking off then of the naturall branches, wee are not to vnderstand the reiection of the true members of Christ and the visible Church, who are the faithfull and elect, but of the outward members of the visible Church, who being externally called, made profession of religion, but yet in the meane time were destitute of the power thereof, and of all sauing grace. For the Apostle saith of this people who were thus reiected, that *God had giuen them the spirit of slumber, eies that they should not see, and eares that they should not heare vnto this day*, vers. 8. and that they were broken off through vnbeleefe, wherwith they were so wholly possessed, that they would not receiue either Christ or his Gospell, vers. 20. and that they did not all this of infirmity but through obstinacie, verse 25. professing themselues enemies to the Gospell, as it is verse 28.

The eleuenth place is *Rom.* 14. 15. *Destroy not him with thy meate for whom Christ died.* The like place is, 1. *Cor.* 8. 11. *And through thy knowledge shall thy weake brother perish, for whom Christ died.* From which places they thus reason: Those for whom Christ died may be destroyed and perish: but such are elected and indued with faith: therefore some elected and indued with faith may bee destroyed and perish. Vnto which I answer, first, by distinguishing of the assumption; for Christ is said generally and improperly to haue died for the whole visible Church; but properly and truly for the faithfull only, which are of the Church inuisible. The first phrase of speech is true in regard of the sufficiencie of his death, which in it selfe was a full and sufficient price for the ransome of all, or else if wee vnderstand it by a synecdoche of the whole for the seuerall parts and members; but not in respect of the efficacie of his death, for it is onely effectuall for the redemption and saluation of those who apply vnto themselues the vertue and merit thereof, by a true and liuely faith. All therefore for whom Christ is said to haue died, are not elect and faithfull, but onely those to whom the vertue and power of his death and merits are effectually applied. Secondly, Christ is said to haue died for euery member of the visible Church, because being outward members thereof, they are in the iudgement of charitie reputed and esteemed of the Church, and to be redeemed and iustified by Christs death, vntill by their Apostacie they make it knowne that they were but hypocrites, for whom Christ neuer died. And of such may those places be vnderstood, seeing the holy Ghost oftentimes speaketh of things according to the

Sect. 3. *Rom.* 14. 15. 1. *Cor.* 8. 11. For whom Christ is said to haue died.

judgement and estimation of men; and also by such charitable speeches doth teach vs both to speake and judge charitably; and seeing likewise we find by experience, that many such Hypocrites as doe for a time professe themselues members of the Church, and redeemed by Christs death, being scandalized and offended by the example of some others, do fall away from their profession, and so vtterly perish. But if we will vnderstand it of those for whom Christ truly and effectually died, the proposition is false; for Christ died for none but his sheepe, *Iohn* 10.15. and Christs *sheepe shall neuer perish, neither can any plucke them out of his hand.* Verse 28. Yea but it is said, that *thy weake brother shall perish.* I answere, that is not to be vnderstood of the effect and euent, but of the cause and occasion: for howsoeuer the weak Christian may be shrewdly shaken, & be grieuously wounded in his conscience with scandals and offences offered by those who are more strong, yet hee can neuer fall and perish, seeing the Lord strengtheneth his weakenesse, vpholdeth him being ready to fall, and being falne raiseth him vp againe. Notwithstanding it might truely bee said in respect of the sufficiencie of the occasion offered by the offence giuen, that hee should thereby be destroyed and perish: for he that giueth such offences, doth as much as in him lieth, destroy his weake brother, the cause which he giueth being in it selfe of force sufficient to ouerthrow and destroy him, if hee were not supported and preserued by the omnipotent power of God. So that the sense of this place is this, destroy not, that is, doe not by giuing such offences, as much as in thee lieth, destroy thy weake brother, for whom Christ hath died. And so through thy knowledge shall thy weake brother perish, that is, by abusing thy knowledge concerning the vse of things indifferent, thou shalt by offending him, as much as thou art able, cause him to perish, because thou offerest the occasion, and vsest the meanes to bring him to destruction.

Iohn 10.15.28.

9. *Sect.* 4. Whether *Paul* might become a reprobate.

The twelfth place obiected is 1. *Cor.* 9.27. *But I beat downe my body and bring it into subiection, lest by any meanes after I haue preached to others, I my selfe should become a reprobate.* From which place they thus reason: *Paul* might become a reprobate, but *Paul* was elected and indued with Faith; and therefore some elected and endued with Faith may become reprobates. The proposition they endeuour to proue by this place; because in chastising his body to this end that he might not become a reprobate, hee shewes himselfe doubtful & fearefull lest he should become one. I answer, first, that the original word ἀδόκιμος here vsed, which they translate reprobate, may more fitly in this place be translated approued, as it is in our Geneua translation; for so it is sometimes vsed, as 2. *Cor.* 13.7. and *Heb.* 6.8. and in this sense it is opposed vnto one who is approoued; and so it best agreeth with the scope of the Apostle in this place; for he doth not speake of the reprobation of his person in Gods counsell, but of the disapprooving and rejection of his ministery by God and his Church, if hee did teach one thing and practice another. For hee is reproued, that is, rejected and disapprooued of God and the Church, as an euill and vnworthy Minister, whose life and conuersation is not agreeable to his word and doctrine. And therefore *Paul* being appointed an Apostle and Minister to teach others the wayes of righteousnesse and holinesse, doth carefully beate downe his flesh, and indeuoureth to mortifie the corruptions thereof, lest teaching others, and neglecting the practice of his own doctrine, he should be rejected and reprooued as an euill Teacher. Secondly, though this place should be vnderstood of eternall reprobation, yet it maketh nothing against the certaintie of *Pauls* perseuerance; for hee doth not say that hee could become a reprobate, but that he would vse this meanes that he might not become a reprobate. Now to vse the meanes to preserue himselfe from becomming a reprobate, doth not prooue the possibilitie of his reprobation, but the certaintie of his perseuerance, seeing the means of perseuerance are no lesse contained in Gods counsell and decree, then perseuerance it selfe. So that as the Lord hath decreed that wee should not be reprobates, and that wee should perseuere in grace, so also hee hath decreed that we should beat downe our flesh, and mortifie the corruptions thereof, that so our perseuerance may be confirmed, and we preserued from defection and reprobation; as hee hath elected vs to eternall life, so hee hath also decreed that wee should vse the meanes whereby we might make our election sure, as hee exhorteth, 2. *Pet.* 1.10. and therefore the carefull vse of these meanes doth not shew the doubtfulnesse, but rather the infallible certaintie of our election and perseuerance. And this appeareth in the Apostle *Paul*, who as hee doth in this place with all diligence vse this means of mortification, that he might not become a reprobate, so in other places hee professeth his certaine assurance of perseuering in Gods loue, & that he neither was nor could become a reprobate.

1. *Cor.* 13. *Heb.* 6.

2. *Paul.*

Rom. 8.38. 2. *Tim.* 1.12.

The thirteenth place obiected is, *Gal.* 3.3. *Are ye so foolish, that after ye haue begun in the spirit, ye would now be made perfect by the flesh.* From which place they thus reason: They that begin in the Spirit, may fall away and end in the flesh: but they that begin in the spirit, are truly regenerate: therefore they who are truly regenerate, may fall away and end in the flesh? I answer, that the assump-

9. *Sect.* 5. *Gal.* 3.3. What is meant by beginning in the spirit, & ending in the flesh.

assumption is false: for by spirit in this place is not understood the spirit of regeneration, but the doctrine of the spirit, or the spirituall doctrine, which is the Gospell; and thus doth our Saviour Christ call the words of the Gospell which he preached, *spirit and life*, *Iohn 6.63.* and in this respect the Apostle calleth the Ministers of the new Testament *the Ministers of the spirit*, and the preaching thereof, *the ministration of the spirit*, 2. Cor. 3. because when the Gospell is preached, the Spirit is given to those that believe. So that the Apostle in this place doth not accuse them for their falling from true regeneration, but from the profession of the Gospell which had beene taught vnto them. For whereas they had learned by the preaching of the Gospell, that a man is justified by faith alone without the workes of the Law, they fell from this truth which formerly they had received, looking to be justified by the workes of the Law. Secondly, I answere vnto the proposition, that by the flesh we are not to understand the state of man vnregenerate, but the sleshly doctrine of the false Apostles, which consisted wholly of carnall points which savoured wholly of carnall wisdome, because they taught that they should not rest wholly vpon the righteousnesse of Christ for their justification, and so ascribe vnto him the sole glorie thereof, but rather in part they should relie vpon their owne legall righteousnesse, and so share with Christ in the prayse of their justification; the which may well be called a fleshly doctrine, seeing nothing is more agreeable and pleasing to flesh and blood, then to rob God of his honour, that we may ascribe it vnto our selves. And therefore to be perfected by the flesh, cannot signifie falling away into the state of vnregeneration, but a declination from the profession of the doctrine of the Gospell, which teacheth that we are justified by faith alone in Christ, vnto the doctrine of the false Apostles, which taught them to looke for the perfection of their righteousnesse which was begunne by the Gospell, by performing the workes of the Law, and by receiving the legall Sacrament of Circumcision, which was made in the flesh, without which they affirmed that Christ could not profit them. The which their practice hath opened much of vnderstanding, because they left the doctrine of the Gospell, which brought them into the glorious liberty of the sonnes of God, and entangled themselves into the state of bondage and bondage vnder the Law and the rudiments, from which Christ hath delivered them, by which meanes they became debtors to keepe the whole Law, and so fell from Christ, and from grace. And this exposition agreeth well with the scope of the whole Epistle, and the maine drift of the Apostle in this place, although one should expound the words according to that sense which they force out of them, yet would they make nothing for their purpose: for he doth not write this vnto particular beleevers, who were truly justified and sanctified, but vnto those foolish Galathians who had left the doctrine of the Gospell, of which formerly they had made some profession, and imbraced the doctrine of the false Apostles. And therefore he saith not, that they were truly and throughly regenerated by Gods sanctifying Spirit, but only that they had *begunne in the spirit*, that is, had in some measure beene inlightned and tasted of the heavenly gift, and the Word of God, receiving it for the present with joy, and making an outward profession thereof, like those temporizers of whom our Saviour Christ, & the Apostle speaketh, *Matth. 13.20. Heb. 6.4, 5.*

Matth. 13.20. Heb. 6.4, 5. Q. Sect. 6. Gal. 5.4.

How the Galathians were said to be abolished from Christ.

The fourteenth place objected, is Gal. 5.4. *Ye are abolished from Christ* (or, as it is in the originall, *ye are made void and empty of Christ*, that is, Christ is vnto you vnprofitable) *whosoever are justified by the law, ye are fallen from grace.* From which place they thus reason: The Galathians looking to be justified by the Law, were abolished from Christ and did fall from grace: but they were elected and indued with Faith: and therefore some who are elected and indued with Faith, may be abolished from Christ and fall from grace. I answere first to the assumption, that those Galathians which looked to be justified by the Law, were not elected, if they did persevere in this their heresie, and therefore it maketh nothing against our question, if the proposition be vnderstood of such, for we grant that they who seeke for justification by the workes of the Law by themselves performed, being not elected may be abolished from Christ, and fall from grace. Yea but, say they, these Galathians were in Christ once, and in the state of grace, or else they could not fitly be said to be made void and empty of Christ, and to have fallen from grace: for how can they be made empty of Christ who were not first filled with Christ and in the state of grace? I answere, that these phrases are so much inforced, as that they may fitly be vsed to make confession against the truth, who so hateth sinne in Christ, that they are not by his death and resurrection, in which sense the Apostle speaketh in this place, perswaded that their sinnes are not pardoned by the new league, the Law shall have no dominion, grace is not given, Christ is not conceived with the seed and Word of grace, the Holy Ghost shall not regenerate, and so fall from grace, from the gift of sanctifying grace, from the Gospell, from the doctrine of grace, namely, the Gospell. So that

that the sense is this; whosoeuer will not content themselues with the righteousnesse of Faith, but seeke for righteousnesse in the Law, they haue no communion with Christ, and are false from the doctrine of grace taught in the Gospell, to the righteousnesse which is of the Law. And whereas whilest they did imbrace the doctrine of the Gospel, they seemed to be in the state of grace, they now falling from the profession of this truth, and imbracing the righteousnesse which is of the Law, doe make it manifest, that they are not in the state of grace, and that they never from their hearts imbraced the doctrine of the Gospell, seeing they renounce the free grace therein offered and subject themselues to the bondage of the Law.

The fifteenth place obiected is, 1. Tim. 1. 19. *Hauing faith and a good conscience, which some haue put away, and as concerning faith haue made shipwracke.* The like places vnto this are these, 1. Tim. 4. 1. *Now the spirit speaketh euidently that in the latter times some shall depart from the faith.* And 5. 8. *If there be any that prouideth not for his owne, &c. he denieth the faith, and is worse then an infidel.* And 6. 10. *The desire of money is the roote of all euill, which while some lusted after they erred from the faith.* From which places they thus reason: They that may make shipwracke of faith, and deny, depart and erre from the faith; they may lose their faith, and consequently fall away and perish; but some may make shipwracke of their faith, and therefore some may lose their faith, fall away and perish. I answere, that the word faith is diuersly taken in the Scriptures; sometimes for the doctrine of faith: sometimes for the profession of faith: sometimes for the grace of faith: sometimes for the fruits of faith. Gal. 1. 23. *He now preacheth the faith.* Gal. 3. 12. *The Law is not of faith, but the man that doth them shall liue in them.* Rom. 12. 6. *Let vs prophesie according to the proportion of faith.* Gal. 3. 23. *Before faith came we were kept vnder the Law, shut vp vnto the faith which should afterward be reuealed.* Rom. 14. 23. *Whatsoeuer is not of faith is sinne.* Heb. 11. 6. *Without faith it is impossible to please God.* Now in this place faith is taken for the profession of faith, as the words following doe plainly shew, where it is said, that they had erred concerning the truth, saying, that the resurrection was past already. Whereupon he addeth that notwithstanding their back-sliding from the truth, Gods Decree of election was not hereby impeached, seeing they neuer belonged vnto it: *Neuertheless* (saith hee) *the foundation of God standeth sure, hauing this seale, the Lord knoweth whom they are his.* Secondly, whereas hee saith, 1. Tim. 4. 1. that some should depart from the faith, he expoundeth his meaning in the words following, saying, that they *should giue heed to the spirits of error, and doctrine of Diuels*, that is, they should leaue the sincere truth of the Gospel, and suffer themselues to bee seduced with the Heresies of Antichrist. Thirdly, whereas he saith, Chap. 5. Vers. 8. that they that *prouide not for those who are vnder their charge, deny the faith*: he meaneth the doctrine of faith, which teacheth vs to haue care not onely of our selues but also of those that belong vnto vs. Lastly, whereas he saith, that couetous men doe erre from the faith, hee meaneth the doctrine of the Gospell, which teacheth that wee should not lay vp our treasures vpon the earth, nor serue this vnrighteous Mammon. And secondly, though it should bee vnderstood of iustifying faith, it were nothing to their purpose, seeing a couetous worldling may erre from the faith, though he were neuer indued therewith. Hauing thus cleared these places alwo be vnderstood of the doctrine of faith, which a worldling may reprobate may know and professe as well as the elect, therefore they make nothing for proofe of the possibility of a defection from a true iustifying faith, and consequently ouerthrow not the doctrine of perseuerance.

The 16. place obiected is, Heb. 6. 4. *For it is impossible for those who were once lightned, and haue tasted of the heauenly gift, and were made partakers of the Holy Ghost, 5. And haue tasted of the good word of God, and of the powers of the world to come, 6. If they fall away, should be renewed againe by repentance, seeing they crucifie againe to themselues the Sonne of God, and make a mocking stocke.* From which place they thus reason: Those who are inlightned and haue tasted of the heauenly gift, and were made partakers of the Holy Ghost, and tasted the good word of God, and the powers of the world to come, may fall away; so that they cannot be renewed by repentance: but such are the elect of God and his faithfull ones; and therefore the elect and faithfull may so fall away as that they cannot be renewed by repentance. To which I answere, that there is no mention made in this scripture, for ought the obiection is to bee called to minde, neither can it be proued that the Apostle doth here

Q. Self. 1. Tim. 1. 19. 4. 1. and 5. 8. and 6. 10. What is meant by denying, departing from, and making shipwracke of faith.

Act. 16. 7, Gal. 3. 2.

Rom. 12. 6. Gal. 3. 23.

Rom. 14.

Heb. 11. 6.

2 Tim. 2.

1 Tim. 4.

Heb. 6. 4. Obiected.

vnderstand an elect and faithfull man in this description, but an hypocrite who hath only a temporarie faith, seeing he doth not haue the diuine & peculiar properties of the elect and faithfull, but such as are common vnto them with temporizing hypocrites as may appeare if we examine the particulars. First, by illightning the vnderstanding the illumination of the minde with the knowledge of the Gospell, which is common to the faithfull with hypocrites, who often-times attaine vnto an historicall knowledge of the great mysteries of Christian religion, so that they can discourse of them in ordinarie talke, yea and become Preachers and teachers thereof vnto others; as appeareth in the example of *Iudas*, *Demas*, *Iulian* and many others. And thus doth the Apostle expound himselfe, *Heb.* 10. 26. *If we sinne wilfully after that we haue receiued the knowledge of the truth, there remaineth no more sacrifice for sinne.* So likewise by tasting of the heauenly gift of the word of God, and of the powers of the world to come, wee are to vnderstand some generall approbation of those things in the iudgement, which inclineth also the affection to like of and desire them; but yet seared from a resolute purpose to compasse and inioy them. And this is cōmon vnto hypocrites, for as did they chant being about to buy a purchase, doth taste of them, and thereupon doth approue them as good, like of and desire them; and yet when hee knoweth what it doth cost him he will giue for them, chuseth rather to leaue them vnbought and so goe his way: so the hypocrite hearing of excellent things are prepared for Gods faithfull ones, doth like and desire them, but howsoeuer hee like the taste and relish of them, yet when hee knoweth that whatsoeuer it will buy them, must deny himselfe and his worldly lusts, forsake the world and the vanities thereof, mortifie the flesh, take vp his crosse and follow Christ, he refuseth them as being too deare, and rejecteth them, then he will not haue none of them, when he will consecrate vnto him such a price. And such are those counterfeit hypocrites which our Sauiour describeth in the parable. *Luk.* 8. 13. *They which are on the stony ground, are they which when they haue heard the word receiue it with ioy, but haue no roote, which for a while beleeue, and in the time of temptation fall away.* Such as one was *Ezekiel*, who [illegible] great blessings were promised vnto Israel, [illegible] desired to die their death, [illegible] enioy them, but yet would not [illegible] their life, nor to obtaine assurance [illegible] Secondly, by enlightning. So the young man in the Gospell [illegible] eternall life, and [illegible] Christ, [illegible] the [illegible] whereby he might come vnto assurance thereof; but when he heard that he must sell all he had, and giue it to the poore, and take vp his crosse and follow Christ, he relinquished his former suit and went away sorrowfull.

Lastly, by being made partakers of the holy Ghost, hee vnderstandeth the gifts of the holy Ghost, which also are of two sorts: first, such as are the gifts of the sanctifying spirit, but not the gifts of sanctification, which are also common to Hypocrites, as knowledge of the Gospell, a sudden and temporary ioy in hearing the word, a desire to be conformable thereunto in some things, and such like. Secondly, such as are the gifts of the spirit as it sanctifieth, or the gifts of sanctification, as Faith, charitie, repentance and such like, which are peculiar to the elect. Now we are to vnderstand the Apostle in this place of the former common gifts, and not of these latter which are proper to the faithfull.

What is meant by being made partakers of the holy Ghost.

Mark 6. 20.

But it is further vrged, that we are here to vnderstand the elect and faithfull which fall away, because hee saith that they crucifie Christ againe vnto themselues; whereof it followeth, that hee was once crucified for them before, and consequently that they were elected, seeing Christ died onely for such. I answere, first, that the word (*againe*) is not to be referred to the words following (*vnto themselues*) but to the word crucifying going before. Secondly, by crucifying vnto themselues, wee are not to vnderstand crucifying or dying for them, or for their saluation, whereby is noted the finall end of Christs death, but his crucifying by them (as they were the spitefull and malicious instruments of his death) vnto their iust condemnation. For as the Iewes did once maliciously crucifie Christ our Sauiour vpon the crosse, so those are said to crucifie him againe who despise and contemne him, and his sufferings, and make a mock of them. And in this sense *Paul* saith, that *the world was crucified vnto him, and he vnto the world, Gal.* 6. 14. that is, as the world did contemne and basely esteeme him, so did he contemne and basely esteeme the world and the pompes thereof.

§. Sect. 3. What is meant by crucifying Christ againe.

Gal. 6. 14.

Secondly I answere, that there is no soundnesse of truth in the proposition, although the assumption should be granted, for he doth not say, that such as truly and effectually called might fall away, but by way of supposition, if they did fall away, then they could not be renewed by repentance, because they had committed the sin [illegible] and [illegible] the holy Ghost, and [illegible] is not possible [illegible] and faithfull. Now from a [illegible] the consequence [illegible] Yea rather [illegible] Ghost [illegible] would [illegible]

§. Sect. 4. The scope of the Apostle not to shew the [illegible] sin.

1. Ioh. 5.

downe carnall securitie, to preserue the faithfull from making a generall Apostasie, and to strengthen them in their perseuerance, seeing their relapse and backsliding would bring vpon them inevitable destruction. As may appeare by the words following, vers. 9. 10. 11. where hee taketh occasion vpon this admonition to exhort them to diligence, constancie, and patience, that so they might bee inheritors of Gods gracious promises.

§. Sect. 11. Heb. 10. 26. expounded. What is meant by sinning willingly.

The fourteenth place obiected is *Heb.* 10. 26. *For if we sinne willingly, after we haue receiued the knowledge of the truth there remaineth no more sacrifice for sinnes.* vers. 27. *But a certaine fearefull looking for of iudgement, and violent fire which shall deuoure the aduersaries.* From which place they thus reason: They who sinne willingly after they haue receiued the knowledge of the truth, doe fall away from grace and perish: For the Apostle saith that there remaineth no more sacrifice for their sinnes, but a fearefull looking for of iudgement, and violent fire which shall deuoure them. But the faithfull may sinne willingly after they haue receiued knowledge of the truth, and therefore they may fall away from grace and perish. I answere, first the proposition is false, if the argument bee vnderstood in the Apostles sense; for they who sinne willingly, as the Apostle meaneth, were neuer in the state of grace, and therefore cannot fall away from it. If we vnderstand it in their sense, namely, of some particular sinne committed willingly, yet through infirmitie, as whoredome, drunkennesse murther and such like, then is it alle false, being vnderstood of the faithfull, for as much as they, notwithstanding their sinnes, doe not fall away from grace nor perish. Secondly, the assumption being vnderstood in their sense maketh nothing for their purpose, and being taken according to the Apostles meaning is vtterly false: for the Apostle here by voluntarie sinning vnderstandeth not particular sinnes, which the faithfull may fall into willingly through infirmitie, seeing then *Dauid*, *Peter* and many other of Gods deare Saints being thus ouertaken, should haue beene in a desperate case, but a generall Apostasie from Christ and Christian religion not through feare and infirmitie, but willingly, that is, with full consent of will, liking and approuing what they doe, and vpon deliberate, malice and determined resolution, which is that vnpardonable sin against the holy Ghost.

§. Sect. 12. Vers. 23. 25.

And this appeareth by the whole drift of the Apostle, and the circumstances of the place, for hauing exhorted them to keepe the profession of their hope without wauering, and that they should not forsake the assemblies, according as they had vsed

one another in the Church, as some did who made an Apostasie from the faith, he annexeth this terrible commination to preserue them from this apostasie. So in that comparison which he maketh from the lesse to the greater, he plainely sheweth his meaning, namely, that as the despisers of the whole Law of *Moses*, and not the transgressors of particular commandements were condemned to death without mercie; so they were worthie of farre greater punishment who despised the whole Gospell of Christ, and not euery one who willingly transgressed some Euangelicall dutie. Lastly, whereas he saith, that they did tread vnder their feete the Sonne of God, and counted the blood of the Testament an vnholy thing, and despited the spirit of grace; by all this is signified that they contemned Christ and his religion as execrable or base, and with resolued malice despited the spirit of God, which had illightned them with the knowledge of Gods truth. Into which kinde of generall Apostasie it is impossible through Gods grace that any of the elect should fall, for the seede of regeneration abideth in them, and they cannot thus sinne because they are borne of God, as the Apostle speaketh, 1. *Ioh.* 3. 9.

Vers. 24.

1. Ioh. 3. 9.

§. Sect. 13. Vers. 29. What the Apostle meaneth by being sanctified with the blood of Christ.

Yea, but it is heere said, that they who thus willingly sinne are sanctified with the blood of Christ, and therefore he vnderstandeth it of the faithfull, seeing those who are sanctified, they are also called and iustified. I answere, that as besides the inward and effectuall calling, there is an outward calling common to hypocrites, and as there is a true iustification before God proper to the elect, so there is an outward iustification before men, when as those who in their outward carriage and conuersation doe shew themselues iust, are in the iudgement of charitie so reputed and esteemed; there is in likemanner a twofold kind of sanctification, the one inward before God, when as the heart is purified by faith; the other outward before men, when as wee professe our selues members of the Church, and such as are sanctified with the blood of Christ; confesse the Christian Faith, and bring forth some outward fruites in our liues and conuersations: and this latter sanctification is common vnto hypocrites, who whilest they professe themselues members of the Church, which is the bodie of Christ sanctified by his blood, word, and spirit, and make outward semblance and shew thereof in their liues, are called and reputed Saints in the iudgement of charitie, which iudgeth the best where it seeth no appearance of euill.

§. Sect. 14. What doth remaine for the Saints to bee sanctified by the blood of Christ.

Yea, but the spirit of God who searcheth the heart and raines here saith, that they were sanctified by the blood of Christ, and therefore

fore they were not only outwardly, but also internally sanctified, not in the iudgement of men alone, but also in the iudgements of God. I answere, it followeth not; for commonly the spirit of God in the Scriptures speaketh not according to his owne knowledge, but according to the opinion and common estimation of men. So all Israel are called the peculiar people of God, because they made outward profession of his religion, though many of them did not belong to the election of grace. So the Apostles writing to whole Churches call them the Saints of God; though there were amongst them many hypocrites. The which the holy Ghost hath purposedly done, to teach vs by his example to speake and iudge charitablie of our brethren; and not to censure them as hypocrites, vntill they haue plainely discouered their hypocrisie. Lastly, I answere to this argument, that though wee should take the words according to their own sense and meaning, yet nothing inferred by them would follow necessarily, seeing the speech is not absolute but conditionall, and by way of suppositi-on, *if any doe sinne wilfully, &c.* which may rather bee taken as an admonition to keepe the faithfull from falling into condemnation, than as an argument of their fall.

CHAP. XIX.

Other obiections against the doctrine of perseuerance, taken from testimonies out of the Epistles of Peter and the Reuelation, answered.

The eighteenth place obiected is 2. *Pet. 1. 9. For he that doth not these things is blind and cannot see farre off, and hath forgotten that he was purged from his old sinnes.* From which place they thus reason: They who were purged from their old sinnes may fall away from grace, for they may become blind, and forget that euer they were thus purged: but they who are purged from their sinnes are elect and faithfull, and therefore the elect and faithfull may fall away from the state of grace. I answere, first, that these words haue only in them the force of a supposition, namely, that if any professing Christianity, neglect all Christian vertues, they are thus blind and forgetfull; and therefore seeing nothing is positiuely affirmed, not any thing can heereupon bee necessarily concluded, but this wee must carefully take heed we do not neglect these holy vertues, seeing this negligence would bring men into this desperate condition. Secondly, I distinguish vpon the assumption: for men are said to be purged from their sinnes either really and truely, when the blood of Christ is aphlied vnto them by his spirit, and a liuely Faith, or when as they are onely purged in their owne opinion and profession, or in the iudgement of others, who charitably account those purged from their sinnes, who haue receiued the outward purging and washing in baptisme, and haue by their outward profession giuen their names to Christ. And of this latter purging common to hypocrites, wee are to vnderstand this place, and not of the true purging by Christs blood, in which whosoeuer are washed, can neuer become blind, nor forget that they were purged by him, and therfore the assumption being vnderstood according to the Apostles meaning is directly false.

The nineteenth place obiected is 2. *Pet. 2. 20. For if they after they haue escaped from the filthinesse of the world through the knowledge of the Lord, and of the Sauiour Iesu Christ, are yet tangled againe therein and ouercome, the latter end is worse with them than the beginning. 21. For it had beene better for them not to haue known the way of righteousnesse, than after they haue knowne it, to turne from the holy commandement giuen vnto them. 22. But it is come vnto them according to the true prouerbe, The dogge is returned to his vomit, and the sow that was washed to the wallowing in the mire.* From which place they thus reason: They who haue escaped the filthinesse of the world, through the knowledge of God and Christ, and haue cast off their sinnes which oppressed their soules and consciences, and haue beene washed from their corruptions, may fall away from grace and become reprobates; for they may be tangled in the world and ouercome, they may haue their latter end worse than the beginning, they may turne from Gods commandements, they may returne to their vomit of sinne, and wallow themselues againe in the filthie mire of their corruptions: but such are elect and faithfull: and therefore the elect and faithfull may fall away from grace and become reprobates. I answere, first, that here againe is no direct assertion that such as heere described should fall into this state, but a conditionall supposition, if they doe thus behaue themselues; and therefore though wee should by this description vnderstand the faithfull, no such thing could bee necessarily inferred. Secondly, I deny the assumption. For the Apostle doth not here vnderstand the elect and true beleeuers, whom elsewhere hee affirmeth to be *kept not of mortall seede, but of immortall, by the word of God which endureth for euer, and to be kept by the power of God through faith vnto saluation.* But only vnsound and Hypocrites, who suffer themselues after they

9. Sect. 2.

2. Pet. 2. 10. expounded.

1. Pet. 1. 23. 25. Verse 5.

they haue been instructed in the knowledge of the truth, and haue made shew of some outward reformation in their liues, to be seduced by false teachers, and to be intangled againe in the world, and in the lusts of their flesh. And this appeareth first by the whole drift of the Apostle in this Chapter, which is to inueigh against such false Teachers as seduce the vnstable out of the way of Truth into the by-paths of their owne errours; and after they haue beene conuerted by the preaching of the Gospell from the grosse errours of Paganisme, vnto the knowledge and acknowledgement of Gods Truth, and haue beene purged from some outward enormous sinnes, are againe by their false doctrine corrupted, and so plunged againe into their old errours in doctrine, and enormous crimes in their liues. Secondly, the Apostle doth not here describe a true Beleeuer, by setting downe any notes proper and peculiar vnto him, seeing whatsoeuer is here spoken may belong to a temporizing Hypocrite: for such an one may hee cleane escaped from the errours of Pagans and Heretikes, and not onely know, but also acknowledge Gods Truth inwardly in his iudgement, and outwardly in his profession; and yet in the meane time remayne destitute of a liuely faith, and of the inward sanctification of the heart: euen as a man may disauow the errours of Poperie, and yet continue vnregenerate and without the power of godlinesse. He may, after hee hath attained the knowledge of God and Christ, escape the filthinesse of the World, that is, he may haue his grosse faules and the externall filthinesse of the world in part reformed (as we may see in the example of *Herod*, who heard *Iohn* gladly, and did many things according to his doctrine) and yet nourish secret corruptions in his hart, which will afterwards burst out into his works and actions. He may ease his heart and conscience for a time, by casting vp his grossest sinnes (as it were) in his vomit, but because hee is not throughly purged from the corrupt humours of sinne, nor hath his heart sound and vpright before God, the corruptions will gather againe, like bad humours in the stomache ill disposed, the sicknesse of his soule will become wel, and hee will returne to his former wicked course, like the Dogge to his vomit, or the Sow to the mire.

Verse 18.

Mark. 6. 20.

§. Sect. 3. Apoc. 2. 4. What the Lord vnderstandeth by losing their first loue.

The twentieth place obiected is Apoc. 2. 4. *Notwithstanding, I haue somewhat against thee, because thou hast left thy first loue.* From which place they thus reason: They who lose their Charitie may lose their Faith also, and finally fall from grace; but the Angel of the Church of Ephesus lost his charitie: Ergo. I answer, the assumption is manifestly false, & contrary to the text by vs alleged: for in the former part of the Epistle, as the Lord had highly commended the Angell of his Church, for many singular graces, approued by diuers excellent fruits of his Faith, so especially he praiseth his constancy and perseuerance in these godly and religious courses, in the next verse going before. Whereas therefore hee admonisheth him that hee had left his first loue, and willeth him to remember from whence hee was falne, his meaning is, not that hee had vtterly lost his Charitie, and was falne from Faith and Grace, of which there still remained so excellent fruits and infallible signes; but that he had left that high degree of loue, and that ardent affection, which he had formerly shewed towards God and his Saints, in respect that through negligence his loue was decayed in some particular actions and operations. Neither doth hee absolutely say that hee had lost his Charitie altogether, but his first Charitie; That is, his zealous heate of loue, which he had shewed soone after his first conuersion, which was very extraordinary and singular, as appeareth in the story of the Acts of the Apostles. And this nothing impugneth that truth which we maintaine, for though wee hold that Gods sanctifying grace cannot be vtterly lost, and quite extinguished; yet they may decay, be weakned and diminished in their measure and degree: at least in our sense and feeling, and in respect of their functions and operations, though their habits, or the graces themselues do remaine in their wonted perfection.

The one and twentieth place obiected, is Apoc. 3. 5. *He that ouercommeth shall be clothed in white array, and I will not put out his name out of the booke of life, but I will confesse his Name before my Father, and before his Angels.* From which place they thus reason: If they who ouercome shall not be blotted out of the Booke of life; then contrariwise it followeth by like reason, that those who do not ouercome shall be blotted out; but the first is true, therefore the second likewise. This argument I haue already taken away in my answere to the first testimony obiected against perseuerance: briefly we are to answere, that if they meane by blotting out, Gods declaring that they were neuer written therein, we doe not deny it, as making nothing for them, nor against our question. But if they vnderstand a blotting out of such as are already written, then we deny their consequence, there being not the like reason betweene these two: for howsoeuer they who ouercome may fitly be said not to be blotted out of Gods Booke, because they are written in it, yet it cannot bee said that they, who doe not ouercome shall bee blotted out, seeing they were neuer written in this Booke of life.

§. Sect. 4. Apoc. 3. 5.

Lastly, they obiect the admonitions and threatnings, which are common in the Scriptures, whereby the Holy Ghost seemeth

§. Sect. 5. Admonitions and threatnings.

to

to inferre, that the faithfull are in danger to fall away from grace, and to lose their faith, and other gifts of Gods Spirit. As, *let him that thinketh hee standeth, take heed lest hee fall. Take heed lest at any time there bee in any of you, an euill heart and vnfaithfull, to depart from the liuing God.* But this argument I haue already answered, when as I proued the certaintie of our election, and tooke away the obiections against this assurance; vnto which place for breuitie sake, I referre the Reader for his fuller satisfaction.

CHAP. XX.

Obiection against the doctrine of perseuerance grounded vpon examples, answered.

AND thus much for answere to those Obiections against perseuerance which are grounded vpon testimonies of Scriptures. Now wee are to come vnto the examples which are alleaged to the same purpose; amongst which diuers are vtterly impertinent to the question in hand; for whereas it is thus propounded, whether a man elected, iustified, and sanctified, may fall from this his state, lose his faith and all sanctifying graces, and become a reprobate, and a cast-away, they obiect the example of the euill Angels, *Saul*, *Iudas*, and such like whom we vtterly deny to haue euer had faith, iustification, or any other sauing grace; so that their apostasie from their former profession, was not a falling from faith which they neuer had, but only a detection and discouery of them, whereby was made manifest what they in truth were, namely, that what shew soeuer they had formerly made, yet they were neuer in the state of grace, nor yet indued with a true iustifying faith. But that we may descend vnto particulars; first they alleage the example of euill Angels, which, howsoeuer they were Gods most excellent creatures, and indued plentifully with many singular gifts and graces, yet they perseuered not in this estate, but lost their graces, and made a fearefull apostasie from God. But if we would see what force this, and the rest of the examples produced, haue to the present purpose; wee shall easily discerne it, if we dispose the example which is their argument, whereby they conclude their question, together with the question it selfe in a Syllogisme after this manner:

The Angels fell from grace, lost their iustification, and Faith, and became cast-aways:

But the Angels were men in the state of grace, iustified and indued with true Faith:

And therefore certain men being in the state of grace, iustified and endued with true Faith, may fall from grace, lose their iustification and Faith, and become cast-aways.

Whereby the impertinencie of this allegation to the concluding of this question plainly appeareth. For first the Angels are not men, of whom alone the question is propounded; they were not in the state of grace, as the question vnderstandeth it, that is, the grace of redemption, but of creation onely; they were not iustified by Christs imputed righteousnes, but stood just in their own inherent righteousnesse, they had no iustifying Faith, seeing there was neuer any promise made vnto them that Christ should be giuen as their Mediatour, by whose righteousnesse they should be iustified.

1. Sect. 2. The example of our first Parents.

The second example is of our first parents which is alike impertinent in euery respect, sauing that they were of humane nature; for before the fall they were only in the state of grace by creation, and not by redemption; they were just by their owne inherent righteousnesse, and not by the righteousnesse of Christ; they had no iustifying Faith, for as yet they had no promise of a Mediatour, nor needed his righteousnes to iustifie them, seeing they stood in their owne righteousnesse. Yea, but if the Angels and our first parents, who in their creation were farre more excellent, and much more strong in grace, then we, did lose their grace, and fall from God; then we who are weaker, and euery way inferiour vnto them, may much more easily lose those graces wherewith wee are indued and fall away. I answere, that this reason were of some force if we stood in our owne strength, and perseuered through our owne excellencie; for if we should be left of God vnto our selues, as they were, we should not be able to indure the least assault of our spirituall enemies, nor perseuere in the slightest tentations. But now it is farre otherwise, for our perseuerance is not grounded vpon our owne strength, but vpon the promises and power of God, who will, because hee hath said it, and can because he is omnipotent, vphold vs against all the power of Hell. And howsoeuer wee are most feeble and weake in our selues, yet wee haue a sure stay which continually vnderpropheth vs when wee are ready to yeeld and faint, euen the intercession of Iesus Christ, who continually mediateth in our behalfe for Gods promised assistance, and prayeth when Sathan desireth to winnow vs, that our Faith faile not. Neither doth our perseuerance and saluation depend vpon our owne will as *Adams* did, for then wee should easily be ouerthrowne and perish, but vpon the will of God. And therefore howsoeuer wee are much more weake, yet our perseuerance is incomparably more certaine, for though his will were finite and mutable, and therefore ouer-ruled by a

Esay 59. 21. Iere. 32. 40. and 32. 40. Psal. 125. 1. Luke 22. 32.

greater power, but Gods will is immutable, and cannot be ouer-swayed in regard of his infiniteneſſe in power and wiſdome. *Adam* receiued grace to perſeuere if he would, but not to will that he could; whereas the Lord hath granted vnto vs both power and will to continue in his grace vnto the end.

Adam accepit posse si vellet, non habuit velle quod posset, &c. August. *de corrept. & grat. c.* 11,12. *Tom.*7.

The third example alleaged is of *Saul*, whom they affirme to haue beene elected and ſanctified, and yet to haue falne from grace and periſhed. From which example they reaſon thus:

§. *Sect.* 3. The example of *Saul*.

Saul fell away from grace, loſt his Faith, and became a caſt-away:

But *Saul* was elect and regenerate.

Therefore certaine men being elect and regenerate, fall from grace, loſe their Faith, and become caſt-aways.

I anſwer, that both theſe propoſitions are falſe; for firſt, *Saul* neuer was in the ſtate of grace, and therefore could not fall from it; he neuer had true iuſtifying Faith, and therefore could not loſe it. The aſſumption alſo is alike vntrue; for neither was *Saul* elected by God to eternall life, nor regenerate by his ſpirit. But this they labour to proue by 1. *Sam.* 9. 2. which they thus reade: *Saul was elect and a good man, and there was not a man amongſt the children of Israel better than hee.* If therefore hee was elect and good, yea ſo good, that there was none better, then ſurely, ſay they, he was regenerate, or elſe there was none in Iſrael regenerate: but the former is true, therefore the latter. To this I anſwere, that they take aduantage vpon the equiuocation of the words, which they tranſlate, elect and good. For the former word, howſoeuer it ſignifieth in ſome places an elect man, yet it is commonly vſed for a * young or choice man, ſo called becauſe hee is apt and fit for all imployments, and is therefore elected and choſen from amongſt others for theſe purpoſes. So the other word ſignifieth not onely good, but alſo * faire and beautifull, & ſo it is to be taken in this place, as the wordes following expound it; *Amongſt the children of Israel there was none fairer, or goodlier than hee, from the ſhoulders vpward hee was higher than any of the people.* So that the meaning of theſe wordes is, that *Saul* was a choice yong man, and more beautifull and of goodlier perſonage, than any of the people. Yea, but it is ſaid, 1. *Sam.* 10. 24. that the Lord had choſen *Saul*; and therefore he was elect. I anſwere, that there is a twofold choice or election, the firſt to an Office or Function, the other to eternall ſaluation. Now we are not to vnderſtand this place of this latter election, of which here is no ſpeech, but of the former, namely, that God had elected and choſen him, amongſt all the people to be the King of Iſrael, as all the circumſtances of the place plainly ſhew. But it is further ſaid, that the Spirit of the Lord departed from *Saul*; and therefore *Saul* both had Gods Spirit, and alſo loſt it. I anſwere, that by the Spirit of the Lord wee are here to vnderſtand the gifts of the Spirit, as it is vſuall in the Scriptures, not his ſanctifying and ſauing graces which are proper to the Elect, but thoſe morall, ciuill and ordinary gifts, which are common to them with the vnregenerate, namely, the ſpirit of Prophecie, Wiſdome, Fortitude and Gouernment, with which *Saul* was formerly indued, when as he was choſen to be King of Iſrael, and not the ſpirit of adoption, and regeneration, which he neuer had. And thus the Holy Ghoſt expoundeth himſelfe: 1. *Sam.* 10. 6, 9. and Chap. 11. 6.

1. *Sam* 9. 2.

* *Deut.* 32. 25. 1. *Sam.* 6. 1. 2. *Chron.* 25. 5. *Pſal.* 148. 12.

* *Gen.* 6. 2. *and* 24. 16. *Exod.* 2. 2. 1. *Sam.* 11. 2.

1. *Sam.* 10. 24.

The fourth example alleaged is of *Dauid*, from which they thus conclude:

Dauid loſt his Faith, and ſo for a time, fell from the ſtate of grace:

Dauid was elect and regenerate:

Therefore ſome elect and regenerate, may loſe their Faith, and fall from the ſtate of grace.

I anſwere, that the Propoſition is moſt falſe; for howſoeuer *Dauids* Faith was ſhaken, yet it was not ouerthrowne; though it loſt its former vigour and ſtrength for a time, ſo as he had not that ſenſible aſſurance of Gods fauour, nor that comfort and ioy in the Holy Ghoſt, as hee was wont to haue in time paſt, yet the ſeed of Faith and Gods grace remayned in him; howſoeuer it was aſleepe (as it were) or brought into a deadly ſwoune for a while, yet it was not quite dead, but awakened againe by the preaching of *Nathan*, and reuiued when vpon his vnfained repentance, hee was re-aſſured of Gods loue and the remiſſion of his ſinne.

Yea but, ſay they, the Propoſition may further be confirmed by this reaſon:

He that committeth any hainous ſin willingly againſt his knowledge and conſcience, deſtroyeth his Faith.

But *Dauids* ſinne was ſuch, *Ergo*.

I anſwere, that *Dauid* did not ſinne with full conſent of will, but in part vnwillingly, the ſpirit ſtriuing againſt the fleſh, and diſallowing and diſſwading from that, vnto which hee was violently carried through the vehement concupiſcence of the fleſh. Hee did not ſinne maliciouſly, but through infirmitie, the fleſh rebelling againſt the ſpirit, and leading him captiue vnto ſinne; and therefore his ſin was not ſo powerfull to ſeparate him from Gods loue, as Chriſt was to retaine him in his fauour. Againe, theſe ſinnes of infirmitie though neuer ſo hainous in themſelues, and fearefully aggrauated, in that they are committed againſt our knowledge and conſcience, are not exempted from Gods mercie, nor exclude vs from hauing our part in thoſe gracious promiſes of

pardon

pardon and forgiuenesse, so we vnfainedly repent of them and forsake them; and consequently they cannot destroy the Faith of Gods elect, seeing they still haue the ground of their Faith, Gods mercy and gratious promises remaining, whereby it is renewed, and repaired, when as it is shaken and battered with their sinnes and the violence of tentation.

The fifth example obiected against the certaintie of perseuerance, is of *Salomon*; from whence they thus reason;

Salomon lost his Faith, and fell from the state of grace:

Salomon was elect and regenerate:

Therefore some elect and regenerate, may lose their Faith, and fall from grace.

To which I answere, by denying the proposition as false: for howsoeuer *Salomon* fell grieuously, yet he did not fall away from grace, nor lost his Faith, nor was euer rejected out of Gods fauour, but liued and died a vessell of grace, and in the loue of God, as may appeare by these reasons. First, because God loued him, & that in such speciall manner, that he caused *Nathan* to giue him his name *Iedidiah* as a signe and Sacrament of his loue, as we may see, 2. *Sam.* 12. 24. 25. Now Gods loue is immutable, for whom he loueth, to the end hee loueth them: *Iohn* 13. 1.

Secondly, he is said to haue loued God, and to haue walked in the ordinances of *Dauid* his Father, onely through infirmity doting vpon his wiues, hee sacrificed and offered incense in the high places: 1. *King.* 3. 3. So it is said, that the godly Priests and Leuites, and such as set their hearts to seeke the Lord, joyned with *Roboboam* in Gods worship and seruice, *and strengthened his kingdome three yeeres long, in which time they walked in the way of* Dauid *and* Salomon: 2. *Chron.* 11. 16. 17.

Thirdly, vnto him was made a promise from God, that his mercy should neuer bee taken from him, though hee sinned against him; but his sinne should be corrected with temporall chastisements: 2. *Sam.* 7. 14. *I will be his Father, and hee shall be my sonne, and if he sin, I will chasten him with the rod of men, and with the plagues of the children of men.* 15. *But my mercie shall not depart away from him, as I tooke it from Saul, whom I haue put away before thee.* The which promise is applied to all Gods elect to the same purpose: *Psal.* 89. 29. 30. 31. &c. And this promise also was accordingly accomplished, for when *Salomon* fell into that fearefull sin of idolatrie, God threatneth to chastise this his sinne with the diuision and renting of his kingdome, which was but a temporarie punishment. 2. *King.* 11. 31.

Yea, but this promise is made not concerning his spirituall estate, but concerning his worldly kingdome and gouernement. I answere, this obiection is confuted by experience; for *Salomons* sinne was punished in his next successour, by taking from him ten tribes of the twelue, so that the greatest part of his worldly gouernement ceased in his sonne, and that which remained was in times succeeding taken from his posteritie. And therefore Gods promise could not bee vnderstood after a worldly and carnall manner, seeing in that respect it was not accomplished, and made good vnto him.

Fourthly, hee was a type of Christ, and his kingdome of the flourishing and peaceable gouernment of the Messias.

Fiftly, he was a penman of an excellent part of holy Scripture, and therefore hee was an holy man of God, who was inspired immediately by the holy Ghost, as the Apostle *Peter* affirmeth 2. *Pet.* 1. 21. 2. *Pet.* 1. 21.

Lastly, he repented of his sinne in his old age, and wrote the booke of Ecclesiastes for a testimonie of his vnfained repentance, and conuersion vnto God, as the Hebrewes who write of him generally affirme.

It is true, wil some say, that *Salomon* was a iust and faithfull man, but yet he fell away from grace, and lost his Faith, if not finally, yet at least for a time: for he doted vpon his wiues and concubines, and liued in filthie whoredome and horrible vncleannesse, he worshipped the false gods of the Heathens, and so committed shamefull idolatrie, and his heart was not vpright before the Lord his God, as was the heart of *Dauid* his Father, as it is plainely affirmed: 1. *King.* 11. 3. 4. 5. 6. I answere, that these indeede are fearefull sinnes into which *Salomon* fell, which (for the time he liued in them) did no doubt stupifie his Faith, and tooke away from him that liuely sense and feeling, which hee formerly had of Gods loue and Fauour, and together with it the peace of conscience, and ioy in the holy Ghost. But yet the seeds of Faith did all this while lie vnder (as it were) the heauie clods of his sinne, doubting, and infidelitie, till God caused it to sprout out againe, being watred with the dew of his grace, and with the teares of his vnfained repentance. And howsoeuer the flame of his Faith appeared not in his workes of pietie and righteousnesse, yet the sparkes thereof remained, which againe shewed themselues when God blowed vpon him with his holy spirit. In a word, though the act of Faith, which gaue him assurance of Gods Fauour, & brought forth the Fruits of vnfained repentance, was for a time interrupted and hindred with his fearefull sins committed against his knowledge and conscience, yet the habite of Faith remained with him, for the gifts and calling of God are without repentance; and Christ prayed for him that his Faith might not vtterly 1. *King.* 11. 3. 4. *Rom.* 11. 29. *Luk.* 22. 32.

faile, though it were shreudly shaken. Lastly, whereas it is said that his heart was not vpright before God, as was his Father *Dauids*; we are not simplie and absolutely to vnderstand it, that it was neuer vpright at all, but that it was not vpright, as his Fathers, that is, in that measure and degree, as appeared by those many and grieuous sinnes into which he fell.

Sect. 6. The example of Peter.

The sixth example obiected is of *Peter*, from which they conclude as from the rest:

Peter lost his Faith, and fell from grace:

But *Peter* was elect and regenerate:

And therefore some elect and regenerate, may lose their Faith, and fall from grace.

The proposition, which is false, they indeuour to proue, because *Peter* contrarie to his knowledge and conscience, fell into that hainous sinne of denying his Master. But this argument is of no force, seeing *Peter* fell into this sinne not vpon desperate malice, or with full consent of will, liking and approuing his Apostasie; but through infirmitie and present Feare, he was violently carried captiue into this sinne, disallowing his backsliding, and striuing against his Fearefulnesse. So that as one saith, *Confessio defecit in ore, sed fides non defecit in corde*: The constant and open profession of his Faith was wanting in his mouth, but Faith was not wanting in his heart. And this will manifestly appeare if wee consider the former gracious promises made vnto him by Christ, namely, that the gates of Hell should not preuaile against that Faith whereof hee had made confession, and that howsoeuer Satan had desired to sift him as wheate, yet so earnestly had he praied vnto his Father, that his Faith should not faile. And therefore either Christs promise was voide, and his prayer vaine, (which without Blasphemie cannot be affirmed) or else *Peters* Faith failed not, howsoeuer he was shreudly sifted and shaken with Satans tentations.

Augustine.

Matth. 16. Luk. 22. 32.

But against this they obiect, that Christs meaning was, that his Faith should not finally and vtterly faile, and therefore it might for a time bee quite extinguished, and afterwards againe renewed. I answere, Christs meaning is better vnderstood by his owne words, than by their vncertaine guesses. Now Christ doth not say, *Peter* I haue prayed that thy Faith faile not vtterly, or that failing it may againe bee renewed, but that it might not faile at all, as the word ἐκλείπῃ also signifieth, which is not to be referred to the time, as though this should bee the meaning, it shall not faile for euer, but vnto the thing, that it should not faile at all. And thus the same word is vsed, *Heb.* 1. 12. and opposed, not onely to perishing and waxing old, but also to all manner of change. Againe, if *Peters* Faith should haue failed at all, though it had againe beene renewed, yet these absurdities must needs follow, both that hee must haue had a new Faith, differing at least, as we say in number, from his first Faith, which had failed, and was lost and perished, and also that Christs prayer was not heard, who prayed, not that his Faith might bee againe renewed after it was lost, but that that Faith which which *Peter* now had might not faile.

Heb. 1. 12.

The seuenth example is of *Simon Magus*, which is altogether impertinent to the purpose, seeing hee neuer had iustifying Faith, nor sauing grace, and therefore could not lose them. But let vs conclude their reason, and then answere it:

Sect. The example of Simon Magus.

Simon Magus lost his iustifying Faith and fell from grace:

Simon Magus was a beleeuer, elected to eternall life:

Therefore some who beleeue and are elect, lose their Faith, and fall from grace.

I answere, both the premisses are false, and therefore the conclusion cannot be true. For first *Simon Magus* could not lose that which hee neuer had, namely Faith and saueing grace, and therefore the proposition is vntrue: Secondly, the assumption being vnderstood according to the question, of a true iustifying Faith, is likewise false. For whereas they vrge that *Simon Magus* is said to haue beleeued, and to haue beene baptized, and therefore was regenerate and indued with a true iustifying Faith, it followeth not; for he only had an historicall Faith, whereby hee gaue his assent to the truth of their doctrine, wrought in him by the admirable miracles which hee saw done by the Apostles, which was seuered from the power of sanctification and true godlinesse. He was washed onely with the outward water in baptisme, and not in the lauer of regeneration by Gods spirit; as it plainely appeareth by *Peters* iust accusation and reproofe, whereby hee chargeth him, that his heart was not vpright in the sight of God, (though he had made a plausible shew before men) that hee was in the gall of bitternesse, and in the bond of iniquitie; and therefore when he was at the best, he was but a meere Hypocrite and no true beleeuer.

Sect. The eight example alleaged is of *Iudas*; from which they thus reason:

Iudas lost his Faith, fell from grace, and became a reprobate:

But *Iudas* was elected, and indued with iustifying Faith:

Therefore some elected and indued with iustifying Faith, may fall from grace and become reprobates.

I answer to the proposition, that *Iudas* could not lose that which he neuer had, nor fall from that estate in which he neuer was. Secondly, the assumption is to be denied as be-

being vtterly false, and directly repugnant to the Holy Scripture; for before the diuell entred into him, mouing him to betray our Sauiour Christ, hee was an egregious Hypocrite, and a wicked person, howsoeuer then first he plainely discouered his wickednesse, and Hypocrisie; for although hee spake in the behalfe of the poore, yet it was but in Hypocrisie, not that he cared for the poore, but because he was a theefe and bare the bagge, with that which was giuen: *Iob.* 12.6. Hee followed Christ, not for any loue vnto him or his truth, but for his own gaine and aduancement, which comming farre short of his expectation (which was to bee some great peere of an earthly kingdome) the same greedie desire of gaine moued him to betray him for a reward. Hee is called the child of perdition, *Iohn* 17.12. whose destruction was foretold long before in the Scriptures, as appeareth, *Psalm.* 109. vers. 7. to the 20. which is applied vnto him, *Act.* 1.20. Yea our Sauiour Christ himselfe who best knew him, as being the searcher of the heart and reines, expressly calleth him a diuell: *Iohn* 6.70. *Haue not I chosen you twelue, and one of you is a diuell? 71. Now he spake it of Iudas Iscariot.* And that this wicked traitor had neuer any true Faith, what shew and profession soeuer he made, it may easily appeare, verse 64. *But there are some of you* (saith Christ) *which beleeue not: for Iesus knew from the beginning which they were who beleeued not, and who should betray him.*

But it is further obiected, that our Sauiour Christ saith, *Iob.* 17.12. that *Iudas* was giuen vnto him by his Father, and consequently, it followeth, that hee was elect and indued with Faith. I answer, that there is a twofold giuing vnto Christ, and a twofold election: the first is, when as men are giuen vnto Christ that they may bee vnited vnto him, and so be redeemed, iustified, and saued, and when as they are elected in Gods eternall counsell vnto eternall life; and in this sense *Iudas* was not giuen to Christ, nor elected by God, seeing hee was the sonne of perdition, whose destruction was foretold, and no better than a diuell by Christs own testimonie. The other giuing to Christ and election is, when they were giuen vnto him of God, and elected by Christ to beare the office of an Apostle, and to be his disciples; and thus onely *Iudas* was giuen by God, and elected by Christ, to this Apostolicall office and function, according to that, *Haue not I elected or chosen you twelue, and one of you is a diuell?* Neither can we vnderstand it of the other donation and election, vnlesse we will say, that Christ redeemed not those whom God elected, or that he wanted power or will to effect his Fathers end, seeing hee did not saue him, who was giuen vnto him by his Father that hee might bee redeemed. To conclude, wee may rather inferre from this place, that none who are giuen vnto Christ can perish or be lost, seeing our Sauiour saith plainely and without exception, that none giuen vnto him by his Father, are by him lost, but this *Iudas* the child of perdition, who was giuen to be his Apostle, but not to bee redeemed and saued, seeing this would haue directly crossed the prophecies of Holy Scriptures which foretold his destruction.

And these are the examples which are alleaged, and obiected against the certaintie of our perseuerance by *Bellarmine*, the great *Goliah* of the Romish Philistims.

§. Sect. 9. The example of the Israelites in the wilderneſſe.

Besides which some others are obiected to the same purpose by other men. As first the example of the Israelites in the wilderneſſe. From which they thus conclude:

All the Israelites in the wilderneſſe were indued with Faith, and were iustified and regenerate:

But some of them lost their Faith, fell from grace and perished:

Therefore some who are indued with Faith, justified and regenerate, may fall from grace and perish.

But if wee conclude their argument in right forme, it should be thus:

All the Israelites in the wilderneſſe lost their Faith, fell from grace and perished:

But some of them were indued with Faith, justified and regenerate:

Therefore some indued with Faith, iustified and regenerate, may fall from grace and perish.

But so let passe the forme I answere their argument, and deny that all the Israelites were indued with true Faith, iustified and sanctified. The which they endeuour to proue by the saying of the Apostle, 1. *Cor.* 10. 2. 3. 4. where it is said, that all the Israelites were *baptized vnto Moses in the cloud, and in the sea, and did all eate the same spirituall meate, and drinke the same spirituall drinke, for they dranke of that rock which followed them, and that rocke was Christ.* From which place they inferre: that seeing they did all feed of this spirituall meate, and drinke of this spirituall drinke, which could no otherwise bee done, but after a spirituall manner, namely, by a true Faith, that therefore they must needs haue this true Faith, whereby feeding vpon Christ, they were justified and sanctified. I answere, that by spirituall meate wee are to vnderstand the Manna, wherewith they were fed, and the water which issued out of the rocke, which were called spirituall, not onely because they were miraculously sent from heauen, and forced out of the rocke by vertue of Gods spirit; but also because they were types and sacraments of the spirituall nou-

1. Cor. 10. 2. 3. 4.

risshment of our soules with the body and blood of Christ; euen as the bread and wine are said to be spirituall meate and drinke in the vse of the sacrament, not because they are so in their owne nature, but only as they are set apart for this spirituall vse, to nourish our soules vnto eternall life. Now howsoeuer many of the Israelites who were indued with Faith, did not onely receiue the outward signes of Manna and water, but also the things signified, namely, the body and blood of Christ, whereby they were spiritually nourished to life euerlasting: yet many of them did onely eate of this meate with their bodily mouthes, hauing no Faith to receiue Christ inwardly for the nourishment of their soules, and so receiued these outward spirituall signes to their further iudgement and condemnation. And this appeareth by Christs owne testimonie: *Ioh.* 6.49.50. where hee saith, that many of the Israelites did eate Manna in the wildernesse, that is, the outward elements onely with their bodily mouthes, and not the things signified thereby, namely, his body and blood; and therefore they died and perished both in body and soule; whereas contrariwise, those who eate of the spirituall bread of life, which came downe from heauen, they die not, but liue for euer. Yea, but it is said that they all did eate of the same spirituall meate, and did drinke of the same spirituall drinke, which came out of the spirituall rocke, which was Christ; I answere, that they did eate of the same spirituall meate indeed, but not after the same maner. For there is a twofold kind of eating: First, when as wee eate this spirituall meate the Sacrament, that is, the outward signes and elements in the Sacrament with our mouthes onely; and thus all the fathers were said to haue eaten the spirituall meate in the wildernesse, because they were all partakers of the outward signes: the other manner of eating this spirituall meat is, when as wee doe not onely receiue the outward signes with the bodily mouth, but also the things signified thereby, namely, the body and blood of Christ with the mouth of the soule, a true and liuely Faith, and thus many of the fathers in the wildernesse did not eate this spirituall meate, seeing they died and perished; whereas those who feede vpon the flesh of Christ, the bread of life, and drinke his blood spiritually by faith, they shall liue for euer as our Sauiour speaketh. Neither doth it helpe them at all, that it is said that this rocke whereof they dranke was Christ, | seeing wee are not hereby to vnderstand, that it was Christ himselfe, but onely a sacrament of his blood; it being vsuall in the Scriptures to call the signes by the name of the things signified.

Ioan. 6. 49. 50.

Sect. 10.

The second example obiected is of the Corinthians. From which they thus conclude:

The example of the Corinthians.

All the Corinthians were indued with true faith, iustified and sanctified:

But some of the Corinthians lost their faith, and fell from grace, for they committed sinnes which ouerthrow faith, and destroy the conscience, as namely, they liued in drunkennesse, they maintained fornication, they denied the resurrection, &c.

Therefore some hauing faith, and being iustified and sanctified, may lose their faith, and fall from grace.

To say nothing of the forme of this syllogisme, I answer vnto their argument, that as it cannot bee truely said in the generall, that all the Corinthians were indued with faith, iustified, and sanctified, so neither that all did liue in these sinnes, or maintaine that damnable heresie, that there should bee no resurrection: but some only were faithfull and iustified, and some other onely committed and maintained these sins. If therefore it bee generally said of all that they had faith, or that they fell from grace by maintaining these sinnes, it is vtterly false: if either bee affirmed but of some only, they doe not dispute *ad idem*, and so conclude nothing. Yea but the Apostle saith, *1. Cor. 6.* that they were sanctified, iustified, and washed from their sinnes by Gods spirit. I answere, that he doth not say, all were, but some onely. *Such were some of you, but you are washed, &c.* But though it should bee granted that hee had said so of them all, as he calleth all at Rome Christians & Saints, and all at Galatia the sonnes of God; yet nothing would hereof follow. For to be iust and sanctified is taken two wayes; first, generally and improperly before men: secondly, spesially and properly before God. In the former respect men are said to bee just, and holy, when as they haue receiued the Sacrament of regeneration, and doe professe themselues members of the Church which is iustified and sanctified, and make shew of religion and outward sanctification; and this is before men, who call such just and holy in respect of their hope, and in the iudgement of charitie; in the other respect men are truly and properly said to be just and holy, in the sight and iudgement of God, when as they are so indeed and truth, and not in outward shew onely. The reason of this distinction is, that men cannot search the heart, and therefore according to the rule of charitie, must judge well of those who make a good shew, though they be hypocrites, if they haue not discouered their hypocrisie; but God seeth not as man seeth, but hee searcheth and trieth the very heart and reines. Now to applie this distinction, the Apostle being a man, and writing vnto men, speaketh not ac-

according to the secret iudgement of God, but that professing themselues the Church and people of God, they were to be reputed in the iudgement of charitie iust and holy.

The third example obiected is of the Galathians, whom they affirme to haue had Faith and iustification, and afterwardes to haue lost this Faith, and falne from grace, because they were carried away with the doctrine of the false Apostles as though they had bene bewitched, as the Apostle affirmeth. This Obiection is all one with the former, and therefore I will not stand vpon it. Briefly I answere, that as all the Galathians were not iustified and indued with true Faith, so all did not imbrace the doctrine of the false Apostles. And therefore this accusation belonging properly to the Hypocrites and vnregenerate (although in respect of their societie and neere communion, it bee directed to the Church in generall, as being all of one bodie) doth not touch those who were indued with true Faith and regenerate, and consequently impugneth not their perseuerance.

Lastly, they obiect the example of *Nicolas* the Deacon, spoken of *Act.* 6. 5. from which they thus conclude:

Nicolas the Deacon lost his Faith, and fell from grace:

Nicolas the Deacon was iustified and regenerate:

Therefore some iustified and regenerate, lose their Faith, and fall from grace.

The Proposition they proue, because hee was the author and first founder of the wicked Heresies of those Heretikes, which after his name were called Nicolaitanes, whose doctrine, approoning spirituall and carnall whoredome, God hated, as appeareth, *Apoc.* 2. 15. I answer, that if this were the same *Nicolas* (which doth not appeare by any necessary proofe, but standeth onely vpon some probable conjecture) yet the Proposition is false, seeing he neuer had faith, nor was euer in the state of grace, and therefore could not lose that he neuer had, nor fall from that estate in which he neuer was. For had he euer bene truly iustified, then he should haue beene also glorified, as the Apostle speaketh, *Rom.* 8. 30. Had he been of the faithfull, hee would surely haue continued with them, and not departed from them by this single heresie, as *Iohn* affirmeth, 1. *Ioh.* 2. 19. But that hee was iustified and regenerate, they affirme and indeuour to proue by that testimony, *Act.* 6. 3. where the Apostles bid the Disciples chuse seuen men of honest report, and full of the Holy Ghost, and of wisdom, ouer their Deacons, who should minister vnto the poore. And accordingly they chose them, and among the rest this *Nicolas*. Therefore [illegible]

They who are full of the Holy Ghost, are iustified and sanctified:

Nicolas was full of the Holy Ghost: *Ergo.*

I answere that here by the Holy Ghost we are not to vnderstand the sanctifying Spirit of God, and the sauing graces thereof; but those common gifts of his holy Spirit, wherby he was fitted for that office and Function of a Deacon, vnto which hee was called; namely, wisdome, faithfulnesse, carefulnes, prouidence, loue to the poore, pitifulnesse, kindnesse and such like, all which are common to the vnregenerate with the regenerate. Secondly, though wee should grant that here is vnderstood Gods sanctifying graces, yet it followeth not that this *Nicolas* was indued with them. For the Spirit of God saith not, that these seuen Deacons elected were indued with Faith and the Holy Ghost (for he onely giueth this testimony vnto *Stephen*) but that the Apostles inioyned the Disciples to chuse such as in their iudgement were thus qualified. Now it is one thing to be full of the Holy Ghost, iustified, and sanctified in the iudgement of the Church, and another to bee so in the iudgement of God; for the Lord who searcheth the hearts and reines neuer erreth in his iudgement, but the Church iudging according to outward signes and effects, and according to the rule and direction, not of omniscience which they haue not, but of charitie which they ought to haue, iudgeth those indued with Gods holy Spirit iustified and sanctified, who make profession of Religion, and bring forth some outward fruits thereof; in which their iudgement they are as often mistaken and deceiued, as they haue to deale with cunning disguised Hypocrites, before they haue vnmasked themselues, and by their euill fruits discouered their Hypocrisie.

CHAP. XXI.

Reasons alleaged against the doctrine of perseuerance, answered.

AND thus haue I answered vnto such Obiections against the certaintie of perseuerance, as are grounded vpon examples. Now in the last place, I will propound their Reasons vsually alleaged to the same purpose; which I will answere briefly, because they may easily bee refuted by that which hath beene already said. First, then they reason thus: *Sect.* 1.

All habits may be lost:

Iustifying Faith is an habite:

Therefore iustifying Faith may be lost.

I answere to the Proposition, that if it be true at all (as it is questionable) then only of naturall habits, which in processe of time

are gotten by meanes industry and labour. But Faith is no naturall habit attained vnto by mans industry, but is the meere gift of God, infused into vs by his holy Spirit; in which we constantly perseuere vnto the end, not by the vertue, strength and nature of this habit of Faith in it selfe, but through the promised power of Gods assistance, and the intercession of Iesus Christ, against which the gates of Hell can neuer preuaile. Ephes. 3.8.

But they further confirme the former proposition by this reason:

Hee that doth an act of infidelitie, loseth the habit of Faith:

Hee that hath an habit of Faith may doe an act of infidelitie:

Therefore he that doth an act of infidelity loseth the habit of Faith.

§. Sect. 2. I deny the Proposition: for as we say, One Swallow maketh no Summer; one or two particular acts cannot destroy the habit, howsoeuer they interrupt it for the time. One cruell act doth not destroy the habit of clemencie and mercy, one fond act doth not ouerthrow an habite of wisdome, neither doth one act of intemperancy extinguish the habit of temperance; because the habit doth not depend vpon the act, but the act on the habit.

The second reason is thus concluded:

Many baptized in their infancie, when they come to age sinne grieuously, and so are damned:

All baptized in their infancie are predestinated vnto life, and by Baptisme receiue faith and are justified:

Therefore many predestinated vnto life, justified, and indued with faith, doe sin grieuously and are damned.

I answere that the assumption is manifestly false; for as our Sauiour saith, *Many are called, but few chosen*; that is, many there are who are outwardly called to bee members of the Church, entred thereinto by Baptisme, made partakers outwardly of the Word and Sacraments, but few of these belong either to Gods eternall election, or are effectually called and chosen to be members of the Church inuisible. Neither doth the outward receiuing of the Sacraments *ex opere operato*, by the deed done, confer grace, as the Papists falsly affirme, but onely to the true Beleeuer, who not onely receiues the outward signes, but also the things thereby signified by a liuely and justifying faith.

§. Sect. 3. The third reason is thus concluded:

If the elect cannot lose justifying faith, there could be in the world no Heretikes and Apostates: but there are in the World Heretikes and Apostates; therefore the elect may lose justifying faith. The consequence of the proposition they endeuour to proue, because this is the difference betweene Pagans and Heretikes, that Pagans neuer had faith, Heretikes haue had, but lost it. I answere, first, that the Proposition hath in it no force, vnlesse we presuppose that onely the elect become Heretikes, which is vtterly false. Neither is the proofe of the Proposition to any purpose, seeing their faith which distinguisheth Heretikes from Pagans is not a true justifying faith, but the doctrine of faith, which they hauing formerly professed afterwards denie. And in this sense they are said to haue departed from the faith, and to haue made shipwracke of faith, as before I haue shewed more at large, *Chap.* 18. *Sect.* 7.

§. Sect. 4. The fourth reason is, that if the elect may not fall away, then all admonitions and threatnings are in vaine. But vnto this Obiection I haue already answered, and therefore I will passe it ouer.

The fifth reason is thus concluded:

The opinion which brings desperation is not true:

But this opinion, that the elect cannot lose justifying faith, bringeth desperation:

Therefore this opinion that the elect cannot lose justifying faith is not true.

I answere to the assumption, that rather that opinion which teacheth vs that we may lose justifying faith, and that we can haue no certaintie of perseuerance bringeth desperation; for vncertaintie causeth doubting, and doubting desperation; and when our faith hath no firme ground to rest vpon, but flickereth and wauereth (as it were) in the aire, then at last being tired and wearied, it must needs faine and fall.

Yea but if our grace, faith, and justification cannot be true, vnlesse we be also certain, that we shall perseuere in them, then must this needs bring doubting and desperation, seeing we cannot be sure of future euents, and oftentimes doubt whether we shall perseuere in these graces or no. I answere, that if these future euents had no other ground but our owne will of power, they would certainly be vncertaine, but seeing their certaintie is grounded vpon the infallible promises, immutable loue & omnipotent power of God, we may as well be assured of them, as of any thing present. And howsoeuer we are often assaulted with doubting, and cannot assuredly determine of our perseuerance, when we looke vpon our own weakenes and frailtie, yet this followeth not, that our grace, faith, and justification are not true, if we doe not nourish this doubting, but labour and striue against it, and renew our assurance of faith by meditating vpon the infinite truth, power and goodnesse of God, and the mediation and intercession of Iesus Christ.

Lastly, it is obiected, that if they cannot fall from the grace of God, then God cannot bee angry with vs for our sinnes; for anger and loue will not stand together: but the latter is false, & therefore the former also.

I answere, that the consequent of the proposition is false; for loue is not opposed to anger, but to hatred. The Lord indeed is angry with the sinnes of his faithfull, and in his anger correcteth them; but this correction is not so much a punishment of the sinnepast, as a preuention of sinne to come. He is angry with them as a louing Father is angry with his Sonne, not in hatred but in loue, not to hurt or forsake them, but that by his just conceiued displeasure hee may restraine them from falling into the like sins, and so still retaine them as worthy to be beloued.

And thus haue I prooued the certaintie of our perseuerance, and also answered such obiections as are commonly suggested by Satan, and stiffely vrged by his wicked instruments the Popish rabble against this truth. And so by Gods gracious assistance I haue finished this Treatise containing the chiefe controuersies betweene Sathan and the true Christian. The which with all other my labours I commend to Gods blessing, who being the sole fountaine of all true comfort and consolation only is able by the assistance of his holy Spirit, to make them effectuall to the aduancing of those ends, for which I haue intended them: desiring the Christian Reader who shall finde fruit and profit by these my labours; that as I haue not beene wanting vnto him in my paines and best endeuours, so hee will not be wanting to remember mee in his prayers vnto Almightie God for the continuance, increase and holy vse of all his gifts and graces which he hath bestowed on me, so as it may be most for the aduancing of his glory, the benefit of his Church, and the furthering of mine owne saluation. To this God most wise, most gracious, and most infinite in all perfections, the Father, Sonne, and Holy Ghost, be ascribed all glory, prayse, power, and dominion, both now and euermore. *Amen.*

FINIS.

FINIS.

THE CHRISTIAN WARFARE,

The Second Part.

OR THE CONTEMPT OF THE WORLD:

TENDING TO ARME AND CONFIRME THE WEAKE CHRISTIAN AGAINST THE tentations of prosperitie, and to preserue him from the *immoderate loue of earthly things; by proouing vnto him, that* both the World and worldly Vanities are so base and *worthlesse, that they deserue not to be esteemed and* loued of a Christian, in comparison of Gods spirituall graces and heauenly Joyes.

WRITTEN AS AN ANTIDOTE AGAINST THE POYSON OF WORLDLY LOVE, WITH WHICH IN THESE DAYES SO many are infected; and that it might reuiue that heauenly fire of spirituall and diuine Loue, which is so much *cooled and abated.*

By I. DOWNAME Bachelar in Diuinitie, and *Preacher of* GODS *Word.*

1. IOHN 2. 15.

Loue not the World, neither the things that are in the World. If any man loue the World, the loue of the Father is not in him.

LONDON,
Printed by WILLIAM STANSBY, 1633.

THE CHRISTIAN WARFARE.

THE SECOND PART.

OF THE CONFLICT OF THE CHRISTIAN WITH THE WORLD AND WORLDLY ENEMIES.

By J. BUNYAN.

LONDON:
Printed by WILLIAM STANSBY, 1693.

TO THE RIGHT HONORABLE SIR THOMAS EGERTON KNIGHT,

Baron of *Elsmere*, Lord High Chancellor of *England*, *and one of his Majesties most Honorable Priuy Counsell*, *I. D.* wisheth all grace and prosperitie in this life, *and eternall happinesse in the life to come.*

Hen I considered, Right Honourable, the great puissance, and preuailing strength, of these arch-enemies of our saluation, *the world and worldly vanities*, manifested in their daily conquests, not onely of those, who voluntarily yeeld at the first onset, & are willingly content to become their vassals and slaues, for the vncertaine tenure and base wages of earthly vanities; but also of such as hauing giuen their names to Christ, by receiuing his Sacrament, professed themselues to bee his Souldiers and seruants, and that amongst other enemies, they would valiantly fight his battailes, against the World, and worldly lusts: who notwithstanding their oath and promise, either yeeld subjection to the World vpon the offer of earthly profits, pleasures, and preferments, or stand in a cold neutralitie, desiring to doe service to the World and God too; but without all indifferencie, seeing hee hath onely the seruice of their lips, and some outward deuotions, meerely complementall, and ceremoniall; whereas the other master hath the seruice of their hearts, and all their care, labours, and painfull indeuours imployed about him. And when as I saw the glorious Trophees of the Worlds Victories erected, not onely in euery corner of the Common-wealth, but euen in the Temple and Church of God, to his great dishonour, and the disgrace of his true Religion; I thought I could not spend my strength in a better quarrell, than in opposing against this enemie of our saluation; to the end, that I might abate his preuailing forces, and weaken the very sinewes of his strength, wherein he most glorieth and triumpheth; by shewing that the wages of iniquitie whereby he inticeth men to leaue Gods Standard, and to fight vnder his colours, is but base and counterfeit coine, beeing examined by the touch-stone of Gods Truth, and therefore not to be receiued of a Christian for good pay; much

lesse

leſſe to be preferred before that Crowne of Victory, euerlaſting Glory, and thoſe al-ſufficient treaſures of our heauenly Kingdome, which God promiſeth to all thoſe who fight his battailes, and valiantly ouercome. Neither did I thinke that I could more profitably ſpend my ſtudies in any other argument, eſpecially in theſe times, wherein the loue of the World ſo greatly preuaileth, that with *Demas* men daily fall from the profeſsion of Gods Truth, and imbrace the World, hauing onely ſo much loue of Religion, as the loue of the World worketh in them; and either not ſeruing God at all, or only that they may ſerue their owne turnes, in worldly and carnall reſpects. For if by plaine teſtimonies of holy Scriptures, and by effectuall reaſons (as it were a Proclamation ſent from the great King of Heauen and Earth) I could cry downe the high rates and prices of theſe baſe and Copper Coynes, and bring them to their owne value; by ſhewing that there is no excellencie and true worth in them, but onely as they ſerue for the preſent neceſsitie of our earthly ſtate, and to furniſh vs in our trauaile towards our heauenly Countrie; then would there many and great benefits be hereby deriued vnto vs. For if wee could contemne the World and worldly vanities, as things of ſmall worth, then would they not be as heauy clogs to hinder vs from running the Chriſtian race, and from aſcending in our meditations into Gods Kingdome, to take poſſeſsion for the preſent of our heauenly inheritance with our minds and thoughts, till our ſoules and bodies doe come thither: then would we not ſuffer them to take vp all our cogitations, care, ſtudie, and labour, about the getting or preſeruing them, ſo as wee haue little or no time left to performe ſeruice vnto God; or if at all wee doe it, yet with much diſtraction and perturbation: then would the tentations of the Deuill haue no power to draw vs into ſinne, wanting this wages of iniquitie, and theſe alluring baits, wherewith he inticeth vs to come into his nets of perdition For who would ſerue Satan for nought, or for ſuch things as hee contemneth, or but lightly valueth, leauing the ſeruice of his Creatour and Redeemer, and thereby hazarding the eternall loſſe of thoſe heauenly excellencies which hee hath promiſed vnto his ſeruants in the life to come? Then ſhould we haue a true golden age, free from all Oppreſsion, Bribing, Extortion, Fraude, Wrongs, Diſſenſions, Treaſons, Rebellions, and innumerable other outrages, which are cauſed and occaſioned through the immoderate loue of theſe earthly things; and perfect loue and charitie being entertained amongſt men, they would ſtriue who ſhould exceed other in all good and Chriſtian duties, louing vertue and goodneſſe for their owne ſakes: then would not thoſe who abound with theſe worldly things be euer the prouder, or with ſcornfull inſolence ouerlooke their Brethren; for who is proud of that which he contemneth? Neither would thoſe that want them be much troubled, hauing for the preſent Gods better gifts, euen his ſanctifying and ſauing graces, and for the time to come farre more excellent hopes, life eternall, and the vnſpeakable joyes of Gods glorious Kingdome. For who bewaileth the want, or lamenteth the loſſe of thoſe things which he lightly eſteemeth, eſpecially hauing both in poſſeſsion and hope, ſuch things as are of farre greater worth and excellencie? Finally, if we were perſwaded to contemne the World and worldly vanities, and highly to eſteeme of the joyes of Heauen, then would we not feare the approch of death, but bid it welcome with a cheerefull countenance? ſeeing it taketh vs from the things which we doe not much regard, and entreth vs into the poſſeſsion and fruition of our better hopes; euen a Kingdome matchleſſe, and glory endleſſe. Whereas contrariwiſe, when theſe worldly things be ouer-valued, and too much loued and deſired, they wholly take vp mens meditations, and diſable them for Gods ſeruice, they lay them open to Satans tentations, and make them readie to perpetrate and commit any wickedneſſe, which may further them to the obtaining of the things which they affect; neither is there any ſtop in the way to hinder their headlong courſe in ſinne, vnleſſe it be when their worldly deſires doe croſſe one another. They puffe men vp with pride when they enjoy them, and conſume them with griefe and diſcontent when they want them: and to conclude, they make death moſt terrible, becauſe it plucketh them violently from theſe delights, vnto which their hearts are faſt glued,

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and forceth them to leaue the things which they dearely loue hauing no assurance or hope of a better life. For the auoiding of all which euils, and for the furthering and aduancing of the former benefits, I haue laboured in this argument, euen about my strength, God shewing his power in my weakneſſe, and casting my desire to supply that which was wanting in my health. Of which my labours I haue chosen your Lordship for Patron, partly to shew my loue and dutie vnto you, from whom I haue had, both all the meanes of my maintenance which I enjoy, wherewith I haue beene enabled to labour, and opportunitie to exercise that poore talent which I haue receiued from my great Lord and Master: and partly because I thought, I could not dedicate vnto you a Booke of a fitter argument, wherein your selfe may at your best leasure meditate; seeing on the one side the greatnesse of your place, and height of your Honours and preferments may (without your greater vigilance and circumspection) incline your affections too much to the loue of these earthly things, and on the other side your age is not likely in course of nature to allow vnto you any long possession of these momentanie things. In regard of both which, your Honour cannot bee too well armed against the immoderate loue of these worldly vanities, nor haue your heart too much inflamed with that diuine loue of Heauen, and those most glorious ioyes in Gods presence, which you shall inherit for euermore; because hereby you shall injoy Gods blessings more securely whilest you haue them, when as your heart is not so fixed on them but that you can be content to leaue them; and part with them also with joy and comfort, when as you are assured, that you shall exchange them for those heauenly ioyes and rich treasures of Gods glorious Kingdome, which infinitely exceed all earthly preferments in worth and excellencie. Which if my poore labours, added to your better helps, and holy meditations, might any way further, I should much more reioyce in being a poore instrument of your spirituall good, than in the injoying of those earthly benefits which I haue receiued from you.

The Lord more and more inrich your noble heart with all spirituall and sauing grace, and after a long and happy life on earth, vouchsafe vnto yuo the euerlasting fruition of his glorious presence, and that fulnesse of joy which is at his right hand for euermore.

Amen.

Your Honours in all humble

dutie most bounden;

John Downame.

To the Christian Reader.

THe Christian mans life is a continuall warfare, wherein he is daily assaulted (I know not whether, with greater subtiltie or furie, policie or power) by three puissant Enemies, the Deuill, the World, and the Flesh; euery one of which haue many Legions vnder their conduct, which are readie to second and succour them, when they giue signe of battaile. The Deuill is the grand Captaine, and Generall of all these forces; the World and the Flesh, are chiefe Commanders vnder him, who haue many Millions of spirituall Enemies vnder their Ensignes, that continually fight against vs. Sathan ordereth the battaile, and guideth all these forces to his best aduantage, and our ruine; the World ministreth vnto him weapons and munition, whereby this fight is maintained; and the Flesh like a wicked Traitour openeth the gates of our soules when we are assaulted, and receiuing the pay of worldly vanities, ioyneth with these externall forces to worke our finall ouerthrow. The issue of this fight is either their, or our victorie; the former is accompanied with the Deuils triumph, and our perpetuall captiuitie and thraldome in the chaines of darkenesse; yea, with the most exquisite and ineffable torments of Hell fire: the other, with the crowne of victory which our great Commander, the Lord of Hosts, hath promised to those that ouercome; euen that superexcellent and eternall waight of glory reserued in the highest Heauens.

1. Cor. 4. 17.

The consideration whereof, as it should moue all Christians valiantly to fight the Lords battailes, to forget all labour, and to contemne all danger, especially seeing they haue the power of God to assist them, and his gracious promise, that if they will be his Souldiers, they shall also be Conquerours; if they will but fight, they shall assuredly ouercome: so also should it incite all Gods faithfull Ministers, who are appointed by him to be in this spirituall warfare, not onely Souldiers, to fight in their owne persons, but also the Lords Captaines to teach, guide and direct, both by word and example, those who are committed to their charge, yea as much as in them lieth the whole Armie of the Church Militant; that they also be carefull and diligent to teach the ignorant the Lords march, the discipline of his warre, the order of his battailes, and how to manage their spirituall weapons for their best aduantage: that they likewise incourage and hearten the white-liuered, and fresh-water Souldier to the fight; that they rouze vp the sluggish, by often sounding in their eares the terrible thunder of Gods threats, and the sweete tunes of his promises; that they moderate the heate, and mitigate and restraine the desperate boldnes of those, who are ouer-carried in their blind Zeale, with spirituall wisdome and discretion, which are otherwise apt in themselues to be intrapped with the subtiltie, and to fall into the ambushments of their Enemies, to their vtter ruine and destruction.

Being therefore called through Gods vndeserued grace to this function, I thought it my dutie, besides my other labours in my Ministery, to attempt this worke; the which I acknowledge might haue been much better atchieued by some of the Lords great Worthies, vnto the least degree of whose strength and excellencie I haue not attained: but being by them either omitted, or but by the way, as some speciall occasion required, briefly touched; I thought it better, notwithstanding my great weakenesse to vndertake it, than that it should be wholly neglected; and by doing in this the Lords businesse what I could doe, to put others in mind who are of greater abilitie, what they should doe; drawing them on by my example to perfect that, which I haue but rudely attempted; wherein my poore labours shall but serue as foiles, to shew the greater glory of their surpassing excellencies, and but as course wares, to make their finer stuffes more saleable and commendable. And hauing

hauing through Gods assistance finished and set forth the first part of this Christian Warfare, wherein I haue laid open the subtiltie, power, politicke stratagems, and pernicious temptations of Satan our grand Enemy; and withall haue armed and furnished the weake Christian with such meanes and spirituall weapons, as may by the blessing and assistance of Gods holy Spirit strengthen him in the incounter, repell the enemy, and obtaine victory; and hauing found that the Worke, like course meat in the time of a great dearth, hath beene esteemed of many hungry soules aboue desert, their necessitie, and not any selfe excellencie, giuing worth vnto it, and making it, though in it selfe but homely fare, pleasing and acceptable to their sharpened appetites: I haue the rather beene incouraged to set vpon the second part of this Warfare, and to arme the Christian against all those assaults, which the second Enemy of our saluation, the World, assaileth him with, which as the following discourse and the experience of all times sufficiently shew, are no lesse dangerous and pernicious then the other. And because I hold a strange paradox in the conceit of worldly men, maintaining that these earthly things are base and of little worth, and therefore to be contemned or lightly valued, which they so much magnifie in their iudgements, adhere vnto in their hearts and affections, and both get and keepe with so great care and labour, and lose with such bitter griefe; I thought it fit (besides my wonted order) not onely plentifully to confirme this Truth by the holy Scriptures, but also to alleage the sayings of the godly learned, and ancient Fathers, who haue liued in former ages, to shew the conformitie of our iudgements, and our vnanimous consent in expounding those places of holy Scriptures, which serue for the cleering and proouing of those points, for which I alleage them; lest perhaps mine owne Writings and Assertions might seeme to haue proceeded out of some melancholicke or discontented humour, which might make me to contemne the World, because it hath alwayes contemned me, and so carrie no credit with them, if I were not backed with their better authoritie. And to the same purpose, I haue also more plentifully then is my vsuall custome, alleaged the sayings of the wisest Heathens, and most learned Philosophers; because hauing to deale with carnall Worldlings, who notwithstanding make shew and profession of Christian Religion, I might more and perswade them, if not in the feare of God, and for conscience sake, yet at least for shame to assent vnto that Truth, vnto which Pagans and Infidels haue yeelded and subscribed, who haue had no other knowledge to guide them, but the light of nature. The which my labours, I humbly submit to the graue censure of the iudicious, learned, and godly Reader: the which I hope to find more fauourable; because my errours may more iustly be excused, seeing I doe not trauell in a path beaten by others, who haue gone before me, but in an vncouth and vnusuall way, where I haue not had the tract of other mens steps for my direction; there being none that I know of, especially of our Countrimen, that haue purposely laboured in this argument. The Lord blesse these and all other my labours, that they may be powerfull and effectuall, for the aduancement of his glory, the good of his Church, and the comfort and edification of all the particular members thereof, who shall haue any vse of my poore Ministery; that being armed and strengthened hereby, against the politicke furie, and powerfull cunning of our spirituall Enemies, they may obtaine a full and finall victory ouer them, and also the Crowne of victorie, euerlasting glory, and happinesse in Gods Kingdome. Amen.

Thine in the Lord,

London, the seuenth of *May*,
Anno Dom. 1611.

I. D.

A Methodicall Table, shewing the order observed in the whole Booke.

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- The nature of the Enemy, where is shewed.
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  - 2. Of what condition and qualitie & that both; Chap.
    - In himselfe, to wit, euill, and that because hee is
      - Subiect vnto Satan. §.
      - Contrary and opposite God. §. 2.
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      - Will, being exceeding malicious, §. 4.
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          - Reason, namely, because hee is strong in
            - His owne strength. §. 6.
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            - Ancient times, § 8.
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- 1. What it is in it selfe, to wit, good, and the gift of God. §. 3.
- 2. In respect of vs, to wit, of an indifferent nature,
  - Good to the good, who vse it well, where is shewed what is required hereunto.
  - Euill to the euill, who abuse it, to the which sinne wee are prone. §. 5. and so prosperitie becomes a dangerous enemy, against which we must be armed. Chap. 5, 6.

A.
Right hand, to wit, arising from prosperitie, of which

2. In speciall, where the tentations are distinguished diuerslie in respect of their matter and subject from whence they arise, in which respect these tentations are either
- In word, arising out of our senses, and that either from some thing in our
  - Soules & respect either
    - Morall vertues, of which
      1. In generall, where is shewed that morall vertue is vaine, being seuered from faith and godlinesse. Chap. 8.
      - In speciall, whereof wisedome, which is either
        - Spirituall, which is much to be desired. Chap. 8.
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      1. Learning. Chap. 10.
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        - Mechanicall sciences. Chap. 11.
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  - Bodies, which are creatures, arising either from
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    - Health. Chap. 16.
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    - Euill example and communication. Chap.
    - Friendship. Chap.
  - Worldly things. See 2.

2. Wor

- 1. Generally, where is shewed what they are
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  - In their vse to vs, to wit, indifferent,
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    - Euill to those who abuse them.
- 2. Specially, where is entreated of honours, riches and pleasures, which are either
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    - Riches are good,
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    - God. Chap. 30, 31.
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    - Our selues as they deriue vnto vs many euils, and that both
      - Temporall, which are either
        - Ciuill, and meerely humane: Chap. 33.
        - Spirituall: Chap. 34.
      - Eternall: Chap. 35.
- Not in respect of vs, because wee are
  - Pilgrimes on earth. Lib. 3. Chap. 1.
  - Citizens of Heauen, and heires of those eternall ioyes and happines which infinitely exceed all worldly things. Chap. 2, 3, & c.

LIB.

THE CHRISTIAN WARFARE,

The second Part.

CONTAYNING DIVERS ARGUMENTS, WHEREBY WEE MAY BE ARMED against the tentations of prosperitie, and perswaded *to contemne worldly Vanities, in comparison of* GODS spirituall GRACES and *heauenly* IOYES.

The first Booke.

Chap. 1.

Of the World, the second enemy of our saluation, and what it is.

THere is none shall bee thought fit to raigne with Iesus Christ in the kingdome of heauen, but those who haue beene conquerors here on earth; not of some small countrey or petite kingdome, for that great glory shall neuer be the crowne of so meane a victorie; nor (like *Alexander*) of the greatest part of the earths knowne territories; for so a man may attaine to the height of this glory, and yet remaine a slaue to his owne passions and ambitious lusts, and be a vassall after his victorie to that which hee seemeth to haue ouercome. But he who will raigne with Christ, must conquer the whole world, not with the sword and arme of flesh, but with the spirit of God, and the shield of Faith, whereby hee repelleth all the tentations thereof; both the charming allurements whereby he might be infeebled, and the fiery darts of affliction and persecution, whereby hee might bee discouraged; neither so admiring the one, nor regarding the other, as that he should suffer them to hinder him in his way to his heauenly countrie. Yea he must together with the world ouercome the prince of the world, and all the power of hell; and which is a victorie of greatest difficultie, hee must ouercome himselfe, and his owne corruptions; which conquest whosoeuer obtaineth, hee putteth to flight these forraine forces at the first onset: whereas contrariwise it is in vaine to haue warres abroad, if in stead of peace and subiection there be nothing but treason, discord, and rebellion at home; these inbred enemies being alwayes readie to betray and lose, that which is recouered and wonne with great paine and difficultie, and to yeeld

yeeld into the enemies power in a day, that which hath beene got with a yeeres labour.

Q. Sect. 2. That the world is sometime taken in good part, and so to be loued as a friend.

Concerning the meanes of resisting and ouercomming our first and chiefe enemy Satan, I haue already intreated in the first part of my Christian Warefare: And now it remaineth, that being assisted with the same spirit, wee encounter also the world, which is the second enemie of our saluation, and teach the weake Christian how he may so manage his spirituall weapons, as that he may be assured of a triumphant victorie. But least whilest we fight against our enemie, wee should bend our strength against those that bee our friends, because they are intitled by the same name, let vs learne to distinguish the one from the other, and consider in what sense wee are here to take the world, which is a word of ambiguous signification, and how it is to bee imbraced as a friend, and how to bee auoided or withstood as a mortall enemie. To this purpose wee are to know, that the world in the Scriptures is sometimes taken in a good, and sometime in an euill sense. In the former it sometime signifieth the whole vniuerse and goodly frame of heauen and earth, and so it is an excellent creature of Gods making, approued as good by his owne testimonie, whereby the glory, wisedome and power of the mightie Creator is manifested and declared, according to that of the Psalmist: *The heauens declare the glory of God, and the firmament sheweth the work of his hands.* Sometime it signifieth the whole earth and sea, which is appointed of God to bee the place of habitation for his creatures, in both which senses it is taken, *Iohn* 1. 10. *He was in the world, and the world was made by him:* and in this signification also the world is good, sauing, onely that it is defiled with mans sinne, as being the stage whereon hee acteth all his wickednesse. To this purpose one saith, that *the world is said to lie wholly in euill, not because it selfe is euill, but because euills are committed in it by men:* euen as the woods are infamed when they harbour theeues, and as wee hate the sword wherewith mans blood hath beene shed, and the cup in which poyson hath beene tempered, not because of any faultinesse that is in them, but because of their wickednesse who haue abused them vnto euill. Sometime the world is taken for all mankind that liueth in the world, both good and bad, beleeuer and infidell; and in this sense the Apostle saith, *that by one man sinne entred into the world*, that is, into all mankinde, who were corrupted in *Adam* as sinning in his loynes. Neither are we to hate and fight against the world, being vnderstood in this generall signification, least wee should be found (like that currish *Timon*) haters of humane societie, and enemies of our owne nature. Finally, the world sometime signifieth the faithfull onely; not because they are of the world, for being in the world, Christ hath chosen them out of the world; but because the world was created, and is continually preserued for their vse and benefit, namely, that it might serue as a place of triall, where they should be fitted for Gods kingdome, & a passage through which they might trauell into their heauenly country, the new Ierusalem. And in this sense it is said, that *God so loued the world, that hee gaue his onely begotten sonne, that whosoeuer beleeued in him should not perish, but haue euerlasting life.* And the Apostle saith, that *God was in Christ and reconciled the world vnto himselfe, not imputing their sinnes vnto them.* And Christ is said, to be *a propitiation or reconciliation*, not for the Apostles and Disciples onely, *but for the sinnes of the whole world*, that is, for all in the world that shall beleeue in him. Now in this sense wee are not to fight against the world, seeing it is reconciled and at peace with God, nor to loath that which God so dearely loueth: yea wee must loue those who are of this world, as our selues, as being subjects of Christs kingdome, and fellow members of his body.

Act. 17. 24.

Gen. 1. 31.

Psal. 19. 1.

Ioh. 1. 10.

1. *Ioh.* 5. 19. *Mundus in malignopositus, non quòd mundus pie sit malus; sed quòd mala in mundo fiant ab hominibus, &c.* Hieron. in 1. ad Galat.

Rom. 5. 12.

Ioh. 3. 16.

2. *Cor.* 5. 19.

1. *Ioh.* 2. 2.

Q. Sect. 3. In what sense the world is to be reputed our enemy.

But this word is also taken in the Scriptures in euill part, and that most vsually, and so it signifieth sometime reprobate, wicked, and vnbeleeuing men, who hauing yeelded themselues ouer, as voluntarie slaues vnto Satan, for the wages of worldly vanities, willingly yeeld obedience vnto him as their Prince and soueraigne, and submit themselues to be ruled by the Law of sin, imprinted by him in their corrupt natures, which is flatly opposed to the Law of nature, written in the hearts of our first parents, and afterwards in the tables of stone, by the finger of God, opposing with all their malice, power and policie, against God, and the kingdome of Iesus Christ, hindring as much as in them lieth the profession, increase and propagation thereof, and hating, enuying, and persecuting those, who will not bee allured by any worldly baite to renounce the seruice of Christ, and to ioyne with them in the seruice of sinne and Satan. And thus the world is taken, *Iohn* 15. 19. *If yee were of the world, the world would loue his owne, but because yee are not of the world, but I haue chosen you out of the world, therefore the world hateth you.* And 16. 20. *Yee shall weepe and lament, but the world* (that is, the wicked of the world) *shall reioyce.* And this is that world, which the Apostle *Iohn* saith *lieth wholly in wickednesse*, and is therefore excluded by our Sauiour Christ from hauing any part in his prayers, or benefit by his mediation: *Ioh.* 17. 9. *I pray for them*

2. *Tim.* 4. 10.

Rom. 8. 23.

Ioh. 15. 19.

Ioh. 16. 20.

1. *Ioh.* 5. 19.

them, I pray not for the world. Now these are called the world, because they are the worlds citizens, which minde only worldly things, and setting their hearts and affections vpon the earth and earthly vanities, doe in comparison thereof contemne God and his kingdome.

Sometime by the world are signified worldly things, which Satan and wicked men vse as meanes to draw men from the seruice of God, to the seruice of sinne, whether they bee alluring baits whereby they intice vnto wickednesse, as pleasures, profits and preferments; or discouragements, whereby they seeke to dishearten and hinder them in the way of godlines, as troubles, afflictions, and persecutions.

And sometime both these are ioyned together, in which sense the Apostle *Paul* saith, that *he was crucified to the world, and the world to him*; where by world he vnderstandeth whatsoeuer in the world, whether men or other creatures, are opposed to the kingdome of Christ, all which were as little valued by this holy Apostle, as a crucified or dead man esteemeth of the things of the liuing. And so the Apostle *Iohn* ioyneth them, though not in the same word, yet in the same sentence, 1. *Iob.* 2. 15. *Loue not the world, nor the things of the world.* And thus wee will take the world in this discourse; vnderstanding *thereby whatsoeuer in the world, either in its own nature, or through abuse, alloreth vs to the seruice of sin and Satan; or discourageth and hindreth vs in the seruice of God, and the meanes of our owne saluation; whether it bee wicked men, or the creatures abused by Satan and our corruption, as occasions and motiues vnto euill.* Or more briefly thus: *whatsoeuer in the world is the instrument of the diuell, to draw vs vnto sinne.*

Whereby it appeareth that wee are not to oppose against, as our enemies, and to pursue with our hatred, wicked men in the world absolutely, or as they are men, but respectiuely as they are wicked, and hating their sinfulnesse, yea we ought to loue their persons, as being the creatures of God in respect of their essence, who haue in them (how wicked soeuer) some good naturall parts, and common gifts of the spirit which precious pearles are to bee valued euen when they are found in these filthie dunghils. And as our hatred ought not to bee generall and absolute in respect of the obiect, so in respect of the quality it should not be deadly and malicious, but it must bee mixed and sweetned with compassion and commiseration, yea with sorrow of heart, that they are no better, and with a desire of their conuersion and amendment, that so enmity ceasing they might become worthy of our loue. Our hatred must like (our Sauiour Christs anger) be ioyned with holy mourning, because their hearts are so hardned in sinne; and though wee are to esteeme them enemies, yet *our eyes (like Dauids) must gush out with riuers of waters, because they haue not kept Gods Law.* The like also may be said of all other creatures in the world, abused by Satan and his wicked imps, as baits to allure vs vnto sinne; which are to be contemned and loathed, not in their owne nature, but in respect of the abuse onely, as afterwards shall appeare. *Psal.* 119. 136.

CHAP. II.

Of the nature and quality of our enemie the world.

AND thus haue I shewed what the world is, and as it were haue singled our enemies out of the company of our friends; least our loue of these should slacken and abate our zealous courage in opposing against our mortall foes; or our hatred of those should make vs to dislike and hate our wel-deseruing friends. In the next place we wil consider of the nature and quality of our enemie; and then shew his weapons and forces which hee vseth in this fight, that so we may know the better how to auoid his furie, and to arme our selues against the encounter. And for the cleering of the former wee will briefly shew what the world is in it selfe, and then respectiuely what it is to vs. In it selfe, the Scripture saith of it, that it is euill, yea so euil, that Christ Iesus spared not to giue his owne most precious blood, to deliuer his seruants out of this spirituall Egypt: and least wee should thinke that this euill hath but a little tainted it, or that it is corrupted but in part only, the Apostle *Iohn* telleth vs, that the whole world lieth in wickednesse, not a little sprinkled or dipped, but sourced and sunke into a deepe and bottomlesse gulfe of sinne. The which will more manifestly appeare if wee consider that this wicked world, like a rebellious traitor, hath denied and refused to haue the Lord and great Creator of heauen and earth for his Soueraigne and King, and will not yeeld any obedience vnto his Lawes and commandements, but contemneth his promises and rewards, as also his threatnings and punishments. And contrariwise hath submitted himselfe to Satan as his prince and gouernour, yeelding obedience vnto his will, and subiecting himselfe to be ruled by the Law of sin, for the wages of worldly vanities, as pleasures, profits, and preferments. Wherof it is that in the Scriptures the diuel is called the [a] prince of the world, and the [b] gouernour thereof; not because he is indeed the

a. Sect. 1. That the world is euill and wicked in it selfe, yeelding obedience to Satan, as the prince therof.

Gal. 1. 4.

1 *Iob.* 5. 19.

a *Iob.* 12. 31. *and* 16. 11.
b *Ephes.* 6. 12. *Ephes.* 2. 2.

the ruler and gouernour of heauen and earth, to dispose of all at his pleasure (for this is Gods royall prerogatiue, whose slaue and vassall Satan is, and forced to doe his will when hee most oppoſeth it) but because hee ruleth in the children of disobedience, hauing them alwayes [c] ready as his deuoted bondslaues to doe his will: who are called the world, because they set their hearts and affections vpon it; it being the nature of loue to transforme as much as may be the lover into the nature of the thing beloued, and so to denominate the one according to the name of the other. Yea he not only as a king ruleth their outward actions, but also in their hearts and consciences, causing them to yeeld vnto him free, willing and absolute obedience: and therefore he is also called the god of the world, who with his mists of falsehood blindeth the eyes of infidels and worldings, so as they cannot see his vgly filthinesse and palpablelies, nor the diuine purity and excellencie of their Creator, and the glorious light of his truth.

c 2. Tim. 2. 26.

2. Cor. 4. 4.

¶. Sect. 2. That the world fighteth vnder Satan against God.

And as the world yeeldeth this subiection vnto Satan as his king and soueraigne, so also it maketh choice of him for his captaine and chiefe commender, receiuing his colours and cognizance, marching vnder his conduct, and fighting vnder his standerd with like inueterate malice, both against God himselfe, and all his Church and children. Against God the world oppoſeth with such deadly and implacable hatred, that it is impossible for any to a adhere vnto the world, but hee must necessarily bee diuided from God; nor [b] serue it, but he must neglect and disobey the Lord; nor [c] loue it, but God and he must bee at enmitie. Neither doth it onely, oppose against the diuine nature, but also against euery person of the Deitie; it rebelleth against God the Father and Creator, by refusing to serue him as his creature, but contrariwise disobeyeth his will, and desperately reiecteth all his commandements, yeelding voluntary obedience to his archenemie the diuell; it [d] receiueth not the Son Jesus Christ as its Sauiour and Redeemer, but treadeth vnder foote his precious blood, and maketh but a mocke of all his sufferings; neither doth it [e] receiue the holy Ghost the sanctifier, but checketh all his motions, and scorneth all his sanctifying and sauing graces, preferring before them worldly toyes and base vanities of no value. Needs therefore must the world be exceeding wicked, which submitteth it selfe to bee ruled and guided by that wicked one Satan; needs must it bee outragiously euill, which purposely and malitiously oppoſeth it selfe against God the author and fountaine of all goodnesse.

a 1. Ioh. 2. 15.

b Matth. 6. 24.

c Iames 4. 4.

d Ioh. 1. 11.

e Ioh. 14. 17.

¶. Sect. 3. That the world

And thus we see what our enemie is in himselfe: now to vs he is exceeding dangerous; for hee is so malitiously subtile, so treacherously cruell, and armed with such forces and power, that vnlesse the Christian man bee well fitted with the spirituall armour, and mightily strengthened and defended with the spirit of God, hee is sure either to bee vanquished and ouercome, or else to receiue shamefull foyles. This danger is by one thus described: *There* (saith hee) *is the world, whereas there is much malice, little wisedome, where all things are slimie and catching, all things slimie and slipperie, all things couered with darknesse, and beset with snares; where soules are endangered and bodies afflicted, where all is vanitie and affliction of spirit.* Another saith, that *the world is pitch, which defileth those who come neere it with the least touch. It is birdlime, which intangleth his admirers with sin and eternall death; it is a snare, which with his pleasures and riches, as it were offered baits, alloreth and catcheth vnwarie men, and draweth them with it into the net of destruction. And therefore impossible it seemeth to bee that hee can liue according to the Lawes of the world, should passe away hence pure and vndefiled from the filth of the world.* In respect of which danger the world is fitly compared to a perillous sea, in which howsoeuer some escape shipwrack, yet none escapeth danger. For with vaine hopes as with a prosperous gale of winde, men are allured to hoyse vp the sailes of their desires, and to enter into this perillous passage and course of worldlings, but before they can arriue at the wished hauen, they encounter a thousand desperate dangers; one while they are tossed with tempestuous stormes of troubles, crosses, and vexations; sometime lifted vp with their hopes, as though they should touch the Heauens; sometime deiected and cast down with feare, as though they should bee swallowed in the gulfe and (as it were) Hell of despaire; now they are in danger to dash against the rockes of violence and oppression, and soone after to split their ship vpon the sands of treacherie and falsehood: sometimes they are carried into an vncouth vastnes in hazard to lose themselues in the bywaies of error, vnlesse following the aduice of their skilfull Pilots, Gods messengers and Ministers, they suffer themselues to be guided and directed with the Card of Gods word: sometime they are driuen into the straits, where they are beset with perils, heere Scylla, there Charybdis, being ready to fall into the one, whilest with improuident care they auoid the other. Which being passed, their danger is not past; for though the storme, rocks, and sands spare them, yet are they beset with ten thousand wicked fiends, which like cruell pirats are ready to rob them of all those rich wares of Gods spirituall graces, and to enchaine them in

in their galleys of endlesse bondage. But say they are not encountred with these rough dangers of troubles and crosses, say that they haue a faire calme of prosperitie, and a comfortable sun-shine of worldly fauours; surely howsoeuer their securitie may be much more, yet their danger is not abated, yea rather it is much increased. For being thus encalmed, they haue neither power nor will to go forward to the blessed hauen of eternall happinesse, but contrariwise being bewitched with those Syrens songs of carnall-alluring pleasures, they cast themselues headlong into the gulfe of perdition, they now deuouring them which before allured them. This danger by another is thus expressed: *This world* (saith he) *is to Christians a dangerous sea: for as the sea being stirred with aduerse stormes doth mount aloft, and vanisheth a tempest to the passengers: so the world being moued with the conspiracie of wicked men, doth trouble the mindes of the faithfull; and with such diuersitie is this effected by the enemie, that a man can hardly know what is first to bee auoided: for if higher powers cease to oppose, it exasperateth the mindes of priuate men against vs; if their rage be also appeased, it setteth all on fire by those who are of a mans owne familie; and if this also be quieted, by his ure bee setteth discord betweene brethren and neere kindred, that so tempestuously beating vpon the house on euery of the foure corners, he may on one side or other cause a ruine. For which cause it is with one consent to be fled from of all Christians, &c.* And this he inforceth elsewhere: *Flee* (saith hee) *the sea of the world, and thou shalt not need to feare shipwracke, &c. In the sea when as the windes rage, though all bee not cast away, yet all are subiect to great danger.*

But how dangerous this enemie is, it will better appeare, if wee doe consider the will and abilitie, the malice and power thereof; which if they bee in an high nature and degree ioyned together, the perill must needs bee out of measure perillous.

Concerning the malice of this enemie, it is exceeding great and vnreconcilable, inueterate and perpetuall. For as taking part with our arch-enemie Satan, it malitiously opposeth against God, so also against all those who professe themselues his children and seruants. And as the Libbard so hateth man, that with furious malice it will flie vpon his picture or image, so this Serpents brood the world, as it maligneth God himselfe, so also with like hate it pursueth those in whom the image of God is repaired. And as with outragious malice and deadly outrage it persecuted our head Iesus Christ, so with equall furie it rageth against all the true members of his body. Of this our Sauiour gaue vs warning, *Iohn 15. 18. If the world hate you, you know that it hated mee before you. 19. If ye were of the world, the world would loue his owne; but because ye are not of the world, but I haue chosen you out of the world, therefore the world hateth you. 20. Remember the word that I said vnto you, the seruant is not greater than his Master. If they haue persecuted me, they will persecute you also.* And this appeareth by continuall experience euen from the beginning of the world. *Caine* a wicked worldling persecuteth and murthereth his religious brother *Abel*, as soone as hee saw that God respected him. The sonnes of men with giant-like furie oppresse the sonnes of God, the Sodomities maligne holy *Lot*, *Ismael* persecuteth *Isaac*, *Esau Iacob*, the idolatrous Egyptians cruelly oppresse Israel, the people and Church of God, with more than barbarous furie, *Saul* pursueth *Dauid*, *Iesabel* the true Prophets, the Heathenish Gentiles the Church of the Iewes; the Scribes and Pharisees, Christ and his Apostles, and the vnbeleeuing Pagans, the beleeuing Christians. In a word, there was neuer any escaped, but assoone as they haue beene friends with God, they were presently accounted the worlds enemies; and no sooner doth God receiue them into fauour, but the world pursueth them with malice and hatred.

Q. Sect. 4. That the world is a subtill enemie. *Luke 16. 8.*

But as the world is exceeding malitious, and therefore willing; so also it is very powerfull, and therefore able to hurt vs, seeing neither policie nor strength is wanting vnto it; for *the children of this world are wiser in their generation than the children of the light*, as the wisest of men, and wisedome of God, giueth testimonie; and a thousand cunning sleights they haue to deceiue vs, and tenne thousand subtill policies to betray and circumuent vs. So that Christian wisedome which dares not exceed the bounds of simplicitie and truth, seemeth vnto them doltish sottishnes, and silly foolishnesse; and in regard of their aduantages of dissimulation, lying and base treachcrie, it were most easie for them to ouermatch and goe beyond them, did not the Lord by his infinite wisdome and power defeate their policies, and conuert the wisedome of these *Ahitophels* into meere foolishnes.

Q. Sect. 6. That the world is a powerfull enemie in regard of its own strength.

So also it is exceeding strong both in its owne strength, and in respect of the great forces which our owne corrupt flesh doth minister vnto it. In it selfe it is so puissant, that Satan maketh choice of it as his chiefe champion to fight against vs; it is his right hand wherewith he striketh vs; it is the armorie which affoordeth vnto him all those mortall weapons wherewith hee woundeth vs; it is the treasurie which yeeldeth vnto him all that wages whereby hee hireth vs to offend God, and all those alluring baites where-

wherewith hee inticeth vs vnto sin: neither could Satan hurt vs with his sharpe hookes of Hellish tentations, vnlesse they were couered with the sweete baites of wordly vanities; hee could not get vs stoope, and intangle our selues in his nets and limetwigs of sinne and wickednesse, vnlesse he vsed stales in our owne likenes, and betraied vs by the example and perswasions of men like vnto our selues. Thus he inticed *Eue* with a faire apple, the sonnes of God with the beautie of the daughters of men, *Lot* with the pleasures of Sodom, *Achan* with the wedge of gold, the chiefe of the Iewes with the glory of the world: yea in these haires of worldly vanities his strength so mainly lieth, that when he was to vse all his policie, and imploy all his forces, to get the victorie of the Sonne of God himselfe, hee maketh choice of these worldly weapons, and inticeth him to sinne by offering vnto him the baites of worldly necessaries, honours and preferments; with which when hee could not ouercome, hee fleeth from him as despairing of victorie. So that wee may here learne, that Satans chiefe strength consisteth in the worlds aides, and that in the conflict of tentations hee will flee when the world cannot ouercome, as despairing of the conquest when his chiefe forces faile him.

Matth.4.11.

Neither doth Satan with his owne foule hands offer vnto vs these baits and bribes to allure vs vnto sinne, but hee chuseth as his messengers and deputies those who are in our owne likenesse, and couered with the same flesh. He inticeth chast *Ioseph* to commit vncleannes, by the perswasions of his wanton Mistresse; the Israelites to filthinesse, by the wicked Moabites; the people of God to Idolatrie, by the example of the cursed nations, and *Salomon* by his outlandish wiues. Whereby it commeth to passe that his counsailes haue more free audience, his perswasions greater authority, and his gifts wherewith hee allureth vs to commit sinne, are lesse suspected and mistrusted. By all which it plainely appeareth that the worlds forces are not weake, seeing in them consisteth Satans chiefe strength, and that his power and policies are not securely to bee contemned, seeing our arch-enemie the diuell placeth in them his chiefe confidence for the obtaining of victory.

§. Sect.7. That much strength is added to the worlds forces through our corruption.

But no little are these forces strengthened for our ouerthrow, through the aide and helpe which our owne corrupt flesh ministreth vnto them. For as the world is Satans wildfire, wherewith he inflameth vs; so our flesh is the tinder which receiueth and nourisheth this fire, as soone as it is cast into it; and such a neere league of friendship there is betweene our flesh and worldly vanities, that Satan can bee no more ready to offer, than it to receiue this wages of sinne: whereof to commeth to passe, that when by the word of God, or the motion of his holy spirit, we thinke vpon these earthly vanities, that wee may learne the better to flee and contemne them, they sticke to our fingers when wee would throw them away, they catch vs when wee would flee from them; and being insnared with these worldly lime-twigs (like the silly bird) the more we struggle to get out, the more we are intangled and disabled. So that it fareth with vs as with the foolish louer, who fondly louing, but yet worthily disliking his ill-deseruing mistresse, groweth to a seeming resolution to forsake her companie, & armeth himselfe with many forcible arguments to strengthen him in his purpose; but at the next meeting he is so allured with her lookes, and so bewitched with the least apparance of a proffered fauour, that he doteth on her againe with more than wonted fondnes. The reason hereof is, because it is as naturall for our corrupt flesh to loue the world, as for the loose youth to loue the cunning harlot, for the water to run downe the hill, the fire to ascend vpward, or for the tender hearted mother to loue her deare bought and only babe. So that it needeth no arguments to perswade vs to imbrace his sinfull vanities, for onely the sight of them is sufficient to allure vs, our owne affections more violently drawing vs, than the inticing eloquence and well framed reasons of the best perswading Oratour.

§. Sect.8. The power of the world shewed by the experience of former times.

But if wee would haue yet a more plaine and euen palpable demonstration of the great power and puissance of this our enemy, let vs propound the experience of former times, and of our owne dayes, and take a view of those trophies of victorie, which the world hath erected in all ages for the eternizing of his owne glorie; and you shall finde that the greatest Potentates of the earth, the great Commanders of conquering armies, they who haue most excelled in wisedome and policie, in power and fortitude, in temperance and in all other ciuill and morall vertues, haue after all their victories, beene vanquished by the world, fettered in the chaines of his vanities, tied to his triumphant chariot; offering themselues euen after they haue subdued the greatest part of the earth, to become the worlds slaues and sworne vassals, for the base and contemptible wages, either of windy honors, vncertaine riches, or carnall pleasures. Neither hath this beene the case of the worlds deuoted seruants onely, but of the stoicall contemners of the world, who hauing cast downe the gauntlet of defiance, and (as it were) challenged to fight with it in single combat; haue as vnawares receiued foyles, in the very time of challenge, with their owne weapons, affecting the praise of the

the world by their dispraises of it, and being tickled with vaine pleasures, whilest they haue declaimed against the vanitie of pleasures; and when as by the waight of their arguments they haue ouercome their epicurish aduersaries, themselues haue beene ouercome with pleasure no lesse vaine and carnall, although more subtile and refined. Yea this puissant enemie hath not onely conquered the heathen multitude, and ruled amongst them as an vniuersall Monarch, (for if this were all, his power were not so terrible, seeing they wanted a Captaine to guide them, spirituall eyes to direct them, and the shield of faith which might beate backe the force of the worlds furies) but not contented with his owne territories and dominions, he hath made fearefull inrodes euen into the holy land, and hath fought many fierce battels in the middest of Gods visible monarchie, vanquishing some of Gods professed seruants through their own treacherie or cowardize, and leading them captiue to doe his will; foiling many euen of his great Worthies, through their secure negligence; and finally murthering and killing (though not ouercomming) others who resisted his furie and would not yeeld. In the formost ranke was *Saul*, whom of Gods elected and anointed king, he made his owne deuoted vassall; *Absalon*, whom of the sonne of a holy and religious king, he made with the baite of honour a bloodthirstie rebell, and (it is to be feared) the sonne of perdition; *Demas*, who of a disciple became an Apostate; and *Iudas*, who being hired with the wages of iniquitie, of an Apostle became a diuell. In the second was iust *Noah* foiled with intemperance, righteous *Lot* defiled with filthie incest; the tenne Patriarkes, some of which were ouercome with lust, some stained with blood, and all ouerborne with pride and bitter enuie; holy *Dauid*, first defiled with lust, and then embrued with innocent blood, the feare of God for a time being beaten backe with the feare of losing his credit in the world; religious *Ezechias* swolne with a cruell blow of vainglory which the world gaue him, through his great conceit of his riches and treasures; a disease much more dangerous then that swelling sore, of which through the mercy of God hee had recouered. And to these wee might adde the strong *Samson*, and the wise *Salomon*, whom the world ouercame by his female forces; and the Disciples themselues, enuying one another their greatnes, & contending for superiority there where the meanest inferiour is much more glorious than the earths greatest Monarch. In the last march that armie of glorious Martyrs, against whom the world raged with barbarous crueltie, and so farre preuailed in the fight, that foiled, yea murthered their bodies, though hee could not hurt their soules, they being inuisible and immortall.

But leauing former ages, let vs come vnto our owne, where we may obserue a world of victories; which the world hath through his force and cunning obtained, euen in these latter times, which are still fresh in our memories and daily subject to our view. And to say nothing of the barbarous Heathen and wild Indians, who scarce acknowledge any other master (vnlesse it be the prince of the world) nor expect any other wages but what is paid vnto them out of the worlds exchequer; to passe by the Turkes and Saracens, the worlds deuoted vassals and sworne souldiers, waged by him to fight continually against the kingdome of Iesus Christ; and not to speake of the whole kingdome of the Romish Antichrist, whose whole religion is nothing else but a mixture of superstition, hypocrisie, and worldly policies, of purpose inuented and contriued, that they may attaine their worldly ends, and maintaine their glory and authoritie, inrich their chests, and wallow themselues in the filthy sinke of voluptuous pleasures; euen amongst our selues who haue giuen our names to Iesus Christ, and do make profession of his holy Gospell how many are there, who hauing in their baptisme taken vpon them the badge of Christian profession, doe make apostasie from their faith, and in the whole course of their liues shew, that they are professed worldlings, seruing this wicked master with all their thoughts, words and workes, for the wages of worldly vanities; minding onely earthly things, and being in their cogitations and hearts fast glued vnto the ground, so as they haue neuer any leisure to lift them vp in any holy and heauenly meditation; talking of nothing but of their worldly businesses and delights, and how they may compasse & atchieue their worldly delights; and all their actions aiming at this marke how they may increase or continue their riches, pleasures or preferments? How many are there (who not daring for feare of that hellish condemnation, which they heare is so terrible, to giue themselues ouer wholly to the seruice of the world) doe notwithstanding vnequally share themselues betweene God and Mammon, giuing the world their hearts, yea and their bodies too, hauing that they doe an houre or in two in a weeke, make (as it were) a tender of them to the grand Lord, offering vnto him the small peppercorne of their outward deuotion, for feare of forfeiting the tenure of their saluation? How many disguized hypocrites vncharge, whose eie vnto God more seruile, but with as small deuotion, and professing religion,

§. Sect. 9. The power of the world shewed, by the experience of these present times.

oftentimes with shew of zeale more than ordinarie, doe notwithstanding secretly reconcile themselues vnto the world, swearing vnto him their alleageance for the hire of earthly trifles? who offer vnto the Lord onely the sacrifice of their lips, and take vpon them the vizard of religion, that their shew of godlinesse may increase their gaine, and set forward their worldly ends; but when God and the world, religion and their pleasure, profit and preferment, are so diuided, that they cannot together be imbraced, then they vnmaske themselues, cast aside the Lords liuerie, and openly professe that if they must haue but one, then the world alone shall bee their Lord and Master.

b. Sect. 10 That the world often preuaileth with Gods seruants.

And all these proclaime the worlds force and power by their vtter ouerthrow and base slauerie. But how many are there besides who in the sinceritie of their hearts serue the Lord, and fight vnder his standerd, who feele often the force of the worlds blowes, and receiue deepe and griesly, though not mortall wounds, in this conflict? How many are there who hauing escaped out of the diuels slaucrie, and had the vpper hand in many combats of tentation, after they haue put him to flight, and obtained a glorious victorie, are pursued and ouertaken by the world, which encountring and closing fast with them, either casteth them downe, or grieuously foileth them, by wounding their consciences with some knowne sin, or maketh them to stand still, or at least exceedingly hindreth their race in the course of Christianitie? How many are there who haue lost their first loue, and are much abated in their zeale, becomming cold and negligent in the duties of Gods seruice, and in the workes of mercie and charitie towards their brethren, after that the world hath combated with them? And yet alas so secure we are, that though this enemie bee much more dangerous and pernicious than Satan himselfe, ouercomming more through his treacherous flatteries, than his grand captaine by his open violence, yet the most thinke not of it, as of a mortall foe, but as though it were a kinde friend, they impart vnto it a great share in their loue and affection, esteeming it aboue Gods spirituall graces whilest they haue it, and mourning with sorrow and bitter griefe when they are forced to part from it. And howsoeuer they professe enmitie against the world, as being commonly reckoned for one of the enemies of our saluation, yet their quarrell is but against an idle name: for as for the nature of the world, what it is, and the dangerous effects which it worketh, they know it not, much lesse doe they wish any care furnish themselues with such spirituall weapons as might enable them to fight against it. Whereof it commeth to passe that they are vanquished by the world at vnawares, and liue in subiection to this dangerous enemie, and neuer feele the burthen of their bondage, because it is sweete and pleasing to the flesh.

CHAP. III.

Reasons to moue vs to resist and fight against our enemie the world.

AND thus haue I shewed the dangerousnes of this enemie, both in respect of his malice and power, by the first whereof is inferred the necessitie of the fight; for such is his malice that hee will hearken vnto no peace, but if we will not ouercome him, he will surely ouercome vs; by the other carnall securitie is taken away, and we stirred vp with all diligence to prepare our selues against the encounter; seeing we are not to fight against a weak and contemptible enemie, but against a politike and powerfull champion, with whom few haue combated, but either they haue beene shamefully foyled, or vtterly ouerthrowne. But that we may the rather be incouraged to proclaime warre against the world, with which wee are too too prone in our owne corrupt nature to be in league and amitie, let the reasons following induce vs. First, the Lord hath by speciall commandement inioyned vs to haue no amitie or correspondencie with the world and worldly vanities, but to renounce and contemne it, both in our actions, and also in our hearts and affections, as being vnworthy both our labour and our loue. The former, *Rom.* 12. 2. *Fashion not your selues like vnto this world but bee yee changed by the renewing of your minde.* And elsewhere hee willeth vs, *to vse this world as though wee vsed it not*, as being a false and treacherous friend, who will deceiue and betray vs when we most trust it, *because* (saith he) *the fashion of this world goeth away*, or as the words may more fitly signifie, *because the beautie and glorie of this world doth seduce vs*, and like a false guide misleadeth in directing. The other, 1. *Iohn* 2. 15. *Loue not the world, nor the things that are in the world, &c.*

Rom. 12.

1. Cor. 7.

1. Iohn 2.

b. Sect. The second reason taken from the passion of Christ.

The second argument may be taken from the passion of Christ; for he shed his precious blood to cleanse vs from these worldly and wicked lusts, and victoriously triumphed ouer the world vpon his crosse on our behalfe, not that wee should yeeld our selues to the subiection thereof againe, being thus deerely redeemed from it, not that we should still haue our hearts and affections fast nailed to the earth, and glued (as it were)

vnto

vnto worldly vanities, but that wee should contemne and tread them vnder our feete, as being partners in his victorie, and that *being risen with Christ*, in glorious triumph ouer them, *we should seeke those things that are aboue, where Christ sitteth at the right hand of God, and set our affections on things that are aboue, and not on things which are in earth.* And though our abode bee vpon earth, *yet our conuersation should be in heauen, from whence we looke for a Sauiour euen the Lord Iesus Christ*; in comparison of whose infinite worth wee are with the Apostle *Paul* to esteeme all earthly *things drosse and dung, yea euen losse that we may gaine him.* And this argument the Apostle *Peter* vseth to encourage vs to fight against and forsake worldly lusts: 1. *Pet.* 4. 1. *For as much as Christ hath suffered for vs in the flesh, arme your selues likewise with the same minde, which is, that hee which hath suffered in the flesh, hath ceased from sinne.* 2. *That hee henceforward should liue (as much time as remaineth in the flesh) not after the lusts of men, but after the will of God.* 3. *For it is sufficient for vs that we haue spent the time past of our life after the lust of the Gentiles, walking in wantonnes, lusts, drunkennes, in gluttonie, drinkings, and in abhominable idolatries, &c.* amongst which one of the most hainous and commonest is, to set vp the world as an idoll in our hearts, which should bee the temple of the holy Ghost.

The third argument is taken from vnauoidable necessitie: for first it is necessarie that wee fight against the world, or else we shall fight against God, there being opposition betweene them without meane, & therfore no neutralitie admitted, but whosoeuer ioyneth not with God, is on the worlds part, whosoeuer loueth the world hateth God, & who so loueth God hateth the world. This is plaine, *Iam.* 4. 4. *Know you not that the amitie of the world is enmitie with God? Whosoeuer therefore will bee a friend of the world, maketh himselfe the enemie of God.* And the Apostle *Iohn* vseth it as an argument to dissuade vs from the loue of the world, because we cannot loue the world and God too: *If any man (saith hee) loue the world, the loue of the father is not in him.* For as soone as the loue of God is shed abroad in our hearts, it moueth vs to loue him againe, who hath thus dearely loued vs, and louing him to loue his friends also, and to hate his enemies. As soone as we are reconciled vnto God and become his seruants, we presently oppose against all those who make opposition against our Lord and master, and as wee are made his sonnes by adoption and grace, wee cannot chuse in our filiall affection, but take our part herein, breaking off all friendship with those which are his enemies, and making warre against those who fight against him. To this purpose the Apostle saith, that as *soone as the grace of God*, that is, the doctrine of grace and reconciliation, *doth appeare, it teacheth vs to denie vngodlines, and worldly lusts, and to liue soberly, and righteously and godly in this present world.* So that the loue of the world and the loue of God, peace with the world, and peace with God, will not stand together. And therefore the Apostle *Paul* saith, that *Demas* forsooke him, and together with him the seruice of God, when he began to imbrace the world. And our Sauiour telleth vs plainly, that *no man can serue these two masters*, being so opposed one against the other, *for either he shall hate the one, and loue the other, or else he shall leane to the one, and despise the other*: *yee cannot* (saith he) *serue God and mammon.* As well then may wee reconcile fire and water, light and darknesse, righteousnesse and vnrighteousnesse, Christ and Belial, as God and the world: and therefore when *Iehosaphat*, though otherwise a godly King, would haue beene friends to both, the Lord sendeth *Iehu* the Prophet vnto him with an ambassage of sharpe reproofe. *Wouldest thou* (said he) *helpe the wicked, and loue them that hate the Lord? therefore for this thing, the wrath of the Lord is vpon thee*, 2. Chro. 19. 2.

Secondly, of necessitie we must renounce the world; and flying out of this spirituall Babylon adioyne our selues vnto the kingdome of Iesus Christ, or else we cannot bee reckoned in the number of the faithfull, nor haue any part in their priuiledges. We must bee sheepe of Christs flocke seuered from the goates, or else wee shall haue no share in the benefit of his death and intercession. For Christ hath chosen his faithfull ones out of the world, and hath disfranchised them of all the carnall liberties thereof, as soone as he made them partakers of that glorious libertie of being the sonnes of God. So hee saith, that because the faithfull *are not of the world, but hee had chosen them out of the world, therefore the world hateth them.* And more plainly elsewhere: *They* (saith he) *are not of the world, as I am not of the world.* And as those who adhere to the world cannot be reckoned in the number of the faithfull, so can they haue no interest in the death and mediation of Christ, or in any other benefits which are appropriated vnto them, as their peculiar priuiledges. For Christ *laid downe his life for his owne sheepe*, and not for goates and wolues, *he bestowed his life for his friends alone*, and therefore not for worldlings, who are strangers, or rather professed enemies; he *gaue himselfe for his* Church, and consequently those who are seuered from the communion of Saints, and adhere to the world, which is the syna-

Tit. 2. 11. 12.

2. Tim. 4. 10.

Matth. 6. 24.

2. Chron. 19. 2.

Q. Sect. 4. Vnlesse we renounce the world, we are not of the number of the faithfull.

Ioh. 15. 19.

Ioh. 17. 16.

Ioh. 10. 15. Ioh. 15. 13.

Eph. 5. 25.

ſynagogue of Satan, haue no intereſt in this gift. And as they haue no part in his death, ſo neither any benefit in his interceſſion; for himſelfe hath excluded them in that diuine prayer which hee made to his father: *I pray* (ſaith he) *for them, I pray not for the world, but for them which thou haſt giuen me.* Heere therefore wee are put to our choice; either wee muſt renounce the world, or renounce our part in Chriſt; we muſt with the bleſſed Apoſtle be crucified and die to the world, or elſe we can haue no benefit in the death of Chriſt; wee muſt ceaſe to be citizens of the world, and diſclaime our intereſt in its ſinfull vanities, or wee ſhall haue no part in Chriſts mediation & interceſſion. Take then which you will, for both you cannot haue; and thrice bleſſed is hee that chuſeth the better part, for that ſhall neuer be taken from him.

Iohn. 17.

Gal. 6. 14.

§. Sect. 5. Chriſtian religion requireth that we ſhould renounce the world.

Thirdly, of neceſſitie wee muſt vndertake this combat againſt the world and worldly vanities, becauſe our religion in a great part doth conſiſt in abandoning of them, whereof it is that at our firſt entrance into the courſe of Chriſtianitie, when as in our baptiſme wee take vpon vs the name of Chriſt, wee renounce the world with all the vaine pompe and glorious vanities therof, and profeſſe that wee will couragiouſly fight againſt them vnder the ſtanderd of Ieſus Chriſt. As ſoone therefore as we ceaſe this fight, and become friends with the world, ſetting our hearts and affections more vpon worldly vanities than vpon ſpirituall things, wee ſteale out of Chriſts campe like runnagate ſouldiers, we caſt aſide Chriſts liuerie, wee ſlide backe from our religion in truth, whatſoeuer wee profeſſe in words, and ioyning in league with Chriſts enemie wee traiterouſly make warre againſt him. To this purpoſe the Apoſtle *Iames* ſaith, *that pure religion and vndefiled before God, euen the Father, is this, to viſit the fatherleſſe and widowes in their aduerſitie, and to keepe a mans ſelfe vnſpotted of the world.* The which we cannot doe vnleſſe we abandon and renounce it; for this peſtiferous aire infecteth all that liue in it, and as impoſſible it is to haue familiar conuerſation with this wanton harlot, and not to bee inueigled in her bands, and defiled with her vncleannes, as to liue in a Mill and to keepe our ſelues cleane from meale and duſt.

Iames. 1. 27.

§. Sect. 6. The way of the world is the way of ſinne. *Epheſ. 2. 1. 2.*

Fourthly, the neceſſitie of leauing the world and renouncing carnall vanities hereby appeareth, in that whileſt wee continue in the way of the world, we are in the way of ſinne, and the way of ſinne is the way of death and deſtruction. So the Apoſtle ſaith, that Chriſt *hath quickned vs that were dead in treſpaſſes and ſinnes, wherein in time paſt we walked according to the courſe of the world, and after the prince that ruleth in the aire, euen the ſpirit that now worketh in the children of diſobedience, &c.* And the Apoſtle *Iohn* ſaith, that *the whole world lieth in wickednes.* If therefore wee will not breake off companie with the world, wee walke with it in the way of ſinne and death; If wee make the world our bedfellow, well may our corrupt fleſh thinke our bed ſoft as downe, and ſweete as roſes, and ſo cauſe vs to ſleepe a dead ſleepe in carnall ſecuritie, yet in truth like filthie ſwine wee wallow in the ſinke and puddle of ſinne and wickednes; and if euer wee awake out of this ſpirituall lethargie, wee ſhall ſee our eſtate moſt deſperate and damnable, till wee bee ſeuered from this companion, and cleanſed from that filthineſſe, wherewith hee hath defiled vs. So that we may conclude where the holy Pſalmiſt began, *Pſal. 1. 1. Bleſſed is the man that doth not walke in the counſell of the wicked, nor ſtand in the way of ſinners, nor ſit in the ſeate of ſcorners.*

1. Ioh. 5. 19.

Fiftly, if wee will bee the ſeruants and Diſciples of Ieſus Chriſt, wee muſt of neceſſitie make warre againſt the world, for it will haue no peace with vs, but as ſoone as it diſcerneth that we are choſen by him, it will purſue vs with mortall hatred; ſo that vvee muſt fight againſt it, or it will fight againſt vs, and ſo deſtroy vs for vvant of reſiſtance; vnleſſe vvecan bee content to renounce the ſeruice of our Sauiour, and yeeld our ſelues as ſlaues to the world, ſinne and Satan, who will reward vs for the preſent with the wages of vanity, and afterwards vvith the wages of death. And this argument the Apoſtle *Peter* vſeth, *1. Pet. 2. 11. Dearely beloued, I beſeech you as ſtrangers and pilgrimes, abſtaine from fleſhly luſts, which fight againſt the ſoule.*

§. Sect. 5. We muſt fight againſt the world if we be Chriſts diſciples.

1. Pet. 2. 11.

Sixtly, if wee doe not fight against the vvorld, but ſuffer our ſelues to bee againe defiled with vvorldly luſts, after that Chriſt hath ſhed his blood to waſh and cleanſe vs, vvee ſhall fall into a fearefull relapſe, and make our latter end much worſe than our beginning; vve ſhall like filthy dogges returne to our vomit, & with the ſow that was waſhed, to our wallowing in the mire. And this the Apoſtle *Peter* plainly affirmeth, *2. Pet. 2. 20. For if they* (ſaith hee) *after they haue eſcaped from the filthineſſe of the world, through the knowledge of the Lord, and of the Sauiour Ieſus Chriſt, are yet tangled therein againe, and ouercome, the latter end is worſe with them than the beginning. 22. For it had beene better for them, not to haue knowne the way of righteouſneſſe, than after they haue knowne it, to turne from the Holy commandement giuen vnto them, &c.*

§. Sect. We muſt fight againſt the world if we be Chriſts diſciples.

2. Pet. 2. 20.

The fourth argument to incourage vs to this fight againſt the world and worldly vanities, is our aſſured hope of obtaining victorie: for howſoeuer (as hath beene ſhewed)

shewed) the world is a malitious, politike, and puissant enemie, and wee (being considered in our selues) are altogether vnable to make resistance, seeing our nature is weake, and our forces fraile, and which is worst of all, that weake strength we haue being diuided, and ciuill warres at home, our selues contending against our selues, and the flesh which is our greater and stronger part, rebelling and lusting against the spirit, and traiterously ioyning with the world to worke our ouerthrow: yet being by a liuely faith knit vnto Christ, assisted with his spirit, and armed at all points with the spirituall armour of his sanctifying and sauing graces, there is no doubt of getting victorie. For we doe fight against but a conquered enemie, whom Christ already hath subdued, not onely for himselfe, but also for all vs that are true members of his body. And this argument of incouragement our Sauiour vseth, *Ioh.* 16. 33. *In the world* (saith he) *yee shall haue affliction, but be of good comfort I haue ouercome the world.* Yea this conquest Christ obtained at an high rate, for he gaue his life to free vs from the worlds thraldom, as the Apostle witnesseth, *Gal.* 1. 4. *which gaue himselfe for our sinnes, that he might deliuer vs from this present euill world.* And therefore hauing so dearely bought this victorie, and our freedome, hee will not suffer his paines to be spent in vaine, but hauing all power in heauen and earth committed vnto him, he will giue vs also strength to ouercome, if we will lay hold on Christ by faith, professe our selues his souldiers and seruants, and valiantly fight vnder his standerd, against these spirituall enemies of our saluation. And this comfort and incouragement the Apostle *Iohn* giueth vs: *All* (saith he) *that is borne of God ouercommeth the world, and this is the victorie that ouercommeth the world, euen our faith. Who is it that ouercommeth the world, but he that beleeueth that Iesus is the sonne of God?* 1. *Iohn* 5. verse. 4. 5.

The last argument to moue vs, is the great reward which accompanieth this victorie, for *hauing fought this good fight* wee may assuredly expect, with the blessed Apostle, *a crowne of righteousnesse*; and to raigne with Christ in glory, as himselfe hath promised: *Reuel.* 3. 21. *To him* (saith hee) *that ouercommeth, will I grant to sit with me in my throne, euen as I ouercame, and sit with my father in his throne.* Yea we shall enjoy all blessednesse and happinesse, for wee shall haue the fruition of God himselfe, and together with him enioy all good things. For to he promiseth, *Reuel.* 21. 7. *He that ouercommeth shall inherit all things, and I will be his God, and he shall be my sonne.* What therefore though in this conflict we lose, or be driuen to *forsake houses, or brethren, or sisters, or father, or mother, or wife, or children or lands, for Christs names sake*, seeing wee shall haue the worth of these benefits redoubled vnto vs a hundred fold, euen in this life in Gods spirituall graces, and in the world to come shall inherit euerlasting life? What if wee be driuen for a moment of time, to beare the easie burthen of some light affliction, if wee shall afterwards bee rewarded with a farre most excellent and an eternall waight of glory? Yea what though in this fight wee lose a temporarie life, if we may bee rewarded with life eternall, and that glory and happinesse which doth accompanie it?

2. *Cor.* 4. 17.

Luke 9. 24.

And these are the reasons which may incourage all Christians to encounter this spirituall enemie of our saluation: now if we would know how wee may thus fight against the world, and bee assured also that wee haue obtained victorie; wee are said thus to combat with it, when wee resist and ouercome all worldly tentations, which moue or draw vs vnto sinne; and more especially, when being allured to commit sinne, or to neglect any duty which God requireth, by the worldly baites of riches, pleasures, and preferments, wee doe renounce these worldly lusts, and contemne these base offers, preferring farre before them our obedience towards God, and thereward thereof, his loue and fauour in this life, with all other his spirituall gifts and graces, and the eternall ioyes of his kingdome, reserued for vs in the life to come. And contrariwise when being discouraged in our course of Christianitie, or vrged and enforced to commit any sinne, with crosses, troubles, afflictions and persecutions which the world and wicked worldlings raise against vs, wee arme our selues with patience to beare the brunt of the worlds furie, accounting sinne the greatest euill, and the burthen of Gods wrath due vnto it the greatest torment; and therefore chuse rather to endure any extremitie, yea to haue our liues taken away, with most exquisite tortures, than we will be forced to make shipwracke of a good conscience, or incurre the displeasure of our most gracious God by committing any sinne.

Q. Sect. 11. How we are said to fight against the world, and to obtaine victorie.

CHAP. IIII.

Of the manner of the worlds fight, and how he assaulteth vs, on the one side with prosperitie, and on the other side with aduersitie.

Q. Sect. 1. With what weapons the world assaulteth vs.

THus hauing discouered the worlds forces, and incouraged euerie Christian souldier to the fight: let vs in the next place consider of the chiefe and most preuailing weapons which hee

vseth to ouerthrow vs, and obtaine the victorie, and the manner of his warring vvith vs in the day of battell. His weapons and munition are of two sorts, either his allurements and baits, wherewith he inticeth vs vnto sinne, reserued against the day of battell in the storehouse of prosperitie; or his weapons of affliction and persecution, whereby hee seeketh to daunt and discourage vs in our Christian march, and cause vs to make a stand, or retire backe, and shamefully flee away, which he storeth vp in the armorie of aduersitie. The former may bee called his bullets and gunshot, which kill at vnawares, we not seeing or knowing who hurt vs: the other his swords and speares, more terrible in sight, but lesse dangerous in their vse, because being plainly subiect to our view, wee may the better defend our selues against them, and repell their force, either by warding or declining.

Sect. 2. The manner how the world fighteth with vs.

The manner of his warring with vs, is either by perswading in a cunning and deceitfull parley, or by encountring vs with all his forces: in the one playing the dangerous traitor, in the other an open enemie. In the former like a subtile *Rabshakeh*, in his master Satans name, hee offereth vnto vs peace, and maketh many faire promises of great plenty and securitie vnder his protection, if wee will be content to lay aside our armes, and subject our selues as slaues and vassals vnto his gouernment. And least these allurements might not preuaile, hee mixeth threatnings, and boasteth of his great strength, whereby hee is able to ouercome by force, if fairer meanes will not perswade a yeelding; blasphemously disabling the power of our mightie God, the Lord of hosts, as though he were not able so well to prouide for vs, or to shield and defend vs against his furie. But if his bewitching eloquence will not moue vs, then he marcheth against vs with all his forces, and imployeth all his strength and policie to work our ouerthrow; sometimes hiding the troupes of his temptations in the ambushments of worldly vanities, that is, either behind the high hils of ambitious honours, or in the low delightfull medowes of voluptuous pleasures, or else in the pricking thickets of thornie riches, that so he may assault vs in our greatest securitie; and obtaine an easie victorie: and sometimes hee draweth out his forces in open view, and marcheth against vs with a terrible armie of afflictions and persecutions, presuming to ouercome vs through force and violence. And this is the manner of the worlds fight, wherin as you see he leaueth no meanes vnassaied to worke his own will, and our ouerthrow: for being resolued to catch and make a pray of vs, like a cunning fisher-man, hee either allures vs to swallow the hookes of sin with the baits of vvorldly vanities; or if he cannot so preuaile, hee assaieth to driue vs by force into his nets of perdition, beating vs forward vvith the staues of trouble and affliction; or like a dangerous theefe intending to spoile vs of the rich treasures of Gods graces, either he cheateth and deceiueth vs, by perswading vs to exchange with him these precious iewels, for some counterfeite trifles and base vvorldly vanities; or if his cosening cunning preuaile not, like a strong theefe by the high vvay side, hee will cruelly assault vs, and endeuour to robbe vs by force and violence. So that it behoueth the Christian man alwayes carefully to watch and to stand vpon his guard, both in the time of prosperitie and aduersitie that hee be not either allured vvith the one, or oppressed with the other; either inticed vvith worldly baits to fall into the nets of destruction, or discouraged in his course of Christianitie, vvith troubles and afflictions.

And thus haue I shewed how the vvorld on euery side assaulteth vs; on the right hand vvith prosperity, on the left hand vvith aduersitie; before vs he setteth the bewitching baits of worldly vanities, to intice vs forward in the broad way of destruction: behinde, hee pursueth vs with terrors and feares, that so wee may not dare to looke backe; and if wee seeme but to make a stand, he whippeth vs forward with many sharp & many stringed whips of crosses and afflictions. Now let vs more specially descend to speake of the vvorlds tentations, and of the meanes to arme our selues against them, beginning vvith the tentations of prosperitie, and then afterwards descending to the tentations of aduersitie. And lest wee should vndiscreetly cast away the sound with the rotten and declaime against Gods blessings, because of the worlds abuse; let vs consider what this prosperitie is, and hovv wee are to esteeme of it in its owne nature, and how it becommeth the worlds assistant, through his abuse and our corruption, to work our ouerthrow. Prosperitie therfore is nothing else but a confluence or concurrence of all earthly & temporal benefits; as the fauour and friendship of men, health, wealth, peace, libertie, honour, pleasure, and the like. Now if we would know how to esteeme of it, we must consider what it is in its owne nature, & what in our vse. In its owne nature it is good, because it is the gift & blessing of God, vvhich he bestovveth vpon his ovvne seruants, as a reward of their loue and obedience. So the Psalmist saith, that [a] *they who loue Gods Law shall haue great prosperitie, and they shall haue no hurt.* And the Lord exhorteth the people of Israel [b] *to keepe the words of his couenant, that they might prosper in all that they should do:* to the

[a] Psal. 119.

[b] Deut. 29. and 6. 3. 2. King. 2.

the same purpose are diuers other places. The giuer therefore doth sufficiently commend the gift, and comming from him as a reward it must needes be good. Secondly, the *Lord loueth and taketh delight in the prosperity of his seruants*, as the Psalmist plainly affirmeth; and it is the good of his Saints, and not their hurt, wherewith he is so well pleased. Thirdly, prosperitie in it selfe is a motiue cause to make vs render to the Lord praises and thanksgiuing, and is the subiect matter of our Hymnes and religious songs, as may plentifully appeare in the booke of *Dauids* Psalmes: now as it is good to praise God, so that is good for which wee praise him. Fourthly, the seruants of God haue prayed vnto him for this prosperitie, and that both for themselues, and also for the whole Church. Of the former wee haue an example: *Psal.* 118. 25. *O Lord I pray thee saue now: O Lord I pray thee giue now prosperitie.* Of the other: *Psal.* 122. 7. *Peace be within thy walles, and prosperitie within thy palaces.* Lastly, it is made a signe of Gods fauourable presence with his seruants, and thus the Lord is said to haue *beene with Ioseph, for whatsoeuer he did he made it to prosper.* So it is said of *Dauid*, that he *prospered and grew, for the Lord God of hosts was with him.* And of *Ezechias*, that *the Lord was with him, and he prospered in all things which he tooke in hand.*

And thus it appeareth that prosperitie in it selfe is good: but being considered in our vse, it is not absolutely good, but indifferent, both in respect of the subiect and the vse; for it is good to the good, euill to the euill; good to those who vvell vse it, and euill in those vvho abuse it vnto sinne. In the former respect prosperitie is good when it is enioyed by a faithfull man, who being in Christ, hath recouered that right in all Gods blessings vvhich vvee lost in *Adam*. In the other, when it commeth vnto him by lawfull meanes, as the gift and blessing of God; and being enioyed, is sanctified vnto him by the vvord of God and prayer: as also when as it is moderatly loued and desired, with a willingnes to hold it, as long as God will, and wee may by lawfull meanes; and vvith contentednesse to leaue it, when it pleaseth God to take it from vs. Finally, it is good vvhen as it is vsed and imployed for the aduancement of Gods glorie, who is the fountaine and giuer of it, the benefit of the faithfull, and the furthering of our owne saluation. And if any such enioy prosperitie and thus vse it, in this manner, and to these ends, it is to be accounted vnto them Gods singular blessing, and as a temporall pledge of eternall happinesse. But contrariwise, prosperitie is euill to the wicked and vnregenerate, who haue no right vnto Gods creatures, as also when it is vnlawfully compassed, and naughtily vsed, as when it is immoderately loued and desired, namely, aboue God, his heauenly blessings, and spirituall graces: for as one saith, *it is the concupiscence of the world, and not the world it selfe that hurteth vs.* So also when as we so dote vpon it, that wee cannot with patience thinke of leauing it, and immoderately mourne when it is taken from vs; vvhich carefull possession and not simply the vse is condemned. To this purpose the Heathen man speaketh diuinely: *A wise man (saith he) would haue these things contemned, not that they should not be had, but that they should not bee possessed with care; he will not driue them away from him, but if they bee going he will follow them securely, &c. He loueth not riches, but hee had rather haue them than be without them; hee receiueth them not into his heart, but into his house; neither doth he refuse them being possessed, but keepeth them, and desireth to haue more large matter or fuell ministred to exercise his vertue.* Finally, prosperity is euill to those who are thereby made more forgetfull of God, and negligent in performing the duties of his seruice, more iniurious to men, and more slacke in vsing the meanes of their saluation. But of these points I shall haue occasion to speake more hereafter when I intreate of the chiefe parts of this prosperitie.

Phus concupiscentia mundi, quam substantia nocet. Bernard in Mat. 19

Ait ista debere contemni, non ne habeat, sed ne sollicitus habeat; non abigetilla à se, sed abeuntia securus prosequetur, &c. Senec. de vita beat. cap. 21.

¶. Sect. 5. That we are apt to abuse our prosperitie vnto sinne.

And thus wee are to distinguish betweene prosperity it selfe which is good, and the abuse thereof which is euill; in which respect alone wee are to esteeme it the worlds friend and assistant, whereby he tempteth vs, and our enemie, which wee must labour to ouercome: and therefore for distinction sake, let vs, if you please, in this discourse call it worldly and carnall prosperitie; because it is abused as a tentation of the world, to inflame our corrupt flesh with concupiscence and sinne. Vnto which abuse wee are naturally, exceeding prone: for as fruite is vnto a childe, libertie to the licentious, cockring loue to an vndutifull son, a sword to a mad man, beauty to the lasciuious, and good drinke to a filthy drunkard, such is worldly prosperity vnto vs. And hence it is that the Lord like a wise Physition (feeling our pulse, and finding that our nature inclineth vs to this plurisie of prosperity, whereby our braines are so intoxicated, as wee forget God and all goodnesse) doth purposely labour to preuent it, and maketh wholesome preseruatiues of admonitions to keepe vs from it, in many places of holy Scriptures, as hereafter wee shall see. In the meane while we may obserue the exceeding corruption of our vile nature, which so poysoneth and infecteth Gods good gifts and blessings, that they become causes and occasions of euill: and whereas the Lord

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through the infinite goodnesse of his nature, bringeth good out of euill, and by afflictions, which are ill in their owne nature, worketh our good euen our conuersion, sanctification and saluation, wee contrariwise through the diuelliſh tainture of our ſinne turne good into euill, and out of Gods benefits, and rich bleſſings, worke our owne woe, and haſten and ſet forward (vnleſſe God preuent vs with his grace) our owne deſtruction and damnation.

CHAP. V.

Of the dangerouſneſſe of worldly proſperitie.

Q. Sect. 1. That the worlds tentations on the right hand are very dangerous.

NOw hauing ſeene what this worldly proſperitie is, and in what reſpect it is our enemy, namely, when it is a tentation of the world to allure vs vnto ſinne, (as it is vnto all thoſe who immoderatly loue and ſet their hearts vpon it, more than vpon heauenly and ſpirituall things) let vs in the next place conſider of the dangerouſneſſe of theſe worldly tentations which are on the right hand, that accordingly wee may prepare our ſelues to make reſiſtance. The danger of worldly proſperitie is exceeding great; for as by *Hippocrates* rule the height of health, is the firſt degree to ſome dangerous ſickneſſe; ſo when our worldly eſtate ſeemeth moſt healthy, ſtrong, and vigorous, then is our corrupt nature prone to fall into the perillous diſeaſes of ſinne, which are attended vpon with eternall death and deſtruction. And therefore the wiſe man ſaith, *that eaſe ſlaieth the fooliſh, and the proſperitie of fooles deſtroyeth them.* Where by fooles hee vnderſtandeth ſinners and wicked men, who abuſe their proſperity, by ſetting their hearts vpon it, louing and truſting in it more than in God, and ſtrengthening themſelues thereby to commit all manner of ſinne and wickedneſſe. So that worldly men enioying proſperitie, and taking all their delight and felicitie in it, are not vnfitly compared to little infants, who ſit at the hole of the Aſpe, and plaie with the Cockatrice, whoſe paſtime is their ruine, and their pleaſure death. Or like the child playing with the fire; who no ſooner toucheth it with his finger but is burnt, and changeth his ſport into teares and crying; ſauing that herein they are much more fooliſh than little children, for they feeling the ſmart doe euer after dread the fire; but theſe being often burned with the bright ſhining flames of worldly proſperitie, are not warned, nor made more warie by their owne harmes, but as being beſotted in their loue, they ſtill imbrace their ruine, and hunt after that which moſt hurteth them; like vnto the fooliſh flye, which is ſo delighted with the light of the candle, that it regardeth not the heate of the flame, but burning one legge after another, taketh no warning till he be wholly deſtroyed and conſumed. And ſo doth the doting loue of theſe fond worldlings bereaue them not onely of all religion, but alſo of the vſe of reaſon; yea it ſo ſtupifieth the ſenſes that they are deafe to all admonition; inſenſible of their owne ſmart, and in no poſſibility of being ruled, and gouerned, ordered, or contained by any Law: in which reſpect *Chryſoſtome* compareth them to ſuch a man, as dwelling with a faire maide whom he fondly affecteth, is by ſtrict order inioyned, that hee preſume not to looke vpon her with laſciuious and wanton glances; a thing to him no leſſe vnpleaſant than impoſſible.

Senses.

Prou. 1. 32.

Chryſ. in Matth. hom. 41.

Q. Sect. 2. That the [illegible] of proſperitie is much more dangerous than the [illegible] of aduerſitie.

But the great danger of worldly proſperitie will more plainly appeare, if wee doe but conſider, how farre it exceedeth the danger of the ſtate oppoſed thereunto, aduerſitie and affliction. For whereas affliction being an open enemie, terrible in appearance, and making ſhew at the firſt ſight of all his forces, and ſometimes of more than hee hath, ſetting before vs ſhadowes, in ſtead of ſubſtantiall enemies, doth make vs more carefull and watchfull to prepare and arme our ſelues; that we may make reſiſtance: Proſperitie is a ſecret traitor, which hideth hatred and hoſtility, vnder the vizard of loue and friendſhip, and thereby maketh vs ſo reckleſſe and ſecure, that in ſtead of oppoſition, we are ready to receiue this ſerpent into our boſome, and when hee incountreth vs with all his forces, ſo bewitched we are with the pleaſing ſight of this glorious enemy, that wee cleere all the paſſages, and ſet wide open the gates of our ſoules, to giue him entertainment, voluntarily offering our ſelues to digge in his mines, and in moſt ſlauiſh manner to row in his galleys, ſo as we may be aſſured to enioy his company. And the reaſon hereof is, becauſe hee deceiueth vs with his treacherie: for at his firſt comming he diſplaieth not his bloody enſigne, but ſetteth vp a flagge of friendſhip, hee aſſaulteth vs not with open force and violence, nor marcheth againſt vs in a terrible and hoſtile manner, but like a ſubtile ſerpent he cunningly glideth and inſinuateth himſelfe into our companie; neither doth he as a martiall enemie ſtrike at vs with downe right blowes, but rather, like a craftie witch, hee beſoteth vs with his pleaſing charmes, and with cunning inchauntments, before hee conquereth vs, hee maketh vs willing to be ouercome. Hee doth incline, and not conſtraine, perſwade, and not conquere, or rather conquereth by perſwading; and moſt forcibly

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constraineth by mouing and inclining. Hee doth not vse against vs any outward terrible forces when he doth besiege vs, but (*Simon* like) with bewitching eloquence, and counterfeit gifts, hee allureth vs to breake downe the walls of our strength, and with our owne hands to make a cleere passage for our owne ouerthrow. He doth not when he commeth to execution, vse the dreadfull Sword, but rather sweet & wel-tasting poysons, which hurt with delight, and whilest they seeme to nourish, cast vs into a Lethargie or dead sleep of deep security. Finally, he inflicteth on vs no grieslly wounds, nor bringeth vs to our end by a foule death; but as it were tickleth vs to death with inueigling pleasures, making vs most to laugh when we are most tormented, and in a Chariot of Gold, strawed with Roses, he swiftly carrieth vs into Hell.

Let vs therefore learne to contemne and hate the World our wicked enemy, as well when hee fawneth as when hee frowneth, when he allureth by flattery and deceit, as when he constraineth by force and violence: for though he be then more amiable in view, yet is he no lesse malicious in truth; and because hee is then lesse suspected, hee is much more dangerous, as hauing better opportunitie to vse all his forces and to effect all his malicious designes. Why then, alasse, should we giue eare to the Worlds flatteries? Why should we beleeue this dissembling *Ioab* who will mortally stab vs, whileſt hee professeth friendship, and offereth in kindnesse to embrace and kisse vs? why should we listen to this sweet singing Syren, seeing hee bewitcheth in delighting, and maketh vs leape into the Sea of destruction? why should his flattering perswasions joyned with Crocodile teares, moue vs, seeing hee either weepeth for joy to thinke on his pray, or for spite because his hopes are so long deferred? why should the glorious beautie of his golden Cup allure vs, seeing we know that the potion within it is full of deadly poyson, which whosoeuer drinke shall eternally perish? why should we be moued with his inueigling gifts to admire his kindnesse, seeing by these baits hee allureth vs to swallow the hookes of sinne, and offereth these earthly toyes and earthly trifles, no lesse vaine in themselues, than momentany in their continuance, that hee may cousen vs in the exchange, mouing vs to giue for them the precious jewels of Gods grace, and our heauenly patrimony in his Kingdome. To this purpose one fitly speaketh: *How great things* (saith hee) *doth the world promise vnto thee? How great things doth it esteeme behind thee or before thee to seeke backe? that is to say, that thou mayst place thy hope vpon things present (if any such they may be called to be present, which are alwayes vanishing away and vnstable) and mayst depart thy mind from that which Christ hath promised, and not yet giuen (but will giue because he is faithfull) and rest thy hopes vpon this neuer resting and perishing world? Whereof it is that God mixeth bitternesse with the sweetnesse of earthly felicitie, that we may seeke after another felicitie, whose sweetnesse will not deceiue vs.* And in another place: *O world* (saith hee) *filthy, fraudulent and treacherous; art thou not much more dangerous when thou art kind, than when thou art troublesome? art thou not much more to be feared whileſt thou allurest, than whileſt thou despisest? art thou not much more odious whileſt thou dissemblest loue, than when thou professest mortall hatred?* To the same purpose speaketh that learned Idiote; *Although* (saith hee) *euery estate is to bee feared, yet rather the prosperous estate than the afflicted, because this, whileſt it rageth, informeth and teacheth vs, the other whileſt it flattereth, seduceth vs; this sharpeneth a mans sight, but the other maketh him starke blind. O my God, exceedingly art thou incensed against that sinner, vnto whom thou permitteſt all things to succeed according to his wish, and afterwards makeſt him to beare deserued punishment.* Let vs therefore be alwayes watchfull ouer our selues, but especially when the World fawneth vpon vs in the time of prosperitie, for it is more dangerous being our friend, than being our enemy, and more to bee taken heed of when it inticeth vs to loue it, than when it forceth vs to contemne it; *for as smileth that it may rage, it flattereth that it may betray vs, it inticeth that it may kill vs, and exalteth that it may ouerthrow vs. Although therefore this dangerous Sea looketh smooth, and as it were smiling vpon thee, like a standing water, and hath scarce a wrinkle raised on it by the winde; yet this large plaine hath great hils, the danger is within included, within the enemy lurketh. Weigh therefore your anchors, hoise vp your sailes, let the crosse be fastned to the sailyard, for this calme will proue a tempest.*

O munde immunde fallax & proditor, nunquid non periculosior es blandus quàm molestus? Aug. serm. de fallacia mundi, tom. 10. ser. 31. Idiota inter orthodoxogr. lib. de patient. veræ contemplatione, cap. 1.

August. Epist. 144. tom. 2.

Arridet mundus vt seuiat, blanditur vt fallat, illicit vt occidat, extollit vt deprimat, Cyprian. Hieronym. ad Heliodorum, tom. 1. pag. 30.

But how farre the state of prosperitie is more dangerous & pernicious than the state of aduersitie, it may hereby more cleerly appeare; in that whereas affliction commonly maketh vs carefull of our wayes, increaseth Gods spirituall graces, causeth vs to bee more respective of our dutie, and eicheth preuenteth or mortifieth our sinnes: Prosperitie most vsually worketh in vs the contrary effects; for it makes vs proud, insolent, forgetfull of God, and of all duties which wee owe vnto him, it choketh and extinguisheth, or at least cooleth and abateth the heate and vigour of all grace and vertue in vs; and as the Iuy, whileſt it embraceth the Oake, sucketh the sap from the roote, and in time maketh it to rot and perish, so worldly prosperitie killeth vs with kindnesse, whileſt it sucketh from vs the sap of Gods graces, and so maketh

§. Sect. 4. The fruits of affliction much better than of prosperitie.

maketh our spirituall growth and strength to decay and languish; neither doe men euer almost suffer an eclypse of their vertues and good parts, but when they are in the full of worldly prosperitie. And as it stayeth our course in godlinesse, and quencheth our vertues, so also it increaseth our corruptions, corrupteth our manners, and maketh vs prone to fall into all sin, if we be but a little touched with the least tentation. And as the fertile soile being more fat and slippery, is apter to giue a fall to those that walke vpon it, than that which is grauelly and barren; so this rich and fruitfull ground of prosperitie is much more slippery, than the barren heaths of aduersitie and affliction, and not one of a thousand doth goe long vpon it, but he catcheth many down-fals, not only into sinne, but also into danger and punishment which border fast vpon it. To this purpose one of the Ancients speaketh fitly, that *abundance of prosperitie is a notable baite to draw vs vnto sinne, for it puffeth vs vp with pride, and maketh vs to forget the authour of our welfare.* And in this respect another saith, *that felicitie is more to be feared than misery, seeing misery for the most part bringeth good fruit, from the bitter roote of tribulation; whereas felicitie corrupteth the soule with peruerse securitie, and maketh way for Satan the tempter.* By which it appeareth that our danger is farre more when the World alloreth vs with the baits of prosperitie, than when it threatneth and afflicteth vs with trouble and aduersitie: from whence an ancient Father obserueth, that Christ comming into the World that hee might shew vs the way to Heauen, both by his doctrine and example, made choice rather of the afflicted way, than of the faire passage of worldly prosperitie, that we might follow his steps, as being farre the safest way to bring vs to our heauenly Countrie. *Our Sauiour Christ* (saith hee) *might by best right haue raigned ouer them as King, whom himselfe had created: but because he therefore appeared in the flesh, that he might not only redeeme vs with his Passion, but also might teach vs by his conuersation, shewing himselfe an example for vs to follow, he refused to be made a King, and contrariwise voluntarily offered himselfe to suffer on the Crosse, there auoided the glory of regiment, and embraced the punishment of a shamefull death; to this end, that his members might hereby learne, to flee the Worlds fauours, and little to feare his threates and terrors, to loue aduersitie for the Truths sake, and fearing prosperitie to auoid it; because this oftentimes desileth the heart with swelling pride, and that helpeth to purge it by repentance. In that the mind doth exalt it selfe, by this after it is it selfe exalted, it is againe humbled. In that a man forgetteth himself, in this whether he will or no, he is forced to remember that which he had forgotte; in that good things before done perish, in this faults committed long agoe are cleansed and purged. For oftentimes, with the tutillage of aduersitie, the heart is kept downe vnder discipline, whereas if it rush vp to the sterne of contentment, forthwith it is changed in pride through vse of vaine glory.*

Ambros. de Interpell. lib. 2. cap. 5.

Aug enarrat. in Psal. 67.

Gregor. pastoral. curæ, 1. par. cap. 3.

But this may yet more plainly appeare if we consider the effects of both, in the examples as well of former ages, as of our owne times. For how difficult, and almost impossible it is to walke in this Sun-shine of prosperitie and not to bee tanned, to breathe this infected aire and not to be corrupted with noysome and carnall lusts, it is euident both on the one side, by the huge multitudes of those who in abusing it, haue beene abused by it; and on the other side, by the exceeding raritie and paucitie of those, who by the good vse thereof, haue beene made more vertuous, and better fitted for the seruice of God. For if you take a computation of both, you shall find a greater disparitie betweene them in their number, than betweene the seruants of God and the seruants of *Baal*, according to *Elias* account; the one exceeding the Starres in the multitude, the other being as rare as blacke Swans, vnlesse we will reckon of some few, who had their prosperitie tempered with a great measure of affliction, which as an Antidote expelled the poyson of the other, and like a cold frost nipping their rankenesse, made them to become more fruitfull. How many haue wee read and heard of, that haue valiantly resisted the assaults of aduersitie, and haue patiently endured pouertie, and that which is worse, losse of wealth, sicknesse and diseases, banishment, and imprisonment, yea, death it selfe, and horrible tortures, much worse than death? But shew mee enow to intitle a number, of those who haue by worldly prosperitie, riches, honours, and pleasures, beene made more religious and zealous in Gods seruice, more vertuous, wise, humble, temperate, and more carefull and watchfull ouer their wayes, that they might not offend God the Authour of their wel-fare. Yea shew mee almost the man, that hath not by worldly prosperitie beene made worse, more forgetfull of God, more negligent in Christian duties, and vicious in his whole course and conuersation. Whereas contrariwise a whole age were too little to reckon vp those who haue come out of the fire of affliction more purified, profited vnder this Schoolemaster, and by these fatherly chastisements haue increased in their loue towards God, & in their care to please him by their holy obedience.

Yea, leaue if you will obserue the same men, and you shall see them not the same, but exceedingly differing from themselues in these different estates: looke vpon *Saul* in his

his meane condition, and you shall see him modestly hiding himselfe, as vnworthy to be King: but being once seated in the throne, & swelled with drinking this royal poison, how proud he is and insolent, disobedient and rebellious, loving his Kingdome better than his God, and against his knowledge and conscience, making warre with Heauen, rather than he would not haue it continued to him and his posteritie, though he were justly deposed for his sinne. See also how in the entrance into his raigne he spareth his enemies, and deliuereth offenders from deserued punishments, but afterwards with deadly & implacable malice persecuteth his friends, and tyrannically murthereth the guiltlesse and innocent. But if worldly prosperitie were only powerfull with wicked worldlings, it were no great wonder: see therefore how it hath also preuailed against Gods Saints. Behold holy *Dauid*, who in his afflicted estate exceeded all in Pietie, and was esteemed by God worthy that prayse, to be pronounced a man according to Gods owne heart; how fouly hee was foiled with ease and prosperitie, and after many famous victories, now enjoying secure peace, was assaulted and vanquished with his owne lusts. See here his great humilitie, comparing himselfe to a dead Dogge and a Flea; and there (not content with the Royalties of a Kingdome, vnlesse hee knew ouer how many hee commanded) enjoyning, yea, forcing in pride of heart, his seruant *Ioab* to number the people. In this consider his tendernesse and pious mercie, sauing his enemy when hee had him in his power, his conscience checking him for cutting the lap of his garment, when he spared his throate, but in that, murthering his faithfull and well deseruing Souldier, for no other fault but because his Wife was too beautifull for a Subject, yea rather than hee would not haue him dispatched, adioyning others of his innocent seruants in the cruell Massacre. Which bloudy sinne he was now able to digest without remorse for a long space, and dully to stand vnder this intolerable weight, who before was very crooked with the farre lighter burthen of his infirmities. So looke vpon *Ezechiah* in his bed of sickne, and there you shal see him humbling himselfe before God, and praying; and then behold him being recouered to his health, & you shall find him glorying in his wealth, & in pride of heart boasting of his treasures.

And if these single victories ouer these great Worthies doe not sufficiently shew the strength of this enemy; see what conquests this worldly prosperitie hath made of whole Nations: I will to say nothing of heathenish people, nor of the foure great Monarchies, who hauing conquered all others, were themselues ouercome by their prosperitie, which first made them licentious in all manner of sinne, and afterwards slaues to their conquered enemies; looke vpon the Israel of God, in the whole time of the Iudges and Kings, and you shall see them in the time of aduersitie, religious and deuout, forsaking their sinnes and seeking the Lord; but being restored and repossessed of Gods blessings, and flourishing in prosperitie, you shall find them polluting Gods House, erecting Idolatry, forsaking God, and worshipping Deuils. And this good *Ezra* obserued and confessed, namely, that the people hauing obtained but a little breathing time from their afflictions, did take occasion thereby to forsake Gods Commandements. And *Nehemiah* acknowledgeth that the people abounding with all plentie did eate, fill themselues, and became fat, and then grew rebellious and disobedient, committing all manner of sinne and outrage; for which being deliuered into the hands of their enemies and afflicted, they humbled themselues and cried vnto the Lord for mercy and deliuerance, but hauing againe obtained rest, they returned to doe euill before him.

Ezra.9.8,10.

Nehem.9,25, 26,27,28.

But vnto the experience of ancient ages, we may adde our owne times: for who seeth not that commonly where there is most affliction, there is also most deuotion, Religion, and obedience? and contrariwise where there is prosperitie and plentie of all things, there is most want of the feare of God, and greatest penurie of grace and vertue. For the cleering of this, compare the Prison with the Court, and the house of mourning with the house of feasting and rejoycing; & whereas in the one you shall heare religious discourses, Prayers to God, and inuectiues against the Worlds vanities; in the other you shall find nothing but riot and ribauldry, vaine iesting and blasphemous swearing, surfetting and drunkennesse, chambring and wantonnesse, audacious boldnesse in euill, and shamefastnesse in nothing, vnlesse at vnawares, being among their wicked Consorts, they haue said or done something that sauoureth of Religion; as though there were neither God, nor Deuill, Heauen nor Hell, and as though they had sold themselues vnto sinne, and had exchanged the eternall ioyes of Gods Kingdome, with the temporarie vanities of the World. But lest this dissimilitude of behauiour should seeme to arise from the differences of the persons, and not of their estates, let vs consider the diuers effects of these two estates in the same men. And leauing Worldlings to the World, who seeth not that those who make profession of Religion, are exceedingly cooled in their zeale, and corrupted in their liues and conuersation, through the prosperitie of the World: and that not only counterfeit Christians, but euen such as in their meane and more poore estate, would rather haue suffe-

9. Sect. 8. The danger of prosperity shewed by the experience of these present times.

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ted any persecution, euen to the taking away of their liues, than they would disgrace their profession by offering any scandall, or bee drawne to slacken their pace in the way of godlinesse, are by degrees so carried away with the inticing baites of prosperitie, that first they abate of their heate, and afterwards become luke-warme, or key-cold in their religious profession and practice? And howsoeuer they retaine still the name of Christians, lest they should be branded with that dreadfull badge of Apostasie, yet come to the touch-stone of their liues, and to their carriage and demeanour in their particular places and callings, and you shall find many of them, as worldly, couetous, and niggardly in contributing to religious and charitable vses, yea, as proud and vaine in apparell, as deceitfull in their dealings, and riotous in needlesse and idle expences, as professed Worldlings. So that whereas aduersitie could not foile them with his sharpest encounters, when he purposely bent all his forces against them; prosperitie hath subdued them, and made them captiues to the world, as it were in play, taking no great paines to obtaine the conquest.

§. Sect. 9. The reasons why prosperitie is so dangerous.

Now the reasons why wee are so easily foiled and ouercome by worldly prosperitie, are, because it doth soften and effeminate our minds, so as they can indure no labour, nor sustaine the least force and violence: for as the Lute string being softned in water swelleth much in bignesse, but loseth all its strength; so our heartes being moistned and mollified with these waters of prosperitie, exceedingly swell in pride, but in the meane time lose all their strength and Christian fortitude, so as they cannot indure the least incounter of an enemy. Or else it is because it maketh vs reckelesse and secure; so as wee fearing no assault neuer muster vp our forces, that we may haue them in a readinesse, and so being taken at vnawares, and vnprouided, we are not able to stand or make resistance: for as the cold of aduersitie gathers and vnites all the powers of the soule, and by vertue of this vnion inables them to make resistance, when they are incountred; so the heat of prosperity dissipating & scattering them, maketh them much more easie to bee ouercome. Or which is most probable, because prosperitie puffeth men vp with pride, and making them leaue their dependency on God, causeth them to trust in themselues and their owne strength: and so God resisteth them in their pride and forsaketh them, who had first forsaken him and therefore no marvell it is if being left of God, they be easily ouercome of the weakest enemy. Whereas contrariwise affliction maketh vs flee vnto God for helpe, and distrusting all outward helpes to relie on his power and promises; and so though we haue to deale with a mighty ene-

my, yet being shrouded vnder the shadow of his wings, we become safe through his protection.

And thus haue I manifested the great power of this Monarch, by the greatnesse of his victories, and haue shewed how much more dangerous he is than affliction and persecution. Whereby it appeareth, that a far greater measure of grace and Christian resolution is required, to beate and resist the encounters of worldly prosperitie, than of the other which seemeth to flesh and bloud so terrible and vnresistable. For as it is much more intollerable to indure a tickling itch than a smarting paine; so it is much more impossible to retaine a Christian constancy in the course of godlinesse, when the World tickleth vs with this itch of prosperitie, than when we feele the smart and paine of troubles and afflictions: *For where there is greatest liberty of estate, there vertue hath the greatest employment.* To this purpose one saith fitly, *that it is a note of singular vertue, to stirre and contend with worldly felicitie, that is may neither allure, corrupt, nor ouerthrow vs, and great vnhappinesse to bee ouercome of this earthly happinesse.*

The consideration whereof should make vs to keepe a narrow watch ouer our selues, so at all other times, so especially in our flourishing prosperitie, because (as hath beene shewed) this enemy is much more dangerous, and wee, through our reckelesse securitie, and carnall loue of earthly things, much more vnable to make resistance. To this purpose one saith, that *when the perswasion of enemies ceaseth, our heart is much more vigilantly to be obserued: for in the time of peace, whilst we haue liberty to loue, we take liberty also to enuie, & compasse our ambitious ends.* The which was practised by another, as himselfe professeth: *I feare no drosse* (saith he) *prosperitie than aduersitie; for prosperitie maketh me mirth in a sweetnesse reckelesse, and so deceiueth me: but aduersitie, because it hath some mixture of bitternesse, like vnpleasant potions, maketh me fearefull and suspicious.* Whose practice let vs also follow, casting aside carnall securitie, and carefully arming our selues against the tentations of prosperitie, which are pleasantly pernicious, and most hurt vs, when they most delight vs, and seeme to threaten least danger. Now if we would know how to fight against this enemy, where our chiefe strength lyeth, and what are the best weapons to bee vsed for the obtayning of victory, wee must consider that the Christian Champion must not vndertake this Combate, nor enter the Lists in his own name, but (as *Dauid* against *Goliah*) we must come out against him in the Name of the Lord; wee must not relye vpon our owne strength, but vpon the Lords assistance, and vpon the power of his might,

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through which alone we are inabled to ouercome, neither must our comfort and confidence be grounded vpon any abilitie, that we can make in our selues to subdue this enemy, but in this, that our Captaine Iesus Christ hath ouercome him for vs. And this must make vs resolue vpon him by earnest and continuall prayer, desiring his helpe and assistance of his holy Spirit, whereby we may be deliuered in the day of temptation, and they euen all our worldly lusts killed and crucified in vs.

With which our prayers we must ioyne a Christian courage in the fight, not with faint and cowardly fainting, for this being vaine and vnmanly, will rather betray vs to the enemy, then defend vs from his force; but with the holy resolution of a Christian, vsing the gifts and graces of Gods sanctifying spirit. And being armed, we must obserue the best manner of fight for obtaining the victory: to which purpose let vs know, that we proclaime warre against prosperitie and worldly vanities, and manfully resist in the combate of temptations, when we thrust them out from hauing a chiefe place in our hearts, making them as slaues to follow and obey vs, and not as Lords to rule and raigne ouer vs. When as wanting them, we doe not greatly desire their company, much lesse vse wicked and vnlawfull meanes, for the obtaining of this vnprofitable societie. When as hauing them we doe not set our hearts vpon them, but esteeme them base and contemptible, in comparison of the rich iewels of Gods graces, and the eternall ioyes of his Kingdome, being contented to lose them, rather than in the least degree to hazard the other. And when we immoderately grieue not, but rest well contented, if it bee the pleasure of God to take them from vs, yea when we our selues can willingly cast them away for Christs sake, and renounce and forsake them, when as they will not stand with our profession and practise of Religion, being content to leaue all the Worlds glory, and to take vp our crosse and follow Christ. In a word, we fight against worldly prosperitie, when we dote in, we kill it, when we contemne it, we obtaine the victory when we flee from it, and renounce it, as often as it is the Deuils Solicitour to perswade vs vnto sinne, or a Corriuall with God or his graces vseeing vs for our hearts, or an alluring bait which inticeth vs to swallow the hooke of temptations, and so giue entertainment to the wicked suggestions of the Deuill.

CHAP. VI.

Reasons which may moue vs to contemne worldly prosperitie.

NOw that wee may not thus set our hearts and affections immoderately vpon worldly prosperity, but may despise and contemne it when it commeth into comparison with Gods fauour and grace, or the glory of his Kingdome, or allureth vs vnto sinne, there are many arguments which may perswade vs. At first, because prosperity doth very seldome better our spirituall estate, and further our saluation, but almost alwayes maketh vs worse, more prone vnto sinne, and further off from God and godlinesse. For as the Moone being in the full, is furthest distant from the Sunne, from whom shee receiueth her light and brightnesse, so when wee are in the full of prosperity, wee are furthest off from God the Author and fountaine of all our good. But of this I haue alreadie spoken.

Sect. 1. Prosperitie seldome betereth our spirituall estate.

Secondly, let vs know that the meane estate is much to bee preferred before the greatest prosperity and abundant plenty of these earthly things, not only for the reasons aboue alleaged, but also because it is most safe and free from danger, as not being so low to bee trod vpon, nor so high as to bee alwayes feared in the eye of enuy; not so weake as to lie open to all oppression, nor so mighty as to be made the marke of conspiracies and secret treasons. For as the low shrubs are made the prey of the beasts to browze vpon, and the ordinary fuell of the fire, and the highest trees are most subiect to Lightning and Thunder, and exposed aboue all others to the violence of euery tempest; whereas the trees of middle growth are free from both these dangers: so those who are in the lowest estate of pouerty, are often oppressed with wrong and injury, those who are placed in the high top of worldly prosperity, are made more obnoxious to the rage of superiour powers, being either had in iealousie for their greatnesse, or aspiring too fast, as though they would ouer-top them, or thought in respect of their abundance a fit bootie to seize vpon. And only the meane estate is most free from these extreame perils, being below enuy, and aboue contempt. And this the very Heathen man could discerne by the light of nature: *It is* (saith hee) *the property of a great minde, to contemne great things, and to desire sufficiencie and mediocrity, rather than abundance and superfluity; for these are profitable, and euen vitall, but those as much as they abound and ouer-flow, hurt. So too much raine spoyles the Corne as doth drought, the Seas are troubled with too much blowing, and too much from fulnesse commeth not so repentance, and*

Sect. 2. The meane estate is to bee preferred before great prosperitie.

Ibid. l. 4.

Magni animi est magna contemnere, & mediocria desiderare quam nimia; &c. Senec. Epist. 39.

the same happeneth to mens minds, which immoderate felicity burſteth, ſo as they are not only injurious to others, but alſo to themſelues. Vnto this we may adde the wiſe *Huſhai's* authority, as it is ſtrongly backed with his powerfull reaſons: *Giue me* (ſaith he) *neither pouerty nor riches, but feed me with food conuenient for me: leſt I be full and denie thee, and ſay, who is the Lord? or leſt I be poore and ſteale, and take the Name of my God in vaine.* The meane eſtate is therefore moſt to bee deſired, ſeeing it preſerueth vs from forgetfulneſſe of God, irreligion, and prophaneneſſe, which accompanieth proſperity; from the vſe of vnlawfull meanes to maintaine our ſtate; and from impatiency, murmuring and repining againſt God; to which we are expoſed in pouerty & aduerſitie.

Prou. 30. 8.

§. Sect. 3. That proſperitie is but one of Gods ordinary gifts, which hee alſo beſtoweth on the wicked.

Thirdly, let vs conſider that this worldly proſperity is but one of Gods ordinary gifts, which is of no great excellency and worth, being compared with his rich iewels, his ſpirituall graces, and eternall ioyes; as it may hereby plainly appeare, in that he ſcatereth them as common and ſtriuiall trifles, amongſt his enemies, as well as his friends, and beſtoweth them as well on thoſe, who contemne and rebell againſt him, as vpon thoſe that loue and ſerue him: yea moſt commonly hee giueth to his children theſe earthly bleſſings with a ſtraic and ſparing hand, and affordeth them to ſtrangers and enemies in great plentie and abundance, both becauſe they are things of ſmall value, and therefore more fit to bee the wages of ſeruants and ſlaues, then the patrimony and portion of children: and alſo becauſe through our corruption, they are (as I haue ſhewed) baits to catch vs, and ſnares to entangle vs. And that God thus diſpenſeth of theſe earthly things, it may appeare plainly by euident places of holy Scripture: the holy man *Iob* ſaith, that *the tabernacles of robbers doe proſper, and they are in ſafety which prouoke God, whom God hath enriched with his hand*: and in another place he doth at large deſcribe the great proſperity of wicked men, in that they attained to old age, abundance of wealth, and enioyed peace with immunitie from affliction: in that all which they tooke in hand ſucceeded, and all about them proſpered; in that to their profits were ioyned pleaſures, and both continued not only to themſelues euen to their death, but alſo to their children and poſterity. So the Pſalmiſt teſtifieth vs that the wicked *boaſteth that he hath his owne hearts deſire, and that his wayes alwayes proſper and ſtandeth ſo ſtraic in his owne conceit, that he cannot bee moued, nor be in danger.* Seeing therefore theſe worldly things are ſo common, baſe and contemptible in vs who are heires of all Gods promiſes, ſhould not them worthy our loue, wherein Gods deepeſt ſtraine, and tranſcendent mercies haue them in ſuch great abundance: but let vs fixe our hearts and affections vpon that heauenly inheritance which is prepared for vs, which being of infinite value, is worthy of our loue, as being that moſt precious treaſure, which the Lord hath peculiarly reſerued as a patrimony for his owne children. And as we are exhorted, *Loue not the world nor the things that are in the world*, to wit, ſimply and abſolutely in it ſelfe, as Gods good creature, which we may vſe well and holily, and therefore vnto holy, becauſe in their owne nature they are good; whether are they ſtained or defiled by any other thing by him, who hath all power in heauenly and earthly things, the which he hath giuen to good men, leſt they ſhould ſeeme to loue this, and to euill men, leſt they ſhould haue bought excellent and gifts of great price, and are taken from good men, that they may be tried, and from euill men, that they may be tormented. And in another place he ſaith, that it ſeemed good to the diuine prouidence, to prepare for the iuſt euils inſtead of goods: for the iuſt, which the vniuſt poſſeſſe not vnioy; and euils for the wicked, which the wicked ſhould not be tormented with: for the good ſhall not be tormented with the euils which haue theſe temporall things, good and euill, common to both, that neither the good things ſhould be vnder greedily deſired, which the wicked alſo enioy, nor the euill things ſhould be diſhoneſtly and vnlawfully auoyded, the which are commonly incident to the good.

1. Cor. 31. Sic vtere hic mundo tanquam non vtere, ſic habere vxores tanquam non habere, ſic emere tanquam non poſſidere, ſic gaudere tanquam non gaudere, ſic vti hoc mundo tanquam non vtatur, præterit enim figura huius mundi. Aug. Epiſt. Bonifacio. Epiſt. 110.

Aug. in Ciu. Dei, lib. 1. c. 8.

Iob 12. 6.

Iob 21. 7. 10. 16.

Pſal. 10. 3. 6.

Fourthly, let vs remember that very rarely the ſame man is richly rewarded, both in earth and heauen, or enioyeth the glory of the World, & the glory of Gods Kingdome, the treaſures of earth, and the treaſures of heauen; temporall pleaſures, and eternall ioyes: I ſay rarely, leſt any ſhould deſpaire, and but rarely, and not often, leſt any ſhould preſume, and thinke that hee may ſecurely, and with eaſe enioy both. So our Sauiour pronounceth them bleſſed *that hunger now, for they ſhall be ſatisfied, and that weep now, for they ſhall laugh, and that are perſecuted now, for they ſhall richly be rewarded in heauen*: But contrariwiſe he denounceth a woe againſt thoſe that be rich, *becauſe they haue receiued their conſolation, and to thoſe that are full, for they ſhall hunger; and to thoſe that laugh, for they ſhall waile & weep:* & elſewhere he teacheth his Diſciples, that *they ſhall weep and lament, and the world ſhall reioyce, that they ſhould ſorrow, but their ſorrow ſhould be turned into ſuch ioy, as ſhould neuer be taken from them.* And the Apoſtle teacheth vs, that *it is a righteous thing with God to recompence tribulation to ſuch wicked worldlings as trouble his ſeruants; but to them that are troubled, reſt with the Saints, when the Lord Ieſus ſhall ſhew himſelfe from Heauen with his mighty Angels.* And, who can doubt but that the Iudge of Heauen and Earth will iudge righteous iudgement? With this agreeth the ſaying of a Father, who bringeth in a worldling, demanding, whe-

§. Sect. 4. Worldly proſperity and heauenly felicitie not ſo often ioyned on the ſame men.

Luke 6. Woe vnto you that are rich, for you haue receiued your conſolation. Woe vnto you that are full, for you ſhall hunger. Woe vnto you that laugh, for you ſhall mourne and weep.

Iohn 16. 20.

2. Thes. 1. 6.

ther a man might in joy rest here; and rest in Heauen; and maketh this answere: *This is impossible, O man, and in the number of those things which thou vainly hopest. It cannot be, it cannot be, I say, that he who hath liued in flesh and security, and hath continually spent, euen all his dayes in worldly delights, and hath improuidently and negligently passed his time, that such an one should attaine that honour and glory which is reserued in Heauen.* To this purpose it is that the Scripture alloteth to euery one their portion, both the wicked and the godly; the wicked doe receiue theirs in this life, euen the pleasures and prosperity of the World, but the godly theirs in the life to come, when hauing finished their race, they shall receiue the crowne of glory. So the Psalmist saith, that *the men of the world haue their portion in this life, whose bellies God filleth with his hid treasures: their children haue enough, and leaue the rest of their substance for their children. But I* (saith hee) *will beholde thy face in righteousnesse, and when I awake, I shall be satisfied with thy Image.* And our Sauiour describing the state of men both heere and in the life to come, in the persons of *Dines* and *Lazarus*, diuideth to either his owne portion; to *Dines*, and with him to all pompous worldlings, costly apparell, delicious fare, and plenty of all things in this World, but eternall torments in the World to come: to *Lazarus*, and with him, to almost all the faithfull, pouertie heere, and a great measure of misery and affliction; but after this life a large portion of eternall ioy and blessednesse in Gods Kingdome. And least I might seeme inforce the parable, you shall see that our Sauiour Christ himselfe doth purposely thus apply it, where hee bringeth in *Abraham* speaking thus to the rich man; *Sonne remember that thou in thy life time receiuedst thy pleasures* (so hath the worde in the originall more emphasically signifie thy good things, or thy portion of good) *and likewise Lazarus paines* (or his portion of euils) *now therefore* (saith he) *is he comforted, and thou art tormented.* Which reason of *Abrahams* being syllogistically framed, infetcheth worldlings a fearefull conclusion: Those who in their life time liue in plenty and voluptuous pleasures, shall bee tormented in Hell fire; and those who patiently endure misery and afflictions, shall be in ioy and blessednesse; but thou rich man liuest in all plenty and voluptuous pleasures, and Gods poore seruants patiently endure misery and afflictions; and therefore thou must bee tormented in Hell, wherein they shall inherit the ioyes of Heauen. And in truth what shame of heart haue these secure worldlings, that they should be pitied and beloued of the deare seruants of God, or vpon what reason haue they to imagine, that they shall haue a double portion in Gods gifts, both in this life, and in the life to come, when his owne children must be contented with a single, though a most excellent part, and may seldome bee suffered to enjoy both heauenly glory, and worldly prosperity, vnlesse it bee tempered and seasoned vnto them with manifold crosses and afflictions? Yea let them know, and knowing tremble, that the righteous Iudge of Heauen and Earth doth administer righteous iudgement; and because there is none so bad, but haue in them some good naturall parts, some restraining graces, and haue beene the instruments of doing some thing which at least hath had the appearance of good; therefore God being infinite in bountie, will not let any thing, that hath but a shew of goodnesse goe vnrewarded, but giueth to worldlings for these good things in them, or done by them, temporall blessings and benefits, wherewith being rewarded to the full, and farre aboue their deserts, they can expect no more, seeing they haue no part in Christs merits. Againe, because there is none so good and holy, but they are blotted and stained with infirmities and imperfections: therefore the Lord being infinite in iustice, doth not only punish these sinnes in his owne deare Sonne, but doth also chastise and correct his faithfull seruants themselues, that they may bee examples of his righteous iudgements, and teach wicked Worldlings what they are to expect for their trayterous rebellion, and outragious sinnes, when as Gods faithfull Seruants and deare Children, are so sharply afflicted for their slips and smaller faults, which haue beene already fully punished in their Sauiour. O that this were but well considered, and then would Worldlings haue little cause to be puffed vp with pride, because they exceed others in worldly pompe and prosperity: then would all (who are not extreamely secure) when they are greatly aduanced in their worldly estate, carefully take heed that their spirituall estate bee not as much impaired, and feare least this temporall prosperity bee all the portion that euer they shall receiue; then would not those who want these earthly benefits immoderately desire them, and seeke vnlawfull meanes to attaine vnto them, but would best contented with their sufficiencie and short allowance, hopefully expecting to receiue their portion in the life to come; then would not those that haue them, set their hearts vpon them, but would willingly part with them to good vses, that in exchange they might haue the assurance of Gods loue, and their owne saluation more certainly confirmed vnto them. And hauing this base and brazen money of worldly abundance come to their hand, they would not hoord and still remaine in their possession, but part with it vpon the next good occasion,

easion, lest death comming the value thereof should bee cryed downe, and so become to be of no worth.

9. Sect. 5. Prosperity abused increaseth their condemnation who abuse it.

Lastly, let vs consider that worldly prosperitie immoderately loued, or otherwise abused, not only depriueth vs of our portion in our heauenly inheritance, but also procureth a portion for such as thus abuse it with Hypocrites in Hell, where there is weeping, wailing and gnashing of teeth: for *woe vnto them that now laugh, for they shall* not only cease their mirth, but contrariwise *shall waile and weepe*: so that worldly mens plenty is their snare, and their prosperity their ruine, as the Psalmist speaketh. Now if wee would also remember how prone wee are to this abuse (as before I haue shewed) there would bee little reason, why wee should greatly desire this worldly prosperitie, if wee haue it not, or not feare it when wee haue it, and much lesse that wee should take more paines for the obtayning of it, than the rich treasures of Gods Kingdome; or set our hearts vpon it with more feruent loue, being both base, momentany and dangerous, than vpon those heauenly and eternall joyes which are prepared for vs in the World to come. And thus much shall suffice for those arguments which may generally perswade vs to contemne worldly prosperity, comming in comparion with spirituall and heauenly things, and to flie and renounce it, when it is vsed as the Deuils, or the Worlds baite to allure vs vnto sinne: vnto which many more might bee added; but that I reserue them, and the more full and effectuall ranging of this point, till I come to speake of the contempt of the chiefe parts of this prosperitie, namely the honour, riches and pleasures of the World.

Luke 6.26.

Psal. 69.22.

CHAP. VII.

Of morall and ciuill vertues, which are to be contemned, and that they are to be reckoned among those things, which hinder vs from sanctifying Grace.

9. Sect. 1. That ciuill vertues doe not benefit, but hurt those that rest in them.

HAue spoken in generall concerning the temptations of prosperity, and of the meanes whereby wee may resist them: now wee will descend to more particulars, and intreate of the seuerall kindes of them: To which purpose wee are to know that the temptations of prosperity may arise either from the goodnesse, or from the corruptions of those things wherewith they are accompanied: for they are either inward, and in our selues, or else outward in some externall worldly obiects. The inward arise from some thing in vs that is good: in the bodie, the vse of the fiue outward senses, vnderstanding, memorie, wit, iudgement, reason, and other vertues, or some other gifts and ornaments of the soule. By vertues I vnderstand not those which are truely Religious Graces and holy Duties ioyned with the knowledge, loue, and feare of God; but those Morall, Ethicall, and Ciuill Vertues, which are in a man varegenerate before his Conuersion, which may well bee reckoned as parts of Worldly prosperity, seeing there is no earthly comfort, nor Worldly happinesse without them. The which in this Discourse I purpose not to take strictly, but to comprehend vnder this name the faculrie with the function, the internall habit with the externall act and operation; all which in themselues are good, as being the gifts of God, either which wee haue naturally and ordinarily bestowed vpon vs in our Creation, or more extraordinarily wrought in vs by Gods Spirit, which may bee called peculiar gifts, if wee respect the former, because they are not bestowed vpon all that are varegenerate; but are vsually by diuers called the common gifts of the Spirit, being opposed to sanctifying and saiuing Graces, because they are common to the Elect with the Reprobate. But howsoeuer they are good, as Gods gifts, and in their owne nature, yet they are not good vnto vs, because they are imperfect and mingled with corruption; not good to vs, because Sathan, the World, and our owne sinfull Flesh abusing them, doe easily out of them a most dangerous occasion, namely that because they excell all other Worldly things, and wee excell in them the ordinary sort of men, therefore wee must so dote on them, and ouer-weene their worth, as though our chiefe happinesse consisted in them, neglecting in the meane time all sanctifying Graces as needlesse, because these Morall and Ciuill Vertues are sufficient for our Saluation. And thus the whole Sect of Stoickes were abused and deluded in ancient times, and herewith the Papists in our owne times are (though not quite blinded yet) shrewdly blinded, and amongst our selues many Worldlings, and varegenerate men, are pitifully misled, euen to their vtter ruine and destruction, imagining that because they excell the ouer-commings of the World, desperate Atheists, and prophane Russtins, in Morall and Ciuill Vertues, and be louers of Iustice, Fidelity, Honesty, Temperance, and the like, that they may hereby be approued of God in this life, and thus after they may ascend into Heauen: in the meane time contenting themselues to be without all sanctifying graces, as the true knowledge of God, faith, repentance and the like.

But

But that all flesh may ceasse to bee proud of these good workes, to set their hearts vpon them, to esteeme them aboue Gods sauing grace, and to place in them their chiefe righteousnesse, as though they were sufficient for their iustification; and contrariwise, that they may learne to contemne and basely to esteeme of them, in comparison of Christ and his righteousnes applied by faith: let them know that though their vertues, duties, and actions bee glorious in the sight of men, yet they are not acceptable vnto God, nor sufficient for the saluing of their soules. Yea and that they are so farre from that high degree of excellencie which they dreame of, that they deserue not the name of good. For that a vertue, duty, or action may be truely good, it is required, that it be good not onely for the matter and substance of it, but also that it bee well done: for, as *Austine* saith, a man may doe a good thing, and not doe well in doing it, because he faileth in his end and manner of doing. Now that it may bee thus well done there are diuers conditions required. And these either respect the persons indued with these vertues, and doing these duties, or the ground and foundation whereon they are built, and the fountaine whence they flow, or else the ends which are chiefly and mainly propounded to them: First for the person it is required, that he who is to doe a good action be ingrafted into Christ Iesus, and be a true and liuely member of his body; for vnlesse wee be in him, wee cannot bring forth any fruites of vertue or Christian duties; as himselfe plainly telleth vs: *Abide* (saith he) *in me and I in you: as the branch cannot beare fruite of it selfe, except it abide in the vine, no more can ye except ye abide in me. I am the vine, yee are the branches: he that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can doe nothing.* So the Apostle saith, that *we are Gods workemanship created in Christ Iesus vnto good workes.* It is therefore the roote Iesus Christ from which we fetche the sap of vertue and goodnesse whereby wee liue, and bring forth the fruits of godlinesse. It is this Sunne of righteousnes, from which we borrow all our light of grace and vertue: for whatsoeuer goodnesse there is in vs, it is either his inherent righteousnesse and holines imputed and belonging vnto vs, as being members of his body; or else wrought in vs by his Spirit of sanctification dwelling in vs, which also wee haue by vertue of that vnion which is betweene vs and him. To this purpose *Bernard* speaketh fitly: *what* (saith he) *haue you to do with vertues, which are ignorant of Christ the vertue of God? Where, I pray you, is true wisedome, but in the doctrine of Christ? where is true righteousnes, but in the iustice of Christ? where is true temperance, but in the life of Christ? where is true fortitude, but in the passion of Christ? Therefore those alone are to be accounted wise who are instructed in his doctrine; those alone iust, which through his mercie haue obtained the pardon of their sins; those alone temperate, who study to imitate his life; and those only indued with true fortitude, who in aduersitie doe courageously embrace his lessons of patience. So that a man laboureth in vaine to attaine vnto vertues, if he thinke they may be hoped for elsewhere, than from the Lord of vertue, &c.* Againe, the person being in Christ, must through faith in him bee reconciled vnto God; for the person must be accepted before the vertue or duty can be acceptable; it being otherwise impossible that the actions of an enemie should bee well esteemed by him to whom hee is an enemy, especially when many iust exceptions may be taken against them. Now wee are all naturally before we are ingrafted into Christ by faith the children of wrath, and enemies vnto God, as the Apostle speaketh, and therefore nothing in vs can be pleasing to God whilest wee remaine in the state of vnbeliefe. Finally, before wee can bring forth any good fruites of vertue, and holy duties, it is necessarie that wee be first regenerate and sanctified with his spirit, and our hearts must bee purified by faith, before they can worke by loue; for seeing all vertues and graces are the fruites of Gods sanctifying spirit, therefore all those who are not indued with this spirit, are destitute also of all true grace and vertue. So our Sauiour telleth vs that wee must first be good trees of Gods owne planting, before we can bring forth any good fruites. *A good tree* (saith he) *cannot bring forth euill fruit, neither a corrupt tree bring forth good fruite.* And in another place: *Esther make* (saith he) *the tree good, and his fruite good, or else make the tree euill, and his fruit euill; for the tree is knowne by his fruite.* To the same purpose the Apostle saith, *that to the pure all things are pure, but to them that are defiled and vnbeleeuing, is nothing pure, but euen their mindes and consciences are defiled.* Neither in truth is it possible that wee should doe any thing truly good, and acceptable vnto God, before we are regenerate and borne againe of water and of the spirit, seeing wee are so corrupted and disabled through originall sinne, that *all our* a *imaginations are only euill, and that continually*, that *we cannot so much as* b *thinke a good thought*, nor c *will that which is good*, but as we are inabled thereunto by Gods spirit. For we are not only sicke, but (as the Apostle saith) d *starke dead* in our sinnes, vntill by his quickning grace wee are reuiued; and therefore as vnable naturally to doe any spirituall and ho-

Eph. 2. 3. Rom. 5. 10. Col. 1. 21.

Act. 15. 9. Gal. 5. 6. 21. 22.

Matth. 7. 18.

Matth. 12. 33. Tit. 1. 15.

a Gen. 8. 21.

b 1. Cor. 3. 5. 2. Cor. 3. 5.

c Phil. 2. 13.

d Eph. 2. 1.

ly dutie, as the dead man is to doe the workes of the liuing. Seeing then these ciuill worldlings wanting faith, and the spirit of God, are not in Christ, and consequently are not reconciled to God, nor regenerate by his spirit, therefore in vaine doe they flatter themselues with an opinion of their morall vertues, and ciuill honestie, in vaine doe they dote vpon, and proudly boast of their naturall good parts: in vaine doe they rest vpon these meanes for their saluation, seeing their vertues are but false and counterfeite, and their workes hauing no true goodnesse in them, are not accepted in the sight of God.

Q. Sect. 3. Our vertues must arise from the true worship of the true God.

The second condition, is that these vertues and duties haue a good foundation and fountaine, from which they arise and spring: as first generally, that they arise from the true worship of the only true God, performed in vprightnesse of heart, with a good conscience, without which euen those actions of Gods seruice which himselfe hath commanded, are odious and lothsome vnto him: so when the Israelites offered outward duties and failed in these, the Lord saith vnto them by his Prophet, *Who required this at your hands to treade in my courts? bring mee no more oblations in vaine; incense is an abomination vnto me: I cannot suffer your new moones, nor Sabbaths, nor solemne dayes (it is iniquitie) nor solemne assemblies: my soule hateth your new moones, and your appointed feasts, they are a burthen vnto me, I am wearie to beare them.* Esa 1.12.13.14 Esay 66.3. And in another place hee saith, *that he that killed a bullocke was as he that slew a man, hee that sacrificed a sheepe, as if he cut off a dogges necke; hee that offered an oblation, as if he offered swines blood, he that burned incense, as if he blessed an idoll*, &c. Not because these things were not good in themselues, for God had enioyned them, but because they were not ioyned with Gods true worship, but done with wicked and hypocriticall hearts, and in a customable and formall manner, without any loue, faith or feare of God. To this purpose *Ambrose* saith, that *without the worship of the true God, that is sinne which seemeth to be vertue; neither can any man please God, without God: and he that pleaseth not God, whom pleaseth he but himselfe and the deuell?* So that there is no true vertue out of the Church, where the onely true God is worshipped after a true manner.

Sine cultu veri Dei etiam quæ virtus videtur esse peccatum est, nitere vitia. Deo sine Deo potest, &c. Ambros. de vocat. Gent. lib. 1. cap. 3.

Q. Sect. 4. Our vertues must be grounded on true godlinesse. *Pietas est fundamentum omnis virtutis.* Ambros. de offic. li. 1. cap. 27.

More especially there is required that these vertues and good duties, doe proceed from some chiefe fundamentall vertues; as first from true godlinesse, for pietie and honestie must be ioyned together, and where the one is wanting, there the other is hypocriticall and counterfeit: neither is it possible that there should bee any sound iustice, honestie or loue shewed towards men, vnlesse it proceed from religious duty first performed vnto God. Hereof it is that pietie is called the foundation of vertue, because whatsoeuer vertue is not built vpon it, like a house without a foundation, it is subject to ruine, when those weake props of worldly respects are pulled away. As, for example, he that is vertuous because hee is vnder gouernment, will cease to be vertuous when he is set at libertie; hee that imbraceth vertue that thereby hee may be had in honour, is ready to abandon it and become vitious, when it will stand with his credit: he that is faithfull for hire, will for hire become treacherous; but he that entertaineth vertue in pietie and dutie towards God, will constantly persuere in it, when all worldly respects discourage him, because the foundation is immoueable, and cannot be ouerthrowne. And hereof it is that the least graines of vertue ioyned with godlines, are iustly preferred before the greatest measure, and highest degree which is seuered from it; because it is both constant and vnchangeable, and also is continually in growth, whereas the other is subject to decline and vanish, when the fuell thereof faileth. To which purpose one saith, that *although that vertue be neuer so much praised, which being seuered from true godlinesse, doth tend to the aduancement of men vnto the glory of the world; yet it is not to be compared to the smallest beginnings of vertue in the Saints, all whose hope is firmely seated in the grace and mercie of the true God.*

Secondly, they must arise from true charitie and vnfained loue of God, and our neighbours for Gods sake: neither is there any good fruit which springeth not from the roote of charitie, as *Augustine* speaketh. And this the Apostle maketh the groundworke of all obedience, where hee saith, *that the end of the Commandement is loue out of a pure heart, and a good conscience, and faith vnfained.* In the same respect hee saith, that *loue is the fulfilling of the Law*, because it is the fountaine of all dutie towards God and man; which who so hath springing in him, from him issue and flow the streames of all obedience; but if the fountaine faile, then the streames are quickly dried vp: neither is there any other vertue or dutie acceptable to God, or of any worth and excellencie, valesse it be ioyned with this charitie, as the Apostle doth shew at large. With this agreeth the saying of *Bernard*, *Charity* (saith he) *is the root of all vertues, without which, whatsoeuer we do it doth not profit vs*, &c. And a little after; *there carnall concupiscence raigneth, where there is no place to diuine charitie*, &c. And againe, *so great is the vertue of charity, that where it is wanting, all other vertues are had in vaine.*

Thirdly

Thirdly, all our vertues and duties must be grounded on the true knowledge of God, and his will reuealed in his word; for wee must not take vertues vpon the worlds commendation, nor performe duties which haue no other ground than our owne wils, inuentions, and good meanings, for so may we intermatch vice for vertue, and offer to God for duty, that which he hath expressly condemned as wicked, idolatrous and superstitious; but wee must search into his word and reuealed will, declining therefrom, neither on the right hand nor on the left: for as one saith, *Perfect vertue is not without the knowledge of the truth, nor the truth without the loue of vertue.* Blind deuotion therefore will not profit vs, neither will it auaile vs, that we runne on headlong in an ignorant zeale: for as *Augustine* saith, he that runneth, must swiftly, being out of the way, is so much the more miserable, because the swifter he runneth, the further he is from his iourneyes end. And therefore it is better to halt in the way of truth, than to runne apace in the way of error, yea it is possible that in the feruencie of our deuotion, being ignorant of the truth, wee may be persecuters of it, and those who professe it; as we may see in the example of *Paul*, who in his blind zeale persecuted the members of Christ, and afterwards was himselfe persecuted out of the ignorant deuotion of certaine honorable women. So that if wee haue not the light of the knowledge of God and his truth to guide vs, in our good meanings and best deuotions, wee may be no better than cruell persecuters, and consequently subject to Gods wrath, to which all the ignorant are liable; for so the Apostle saith, *that Christ Iesus shall shew himselfe from heauen with his mighty Angels, in flaming fire, rendring vengeance vnto them that do not know God, and which obey not the Gospell of our Lord Iesus Christ.*

Fourthly, all our vertues and good duties must bee ioyned with faith, as the Apostle requireth, for without faith it is impossible to please God, because whatsoeuer is not done of faith is sinne. To this purpose one saith, that *if faith be not first begot in our hearts, other vertues cannot be good, although they seeme good, &c. because it is written, that without faith it is impossible to please God.* Where we are not to vnderstand an historicall faith, whereby we know and beleeue, that vertue which we embrace, or that duetie which we performe, is warranted and commanded in the word of God, but a true liuely and iustifying faith, whereby we lay hold vpon Christ and all his benefits for our iustification. For without this neither our persons, nor workes are accepted of God: not our persons, because we are enemies, vntill by Christ we be reconciled; nor our vertues, duties, and workes, because they are imperfect and stained with our corruptions, and therefore they cannot indure the sight of Gods iustice, till their imperfections bee couered with Christs perfect righteousnesse, and their pollution cleansed and washed away with his most precious blood. So that whosoeuer are not endued with this faith haue no true vertues, but counterfeit shadowes, their best actions are but glorious sinnes; which howsoeuer they are magnified among men, yet are they odious and abhominable in the sight of God. And to conclude, when they are most iustified in the world, they are in the state of death and condemnation; for the Apostle saith, that all, without exception, *shall be damned which beleeue not the truth*; which doome is so certaine, that our Sauiour Christ saith, that hee *who beleeueth not is condemned already; because he beleeueth not in the name of the only Sonne of God.*

2. Thess. 1. 12.

Ioh. 3. 18.

Fifthly, all our vertues must be imbraced, and all duties must be performed in obedience to God, & because he hath commanded & cõmended thẽ vnto vs in his word: for if they arise frõ self-loue, or loue of the world, either for feare of punishment, or because we would haue the praise of men, or otherwise aduance our worldly ends, they cannot be pleasing vnto God, because we doe not respect his will, but our owne, nor serue him, but our owne turnes.

§. Sect. 8. All our vertues must be imbraced, and good workes done in obedience toward God.

Sixthly, with our other vertues we must ioyne humilitie, which is that precious ornament that beautifieth all other vertues and good parts in the sight of God and men: *without which humility* (as one saith) *he laboureth in vaine which gathereth other vertues*: for in another place he saith, *He that gathereth other vertues without humility, doth as it were carrie dust into the wind. True humility therefore doth open the eyes, whilest it doth keepe downe and extenuate other vertues, which might be blinded with the wind of pride, and by it a man commeth to know that himselfe is nothing of himselfe. And looke how much a man decreaseth by despising of himselfe, and so much he profiteth in the knowledge of God.* And againe, *Humility is so necessary to other vertues, that without it they haue not so much as the shew of vertues, &c. for God giueth his grace only to the humble, and vpon the humble alone the spirit of the Lord resteth.* And elsewhere he saith, that *the building of vertue is erected vpon humility, as vpon his proper foundation.* With him agreeth *Chrysostome*, affirming, *that that is not vertue which hath not humility ioyned with it.* In all our vertues therefore and good parts let vs carefully keepe humilitie, and flee pride, which is the enemie of vertue, and the poyson, which being mixed with these pleasant and wholsome potions, doth

§. Sect. 9. With all our other vertues we must ioyne humility. *Sine cunctis laborat qui virtutes sine humilitate congregat.* Bernard. de ordine vitæ. lib. 8.

Bernard. de duob. disip. cunt. in Emmaus, Homil.

Bernard. ep. 42.

Bonauent. in stim. diuin.

Chrysost. in Gen. 14. Hom. 38.

Ambros. lib. epist. 10. ep. 84.

doth make them to become deadly. To which purpose one saith, that *because selfe-loue may so impudent as to boast of his vices, and if he doe, he is easily despised, that gloriseth in his shame; therefore the euill of pride is most carefully to be auoided of the vertuous, because none is more easily betrayed, then those who haue deserued praise and commendation, & so for that cause by vaine glory creepe into the heart not of the sluggish and slothfull, but of the industrious and diligent, that hee might cast downe by pride, those whom he could not moue by perswasion. For how much more famous they were for their deserts, so much the faster he found them to be intangled with his snares.*

And these are the fundamentall vertues vpon which all other must be built. Now the last condition is, that all our vertues, duties, and good parts, must haue as their chiefe and maine end the glory of God propounded vnto them: for as our Sauiour saith, therefore our *lights must shine before men, that they seeing our good workes, may glorifie our father which is in heauen.* And the Prophet *Esay* saith, that therefore the *Lord hath made vs trees of righteousnesse of his owne planting, that him selfe might be glorified*, by our fruites of obedience. Whereof it is that the Apostle chargeth vs to propound this as the maine end to all our actions, and *whether we eate or drinke, or whatsoeuer we doe, to doe all to the glory of God.* Which end if we aime not at, our vertues are of no value: for (as *Austine* saith) *our vertues are discerned from vices, not by their offices and functions, but by their scope and intent, and are esteemed not by their actions, but by their ends. For if a man doth any thing, wherein he seemeth not to sinne, if he doth it not for that end which he ought, he is conuinced of sin; for true vertues in men serue God, from whom they haue receiued them. And whatsoeuer good is done of man, and is not done for that for which true wisedome teacheth vs it ought to be done, although in the deed it selfe it may seeme good, yet the end being not right, it is a sinne. And therefore some good things may be done, and they not done well of whom they are done, &c.* For it is vniust and sacrilegious to make vice the end of vertue, and to enforce it basely to serue our voluptuous, couetous, and ambitious lusts. And elsewhere he saith, *that vertues ought not to waite vpon glorie, honour, and soueraignetie, which good men did desire, & indeuoured to compasse by good meanes, but they ought to waite vpon vertue: for that is no true vertue, which doth not tend to that end, which is the chiefe good of man, before which nothing is to be preferred.* The which end if wee leaue, and aime at our owne glorie and praise, though our vertues and actions in themselues be neuer so excellent, yet they are but hypocriticall, and shall (as our Sauiour saith) haue no other reward from God but the reward of hypocrits, the glory of the world and praise of men.

§. Sect. 10. All our vertues and workes must haue Gods glory propounded to them as their chiefe end. Matth. 5. 16. Esa. 61. 3.

Nec actiones fides sanctorum, sed finis ipse efficit, &c. August. contra Iulian. Pelag. lib. 4. tom. 3. col. 1092.

Matth. 23.

§. Sect. 11. That worldlings in their ciuill vertues and workes of seruice most of the former conditions.

And these are the conditions which giue vnto all vertue and duties the title of goodnesse: Now if we take a view of those meere morall vertues and ciuill duties which haue heretofore beene in Heathen men, and are at this day in our ciuill honest worldlings; wee shall finde none of these conditions obserued: for in them they were ioyned with the worship of Idols and false gods, and in these with the false worship of the true God, whereby they draw neere vnto God with their lips, when as their hearts are farre from him; and contenting themselues with an outward seruice for fashion and customes sake, and resting in the deed done, they neuer worship God aright, in spirit and in truth. To say nothing of those who cast God out of their hearts, and set vp the idoll of the world, honours, pleasures and riches, which they serue in the place of God. So also their morall vertues and ciuill honestie, are not ioyned with pietie, and the true feare of God; for howsoeuer these worldlings seeme to make some conscience of their dealings with men, and to carrie themselues iustly in the world, keeping their fidelitie in their words and promises, yet they haue no care of performing their dutie towards God, but contemne his seruice, neglect the vertues of the first table, which respect God, make no account of blasphemie and cursed swearing, nor of neglecting and prophaning his holy Sabbaths. Neither doe they embrace these vertues, nor performe these duties in loue towards God, (for true charitie is a fruite of the spirit, and they are fleshly and carnall) but for selfeloue, that they may the better atchieue their worldly desires. Neither are they ioyned with the true knowledge of God and his will, seeing they remaine vtterly ignorant, euen of the very principles of religion, hauing onely the small glimse of the light of nature to guide them, and their owne good meaning and blind deuotion to pricke them forward. And therefore wanting sauing knowledge, of necessitie they be also destitute of a liuely and iustifying faith; for before we can come vnto God by faith, we must first know that God is, and consequently their vertues & duties wanting faith to apply vnto them Christs righteousnesse to couer them, and his blood to purge them, doe lie open to the eye of Gods iustice, in their naturall filthinesse and pollution. Neither can they obserue the Apostles conditions of doing these duties with a pure heart and a good conscience; for it is *faith that purifieth the heart*, and it is *the blood of Christ*, appli-

God. iii.

Act. 15.

applied by faith, *that purgeth our consciences from dead works, and enableth to serue the liuing God.* So also they doe not embrace these vertues, and doe these duties, in obedience to God, because he hath commanded them, but either for feare of men, or to gaine credit, or auoide shame, or else the better to attaine vnto their worldly ends. They are not ioyned with humilitie; for as pride first is the Vsher that bringeth them in, and giueth them intertainment; so being intertained they increase their pride, making them to haue an high conceit of their owne worth, and in comparison of themselues, to contemne all others, as wee may see in the example of the proud Pharisie. Finally, these ciuill worldlings doe not propound to themselues Gods glory, as the end of all their vertues and duties, but their owne profit and vaine glorie; as appeareth in the practise of the Romans, who placed the temple of vertue, & the temple of honour together, because they propounded to themselues honour for the end of their vertue, as *Liuie* obserued; and may also euidently appeare in the course of ciuill worldlings, amongst our selues, which embrace ciuill and morall vertues for their credit, and because they would be well esteemed amongst their neighbours; or for their profit, hauing hereby better opportunity to increase their estates, in their trades and intercourse of dealings; which worldly ends failing, their honestie, fidelitie, friendlinesse, and all other their morall vertues doe faile also.

Seeing therefore there is no worth or excellencie in these morall ciuill vertues, and duties of worldlings, and seeing they doe not tend to the aduancement of Gods glory, nor further the saluation of our owne soules; yea seeing they are no better in Gods esteeme, but filthy sinnes which are guilded ouer with a glosse of vertue, and are so far from setting vs forward in the true way to heauen, that they are the matter and ground of a dangerous and pernicious sentation of Satan and the world, whereby they destroy the soules of innumerable multitudes, by perswading them to rest in this morall vertue, and ciuill honestie, as sufficient for their saluation: and so to sleepe securely in their sinnes, vtterly neglecting true repentance, and sound conuersion vnto God, and all the meanes of obtaining a liuely faith in Iesus Christ, whereby they might be iustified before God, sanctified, and saued: therefore seeing it is not onely base in value, but also pernicious in its effects; let no worldling hereafter set his heart on it, and be puffed vp in pride because herein hee excelleth others: but as the Apostle *Paul* contemned his legall righteousnes, though he had attained to such perfection therein, that *he was vnblameable, counting it for Christs sake, and for the excellent knowledge of him, losse, and iudging it dung, so he might winne Christ; and desired that he might be found in him, not hauing his owne righteousnesse which is of the Law, but that which is through the faith of Christ, euen the righteousnes which is of God through faith:* So much more let vs all learne to contemne our morall vertue, and ciuill honestie, which is farre more imperfect, base and contemptible, than *Pauls* legal righteousnes; & turning vnto God with all our hearts, by vnfained repentance for all our sinnes, let vs hunger and thirst after the righteousnesse of Iesus Christ, and desire aboue all worldly things to be made partakers thereof, by a true and liuely faith, and to be indued with his spirituall sanctifying and sauing graces, that so we may performe all duties both of holinesse and righteousnesse, and not onely doe that which is good, but also doe it well, laying a good foundation for all our vertues and duties, and exercising our selues in them in a good manner, *with a pure heart, a good conscience and faith vnfained*: and finally propounding vnto our selues as our chiefe end, the aduancement of Gods glory, and so glorifying God in our holy conuersations, he will glorifie himselfe in the eternall saluation of our soules, and make vs partakers of euerlasting happinesse.

1. Tim. 1. 5.

CHAP. VIII.

Of spirituall wisdome.

NOw thus haue I shewed that worldly, carnall and ciuill vertues are to be contemned, in comparison of Gods spirituall graces, as being the ground of a most dangerous tentation, whereby our eternall good and saluation are exceedingly hindered; the truth whereof might further be shewed and exemplified, by taking a view of all the spirituall vertues comprehended vnder the generall. But because this would bee ouer long; and besides, it is very easie for any to fit that which hath beene generally spoken, to the specials, I will only insist in one particular, namely, worldly and carnall wisedome, wherewith many are bewitched with ouer much cunning, cozening themselues both of Gods grace and of their owne saluation. And least for want of distinct knowledge, we should contemne the good with the bad: I will first shew what kinds of wisdome are warrantable and commendable, that so we may the better vnderstand what that is which is worldly, wicked, and to bee condemned; and afterwards I will set downe some reasons to perswade all Christians to contemne and hate it. For the former, wee are to

§. Sect. 1. Of spirituall wisedome, which is commended vnto vs in the Scriptures.

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vnderstand, that wisedome is either diuine and spirituall, or else morall and ciuill. Diuine and spirituall wisdome is a gift and grace of Gods Spirit, bestowed only vpon the elect and faithfull, whereby wee know God and his will reuealed in his word, and carefully and conscionably make a holy vse of this knowledge in our liues and conuersations: where I call it Diuine, because God only is truly wise, and the fountaine of wisdome, from whom those little streames, and small drops which are in vs, doe flow and distill: where also I distinguish it from that which is diabolicall, euen the deceitfull wisdome of the subtill serpent. And I say that it is spirituall, not only because it proceedeth from the Spirit of God; but because it is also chiefly exercised in spirituall and heauenly things. This wisedome is the gift of God: for as *Iob* saith, *With him is wisedome and strength, and he hath counsell and vnderstanding*; and howsoeuer *there is a spirit in man, yet the inspiration of the Almighty giueth vnderstanding*. And *Salomon* saith, that *the Lord giueth wisdome, and out of his mouth commeth knowledge and vnderstanding*: whom another imitating, saith, that *all wisdome commeth of the Lord, and hath beene euer with him, and is with him for euer*. Now this wisdome the Lord giueth by his Spirit, and therefore the *Spirit of God is called the Spirit of wisdome and vnderstanding, the Spirit of counsell and strength, the Spirit of knowledge and of the feare of the Lord*: and he giueth it not vnto all, but vnto his elect and faithfull seruants alone, *who are good in his sight*, as the Wise man speaketh. To which purpose the sonne of *Syrach*, speaking in the person of Wisdome, saith thus: *The Creator of all things gaue me a commandement, and he that made me, appointed me a tabernacle, and said, let thy dwelling be in Iacob, and take thine inheritance in Israel, and root thy selfe among my chosen*. And lastly by the Author this spirituall wisedome is distinguished from that worldly and carnall wisdome, which is inspired by the wicked spirit, the subtile world and our owne corrupt flesh.

Rom. 16.27.

Iob 12.13.16.

Chap. 32.8.

Prou. 2.6.

Eccles. 1.1.

Esay 11.2.

Eccles. 2.26.

Eccles. 24.23.

Q. Sect. 2. Wherein spirituall wisdome consisteth.

Now this diuine & spirituall wisdome doth consist in our knowledge of God, and of his will, and in a holy obedience thereunto, in the whole course of our liues; for it is partly speculatiue and in contemplation, and partly practicall and in operation: the former is vsually called spirituall wisdome, whereby out of Gods word we know generally what is truth, and what is falsehood, what is good, and what is euill; and answerably in our iudgements approue and chuse the one, and condemne and refuse the other. The latter is called spirituall prudence, whereby wee are able to bring the former into vse vpon euery speciall occasion, putting difference betweene truth and falsehood, good and euill, chusing the one and refusing the other, according to those diuers circumstances, of persons, times, places, meanes and ends. So that the former is exercised in things generall and necessary, shewing what is lawfull, and what vnlawfull in it selfe; the other in things speciall and contingent, shewing what is fit and conuenient, and what vnfit and inconuenient in respect of circumstances: which difference the Apostle maketh, where speaking of things indifferent, he saith, that *all things were lawfull vnto him, but not all things profitable or expedient*.

1. Cor. 6.12.

Q. Sect. 3. Spirituall wisdome consisteth in practise.

Spirituall wisdome therefore consisteth in the knowledge of God, and his will ioyned with a practicall and holy vse thereof in our liues and conuersations; for without this the other is but an idle speculation, which deserueth not the name of wisdome or Christian prudence, the which is operatiue, causing a man to make vse of that he knoweth, according to that, *Iam. 3.13. Who is a wise man and indued with knowledge among you? let him shew by good conuersation his workes, in meekenes and wisdome*. To which purpose one saith, that *the chiefe wisdome is a commendable life, and a pure mind before God, by which the pure are ioyned with the pure, and the holy associated with the holy*. And another saith, that *that is wisedome worth esteeme, which doth not flie in the wind of words, but consist in the operations of vertue*. But when this wisdome and obedience are ioyned together, then are we truly said to haue attained vnto spirituall wisdom, whereby as our iudgements are informed, so also are our affections sanctified, and our liues reformed and amended. And hereof it is that true wisdome is said in the Scriptures to consist in the feare of God; *The feare of the Lord is wisdome, and to depart from euill is vnderstanding*. And *the beginning of wisdome is the feare of the Lord, all they that obserue them haue good vnderstanding, his praise endureth for euer*. Because, where the true feare of God is, it will make those who are indued therewith, to labour after the knowledge of Gods will, that knowing what is pleasing vnto him, they may imbrace it, and what displeasing, that they may auoid it. And for as much as they are alwayes in his sight, it will cause them awfully to demeane themselues as in his presence, obseruing his will, and yeelding obedience to all his Commandements. And thus the Prophet ioyneth these together, saying, that *the Spirit of the Lord should rest vpon Christ, the Spirit of knowledge, and of the feare of the Lord, and should make him prudent in the feare of the Lord*.

Now this spirituall wisdome consisting in knowledge, obedience, and feare of the Lord, is to bee learned no where else, but

but out of Gods Word, in which hee hath set downe his will, and vsed many effectuall perswasions to stirre vp our minds vnto the loue of it. To this purpose Dauid calleth the Testimonies of God his delights, counsellors, and more precious vnto him then thousands of gold and siluer. Secondly, to the same purpose, another faithfull seruant of God must labour in the true vnderstanding of it, and the euerlasting comfortable promises therein reuealed vnto vs in Christ Iesus. To which purpose Dauid prayeth, that God would open his eyes, that he might behold wonderous things out of his Law. Thirdly, to the same purpose, we must vse all holy conference and meditation of it. For as the Bee gathereth her honey out of all sweet flowers, and the Spider her poyson out of the best hearbs: so the wicked vse to wrest the Scriptures vnto their owne destruction, but the godly vse all holy conference and meditation of them vnto their edification. Fourthly, to the same purpose, we must hunger after the sincere milke of the Word, that we may grow thereby. Fifthly, to the same purpose, we must pray vnto God for the assistance of his holy Spirit, that he would open our eyes to behold the wonders of his Law, and powerfully worke in vs a liuely vnderstanding, obedience, and loue of the same. Sixthly, we must vse the helpes of sanctified learning, wherein (though they excell not in worldly wisedome, yet) they are very fruitfull, as before we concluded. Surely (saith he) they are fooles, they are fooles, for they know not the way of the Lord, nor the iudgement of their God. And againe, Is there not a diuine gouernment of the Lord, and wisedome and vnderstanding in him? And thus it appeareth what the true wisedome consisteth in, the properties whereof the Apostle Iames thus describeth. The wisedome which is from aboue is first pure, then peaceable, gentle, and easie to be intreated, full of mercie and good fruits, without partiality, and without hypocrisie. Which properties (more might be added) we see, that it is spirituall, and consisteth chiefly in spirituall things, namely, in the getting and right ordering of Gods spirituall graces, and setting and furthering the spirituall kingdome of God. Secondly, it is humble and seasoned with meekenesse of spirit, for the Apostle exhorteth him that should be called wise and indued with knowledge, to shew by good conuersation the workes of meekenesse of wisedome. To this same purpose we must take speciall care, least hauing receiued wisedome, there it dwell in vs in the darknesse of ignorance, it driue out and vanish away the light of humility. And so it comes to the wisedome; for although it haue with the vnwise, yet it doth not dwell in the heart of the foolish with the child of pride. Thirdly, it is sincere and simple, and void of all fraud and dissimulation. For as our Sauiour Christ requireth, that his Disciples should be wise as Serpents, so also as simple and innocent as Doues. And the Prophet Dauid saith, that in soothe as by Gods precepts he had gotten vnderstanding, so he precisely hated all the wayes of falsehood. To which purpose Bernard speaketh to the Church after this manner: *O Spouse of Christ* (saith he) *there ought not to be in thee the wisedome of the Serpent without the simplicity of the Doue, nor the simplicity of the Doue without the wisedome of the Serpent; for as much as the wisedome of the Serpent warneth the Doues simplicity to beware of guile, and the simplicity of the Doue tempereth the wisedome of the Serpent, thus it may doe good.* And a little after hee saith, *thus we ought to be so simple in innocency of life, as that also with this simplicity of life, we should ioyne wisedome; for he that doth not mixe prudence with simplicity, is* (according to that of the Prophet) *as a Doue deceiued without an heart.* And another affirmeth, that *well-sighted simplicity is good, when as it is excluded from dissimulation, as that is by no meanes blind in the truth.*

De modo bene viuendi, Ser. 55 de Prudentia.

Hose 7.11.

Gillebert. sup. Cant. serm. 22.

9. Sect. 6. That spirituall wisdome is to be highly esteemed, *Prou. 1.7.*

And this is that diuine and spirituall wisdome which is opposed vnto that which is deuillish, worldly, and carnall; the which is not to be contemned, seeing the wise man telleth vs that none but fooles do despise this wisedome. Yea, rather it is to be highly to be prized, as being a Pearle of more worth than all the World, and much to be preferred before the richest iewels and most precious stones. To which purpose he speaketh excellently, Chap. 8. v. 11. *Man* (saith hee) *knoweth not the price thereof; for it is not found in the Land of the liuing.* 15. *Gold shall not be giuen for it, neither shall siluer be weighed for the price thereof.* 16. *It shall not be valued with the wedge of Gold of Ophir, with the precious Onyx, nor the Sapphire.* 17. *The gold nor the Crystall shall be equall vnto it, nor the change of it shall be for the vessels of fine gold.* 18. *No mention shall be made of Coral, nor of the Gabish; for wisedome is aboue precious pearles.* 19. *The Topaze of Ethiopia shall not be equall vnto it, neither shall it be valued with the wedge of pure Gold.* And thus also Solomon esteemed it, pronouncing *the man blessed that findeth wisedome, and getteth vnderstanding, because the merchandise thereof is better than siluer, and the gaine thereof is better than gold. It is more precious than Pearles; and all things that thou canst desire are not to be compared vnto her, &c.* And therefore according to this surpassing excellency ought euery mans heart to be towards it, and his care in vsing all good meanes to diuine vnto it, ought as much to exceed the care of worldly men in compassing earthly vanities, as this rich iewell excelleth all worldly trifles.

Prou. 3.13, 14, 15. & 8.10, 11.

CHAP.

CHAP. IX.

Of ciuill and worldly wisdome, and how farre forth to be imbraced, and in what respects to be contemned.

Quest. 1. Of ciuill wisedome and of the cautions thereunto required, that it may bee good and lawfull.

HAuing so much concerning diuine and spirituall wisedome: Ciuill and Morall wisedome is a common gift of Gods Spirit bestowed on man, whereby the vnderstanding being inlightened, hee is able to iudge and discerne what is truth, and what falshood, what good, and what euill in humane and worldly affaires, that being thereby guided and directed, hee may wisely and discreetly manage all his words and actions, especially in those businesses which more properly respect his place and calling. And this wisdome is in its owne nature good, as being the gift of God, bestowed vpon mankind, to a good end, namely, that hee may the better be inabled to performe all duties of his place and calling. And howsoeuer it is not to be esteemed in comparison of diuine and spirituall wisdome, yet if wee compare it with any worldly and temporall gifts of God, the highest place of excellencie is due vnto it, whereof it is that *Salomon* being put to his choice what hee would haue of God, asketh this wisedome, that thereby he might be fitted for his Kingly calling, and enabled to performe the things of gouernment; the which his wish was approued of God, and according to his desire this wisdome was granted vnto him. But being considered as it is in vs, it is neither absolutely good or bad, but according vnto the vse, good to those that vse it well, and euill vnto those who abuse it vnto euill. Now in respect of the vse, Ciuill policy and wisdome is good, lawfull and laudable, when this is vsed with these cautions: first, when it is ioyned with meeknesse and humilitie. Secondly, when it is tempered and moderated with Christian simplicity and sincerity, so as wee may say with the Apostle, *Our reioycing is this, the testimony of our consciences, that in simplicity and godly pureness, and not in fleshly wisdome, we haue had our conuersation in the world.* Thirdly, when it is ioyned with truth and fidelity, iust and vpright dealing. Fourthly, when onely lawfull and good meanes be vsed for the effecting and accomplishing of our desires, for thus only deserueth the name of wisdome, when by the vse of honest and lawfull meanes a man can bring to passe things of difficultie. Fiftly, when herein wee aime at good ends, as the aduancement of Gods glory, the furtherance of his religion, the good of the Church and Common-wealth, and the benefit and welfare either of our selues, or our neighbours. And lastly, when being indued with this wisdome wee doe not glory in it nor let our hearts vpon it, preferring it in our loue before that wisdome which is diuine and spirituall, nor resting and relying vpon it more then vpon Gods promise, prouidence and assistance. Whereby it appeareth, that if we will entertaine ciuill and worldly wisdome, we must deliuer it from many corruptions to which vsually it is inthralled: and as our Sauiour Christ commanded vnto his Disciples, that they should not only be wise as Serpents, but also harmelesse as Doues, so must we ioyne the Serpentine wisdome with the Doue-like simplicitie. As for example, we may in Christian policie make question of mens faire pretences, when wee haue no sound reason whereupon wee may ground our belefe, and may make triall before we trust them, especially in matters of great importance, hauing for our president therein the example of our Saviour Christ, who though many professed that they beleeued in him, when they saw his Miracles, yet knowing their inconstancie, hee would not commit himselfe vnto them. So likewise we may vse all good and lawfull policie, to preserue the peace of the Church, and to further the Gospell: and thus *Paul* by the aduise of the other Apostles associates himselfe with the foure Nazarites in their purifications and offerings, as though himselfe had been one also, that hereby he might giue satisfaction to the Iewes, who were zealous in the Ceremoniall Law, by conforming himselfe to the rites thereof. And thus it is lawfull to vse the like policy for the ouruling of preiudice, as the Apostle *Paul* did, who in that diuided assembly hee professed himselfe a Pharisie. And *Iacob*, when as being in danger of his Brother, he vsed all good policy to shift, or at least auoid his fury. Finally, these cautions obserued, we may lawfully vse all good policies and stratagems in the time of warre, as we may see in the practice of *Iabus*, of the Israelites against the Beniamites, and of *Dauid*, guided & instructed herein by Gods own word. And thus much concerning that ciuill wisdome which is lawfull and good: whereby it may also appeare, when it is to be esteemed vnlawfull and wicked, namely, when these cautions are not obserued; as first of all, when it is ioyned with pride, arrogancy and vain-glory: for this the Lord condemneth by his Prophet, forbidding the *wise man to glory in his wisdome, but if he will glory, to glory in this, that he vnderstandeth and knoweth*

1. King. 3. 9, 10.

2. Cor. 1. 12.

knoweth God: So the Wise man forbiddeth vs to be *wise in our owne eyes*; telling vs elsewhere, that there *is more hope of a foole, than of him who is thus wise in his owne conceit.* And the Apostle willeth vs, that *wee should not be high minded* nor *wise in our selues.* Yea so great is this sin, that a grieuous woe is denounced against it; *woe vnto them that are wise in their owne eyes, and prudent in their owne sights.* Into which sin and wo many fall: who haue no true ground for their conceit, but are so vtterly destitute of wisdome, that they haue not knowledge enough to see their ignorance, nor sufficient wit to discerne their folly. Neither is it a signe of true wisdome, to make a shew thereof, seeing there are not so many wise, as professors of wisdome: and (as one saith) *If we were truly wise, we would not think so*; much lesse boast of it: for to conceit a mans own wisdom is the first degree to folly; & the next step is, to professe and vaunt of it: whereas he who is truly wise glorieth not in that he hath, but seeing his defects, groaneth for that he wanteth. To which purpose another demandeth; *Doest thou* (saith hee) *waxe proud in respect of thy wisdome? but it is not the property of wisdome to be proud: for by being proud, like a selfe-robber thou spoylest thy selfe of that whereof thou glorieth.*

Secondly, worldly policie is vnlawfull and wicked, when as it is seuered from Christian simplicitie & sincerities, for these our Sauiour hath conjoyned, willing vs to bee as wise as Serpents, & simple as Doues; & therefore no man ought to seuer them which he hath coupled: & this the Apostle expounded; *I would* (saith he) *haue you wise, to that which is good, & simple concerning euill.* For which simplicity *Nathaniel* is commended by Christ; *Behold* (saith he) *a true Israelite, in whom there is no guile.* So also it is euill when as it is not ioyned with truth & righteousnesse. For true wisdom promiseth, that *her mouth shall speak the truth, & her lips abhor wickednes, that all the words of her mouth shalbe found righteous; that there shalbe no lewdnes nor frowardnes in them; and that she will cause her followers to walk in the way of righteousnes, & in the midst of the paths of iudgement.* So the sonne of Syrach saith, that *true wisdome is farre from pride and deceit, and men that lie cannot remember her, but men of truth shall haue her, and shall prosper euen to the beholding of God.* Againe, it is euill and vnlawfull; when as men vse wicked and vnjust meanes for the accomplishing of their desires, as lying, facing, swearing, forswearing, treachery and double-dealing: or when as they propound vnto themselues, in their policies, vngodly and sinfull ends, whereby either God is dishonoured, their brethren endamaged, or their owne consciences wounded, and saluation hindered: for (as one saith) *to be wise ouer much, is not to play the wise man, but the foole.* Finally, this ciuill wisedome is euill to them who haue an ouer-weening conceit of it, extolling and magnifying it aboue its worth, and placing in it (with *Aristotle*) their chiefe happinesse: as also to those who in their loue so dote on it, that they preferre it before that wisdome which is diuine and spirituall, whereas it should be but an handmaid vnto it, giuing it precedence and place when both cannot stand together. To conclude, it is euill to those who put their trust in their owne wisdome and policies, eyther for prouision of those things they desire, or for their preseruation from dangers, more than in God himselfe, who is our onely preseruer and protector; contrarie to the perswasion of the wise man, who exhorteth vs to *trust in the Lord with all our hearts, and not leane vnto our owne wisdome.*

sed desipere. Bernard. de Grad. humilit. Aristot. in Ethic. lib. 8.

Prou. 3. 6.

And thus haue I shewed, how and in what respects this ciuill wisedome and policie is to be accounted warrantable and good, and how it is to be esteemed euil and vnlawfull: in which respect wee are not to set our hearts on it, but to contemne and hate, shun and auoid it. Which that wee may doe, let these reasons moue vs: first, because this worldly and carnall wisedome is not good, nor of any worth and excellencie, but euill, base and contemptible: and secondly, because it bringeth vnto vs no true good or profit, but hurt and disaduantage. That there is in it no worth or excellency, it appeareth, because God esteemeth it not: for whereas he reserueth his chiefe jewels, and gifts of value, onely for his owne seruants and children, he bestoweth this ciuill and morall wisdome, as a common gift both vpon the godly and the reprobate, as appeareth in the example of *Achitophel*, who though he were desperately wicked, as wee may plainly see in that cursed counsell which hee gaue to *Absolon*, yet had receiued from God such a large measure of this gift of ciuill wisdome, that hee was not only thought meete to be a chiefe Counseller to *Dauid*, but *the counsell which he gaue in those dayes, was esteemed as if one had asked counsaile at the oracle of God: so was all the counsell of* Achitophel *both with* Dauid *and with* Absolon. And the like might be said of many others, which for breuitie I ouerpasse. Againe, that the Lord esteemeth and regardeth not these great Politicians who are wise in their owne conceits, *Elihu* plainly saith it, and Gods dealing with them as plainly proueth it; for being to gather vnto himselfe a select multitude, whereof to make his Church, and seruants of his owne Family, whom hee will sanctifie in this life, and saue, glorifie and crowne with eternall happinesse in the life to come; he passeth by these great Politicians, and vouchsafeth not to call many of these wise men after the flesh, as the Apostle affirmeth, but leauing them to enjoy their glory, of being Counsellers to Princes

9. Sect. 4. Worldly wisdome is to be contemned; first because God esteemeth it not.

2. Sam. 16. 23.

Iob 37. 24.

1. Cor. 1. 26.

and Potentates of the World, which they most desire and value, he maketh them none of his counsailers, but keeping all his secrets close from them, hee reuealeth them to such as they esteeme babes and fooles. And therefore seeing the Lord so basely esteemeth of worldly policie, let vs (making his infinite wisdome the rule according to which we are to conforme & square our judgement) learne also to scorne and contemne it; and labour after that spirituall and diuine wisedome, which will make vs wise vnto God, and further our glory and euerlasting happinesse.

Matth. 11.25.

9. Sect. 1. That the Deuill is the Author of worldly wisdome.

But this may further our contempt of this worldly wisedome, if we consider that it is not onely not good, or of any worth, but also corrupt and exceeding euil. For first, if we will deriue the pedigree of it, we shal find that it is more ancient than noble, the Deuill himselfe being the father and first founder of it, for the Apostle *Iames* plainly telleth vs, that *this worldly wisdome which descendeth not from aboue, is earthly, sensual and deuillish.* Earthly, because it mindeth only earthly things, and maketh vs neuer to forecast how after wee depart from the earth wee may come to Heauen: sensuall, not only because it beleeueth nothing, but that which is subject to the senses, or may bee demonstrated by carnall reason, but because it also mooueth men to pamper themselues in sensuall delights, and voluptuous pleasures; as thinking that there is no other Paradise but the earthly Eden; and deuillish, because it came from the Deuill as the first Authour, and is continually taught by the same Schoolemaster; and will also bring them to the Deuill who vse and practice it, vnlesse they preuent their damnation by vnfained repentance.

Iames 3.15.

9. Sect. 6. Worldly wisdome resembleth Satan in malicious opposing against God.

But that we may more plainly perceiue that this cursed childe doth not degenerate from this wicked parent, if we further consider of it, wee shall finde that it exceedingly resembleth him in the very countenance. For first, as the Deuill with despitefull malice opposeth himselfe against the Majestie of God: so this worldly wisdome being his offspring, taketh the fathers part, and opposeth it selfe with like malice against the wisedome of God. For so the Apostle saith, *that the wisedome of the flesh is enmitie against God.* And contrariwise the wisedome of God opposeth against the wisedome of the World, and so detesteth it, that he cannot abide that there should bee any mixture thereof with his spirituall wisdome, in the worke of his Ministery, which hee hath ordained for the gathering of his Church, and for their edification in the holy faith. So the Apostle saith, *that Christ sent him to preach the Gospell, not with wisdome of words; lest the Crosse of Christ should be made of none effect. That his preaching stood not in the enticing speech of mans wisdome, but in the plaine euidence of the spirit and power, and that hee did not speake the wisedome of this World, neither of the Princes of this World which come to naught, but the wisdome of God, which none of the Princes of this World hath knowne, &c.* And by reason of this opposition, the one doth not allow and approue of the other, but interchangeably censure and condemne one the other of meere folly. So the wisdome of the World judgeth of the wisedome of God; for the Apostle saith, that the preaching of the Gospell is to them that perish, and to the wise Grecians, esteemed foolishnesse: and therefore when Christs worldly kindred heard him in his Sermons deliuer this spirituall wisdome from his Father, they went to lay hold on him, because they thought him out of his wits. The reason hereof is, because worldly wisdom can relish nothing, but that which is subject to the senses, or may be demonstrated by carnall reason; to which rules Gods wisdome submitteth not itselfe, but oftentimes soareth an higher pitch, speaking and doing things which are besides, aboue, and contrary to naturall reason, that the infinite depth and power thereof may better appeare. To this purpose one saith, *that there is another wisdome of the flesh, which being puffed vp with worldly reasons, doth deny that any thing can be done, of which a naturall reason may not be giuen, and therefore it scorneth and derideth the mysteries of Religion.*

1. Cor. 1.17.

So contrariwise the wisdome of God condemneth the wisdome of the World of meere foolishnesse: for so the Apostle saith, *that the wisdome of the World is foolishnesse with God.* And the reason is, because it is alwayes mixt with sinne, which God esteemeth the greatest folly; whereof it is that vsually in the Scriptures sinne is called by the name of folly, and Sinners are termed fooles. Thus the Prophet concludeth that they *are a foolish that doe not know the way of the Lord,* and that there is no possibilitie that there should bee any wisdome in them that reject the Word of God: b *they haue* (saith hee) *reiected the Word of the Lord; and what wisdome is in them?* And the Wise man saith that they *are* c *fooles, who despise wisdome and instruction,* that is, the feare of the Lord and true godlines, as hee there expoundeth it. To this purpose one saith, that *to be wise vnto euill is to play the foole.* And another affirmeth, that *this false wisdome is true folly.* And in truth what is more foolish than to gaine the World, yea, some small trifles in the World, and to lose a mans soule? than to embrace carnall things, and contemne spirituall; to exchange for earthly and momentanie vanities, our heauenly inheritance, and that eternall waight of glory? What more absurd than by wilfull sinning to cast

a

a mans soule into Hell, for the gaining of that which he is euery day in danger to lose? the which folly who so will not acknowledge here, that he may forsake it, shall be sure to confesse it, in Hel fire, with bitter griefe and horrible anguish, as it is notably set downe in the Booke of Wisdome. Let vs therefore in time embrace this spirituall and heauenly wisdome, and reiect and hate that which is worldly and carnall, for such contrarietie there is betweene them, that they cannot be reconciled nor ioyned together. To this point one speaketh fitly: *If* (saith hee) *thou wouldest be accounted the Spouse of Christ, what hast thou to doe with the wisdome of the flesh, which is enmitie with God? Wouldest thou reconcile this enmitie, and haue in thee both the wisdome of the flesh and of the spirit? A little leauen fowreth the whole lumpe, and how much more when the leauen is much, and the lumpe little? What fellowship is there betweene the Law of concupiscence, and the Law of Charitie? that ought not to be ioyned with this, because it will not be subiect to it: for the wisdome of the flesh either resisteth the Law of God, and so is an enemy, or vtterly perisheth and commeth to nothing; either it resisteth, or else wholly desisteth; it may be destroyed, that it may cease to bee, but it cannot be kept vnder that it should obey, &c.*

Secondly, whereas Sathan is the father of lies, and the chiefe author of dissimulation, treachery and treason; this worldly wisedome is a compounded monster of all this hellish brood. For who seeth not that worldly Politicians doe so accustome their tongues to speake vntruths, that lying may seeme to be their naturall language, seeing they speake it with such facilitie? that they place a great part of their policie, in making their tongues and hearts so to differ the one from the other, that a man by their speeches shall least of all guesse at their meanings? and were it not that like the Deuill their schoolemaster, they did in policy sometimes speake truth, that they may the better gaine credit when they lie, you might as wel know the meaning of their words by a Dictionary of contrarietie, as by that which naturally they seeme to signifie. Finally, that they account him but an heavy headed fellow, and little better then a foole, who is open hearted, and speaketh as he thinketh. Where in what doe they else but peruert the course of nature, and ioyne with the Deuill against God? for whereas hee hath purposely made them a guide to be the interpreter of the mind and heart, they make it to deliuer their meanings as it were in an vnknowne Language which cannot bee vnderstood, and to giue darke Riddles in stead of plaine resolutions? and what do they else hereby but proclaime, that their wisedome is not the wisedome of God, seeing *her mouth speaketh the truth, and her lips abhorre wickednesse*, but the wisdome of the old Serpent, who being opposed vnto God, taketh delight in lies and falsehood?

So also they ground their policies vpon dissimulation, deceit and fraud, which haue great affinitie with the former, and are able to do litle without her help. And hereby they make faire weather, when they intend a storme shall follow, they carry two faces vnder one hood, making shew of loue where they mortally hate, and smile vpon those whom they desire to kill, like their predecessor *Ioab*, who stabbed whilest he embraced, and *Iudas* who by kissing, betrayed. The cloud of their malice is alwayes smoothest where it is deepest, and where for some wrong, either receiued or imagined, they intend greatest mischiefe, there they vse most complements, of cap and knee, faire words and kind embracings; because according to the rule of their politickes, professed hatred loseth opportunitie of reuenge. Yea so farre are they in loue with this deepe dissimulation, and out of liking with Christian simplicitie, innocencie and sinceritie, which is opposed thereunto, that in their language, simplicitie and folly are all one, and fooles are vsually called by the name of innocents. Yea so contrary are simplicitie and puritie to worldly wisdome, that the Apostle also opposeth the one to the other, saying, that he *had his conuersation in the world in simplicity and godly pureness, and not in fleshly wisedome*; implying thereby, that these two are so opposed, that they can by no meanes stand together.

Vnto this wee may adde their treacherie and treasons, as chiefe pillars of worldly policie, whereby they are readie to betray all those that trust them, and to cut their throats who haue put their liues into their hands, and chosen them as Sanctuaries of refuge; to falsifie their word & promises, confirmed by many vehement protestations, bitter imprecations, and deepe oathes; when as either at the first they intended nothing lesse, or afterwards find that the performance of their promise will not stand with their profit and aduantage. In which treacheries they are so fleshed, that they acknowledge no friendship, nor regard the neerest kindred, but without respect of persons, tread all vnder foot, which stand in their way, and seeme to hinder their wicked designes. The which their treason and villany being discouered, doth not at all daunt them in their cursed course, but one injury occasioneth another, and when they haue no other reason of doing wrong, they will still doe it, because they haue done it; and according to their Prouerbe, whom they haue once injured, they will neuer forgiue, but adde one wrong vnto another, like cruell cowards, still kee-

b. Sect. 9. Worldly wisdome grounded vpon dissimulation and deceit.

Professa odia tollunt vindictæ locum.

2. Cor. 1. 12.

b. Sect. 10. That worldly wisdome is grounded on treachery and treason.

ping downe him whom they haue vnjustly ouerthrowne, lest rising againe and recouering strength hee might reuenge himselfe for these wrongs receiued.

1. Sect. 11. Worldly wisdome propoundeth wicked ends.

Finally, to make vp a perfect wickednesse, vnto these euill meanes they adjoyne as euill ends; neuer respecting in any of their proceedings the glory of God, the good of his Church, or the saluation of their owne soules; but rather, joyning with Sathan in all their courses, they seeke how they may most dishonour God, vexe and afflict his children and seruants, and ingage their own soules to eternall destruction, by adding one wickednesse to another; or to take them at the best, the chiefe workes which they aime at, are either honours and preferments, which they aspire vnto by treading others vnder foot, or riches, the Mammon of iniquitie, which they seeke to compasse and obtaine by fraud and deceit, injustice and violence, oppression and cruelties: or voluptuous pleasures which are wicked and vnlawfull, the which they often procure and raise out of the griefe of their poorer Neighbours, delighting themselues with their hurts; and making way to their superfluous pleasures, by wringing from them those necessaries which should maintaine their liues; like that wicked *Achab*, who must haue *Naboths* inheritance to make him a Garden.

2. Sect. 12. That worldly wisedome hath beene alwayes embraced and much esteemed in the World. *Gen.4.8. Exod.1.10. 1.Sam.18.21.*

And this is that wicked worldly wisdom, which hath beene so much in vse among carnall men from the beginning of the World; thus *Cain* spoke peaceably to his brother, when his meaning was to murther him: *Pharaoh* dealeth politikely in suppressing Gods Church: *Saul* offereth to *David* his daughter in marriage, when his purpose was to make it the occasion of his death, and maketh alliance to serue as a snare to catch him: *Ioab* embraceth and killeth, and *Iudas* kisseth and betrayeth: and if we looke to *Ieremies* times, you shall heare him complaining, that the Politicians of that age *did bend their tongues like their bowes for lies: that they had no courage for the truth vpon the earth, but proceeded from euill to worse, not knowing the Lord*: and therefore hee counselleth euery one to *take heed of his Neighbour and not to trust any brother: because euery brother vsed deceit, and euery friend dealt deceitfully*. So one of the Ancients describing the worldly policy which was vsed in his dayes, saith that it *consisted in gathering treasure, and in scraping together worldly goods, in lying, swearing, cousning, peruerting of iustice, and such like carriages in all their courses: all which (saith he) is but meere foolishnesse in the sight of God.* So another speaking according to the experience of his times, saith, that *this is the wisdome of the world, to shut the heart from louing brethren, to disguise a mans meaning with vaine words, to make those things which are false to seeme true, and those things which are true to appeare false. This forsooth is that wisdome which is knowne of young men by vse, and learned of children at deare rates: who so know this, they shew their pride in despising others, and those who are ignorant hereof, as vnderlings and timorous persons admire it in those that haue it; because this same doublenesse, being cloaked with iniquity, is loued of them, whilest peruersitie of mind is called courtlinesse. This wisdome commandeth those that obey it, to clime into the highest seate of honour, and to reioyce in the vanitie of temporall glory, when they haue obtained it; to take manifold reuenge for single injuries: to giue place to none that oppose against them, as long as their strength lasteth, but when all possibilitie of power faileth them, that which they are not able to atchieue by professed malice, they must effect by dissembling peaceable kindnesse. But contrariwise, thus is the wisdome of the iust, to faine nothing in outward shew, to declare their meaning by their words, to loue truth, and auoid falshood, to doe good freely, and to suffer euill more willingly than to doe it, not to seeke reuenge of injuries, but to thinke it gaine to bee reproched for the truth. But this simplicitie of the just is scorned, because the vertue of innocencie is by worldlings esteemed folly. For whatsoeuer is done innocently is questionlesse with them thought foolish, and whatsoeuer in any worke the truth approueth, that soundeth as folly to carnall wisdome. For what can seeme more foolish to the World, than to shew a mans meaning by his words, not to faine any thing with cunning fetches, to offer no contumelies for injuries receiued, to pray for them that curse, to seeke poverty, to leaue present possessions, not to resist him that taketh by violence, to turne the other cheeke to him that smiteth? &c. But what is thought an abomination to the Egyptians, that the Israelites offer to God, and this simplicitie of conscience which all vniust worldlings despise as weake and abiect, is made the sacrifice of the iust.* And another of latter times coplaineth, that *well-ordered simplicity, which is so void of dissimulation, as that it is not blind in the truth, is in these dayes a rare bird to bee found on earth, or if her haunt be any where, it is vnto secrets, and hid in the clefts of the rockes, and in hollow walls, or about the riuer bankes. For how is the Doues eye of simplicity obserued and hid? who now followeth not the worlds deceits? who loueth not to vse them? who loueth not to haue them, or to be said that he hath them in him? who is not ashamed of the Doues eyes, and glorieth not in the eyes of Kites? &c.* And if this complaint were justly taken vp by these men in those times, how much more would they haue inueighed against this wicked policie of the world, if they had liued to haue read *Machiauels*

Iere.9.3.5.6.

Augustin. ad fratr. in eremo serm.36.

Gregor. moral. lib.10. cap.16.

Lecturs

Lectures of diuelliſh impiety, and ſeene the practiſe of many of his ſchollers, who farre excell their maſter in the deepe ſkill of worldly ſubtilties and helliſh myſteries?

And thus haue I ſhewed how wicked this worldly wiſedome is in it ſelfe, and hurtfull to others. In the next place let vs conſider what it is to thoſe that vſe it, where vpon due examination we ſhall find, firſt, that it doth not bring vnto them any true profit: ſecondly, that it is exceeding hurtfull. It profiteth not: for firſt, whereas the chiefe vſe of wiſdome and vnderſtanding is to know the ſpirituall things of God, and the meanes and myſteries of our ſaluation, the eye of worldly wiſdome is not onely dimme ſighted, but euen ſtarke blind in diſcerning this light: and as he that hath no eyes cannot poſſibly ſee, becauſe he wanteth the organ and inſtrument of ſeeing: ſo is it impoſſible that the carnall worldling (how wiſe ſoeuer he be) ſhould perceiue the things of God, becauſe he wanteth the inſtrument of this ſpirituall diſcerning, euen the Spirit of God, whereby alone the darke minde of man is illuminated with the knowledge of the truth. And this reaſon the Apoſtle reſolueth of the ignorance of carnall worldlings, where he ſaith; *That the naturall man perceiueth not the things of the Spirit of God, for they are fooliſhneſſe vnto him, neither can he know them, becauſe they are ſpiritually diſcerned. But he that is ſpirituall diſcerneth all things.* And therefore our Sauiour Chriſt ſpeaking generally of the world, ſaith, that it did not know God his Father, and his holy Apoſtle teſtifieth, that when Chriſt the Sonne of God came into the world, *the world knew him not.* So that it is impoſſible for a meere worldling to attaine to the knowledge of God, and of his Son Chriſt, or of the worke of redemption and ſaluation wrought by him: whereof it is, that when *Peter* acknowledged Chriſt to be the Sonne of God, our Sauiour telleth him, that *fleſh and blood had not reuealed it vnto him, but his Father which is in heauen.* To which purpoſe the Apoſtle alſo ſaith, that *ſeeing the world by wiſedome knew not God, in the wiſedome of God, it pleaſed God by the fooliſhneſſe of preaching to ſaue them that beleeue.* Whereby it appeareth, that worldly wiſedome helpeth not the to knowledge of ſpirituall things, nor at all furthereth the ſaluation of our ſoules: but ſerueth onely worldlings (like the Oſtrich wings) to this vſe, to hinder their ſpeed, and make them to ouerpaſſe others vpon the earth, and in earthly things: but it cannot helpe them to flie ouer heauen, by the ſpirituall knowledge of God and our Sauiour Chriſt.

The reaſon why worldlings by their worldly wiſedome cannot vnderſtand the things of God, is, becauſe this ſpirituall knowledge is hid from them, as appeareth by that thankſgiuing of our Sauiour Chriſt: *I giue thee thanks O father, Lord of heauen and earth, becauſe thou haſt hid theſe things from the wiſe, and haſt reuealed them vnto babes.* And this reaſon our Sauiour rendreth why he ſpake to worldlings in parables, and to his Diſciples plainely, *Becauſe to them it was giuen to know the ſecrets of the kingdome of heauen, but to them it was not giuen.* And this happeneth vnto them by the iuſt iudgement of God, that they ſhould thus be giuen ouer to their owne blindneſſe: firſt in regard of their pride, which cauſeth them to withdraw themſelues from God, and to ſhut their eyes againſt the light of his reuealed will, preferring farre before it, their owne wiſedome and deepe policie, vpon which can nothing follow but palpable darkneſſe: for as when the face of the Moone looketh directly vpon the Sun, from whom ſhee borroweth her brightneſſe, ſhee is full of light, but being auerted and turned from it, doth loſe all, ſauing only a ſhadow of light which is her owne: ſo when we ſet our face vpon the Sunne of righteouſnes Ieſus Chriſt, and depend vpon his inſtruction for our illumination, we are full of the light of ſauing knowledge; but when we turne our backs vpon him, we loſe all our brightnes ſauing that light of nature and of carnall wiſedome, which in compariſon of this ſpirituall light of ſauing knowledge, is no better than a ſhadow. Beſides, when they are proud of this earthly trafh, the Lord will not giue them the true treaſure, but becauſe they glory ſo much in a glittering counter, that they forget the giuer, the Lord will not vouchſafe to beſtow vpon them his pure gold and lilbell iewels. Neither doe they, being conceited of their owne wiſedome, make any account of the wiſedome of God, and knowledge of his will, nor the meanes appointed by God to attaine vnto it: yea their owne carnall wiſedome ſo puffeth them vp with pride, that in compariſon thereof, they ſcorne the wiſedome of God, and of his Goſpell, and eſteeme it no better than meere fooliſhnes, and therefore no maruell if the Lord doe withhold his gifts from thoſe that doe contemne them, and deny to giue this precious pearle of heauenly wiſdome, and ſauing knowledge, to theſe ſwine, who would but tread it vnder their feete. To this purpoſe one ſaith, that *thoſe cannot behold the wiſdome of God, who put out their owne eyes, for as much as they do ſo diſtaſte it, as they are ſo much the more blinde in the knowledge of it, by how much the ſwelling of pride doth blind them in their owne eies; for doth diminiſh the light of contemplation, and when they begin to imagine that they ſhine more than others, then they*

derſtandeth not the things of God. *Matth. 11. 25.*

Matth. 13. 11.

1. Cor. 1. 18.

Gregor. Moral. lib. 37. cap. 27.

deprive themselues of the light of truth. Finally, worldly men make an idoll of their wisedome, by trusting in it for their provision and protection more than vpon God himselfe; and therefore Gods spirit, which is the fountaine of true wisdome, will not lodge in that heart, where this idoll is erected, neither will God and this earthly Dagon dwell together, so the same author saith, that they cannot attaine vnto true wisedome, which are deceived with the confidence of their owne wisedome, which is false and counterfeit, &c. And hence it is that the Apostle Paul perswadeth those, who are carnally wise to become fooles, that so they might attaine vnto true wisedome. Let no man (saith he) deceive himselfe. If any man among you seeme to be wise in this world, let him be a foole that he may be wise. And the former author exhorteth vs to forsake the harsh sentence, and to learne their foolishnesse, because it is written, that God hath chosen the foolish things of the world to confound the wise.

1.Cor.3.18. Relinquamus vocem sapientiam, discamus laudabilem stultitiam. Gregor. Moral. lib. 37. cap. 27. 1.Cor.1.27.

9. Sect. 15

Worldly wisedome doth not certainly assure men of the vaine things of this life.

Secondly, this carnall and worldly wisdome doth not certainely assure vs of the vaine things of this life, for the compassing whereof it imployeth all its strength: for seeing it oppoſeth it selfe against God, and trusteth and dependeth wholly vpon its owne abilities, thinking to thriue in still defence by the vse of wicked meanes, therefore the wisedome of God oppoſeth against it, bringing it to nothing, and making all these deepe policies and cunning deuices vaine and frustrate, as appeareth both by testimonies of Scripture & examples. *Dauid* saith that the worldlings deceit is vaine, and notwithstanding their policies God stayeth them in their owne wiles, when they depart from his statutes. And the Apostle telleth vs, that *God hath turned the wisedome of the wise, and brought to nought the vnderstanding of the prudent, that is the wisedome of the world, and the Princes of this world commeth to nought:* and that *their wisedom is foolishnesse, because the earth knoweth not wise in their owne craftinesse.* And howsoeuer their policies may seeme deepe in themselues, and their counsels inuincible by humane power, yet seeing they plot them against God himselfe they cannot stand: for as the Wiseman teacheth vs, *there is no wisedome, neither vnderstanding nor counsel against the Lord.* Examples hereof we haue in the builders of Babel, whose policies and power the Lord soone defeated, by confounding their languages. In *Pharaoh*, who when he thought to deal most wisely, was frustrate of his end, and indeede of all his policy. Gods people were deliuered, and he destroyed. In *Achitophel*, whose faithfull counsell to Absalom had effect, because, as the text saith, God had purposed to destroy it. In *Haman*, who with his cunning policies brought himselfe to the gallowes, and aduanced him whom he intended to ruine.

Prov 21.30. Psal.119.118. 1.Cor.1.19. Isa.29.14. 1.Cor.2.6. 1.Chap.3.19. Prov 21.30. 2.Sam.15.31. 2.Sam.17.14.

Yea the Lord doth not only defeate their carnall wisedome, but also doth turne it to ridiculous folly, and when they thinke to be admired for their deepe policies, he causeth them so bee skorned for their shallow foolishnes. Thus *Eliphaz* affirmeth, *that God taketh the wise in their craftinesse, and the counsell of the wicked is made foolish.* And the Apostle saith that the Gentiles, *when they professed themselues to bee wise, they became fooles.* And elsewhere he demandeth *where is the wise? where is the Scribe? where is the disputer of this world? hath not God (saith he) made the wisedome of this world foolishnesse?* Not vainly therefore are fooles in our accustomed speech called naturals, seeing that wisest man who is but meerely naturall is a very foole, both because hee is vtterly destitute of spirituall and sauing wisedome, and also because the Lord turneth this carnall wisedome he hath into sottish foolishnes. So when *Saul*, leauing the Lord, began to be directed by his owne wisedome, the Prophet *Samuel* telleth him, that he had done foolishly, in not keeping the commandement of God. And into what extreame folly did the wise counsell of *Achitophel* bring him, causing him to hang himselfe, for feare of a worse turne, and to auoide the Kings deserued displeasure, by leaping into hell? The reason hereof is apparant, for though mans wisedome be neuer so great, yet it is not infinite, he cannot foresee future contingents, much lesse dispose them, and therefore whilest he auoideth one däger which he foreseeth he is ouer taken by another which was without the compasse of his prouidence; and hauing fetled his counsels vpon the ground of many probabilities or certainties, one whereof faileth to cohere with another, some thing which either was not, or could not bee foreseene, happening, disordreth and confounds all the rest, and so bringeth all his policies to nothing; like a chaine which falleth asunder when but one linke thereof is broken. Who therefore would esteeme of this worldly wisedome, seeing it doth not with any certainty procure that good, for which it is only good, nor attaineth vnto attentions these worldly vanities, whereof when it faileth it selfe is vaine and to no vse?

1.Sect.16. God curseth worldly wisedome by distracting the counsels of the wicked. Iob 5.13. Isa 44.25. Rom 1.22. 1.Cor.1.20. 1.Sam.15.

But much lesse doth it helpe vs to the fruition of spirituall benefits; for as I haue shewed, it is a great enemie to sauing knowledge, and to the growth of all sanctifying grace, making the seed of the word vnfruitful, & the meanes of saluation vnpowerfol & vneffectual, while it is ioyned with them, yea it so puffeth men vp with pride, that they neuer desire to vse the meanes of their spirituall

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all welfare, and though they be diseased to the death, yet feeling not their paine, they haue no care of being cured and recouered. And therefore one preferreth the knowledge which is ioyned with paine and griefe, before this which puffeth vp; *because (saith he) it affords that health which this forthwith extinguisheth; and hee is worse vnto himself that desireth it, because hee thereby vtterly loseth recouery.* And as it hindreth grace in this life, so also glory in the life to come; for so wholly is it taken vp with earthly things, that it hath no leisure to thinke on heauenly; and trauelleth so much in atchieuing worldly desires, that it hath no time to take paines in trauelling that way which leadeth to life eternall; and hee that busieth himselfe about other businesse, and setteth not one foote forward in the way, shall neuer come to his iourneys end. So one saith, that *this worldly wisedome helpeth vs forward to the vttermost of eternall losse; for it is wholly vnwise about honour, trifling profit in heaping vp of wealth, and vse in transacting vp good workes. Finally, it is wholly vnwise about worldly endowments, being a wisedome rather in pompous show than in deed and truth. And such is all Philosophy which seeketh after strange things, and is ignorant of it selfe; searcheth the elements of heauen, and the regions of the world which profit not, and knoweth not God and our Sauiour Christ.* And who seeth not this verified by daily experience? for who are more ignorant euen in the principles of religion, who more prophanely contemne the seruice of God, and all meanes of their saluation, who more neglect prayer and preaching & all exercises of Christian religion, than the great Politicians of the world, being so wholy taken vp with the affaires of earthly kingdomes, that they quite forget the way to the kingdome of heauen?

Finally, this worldly wisedome doth not priuiledge men from Gods fearefull iudgements, neither will this subtill fence ward off the downe right blowes of his punishing hand: it cannot exempt men so much as from a temporary death, for as the Psalmist saith, *the wise men die, as well as the foolish, and leaue their riches vnto others.* Much lesse can it free them from eternall vengeance, which shall be inflicted *on all that doe not know God, nor obey the Gospel of our Lord Iesus Christ.* For if Satan himselfe, who farre excelleth all men in wisdome and politike practise, cannot with all his wisedome and experience, find out any tricke or shift to escape damnation, how much lesse shall they who come farre behind him in this skill and cunning? And if *Achitophel* the arch-politician, whose words were oracles, could not with all his wisdome, when he was pursued with Gods iust vengeance, procure a pardon of himselfe, for himselfe; nor so much as intreate a repriue from his owne furie, but rather than iustice should not bee executed became his owne hangman, and not waiting for our ward force, did with his owne hands wilfully cast his soule into hell fire: how much lesse shall they obtaine a pardon of the righteous Iudge of heauen and earth, when at the great assises they shall be called to an account for all their Machiauellian trickes, and diuelish policies, wherwith they haue dishonoured God, circumuented and iniured their neighbours, and made deepe wounds in their owne consciences?

But as this worldly wisdome helpeth not, so contrariwise it exceedingly hurteth, for as it maketh men foolish vnto good, so exceeding politike and prone to act the workes of darkenes: according to Gods complaint by his Prophet; *My people is foolish and haue not knowne me, they are foolish children, and haue no vnderstanding; they are wise to do euill, but to doe well they haue no knowledge.* And though in repine, greedy scraping, and cunning circumuenting all that deale with them, they haue as many eyes as *Argus*, and are as sharpe sighted as the Eagle: yet in the workes of God, and in the duties of loue, they are as blind as beetles or moales. It hindreth men from profession of religion, because it is ioyned with worldly contempt, especially when it is accompanied with the crosse; thinking it great madnesse to contend much for religion; to leaue their Prince, to follow the truth; and to hazard their preferments in the world, which they haue already in possession, for some bare promises (as they account them) of better things in the world to come. It bringeth not with it so much as worldly ioy and pleasure, but rather vexation of spirit, and much heauinesse: And as the Wise man saith, who had most experience of it; *In the multitude of wisdome is much griefe, and he that increaseth knowledge increaseth sorrow;* for hee is still iealous of his state, and alwayes ready to cast doubts: he hath more skill in foreseeing euills, than in preuenting them; and long before they come he doth anticipate them with his feare and care; grieuing long before the cause of griefe approcheth, and making himselfe presently miserable, because hee expecteth misery in time to come; yea and oftentimes he thus tormenteth himselfe with a shadow, and through false feare indureth true sorrow, the euill which he feared and expected neuer happening vnto him. But if the euill which he feareth commeth, then to what end serueth this worldly wisdome, but to make it giue a deeper wound with ouer vehement apprehension? to gather arguments to amplifie his griefe, and with the waighe of opinion, to make his burthen more intolerable? wher-

9. Sect. 19. That worldly wisedome bringeth with it much hurt.

Ierem. 4. 22.

Iohn 7. 48. and 12. 42.

Eccles. 1. 18.

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as those whose wit hath a shorter reach; lay not hold of miseries before they touch them, nor complaine of more than they sensibly feele; and oftentimes shadowes of ill grounded hopes, bring vnto them for the present, substantiall comfort.

§. Sect. 20. Other euils into which worldly wisedome plungeth men.

Valde difficile est vt is qui se sapientem æstimat, mentem ad humilitatem reducat, &c. Gregor. moral. lib. 16. cap. 27.

Againe, this worldly wisdome puffeth men vp with pride, and maketh them to haue an ouerweening conceit of their owne excellencie; so that it is a thing as rare as a blacke Swan, to find a man both worldly wise and truly humble. To which purpose one saith, that *it is hard to find one who conceiting himselfe wise, reduceth his mind to humilitie, and either beleeueth those who informe him in the truth, or layeth aside his own peruerse meaning and opinion.* And this pride is ioyned with rebellion against God, for when they thinke themselues too wise to depend vpon him, they become so foolish as to oppose against him. So the Apostle saith, that *the wisdome of the flesh is enmity against God*; Rom. 8. 7. and the Lord complaineth of Babylon, that *her wisdome and knowledge caused her to rebell*; Esay 47. 10. *and to say in her heart I am and there is none else.* And consequently, this carnall and worldly wisedome bringeth destruction: for when in pride of heart they oppose against God, then hee also opposeth against them, and their rebellion turneth to their owne ruine: yea he turneth their owne wisdome to their destruction, and intangleth them in their owne wilie snares, which they haue laid for others. So it is said, that *God catcheth the wise in their owne craftinesse*, 1. Cor. 3. 19. Psal. 7. 15. 16. *and after he hath digged a pit, he causeth him to fall into it himselfe, and maketh his mischiefe to returne vpon his owne head.* And thus was *Ieroboam* insnared in those nets of subtilty which himselfe made; for fearing least the people by going to the Temple at Ierusalem, and conuersing with their brethren, the men of Iuda, might be perswaded to leaue him, and to reunite themselues to the kingdome of *Dauid*; he politikely deuised to stay them from this reuolt, by erecting golden calues in his owne countrey, that in them the people might worship God, and saue a labour in going further; but as the the Spirit of God obserueth, *This thing turned to sinne vnto the house of Ieroboam, euen to roote it out, and destroy it from the face of the earth.* 1. Kings 12. 26. 27. 28. And the like might bee said of *Saul, Achitophel, Haman* and many others. And though these wise worldlings could with their subtile policies escape this destruction in this life, yet it will surely ouertake them in the life to come, and cast them headlong into the pit of perdition: for as the Apostle saith, *the wisdome of the flesh causeth death*; Rom. 8. 6. that is, not onely the first death, whereby they die vnto righteousnesse & all goodnesse, but also the second death, whereby dying they shall neuer die, but liue to die that dying life, or liuing death, in those intolerable and euerlasting torments of hell fire.

Seeing therefore this worldly and carnall wisedome is so euill and wicked in itselfe; and the cause of so many euils vnto vs; let vs not enuie worldlings this their happines wherein they so much boast and glory; but learne to contemne and hate it, as being an enemy to God and our owne saluation. For what will it aduantage vs to be admired for it in the world, and to be despised in the sight of God? to haue it commend vs, and God and our owne consciences to condemne vs? to bee aduanced by it to the counsel of Princes, and to haue Gods counsailes and the mysteries of our saluation hid and concealed from vs? Finally, what will it auaile vs, if by it wee should bee exalted to the greatest offices of state, and highest places in the kingdome, if wee be excluded thereby from hauing so much as the lowest place in the kingdome of heauen? What will it profit vs to gaine with our policies worldly vanities, and those temporarie trifles of honours, riches and earthly pleasures, of which wee haue not one dayes assurance, and to lose thereby those eternall ioyes and vnspeakable pleasures, which are at Gods right hand for euermore? Leauing therefore this carnall wisedome, to carnall worldlings; let vs labour to be wise vnto God, and seeke those things in the first place which tend to his glory, and the saluation of our owne soules. And let vs vse all good meanes to furnish our hearts and minds with all sanctifying and sauing graces, and especially with that spirituall wisedome, whereby wee vnderstand his will reuealed in his word, and endeauour to conforme our selues vnto it in all holy obedience, both in our hearts and affections, and in our liues and conuersations; and so will the Lord approue, loue and fauour vs in this life, and crowne vs with euerlasting ioy and happinesse in the life to come.

CHAP. X.

That worldly learning seuered from true godlinesse, is to be contemned.

AND thus haue I shewed that meere ciuill vertues, and particularly the wisdome of worldlings, may and ought to be contemned and despised of Christians, as being not onely voyd of any worth and excellencie, which might inflame their loue; but also so full of sinne and corruption, and so hurtfull and pernicious to those who set their hearts on them, that they iustly deserue to be hated and reiected. Now it followeth

loweth, that according to my order propounded, I adde some thing of the gifts and ornaments of the mind, namely, the gifts of humane learning, and of science and knowledge which the world abuseth as occasions and grounds of dangerous tentations. And first I will speake briefly of humane learning; consisting principally in the knowledge, memory and skilfull vse of arts and languages; the which is in its owne nature good, as being an excellent gift of God, whereby the mind of man is adorned, and his naturall gifts and faculties much improued, polished and perfected; so as it is a question disputable, whether nature, or this art & learning are of greater vse & efficacie, for the directing & perfecting of such humane affaires, as are of greatest excellencie. By it the harshnes and roughnesse of nature is mollified and mitigated, barbarisme banished, ciuilitie preserued and increased, all things which tend to the well-being and bettering of humane societie perfected; and in a word, hereby the rough fallow grounds of our hearts are (as it were) ploughed vp, & fitted and prepared to receiue the seeds of diuine knowledge. In its owne nature therefore, humane learning is not onely good but very excellent, and is not contemned and hated by any, but those who are rude and ignorant, yea it ought in this sense to bee esteemed and sought after as a pearle of price, which is much to be preferred before all the treasures and honors of the world; as being a singular ornament of the minde, which euen in the judgement of Gods Spirit maketh his faithfull seruants more praiseworthy; for thus the holy Ghost commendeth *Moses* for his excellent learning, saying, that he *was learned in all the wisdome of the Aegyptians*, among whom learning in those daies chiefely flourished; and *Apollos*, whom he also praiseth for his eloquence and knowledge.

But if we consider of this learning as it is in vs, then is it to be esteemed among things indifferent, the which according as they are vsed by the parties that haue them, are either good when they are well vsed, or euill when they are abused, and the nature of them infected and poysoned through the contagion of our corrupt nature. And thus learning is good, when it is well vsed for those good purposes aboue mentioned, vnto which in its owne nature it is inclined, and furthereth those good ends for which God hath ordained it, and euill, when as it is abused through our corruption; as namely, when we waxe so proud of this gift of God that we forget the giuer, or insult ouer our brethren who are not qualified with it, for as learning is the ornament of the minde, so humility is the ornament of learning. Secondly, when as being idle and fruitlesse it helpeth not forward those ends for which it was giuen vs, neither bettering the minde, nor ordering the affections, nor reforming the life and manners, nor increasing ciuilitie, nor yet fitting and preparing vs for true religion; but contenting our selues with an idle theorie and speculation, wee vse our knowledge onely to know, as the Athenians were said to vse their mony, only to tell it; vnlesse it be now and then, when wee affect the praise of learning in discourfing with others. Thirdly, when as we set our hearts wholly vpon it, and spend all our time in attaining vnto it, and hauing obtained it, doe finally rest in it; as though it were the cause of our comming into the world, and the very end of our liues, to get humane learning; whereas it ought to bee the way, and not our marke and chiefe scope, and as an handmaide to trimme and adorne vs, and so to vsher vs into the presence of vertue and true godlinesse, and not to bee esteemed and adored as our chiefe Lady and soueraigne Princesse. For this were to content our selues to liue in the poreh, and neglect the beautifull lodging which it leadeth vnto; and like *Penelope* her suiters, to leaue the Mistrisse, and make loue to the handmaid. Fourthly, when as wee haue an insatiable desire in hoarding vp these rich treasures, being neuer satisfied, but euer curiously prying into the very hidden bowels of natures secrets: for the Apostle telleth vs, there is a measure of our vnderstanding, as well as of our stature, aboue which when it is racked, it bringeth as much torment to the mind, as the other to the body; and that there is a sobriety in our soules, which contenteth it selfe with a competent portion of this spiritual food of learning and knowledge, the which being exceeded, causeth a surfet, and casteth the minde into diuers and dangerous diseases which are hardly cured. And another demaundeth, if he be to be reproued, which gathereth needles superfluities, and in his house setteth roses to the shew as outward pompe of precious things; and he to be excused which is too much occupied in gathering superfluous abundance of learning and humane knowledge? Yea (saith he) to desire to know more than enough, is to be reprehended, as being a kind of intemperance. Lastly, this learning is abused when we ouer-value and esteeme it, as whē we place therein our chiefe happines, or prefer it before the knowledge of God and his true religion, or the rest of his sanctifying and saning graces; aduancing the handmaides aboue their mistrisse, and esteeming the confused language of Babel, aboue that excellent language of the spirituall Canaan.

In which respects when learning is abused, it degenerateth from its owne nature, & becommeth

Rom. 12. 3.

Plus sit vtile quam sit satis, intemperantia genus est. Seneca, ep. 88.

1. Sect. 3. That worldly learning is to

be contemned, first because it doth not profit vs.

commeth vnto vs euill, worldly and wicked, and is therefore of all Gods seruants to be contemned and despised, loathed and abhorred. Now that wee may contemne this worldly and wicked learning, which is so much admired among carnall men who haue attained vnto it, let vs consider, first, that it bringeth with it no true profit; and then, that it is the cause of much hurt. That this learning of carnall worldlings profiteth them not, it may appeare by induction of particulars. For what doth it auaile them to be good Logicians, when as they are neither skilfull in finding out what the good and perfect will of God is, nor able to iudge betweene that which is good and euill, nor to confute the subtill sophistrie and dangerous paralogismes of our spirituall enemie the diuell, whereby out of false premises he frameth against their soules most damnable conclusions? What doth it profit them to bee good Rhetoricians in perswading of others vnto what they list, by setting a faire glosse vpon a false cause, if they haue not found eloquence enough, to perswade and assure themselues of their owne saluation? What doth it helpe them to be good Grammarians, and to haue the knowledge of all tongues and languages, if there be no congruitie betweene Gods Law, and their life and manners, and hauing their heads full fraught with this learned skill, their hearts bee emptie of loue and charitie? What benefit haue they by their exquisite skillin Arithmetike, whereby they are able to number numbers numberlesse, if they want skill to number their daies, that they may apply their hearts to true wisedome? What though like good Geometricians they could measure all the parts of the earth, and take the height, & demonstrate the bignes of all the stars of heauen; if they haue no measure in their passions, appetites, and earthly desires? What though like cunning Astronomers and Astrologians, they knew the number of the starres, with all their motions, the constellations, aspects, and influences of these celestiall bodies, and could neerely guesse at future contingents, and things to come; if their hearts and affections remaine fastned to the earth, when their eyes are lift vp to heauen, so as they can neuer raise them on high with any spirituall and holy meditation? What though like cunning Musicians, they be skilfull in all the moods, choords, & proportions, if they cannot accord the iarring discords of their owne passions, nor make that sweete harmonie in Gods hearing, by causing their heart, tongue and hand to accord and agree together, in a holy & vpright profession and practise of godlines & righteousnes? What will it helpe skilfull Philosophers, though they were able to vnbowell the secrets of nature, to know the causes and yeeld the reason of all things, which curiositie her selfe could inquire; if they bee ignorant of the great Creator, and of themselues, neither knowing the corruption of their nature, nor the meanes how to be freed fro it? What will it profit them if like skilfull Historians, they can relate what hath bin don in all countries in all ages, if they be not well acquainted with the historie of the Bible, & the Gospell of Iesus Christ, nor know what he hath done for their saluation? What though like cunning Lawyers they bee learned in the Lawes of men, if they be ignorant in the Law of God, and lawlesse and licencious in their liues and conuersations? What will it auaile them if being skilfull Physitians, they can guesse at other mens diseases by feeling of their pulses and seeing their vrines, and can applie fit remedies for the curing of their bodies; if they cannot iudge of the distempered passions of their owne hearts, nor know by what meanes their soules sick in sin, may be cured and recouered? And to conclude, what benefit should wee reape, though being learned Diuines, wee are able to dispute of the deepe mysteries of religion; if wee doe not make a holy vse of this knowledge, for the sanctifying of our hearts, and the reforming of our liues and conuersations?

1. Cor. 13. 2.

Secondly, the vnprofitablenes of worldly learning hereby is manifest, in that it is vaine and of no excellency; for first it is so farre from conferring of true wisdome, consisting in the knowledge and feare of God, that it is oftentimes disioined from that wisdome which is morall and ciuill, and according to the prouerbe which is grounded vpon common experience, The learnedest Clerkes are not alwayes the wisest men; they being so wedded to their book-learning and the theorie of knowledge in speculation only, that they neglect that practicall knowledge which is chiefly perfected by obseruation and experience. Now, as one saith, *A man learned and vnwise, is like an asse decked with costly ornaments*, which make him to bee more looked on, but not more esteemed. Secondly, the vanity of worldly learning may appeare, in that it hath in it no selfe excellencie to giue contentment to him that hath it by its owne worth, vnlesse that ostentation thereof be made vnto others, that so they may admire and praise it. To which purpose the Satyrist saith, that *it nought auailes to know, vnlesse another knoweth that thou hast this knowledge; but this is that which is thought worth esteeme, to be pointed at with the finger, and to bee noted for excellencie aboue others.* Lastly, worldly learning without true godlinesse is vaine, because it doth not fill and satisfie him that hath it; for hee that hath spent most paines in study, and hath at-

attained to the greatest measure of Learning and Knowledge, is no more contented or satisfied, than he was when he had learned but the first rudiments: because the more hee knoweth, the more hee seeth his want of knowledge, and the highest degree of Learning in this state of imperfection, consisteth in the knowledge of a mans own ignorance. And therefore the Wise man saith, that *hee that increaseth knowledge increaseth griefe, because hee doth not receiue so much pleasure by that which he hath found out, as sorrow for that vnto which hee is not able to attaine; like vnto those who being yet athirst are pulled from the riuers, or that cannot hold in their hands that which they thinke they haue, or like vnto those who are inlightned with the brightnesse of the lightning; which light presently leauing them, they remayne in more grosse darknesse than before.* And this vanity of humane Learning is the cause why the Saints of God haue so contemned it; for hauing attained to the knowledge of God and his will, of our Sauiour Christ, and the work of saluation wrought by him, they haue in comparison of this excellent knowledge, accounted the other base and of no worth. An example wherof we haue in *Paul*, who being indued with a great measure of this humane Learning, contemneth it, professing that *he cared not to know any thing, saue Iesus Christ and him crucified.* As also in the Ephesians, who being conuerted to the faith, and indued with some measure of sauing knowledge, *brought their Bookes, out of which they had learned their curious Arts, and burned them before all men, the price whereof amounted to fifty thousand pieces of siluer.*

Lastly, the vnprofitablenesse of worldly Learning hereby appeareth, in that it furthereth not our saluation, nor bringeth vs neerer vnto God, neither in this life by grace, nor by glory in the life to come: for it helpeth not at all to inrich vs with any of Gods sanctifying and sauing graces, but excelling all others in this kind of Learning, we may bee as miserably poore in those inestimable treasures as the most simple Idiots. And this the examples of former times and of our owne dayes doe plainly manifest: for who more learned than the Egyptians, and who more grosse Idolaters? Who more learned than *Pharaohs* Inchanters, and Astrologians, and who more Deuillish Sorcerers? who more learned than the Scribes and Pharisies, and who more graceless and wicked? Finally, who more learned than those great Clerkes, and profound Doctours, which vphold (vpon the strength of their shoulders) the declining Monarchy of the Babylonish Antichrist, and yet who more licentious in their liues? who more malicious opposers against the Kingdome and Truth of Iesus Christ? who more cruell persecuters of the Saints of God. But let vs descend to more particulars, this worldly learning doth not at all inlighten our minds with sauing knowledge, nor inricheth our vnderstanding with spirituall wisdome; as may also appeare by the former examples; for there was neuer any in their times excelled those before named in this learning, and neuer any more blindly ignorant, euen in the rudiments and first principles of true Religion. In which respect, they may fitly bee compared to Battes and Owles, which see very acutely in the darke, but are dim-sighted and pur-blind when the Sunne shineth: so these remayning in naturall darknesse, see very cleerly the vnprofitable and nice quiddities of vaine Philosophy, but when the light of the Gospell cleerly shineth, they are not thereby inlightned, for their Owle-like eyes cannot endure this brightnesse, neither doth it helpe their sight, but makes them more pur-blind than before. So also it doth not profit vs for the attaining of faith, yea, rather it confirmeth and encreaseth naturall infidelitie; for whereas *faith is of things not seene*, and not grounded on sense, but resteth vpon Gods Word and promises, as being truth it selfe which cannot deceiue, these learned Worldlings credit no more than they see, nor beleeue any thing which may not bee demonstrated by the rules of their Learning. And for this we haue the Pharisies testimonie against themselues, where speaking to their seruants, who were astonished with Christs doctrine, they demand, *If any of the Rulers and Pharisies beleeue in Christ? But (say they) this people that know not the Law are cursed.* And so we shall find that the doctrine of faith taught by the Apostle *Paul*, was neuer more vnprofitable and vnfruitfull than among the Athenians, neuer more opposed, nor more derided; nor euer fewer in any place by so much preaching conuerted to the faith, than among those learned Philosophers. The like might bee said of all other sanctifying graces; for who are more doatingly fond of worldly vanities, of riches, pleasures and preferments, and shew lesse loue to God in their holy obedience, than the learned Worldlings? who trust more in the arme of flesh and inferiour meanes when they haue them, or are more desperately discouraged and discomfited when these meanes faile them? Who shew lesse hope than they, when they are in any affliction, or vpon their sicke beds? who lesse feare of God in all their proceedings? or lesse humilitie in their carriage and conuersation? In a word, who are more barren and fruitlesse in good works, in the workes of Iustice, Charity and Compassion towards their brethren?

Iohn 7.48.

Heb. 11.1.

Act. 17.18, 32.

Sect. 6. Worldly learning helpeth

And as it is no furtherance in attaining vnto Gods graces in this life, so neither in ob-

not to the attayning of life eternall.

obtayning glory in the life to come; for these inseparably goe together, neither doth any euer come into this Citie of glory, but hee hath his entrance by the Suburbs of grace. And hence it is that the Lord passing by in all ages these learned Worldlings, maketh choice of simple and vnlettered men to conuert and saue them. Thus he left the learned Egyptians, and made the simple Israelites his Church and people; hee passed by *Amaziah* chiefe Priest to *Ieroboam*, and chuseth ignorant *Amos* for his ambassage: hee neglected the famously-learned Scribes and Pharisies, and maketh choice of silly fisher men to be his Apostles and Disciples: and so in latter times hee hath not called and conuerted the great Rabbines of the earth, the subtile-learned Schoolemen, and profound Doctors of the Romish Babylon; but such silly and simple men, whom in comparison of themselues, they esteeme ignorant and very Idiots.

Amos 7.14.

Q. Sect. 7. That worldly learning much hurteth those which set their hearts vpon it.

And thus it appeareth that worldly learning doth not profit. But if we consider thereof aright, wee shall finde that it also much hurteth them who most esteeme it, and think themselues best furnished with it: wherof it is that the Apostle *Paul* doth not only dissuade vs from imbracing it as a friend, but also warneth vs to take heed of it, as of a mortall enemy: *Beware* (saith hee) *lest there be any man that spoyle you, through Philosophie and vaine deceit.* For it maketh those who are indued with it, to rest in it, and so bewitcheth them with pleasure and delight, that they thinke their whole life too little to satisfie their curiositie, and to furnish them with these learned treasures: in the meane time vtterly neglecting the study of the Scriptures, which alone are sufficient to make them wise to their saluation. It puffeth them vp with pride, and maketh them in the ouer-weening conceit of their owne excellencies to contemne all others, and that which is worst of all, to despise the simplicitie of the Scriptures, and to esteeme the preaching of the Gospell meere foolishnesse. Yea and because they disdaine to be learned after the vulgar fashion, they coine new conceits, and after much paines and long trauaile they are deliuered of the vnnaturall births, and mishapen monsters of errour and falshood, which they so curiously adorne with their pleasing ornaments of wit, eloquence and subtile learning, that their deformities are not discerned by an ordinary vnderstanding, not seeme vnhandsome to an vnjudicious beholder. In so much as it may truly be said, that as pride is the Father, so this worldly learning is the Mother of all dangerous Errours and damnable Heresies: and seldome (as one saith) haue there beene any great Errours, which haue not beene the off-spring of great wits. And as they are readie to broach Errours and Heresies, so also are they most stiffe in maynteining and defending them, their learning making them able to contend, and their pride impatient of receiuing any foile.

Col. 2. 8.

1. Cor. 1. 23.

Magni rarò errant, nisi ex magnis ingeniis nascantur.

And therefore seeing this wordly learning, being seuered from sauing wisdome and true godlinesse, doth not profit vs, as being vaine and of no excellency; seeing it doth not inrich vs with Gods spirituall graces, nor at all furthereth the saluation of our soules; yea seeing it doth much hurt vs, by making vs more proud and erroneous, schismaticall and hereticall; let vs not suffer our selues to be bewitched with the alluring notes of this Syren. Let vs not ouer-value this well decked worldly vanitie, preferring it to the true knowledge of God and his sauing grace; but esteeming a dram of spirituall wisdom & true pietie, before many pounds of this worldly learning, let vs neglect it, or rather purge it from this worldly filth of sin & corruption, & setting our hearts chiefly on that heauenly and diuine learning, which is taught in the Scriptures, by that neuer erring Schoolemaster, Gods holy Spirit, let vs pull downe this humane learning out of the seat of soueraignty, and make it attend as an humble handmaid, on that heauenly and diuine Princesse spirituall wisedome and sauing knowledge, which alone maketh vs wise vnto God, and giueth vs assurance of the saluation of our soules.

CHAP. XI.

That worldly Sciences are of no worth, in comparison of spirituall knowledge and sauing grace.

IN the next place we are to speak of the tentations which arise from worldly science and knowledge; the which are either the skill and knowledge of Ciuill and Mechanicall Arts and Sciences, or of the holy Scriptures, and of the poines of Christian Religion; both which are in themselues good, as being the common gifts of Gods Spirit, and his profitable talents which being well vsed, doe much redound to the glory of God, the author of them, and to the good of the Church and Common-wealth, for whose sake principally these gifts of God were conferred and bestowed. And this appeareth in the example of *Aholiab* and *Bezaliel*, of whom it is said, that *the Lord called them by name, and filled them with his spirit, in wisdome and vnderstanding, and in knowledge and in all workmanship, to finde out curious workes, to worke in gold, and in siluer, and in brasse, also in the art to set stones, and to carue in timber, and to worke all manner of workmanship for the seruice of the Sanctuarie.* And therefore

sore these Arts and Sciences are not simply to bee contemned, yea rather they are to bee highly valued and esteemed; as being Gods good gifts, which hee hath bestowed vpon some speciall men, for his owne glory, and the common good of humane Societies; but only as they are abused by carnall worldlings excelling in them.

And thus they abuse them, first, when in regard of their owne excellencie they are puffed vp in pride, and contemne others, especially of their owne facultie, who haue not attained vnto their skill. Secondly, when they set their hearts vpon them, preferring and esteeming them before Gods spirituall graces and sanctifying gifts; and neglecting them together with the meanes whereby they may attaine vnto them, whilest they set and imploy all their desires and endeauours about these earthly Sciences. And lastly, when as they seuer these common gifts of the Spirit, from Gods sanctifying and sauing graces, being content to remayne vtterly destitute of the true feare of God, Knowledge, Faith, Repentance, and the rest, as though they needed them not, being qualified aboue others with this worldly skill.

But in these respects, these Sciences and earthly skill, though good in themselues, are to be contemned and despised: for it is beene great sinne to be proud of Learning and the knowledge of ingenuous and Liberall Arts, yea, of morall vertues and ciuill wisdome; and if they are to be all contemned and despised, when they come in comparison of Gods holy and heauenly graces; then how much more is it a grieuous sin to waxe proud of these inferiour Sciences, or in respect of such contemptible qualities, to set light by, and contemne those vnualuable excellencies and heauenly treasures? Which sinne that wee may auoide, and may learne to despise these common and base trifles, when they come in competition with the sauing knowledge of Gods Truth, and our assurance of his spirituall and eternall happinesse; let vs consider that these Sciences are but common gifts bestowed both vpon the Elect and Reprobate, and vpon Pagans as well as Christians, and therefore notwithstanding they want Gods spirituall and sanctifying graces, they are still in the state of death and condemnation; let them know that God hath giuen them these talents not that they should bee puffed vp in pride, or neglecting his more excellent gifts, they should set their hearts on them, but that they should referre them to the glory of him who bestowed them, and the good of the Church and Common-wealth; and therefore if they abuse them to contrary ends, the Lord will take away from them his gifts, or if he suffer them to haue the vse of them, it shall bee to bring vpon them a more heauy iudgement, and to increase their condemnation at the day of his generall Assises, for their great abuse of his rich talents. Finally, let them remember that these worldly Sciences serue but to procure vnto them some temporary profit or aduancement, which is but of small worth, and of momentany continuance; and therefore they shall shew extreame folly if they more highly esteeme, and take more care, and spend more labour, in compassing these transitory trifles, than in attayning vnto the vnualuable riches of Gods grace, and that eternall waight of glory, and vnspeakable happinesse in his Kingdome.

CHAP. XII.

That vnfruitfull knowledge of God and his true Religion is vaine and vnprofitable.

Q. Sect. 1. Knowledge of God and his truth in it selfe an excellent gift of God; but yet liable to the abuse of worldlings.

THe other kind of Science, which I propounded to speake of, is the knowledge of God, and of the doctrine of his true Religion, which in his Word he hath reuealed vnto vs. The which in it selfe is an excellent gift and grace of Gods Spirit, and farre to be preferred before Worldly Sciences, humane Learning, yea, aboue all meerely morall and ciuill vertues; as being that spirituall Light which guideth vs in the paths of righteousnesse, that lead vs to Gods Kingdome, and the very ground and foundation of all sanctifying and sauing graces; for wee cannot loue God, nor beleeue, hope and trust in him, vnlesse wee know him; nor yeeld any obedience vnto him, vnlesse we be acquainted with his Word, wherein he hath reuealed his will vnto vs. But yet this excellent gift of God is liable to the abuse of worldlings; (or if not that speciall grace of sauing knowledge which is alwayes accompanied with all other spirituall gifts, yet at least the counterfeit of this pure gold, which is so cunningly stamped and coyned, that it cannot possibly be discerned from the other, vnlesse it be brought to the touchstone of true obedience) and so is made the ground of diuers dangerous corruptions: as namely, when men can no longer liue licentiously in the grosse sinnes of the hand, may then leaden to destruction, but plainly disceme that the knowledge of God and his will is most necessary to their saluation; then the Deuill and the World giue them liberty to take what paines they will in attayning vnto the knowledge of Gods true Religion, yea, and oftentimes egge them on, when as they haue found out some necessary knowledge, curiously search into that knowledge which is superfluous and vnnecessary, as the matter in the

meantime they may neglect the knowledge of things which are of better vse. And when they haue proceeded thus farre, then they labour to make them proud of this knowledge, and to take all their delight in this speculatiue study and contemplation, and in setting it forth to the praysе of men, in all their discourses; but withall they moоue them to rest in this bare knowledge, as being sufficient to gaine for them the glory of the World, and of Heauen too; seuering it in the meanetime, from all sanctifying and saуing graces, and from the fruitfull practice of that they know, in holy obedience to Gods will.

Q. Sect. 2. That our knowledge is maymed and imperfect.

Which-soeuer of these that we may ouercome, let vs consider, that this idle knowledge (which swimmeth in the braine, and sanctifieth not the heart; but being wholly taken vp, and exercised in speculation & discourse, is seuered from the true loue of God and our Neighbour, and from all sanctifying and saуing graces, as also from the practicall and holy vse of that we know in true obedience) is not at all to bee esteemed of vs, but to be vtterly despised and contemned; first, because it is in it selfe of no worth or excellency: Secondly, because to vs it is vnprofitable: Thirdly, because it is hurtfull and pernicious. For the first, this idle knowledge which is in Worldlings, is of no worth or excellency, because it is imperfect and but a dimme shadow, in comparison of the cleere Light, for that we know is nothing in comparison of that we know not; neither doe we see these few things with the cleere eye of a distinct vnderstanding, but (as the Apostle speaketh) as it were in a glasse dimmely and darkly; and when we thinke that we soare an high pitch aboue others, we doe in truth but creepe vpon the earth; or if at all we are carried aloft, it is in opinion only, and that with the wings of pride and selfe-loue, and not of knowledge and vnderstanding. For if euen the Apostle himselfe, who had an exceeding measure of knowledge in comparison of vs, being from his childhood brought vp in the study of the Scriptures, and of other Learning, and after his calling, not onely extraordinarily inlightened with the illumination of Gods Spirit, but also had reuelation from God (as himselfe saith) abundance of reuelations; did neuerthelesse confesse in his owne and others behalfe, that they *did know but in part*; and that *they knew nothing as they ought to know*, *who knew any thing* at all; then what shall we thinke of our selues, who are but pur-blind in comparison of his cleere sight; and sensually ignorant in respect of his great knowledge and vnderstanding? If the wise man for example sake (that he had not the vnderstanding of a man) to him, and that he had not learned wisdome, nor attained to the knowledge of holy things: then surely we who come so farre short of him, may iustly acknowledge that wee are in the number of those, *who are bestiall by their owne knowledge*, as the Prophet Ieremy speaketh. And if wee would know vnto what beast wee may fitly compare and liken our selues in respect of our naturall ignorance of spirituall things; it is not the subtile Dogge, the wily Fox, or the vnderstanding Ape, but as Zophar telleth vs, wee are herein like the wilde Asse Colt, which of all other beasts is most fottish by nature, & being wilde hath not any tincture of wit by humane society and instruction, and being not the Asse her selfe, but her yong Colt, hath no increase of naturall wit by age and brutish experience. *Vaine man* (saith he) *would be wise, though man borne is like a wilde Asse Colt.*

Againe, there is little cause that we should be proud of this small knowledge which we haue, or that wee should thinke it of any worth or excellency, being seuered from pietу and true obedience, because it is vaine and to no purpose; for if that be vaine which attaineth not to its end, and if the end of all Science and knowledge be vse and practise; then must it needs follow, that seeing the end of our knowledge is not to know; but that we should make vs holy vse of it, and cause it to serue as a spirituall eye to guide vs in obedience, through the whole course of our life and conuersation; then that knowledge which is idle and fruitlesse, swimming in the braine, and onely exercised in speculation, and not in action hath not attained to his end, and is therefore vaine; and consequently, no man hath cause to bee proud of this knowledge; seeing that doth excell therein, doth but excell in worthlesse vanitie. To this purpose one saith, that *some desire knowledge to this end, that they may only know*, *and this is filthy curiositie*; *and there are some that desire to know*, *that they may for their knowledge giue to be sold*, *offering to sell it for money or preferment*, *and this is dishonestie also*, *to sell as a slaue that which was free-borne*: *and there are some who desire to know*, *that they may be knowne*; *and this is foolish vanity*. Idle knowledge therefore is to bee contemned as a thing vaine and of no value; yea, so worthlesse in it selfe, that the least will to good, and weakest desire to please God, is much to be preferred before it. And though it were supposed, that there were in this knowledge some worth and excellencie; yet the smallest sparke of true Charity and Piety were much to bee preferred before it: seeing long after this light of worldly knowledge is vanished, the heate of true loue shineth euen for euer: for so the Apostle saith, that *loue neuer faileth*: *whether there be prophecies*, *they shall be abolished*, *or whether there be tongues*, *they shall cease*, *or knowledge vanish away*.

But

1. Cor. 13. 12.

2. Cor. 12. 7.

1. Cor. 13. 9, 12.

1. Cor. 8. 2.

Prou. 30. 2, 3.

But as it is in it selfe vaine, so it is vnto vs vnprofitable, when it is seuered from true Charitie and the feare of God: and this the Apostle plainly affirmeth, that *if he had the gift of prophecie, and knew all secrets and all knowledge; and had not loue*, it were all nothing worth, yea, he himselfe were nothing. And another saith, that *we do not truly know that which is good, vnlesse we attaine vnto it in this end, that we may practise it; and that he doth vnprofitably meditate in the Law of God, who is labourous to retaine that in his memory, which he hath no purpose to practise in his actions.* For this idle knowledge doth not beget or nourish in vs the sauing graces of Gods Spirit, nor make vs any whit more strong and vigorous in our spirituall estate, yea, rather it impaireth our soules health, and weakeneth our strength in grace. In which respect knowledge idlely swimming in the braine, is fitly compared to meat floting on the stomacke, which is vndigested; for as such meate for want of fit concoction doth not nourish vs, but begetteth ill humours and corrupteth the body: so much knowledge negligently cast into the stomack of the soule, which is the memory, if it bee not concocted with the heat of Charity, and so transfused and digested into the seuerall parts, and (as it were) the outward limmes of the soule, namely, our manners and actions, that so it selfe may be made good by the things it knoweth, the life and manners according with it, shall not that knowledge for want of digestion passe into the corrupt humours of sinne, and in stead of nourishing vs impaire our spirituall health, swelling vs with the winde of pride, and gnawing and griping vs with that torturing Collicke of an euill conscience? neither will it helpe forward our journey towards our heauenly Country, but when we mount vp highest in our owne proud conceit, those waxen wings of knowledge and speculation not enduring the heat of Gods iustice, will most fitly vs when we most trust in them, and let vs fall without hope or helpe into that bottomlesse Gulfe of Hell and condemnation. And as it little profiteth a man for the running of a race and gaining of the Garland, though he plainly see the way, and discerne the Goale, if he either idlely lie still and refuse to run, or is fast lame in all his limmes, and not able so to set one foote forward in the way: so it will stand vs in small stead for the obtayning of this Crowne of eternall happinesse, that we clearly see the way of righteousnesse, if we wilfully refuse to goe in it, or wanting all other vertues, which are the sinewes and strength of the soule, we, through this spirituall lamenesse, be vnable to set forward in them.

And thus it appeareth that this idle and vnfruitfull knowledge doth not profit vs, and therefore is not to bee valued or esteemed: but much more are wee to despise and contemne it, seeing it doth not onely not bring vs any good, but also much hurt and disaduantage, and that both in this life and in the life to come: in this life it hurteth both our bodies and our soules; our bodies by weakning them, our soules by vexing and corrupting them. For though this knowledge bee idle, light and vaine, yet it is not idlely procured, or bought with the light Coyne of some small labour, but it is purchased at deare rates, and attained vnto with much study and excessiue paines, which abateth the strength, impaireth the health, and oftentimes bringeth the body into deepe consumptions, and deadly diseases. Yet, the more vaine the knowledge is, the more labour commonly it requireth, as being much more mysticall and subtilly curious, than that which is solid and substantiall. To which purpose, one sayth, that *only vnprofitable truth lyeth hidden in the deepe; and that wee haue no cause to complaine of hard measure; because there is nothing difficult in finding out, but that whose finding is accompanied with this only fruit, that wee haue found it; and whatsoeuer may serue to make vs better & more blessed, that lyeth in the open plain, & neere at hand.* In which respect these curious pryers and searchers into hidden Mysteries and abstruse knowledge, are not vnfitly compared to Spiders, who spend their owne bowels to make their curiously wrought webs, which a blast of winde, or a small brush of a besome, doe take away and bring to nothing: for so these doe spend their strength, impayre their health, and shorten their liues, in attayning such a slight and vaine knowledge, as will not vphold them, when the least blast of tentation bloweth vpon them; and toyle themselues in taking farre greater paines to attaine vnto this frothy, idle, and vnprofitable knowledge, which cannot priuiledge them from death and destruction, than they should need to take for the obtayning of that sound, substantiall, and sauing Knowledge, which bringeth with it euerlasting blessednesse. And in the same respect their curious knowledge may fitly be resembled to curious imagery, grauen or carued in sumptuous buildings; which seruing only for ornament and shew, doth neuertheless require more cost and labour, than the mayne posts and pillars which vphold the building, & make it profitable for the vse of the inhabitants; for so these idle speculations, seruing only for ornament and discourse, and to gaine the applause and wonder of men to those that haue them, for their subtile wits, and deepe searches, doe require more study and labour, and spend more time in attayning vnto them, than the chiefe pillars, and fundamentall

full knowledge doth much hurt vs; and first in respect of our bodies.

Nullius rei difficilis inuentio est, nisi cuius inuenta, hic vnus fructus est, inuenisse, &c. Senec. lib. 7. de beneficijs, 1.

principles of Christian Religion, which are necessarily required to our building vp in our holy faith, and to the euerlasting saluation of our bodies and soules.

Q. Sect. 6. Vnfruitfull knowledge much hurteth vs in respect of our soules, first, as it puffeth vs vp with pride.

And as this vaine and vnfruitfull Knowledge doth hurt our bodies; so also our soules by corrupting and defiling them with sinne. For when worldly minded men finde that they doe herein excell others, in stead of being thankfull vnto God for his gifts, or humbled in consideration of that account which they are to make of the Lords talent, they are presently puffed vp with pride, and both forget God, and disdaine their brethren. And thus the Apostle saith, that *knowledge puffeth vp, but loue edifieth.* 1. Cor. 8. 1. Yea, and not only they who haue attayned vnto this knowledge in greatest measure, are subject to this swelling disease of pride (for as I said, oftentimes those who haue most knowledge, doe the more cleerely see how many things they know not, and therefore are no more exalted with the conceit of that they know, than dejected and humbled in the sight of their ignorance) but also (yea and especially) those who haue but a smattering of knowledge, and are but a little warmed in this Sun-shine, are so puffed vp in conceite thereof, that they forget God, and themselues too. And this reason the Apostle rendreth, why hee would not haue a Bishop to bee a young Schollar, *lest* (measuring his worth according to his aduancement) *hee should be puffed vp, and so fall into the condemnation of the Deuill.* 1. Tim. 3. 6. And hereof it is that one saith, the *swelling Hill of Pride raised vpon the opinion of a mans owne knowledge, is the worst and most dangerous; vpon which notwithstanding we may see euen at this day, many of the sonnes of Adam, creeping along with great desire; as if they did not know how much their Father in climing of that Hill, descended, yea, how grieuously he fell, and how fearefully by his fall, his whole Posterity was destroyed and bruised in pieces. The wounds which were inflicted on thee in ascending this Hill, although thou wast yet in thy Father's loynes, are not yet cured; and doest thou now in thine owne person striue to clime vpon it, and so to make the last errour worse than the first? O that this damnable desire should yet possesse wretched men! O yet sonnes of men, how long being slow in heart, will you loue vanity, and seeke lies!* Bernard. de Ascens. domini serm. 4. Psal. 4. 2.

Q. Sect. 7. Vnfruitfull knowledge aggrauates our other sinnes.

But as this idle and vnfruitfull knowledge doth make men swell in pride and self-conceit, so doth it make all our other sins to swel also in Gods sight, increasing their guilt, and making their faultinesse great and monstrous. For whereas ignorance, if it be not wilfull (though it doth not take sinne away, yet) it much lesseneth it; knowledge contrariwise doth much aggraunte it, making it to be contemptuous, and rebellious, against the conscience, and presumptuous, as being committed wittingly & willingly, and with a high hand against God, neglecting and despising his will and Commandements reuealed vnto vs. And this appeareth by our Sauiours censure of the Scribes and Pharisies; *If* (saith hee) *you were blinde, you should not haue sinne; but now you say, we see, therefore your sinne remayneth.* And the Apostle implyeth, that if his sinnes of blasphemy and persecution, had beene joyned with knowledge of Gods will, he should neuer haue receiued mercy. So also it increaseth the greatnesse of our sins, by adding vnto them the sinnes of others, into which they led and plunged them, by giuing scandall & offence; for it is a strong inducement to moue an ignorant man to commit any sinne, when hee seeth those, who are indued with knowledge make no conscience of it; because he thinketh with himselfe, that none is so desperate to leape into the gulph of perdition wittingly and willingly; and that if there were any danger in that he doth, hee would not vpon knowledge, and, as it were, on set purpose runne into it. Finally, hee sinneth against himselfe, in making his condemnation more just, and his fault more vnexcusable; for if the sins of the Gentiles became vnexcusable, because they were committed against the Light of Nature; then how much more are their sinnes without excuse, who haue much more perfect knowledge of Gods will, as it is reuealed in the holy Scriptures? John 9. 41. Rom. 2. 1. Luke 12. 47.

Q. Sect. 8. Vnfruitfull knowledge aggrauates our reckoning at the day of iudgement.

And thus doth this vaine and idle knowledge hurt those that haue it in this life: in the life to come, they shall finde it much more pernicious. First, because it shall increase their bils of account, when at Gods great Audit they shall giue a reckoning, how they haue vsed and imployed that rich talent of knowledge, which God vouchsafed to lend vnto them; how much they haue excelled those, who wanted of their great measure, in true obedience, how much by it they haue glorified God, edified their brethren, and reformed their own liues and conuersations: for according to the measure of Gods gifts must our accounts be, and he that hath receiued the greatest portion, and hath either vnprofitably buried it, or abused it vnto sinne, the greater and more fearefull shall his condemnation be. And this is the last and greatest euill which our vnfruitfull knowledge will bring vnto vs, namely, that as it aggrauateth our sinne, so also it will increase our punishment; for as our Sauiour saith, *the seruant that knoweth his Masters will, and doth it not, shall bee beaten with many stripes.* And hence it is, that he threatneth more heauy condemnation against Tyre and Sidon, than against Sodome and Gomorrah, because the light of the Gospel, encreased and confirmed by admirable miracles, Luke 12. 47.

shelue, did much more, chastly shine vnto them, that vnto the Iewes and the Apostle Peter afterwards, that of God were borne for them against whom he bringeth in no man to know the way of righteousnesse, when after the Iewes had crucified the Lord, many of them were pricked in their hearts, and gaue eare vnto the holy Ghost speaking vnto them.

Seeing therefore this ill, and vnfruitfull knowledge is not onely vaine and vnprofitable, but also exceeding hurtfull, both in this life, and the life to come; let vs not allow and rest in it, but condemne and despise it, labouring after that fruitfull knowledge, which alone will make vs wise to our saluation. And as the Apostle *Peter* exhorteth, let our knowledge be linched in the chaine of all other vertues, seasoned with zeale and feare of God, and fruitfull in all holy obedience; and then, though it make vs not to grow a flourish in worldly discourse, nor winne the applause and praise of men; yet shall it make vs approued vnto God, and will certainely guide vs in the way, which in the end will bring vs to endlesse ioy, and heauenly happinesse.

CHAP. XIII.

That beautie is to be esteemed in respect of spirituall graces, or heauenly endowments.

HAue I said thus much concerning the corruptions of worldly prosperity, arising from the faculties and properties of the mind. In the next place we are to intreate of such, as haue their beginning and growth from the properties and qualities of the body; as for example, from beautie, strength, and health. For howsoeuer these are all good in themselues, as I shall particularly shew, yet they are abused through the malice of the diuell, and our owne corruption, as bellowes to allure and draw vs vnto sin. Concerning the first, *Beautie* (as *Aristotle* defineth it) *is a proportionable congruity, and fit agreement of all the parts of the body, ioyned with a certaine sweetnesse of colour and countenance.* The which in its own nature is good, as being a gift of God, she which hee bestowed in greatest measure vpon our first parents in their creation, and sparingly vpon their posterity, whom sinne defaced and defamed, as well in their body as in their soule, and restreineth a sparre part or some degree and portion thereof for the glorious Saints of heauen. And this is acknowledged by Heathens and Christians; yea, euen the Iewish Poet could say that *Beautie is the gift of God.* And with him agree the Ancients of the Church. One saith, that *beautie is a grace of the body from*

God, a bountifull aduantage, or accession of the diuine creation, and a cunning deuotion garnishing and ornament of the soule. And another: *Those gifts of God are thine, which are good, because thou the chiefe goodnesse hast created them; and there is nothing to them ours, but our sinne in ouerlooking them, for neglecting all order, we are ready to preferre the creature, aboue their who hath created it.* And *Ambrose* saith, that *there is no fault in beautie, if it be free from counterfeiting art; and if allurements lasciuiousnesse, fraudulent and the grace of beauty, arme be not ouercome with vnchastnesse and fauntinesse.* Yea, it is a fit habitation for vertue, modestie and shamefastnes to dwell in; and as a good workman vsually worketh best when he hath fit matter to worke on, so modestie doth most excell, when it is seated in a beautifull body, if this beautie bee not affected, but naturall and simple. Yea, the spirit of God himselfe doth take notice of it, in those vpon whom it was bestowed, and affordeth vnto it due and fit commendations. Thus *Sarah*, *Rebecah*, *Rahel*, *Ioseph*, and many others are said to haue beene very faire and beautifull; and when God restored and augmented the prosperitie of *Iob*, it is specially noted as an extraordinary blessing, that hee had not only many children, *but that in all the land were no women found so faire as the daughters of Iob.* But we shall not needs to say much of this point, seeing by instinct of nature, all men owe a kind of homage to beautie where they find it, and being much delighted therewith doe extraordinarily fauour and respect it. And therefore one being asked, why beautifull things were so much loued, answered, that none but a blind man need to aske such a question. But to say nothing of Heathens, euen the Saints and seruants of God haue beene moued thereby to loue and liking. This made *Iacob* to preferre *Rachel* before *Lea*: this made *Moses* mother to fauour and respect him, and in sauing him aliue *because he was faire*, to hazard her owne life. And holy *Samuel* being affected with *Eliabs* beautie, concluded hereupon *that the Lords anointed was before him*; yea the Lord himselfe is said to take pleasure in the beautie of his Church; vnto whom nothing agreeth that is euill, nor so much as by an allegorie or similitude.

Beauty therefore being good may be moderately loued and esteemed, when it is in a good and vertuous subiect, the outward beauty of the body, with the inward beauty of the minde being ioyned together: seeing it helpeth to adorne vertue to the outward sense, and causeth it to bee accepted with more applause and liking, when it is found in a beautifull body, than in one ill fauoured and deformed; euen as a precious iewell is more graced when it is set in a rich enbi-

Tertul. de cult. fœmin. lib. *Hoc tua fecit, bona fecit, quia no[illegible] creatrix.*
August. de ciuit. dei lib. 15. cap. 22. *Ars detestandum est crimen decoris, &c.*
Ambr. lib. 7. epist. 44.
Ambr. offic. lib. 1. cap. 19.

Gen. 12. 14. & 24. 16. & 29. 17. & 39. 6.

Iob 42. 15.

Aristot. apud Stobæum.

Gen. 29. 18.

Esth. 2. 7.

1. Sam. 16. 12.

Psalm. 45. 11.

Vide Sect. 2. What is required to make beautie good vnto vs.

Gribbius & pulchro vultus in corpore virtus, Quinct. Vir. Rucid lib. 5.

ner, than in an vnseemely boy. As also when it is well vsed by those that haue it, that is to say, when first it is not too much affected and vnnaturally forced, to which purpose one saith, that as an artificer worketh better when he hath fit matter to worke vpon, so also modesty doth shine more clearely, where it is in a comely body: not so, that the beauty of the body is too much affected, but neither simple and neglected, rather that euery part be decently decked, and ouerspred and beset with faire precious and glorious garments, beautified with such as are ordinary, that so neither any thing bee wanting to necessity and honest comlinesse, nor any thing added as ouermuch neatnesse. Secondly, when it is ioyned with modesty and shamefastnesse, for nothing is more opposed to vertuous beautie, than immodestie and bold impudencie. Thirdly, if the beautie of the body be an effectuall reason to moue them that haue it, to a more diligent care of adorning their minds with vertue and true piety, and to keepe a vigilant watch ouer all their actions, that they doe not commit any thing foule and faulty, vnbecoming such a beauty. And thus the wise Socrates is said to haue perswaded his scholers, that they should often looke themselues in their glasses, that he who was pleased and delighted with his beauty, might earnestly indeauour not to disgrace the dignity and comlinesse of his body with euill conditions; and that he who found himselfe ill-fauoured should striue to couer his deformities with his vertues and good manners. To which purpose also an ancient Father demandeth, *Why then (saith he) of so excellent beautie? why then let it moue thee to this care, that the beauty of thy minde may be of answerable brightnesse to the beauty of thy body.* Finally, this beauty is vsed aright, when as we doe not rest in it as being fraile and momentany, but vse it as a little streame to conduct and bring vs to God the fountaine of all beautie and goodnesse, and bee mooued thereby to this meditation, that if a sparke of this beauty imparted to the creature, worke such loue and admiration; then how much more is that infinite flame of beauty in our Creator, from which this is derined, to bee admired and loued! If this heauenly Sunne reflect a shadow so full of brightnesse vpon earth and clay, then how infinitly glorious is he in his owne nature and perfections! Finally, if we esteeme it a part of our earthly happinesse to haue our selues and necessitudes adorned with this beauty; then how much more happy shall we be, when being in those heauenly ioyes, we shall see, not only our selues exceed the Sun in the firmament in beauty and brightnesse, but also shall haue the vision and fruition of our gracious and glorious God, in comparison of whose purity the heauens are filthy and vncleane, and in regard of whose infinite beauty and glory the Sunne it selfe is grosse darknesse; and the most excelling beautie in heauen or earth but meere deformity?

And thus haue I shewed that beauty in its owne nature is good, and a gift and blessing of God to those who haue also a right vse of it: but as contrariwise deformity is in its owne nature euill, as being a fruit of sinne; and therefore such as were reuoked, lame, or blemished, are by God forbidden to offer his sacrifices. But if we consider it aright, it is in our nature corrupted with sinne, it is not absolutely good, but as beholden to other things indifferent, the which (as all other the benefits of prosperity) is more often abused, than well vsed, and so becometh vnto vs through the malice of our spirituall enemies an occasion of sinne, and the ground of many dangerous temptations. And thus this gift of God is abused, whereas we rest in it alone, and content our selues with this shadow neglecting the substance, vertue and true godlinesse, and thinking it enough to haue beautifull bodyes, though in the meane time our minds and soules be vgly and deformed. For the inward beauty of the mind ought not to bee severed from the outward beauty of the body; for (as we say) beauty is the flower which springeth from the root of vertue, and therefore being parted from it, it must needs wither and come to nought. To which purpose one hath said, that the mind is more to be regarded than the body, for the outward beauty perisheth not, when a good winde is not ioyned with it: neither is that to bee esteemed a perfect beautie, but lame and most imperfect, which consisteth in the outward colour of the skin, when the minde and soule is vgly and deformed. For what is this beauty then a faire sabine full of filth and rubbish, and a goodly sepulchre full of stench and rottennesse; which is not indeed truly beautifull, but onely seemeth so, through the imperfection of our sight; for if (as we saith) our eyes like the Linnets could pierce into the inward parts, or rather if we could see as God seeth, the secrets of the heart and reines, then should wee more loathe and abhorre them for their inward vglinesse and filthinesse, than admire or like them for their outward feature. So that it is not their owne naturall excellency, which intitleth them to the name of beauty, but the weaknesse of our sight which can pierce no deeper than the outside of the skin. And therefore of such it is said, not absolutely that they were beautifull, but only that they were faire to looke vpon, 2. *Sam.* 14. 27. Let none then content themselues with this painted scabard, which

Bernard. Abbas ordinat. vitæ.

Lucius Apulius de Magia. lib. 1.

Eximia forma est? id agat, vt animi pulchritudo, corporis pulchritudini splendore respondeat. Nazianzen. in Maximum.

which hath in it but a wouldon or bodgy dagger, not take delight in this flower which hath a faire colour, because (we must confesse) being vsed as the flowers of the field, doe withdraw us become colde in Gods seruice, hindring the beauty of colour in vs, and the sweetnesse of vertue, that for when the outward complexion is faded, the sweet and perfume of a godly life may still remaine.

Against this beauty is abused, when for the excesse thereof those that haue it are puffed vp with pride, and so forget God who gaue it, and all duty which they owe vnto him, and despise their neighbours, accounting them more of base condition. For howsoeuer this beauty be vaine and of small worth, and necessary, and oftentimes but a deceit vnto him that hath it, yet there are many so desirous of all goodnesse, that for want of true worth in them, they are proud of the vaine shadow; and being void of vertue, by their beauty alone doe frame vnto themselues glorious opinions, in louing themselues, when as we doe too much pleased for our owne parts, and spend our much time and labour about it, preferring it before other things of more necessitie and greater value. Into which abuse, vaine worldlings (especially of the weaker sex) are much addicted, who superstitiously abstaine from those things which they most loue, and are content to vse those things which they loathe, to get or reserue this vanity; thinking no paines too much, no punishment which they take on themselues too great, nor their precious health too deare, to giue for the purchase of this fading trifle, and spending more time in the combing and curling of their haire, in washing, sweating and barbing, dressing and trimming, and in many other their hidden mysteries, (of which wilfull ignorance I am more, and thereof I am not ashamed herein of my simplicity) than in all their diligent deuotions towards God, or their duties of Christianity towards their neighbours, so that no body that is wise would chuse vnto them their supposed happinesse, consisting in this vaine beauty, if he did but consider at what deare rates it is bought, and how many more excellent things they doe in the meane time lose, whilest they are procuring or preserving this trifling vanity. Finally, those abuse it vnto sinne who esteeme it in themselues or others, preferring it before the gifts of the minde, vertue, Gods sanctifying grace, and the meanes of their saluation, yea more esteeming of this perishing flower, than of the eternall fruition and loue of God: for howsoeuer this gift of beauty be good as proceeding from God, yet it is in comparison of the former of the excellencie, being a gobd to impose it, carnall, and of the meanest and lowest degree; and therefore it is implyed by the (as one saith) *when in respect thereof, the eternall God, our internall and simplie good, is neglected; and righteousnesse is forsaken, and gold found of vnrighteousnesse, not through the fault of gold, but of the man, for it is in this.*

Now least any should thinke that but few fall into this folly, let them know, that as many are guilty of it, as vse greater care and labour, and spend more time in procuring, preferring this fading beauty, than in attaining Gods fauour, the graces of his spirit, or in vsing the meanes of their owne saluation; for as we preferre our ends, so also the meanes accordingly which leade vnto them.

And thus haue I shewed how this gift of God is abused vnto euill, and becommeth the ground of diuers temptations, whereby Satan and the world, though the corruption of our flesh, allureth vs to sinne. Against which, that we may be armed, let vs not (if we want it) immoderately desire it, and if we haue it, let vs take heed that we bee not ouertaken with pride, nor set our hearts and affections vpon it, preferring it before spirituall and saving graces, and the meanes of our diuine saluation. Yea, when it commeth in comparison with these, let vs learne to despise and contemne, loathe and abhorre it, as becoming through abuse, a snare of the diuell, whereby he hindereth vs from going forward in the way of saluation. But because the most that haue it, doe thus abuse it, and in stead of being the better, and more thankfull vnto God, become more vaine and proud, wanton and wicked, let such know, that whatsoeuer beauty is in its owne nature, to them it is of no worth or excellencie, altogether vnprofitable, yea, very hurtfull and pernicious, both to themselues and others. And first that it is of no value, or excellencie, being severed from vertue and true godlinesse; it may appeare, in that it is common to man with the brutish creatures, and what excellencie is in that, in which the horse and greyhound, the peacocke and swan, doe also excell as well as he? yea, of what worth is it, seeing euen the flowers of the field, as the rose and lilie, doe in the beauty of colours goe farre beyond him? and therefore mans excellencie is not in this, wherein he is exceeded by such meane creatures, but in the right vse of sanctified reason, and in the hidden vertues of the minde. *For as there is no thing more vseless in beasts, than those which is outwardly seene and discerned; so in man, there is nothing inferiour to that which lieth open to the view, and is subiect to the senses; for wherein lies the profit of soule and body, the body which is seene doth serue and*

Augustide Ciuit. Dei. lib. 15. cap. 22.

¶. Sect. 5. Beauty is but a gift, common with the brutish creatures.

Nihil in hoc toto pulchrius quam quod obtectum, ne libeat de nihil eo interrogare. Ambrosius de Institut. virg. cap. 3. num. 1.

and they, and therefore high in best sensible dutie
deserueth our gladnesse; and the outward man
is not to be so detained for his bewtie and
outward parts, as for his secrete vertues; and
hidden operations of his minde. Neither in
truth doth the excellencie of the outward
parts, which doe chiefly inuite to beautie,
consist herein, that they are beautifull,
which is onely their ornament, but in their
seuerall offices and sufficities, for which they
were ordained. As for example, this is not
the excellencie of the eye, that alley are
gray, or blue, but in glancing or rolling, in
that they excell in the exactest quicknesse of
seeing; so is not the excellencie of the nose
to stand this, or that colour or fashion, but in
the perfection of hearing
and smelling; nor of the hand that it hath
a fine proportion, or white colour, but in
that it is ready and expert in all manner of
all our actions; nor of the teeth to be white
and euen, but that they be fit to prepare
conuenient nourishment for the stomacke;
in all which excellencies, the deformed and
beautifull exceed not one another, but are
both equall.

But the worthlesnes of this beauty, which
is seuered from vertue and true wisedome,
may more plainly appeare both by testimo-
nies and reasons. The wisest among the sons
of men said, that fauour is deceitfull, and
beautie is vanitie, but a woman that feareth
the Lord, shee shall be praised. And such ill
harmonie he thinketh to be betwixt beauti-
ty and folly, that hee iudgeth it vnbefitting
and ridiculous, to see a faire woman lacking
discretion, as a iewell of gold in a swines snout.
Another compareth a beautifull body with
euill conditions to a faire house, and a bad
inhabitant; and another, to a good ship that
hath a bad pilot. To which purpose also
Chrysostome saith, that he doth not so much
regard the beautie of the body, as the beauty
of the minde. For what (saith he) is a beauti-
full woman? a painted sepulchre, vnlesse
she be sober, chast and modest; and beautie
without these vertues, is an open gulphe, and
a poison compounded for soules to drinke, &c.
And therefore if these fond manner women
beautifull, doe not admire them, for the lofty
and strong okes, although they be thicke with
faire greene leaues, and full in shewe, yet
they beare no fruit fit for men, but only meate
to feed hogges; whereas the vine creeping on
the earth, bringeth forth pleasant grapes.

The reasons why men should esteeme it
base, and of no worth, without vertue, are in
comparison of spirituall graces, one, for be-
cause God doth so esteeme it, for he looketh
not to the outward shape and countenance,
but principally regardeth the heart, and the
inward beautie of the mind. And this the
Lord shewed to Samuel, when he was so
much in loue with Eliabs beautie, and

goodly personage, willing him not to looke
on his countenance, nor on the brightnes of
his stature, seeing he had refused him: because
God seeth not as man seeth; for man looketh
on the outward appearance, but the Lord be-
holdeth the heart. But hereby like the Lord
valueth his gifts of bodie and outward
shape, when opposed to his measure of be-
stowing the same; for he esteemeth them not,
as speciall and chiefe iewels for his owne
children and seruants, but as trifles of small
value, he maketh them common to the wic-
ked & reprobate, who are but slaues & ene-
mies. And thus he inriched Saul with a large
portion thereof, of whom it is said, that he
was a goodly young man, and there was not
among the children of Israel a fairer then he:
from his shoulder vpward he was higher then
any of the people. So Absalom had this gift
in great measure, who is said to haue been
a very goodly man. And so Iehu, though he
had not the birthright, nor the blessing, yet
in this had a double portion, for in all Israel
there was none to be so much praised for beau-
tie as he; from the sole of his foote to the top
of his head, there was no blemish in him.
Vnto whose is appeareth, of how small
worth in comparison this beautie is, seeing
it hath been so plentifully bestowed on
such worthlesse men: to which purpose one
saith, that the bestowing of the best ornaments
and gifts of God, doth therefore behoue vs to
vse the euill also, lest it might seeme to the
good, to be of any great value. Yea, hee hath
bestowed it on the brute creatures, as well as
men; and therefore, howsoeuer it be good,
yet it exceedeth not a brutish excellencie.
To this purpose one saith: are thou
(saith he) faire and beautifull? why this is the
glory of horses, and not of men. How are we
fairer then the peacocks or the swan; and of-
tentimes base boies and girles, harlots and ef-
feminate men, haue had a great share in this
glory. And is this therefore as such worth,
that for it thou shouldst be exalted and ex-
olled? Seeing therefore Gods estimate,
which being grounded on infinite wisedome
and iustice, trieth downe the value of this
vaine beauty, which is raised vp by carnall
men to such high rates; let vs learne to con-
forme our iudgements vnto his, lightly ac-
counting of this outward forme and colour,
to which mans vaine opinion hath giuen it
chiefe excellencie, and highly valuing the
inward beauties of the minde, the vertues
and sanctifying graces of Gods spirit, which
how vnhandsome soeuer we seeme before
men in our outward feature, will make vs to
appeare beautifull in the sight of God, and
of our husband Iesus Christ, whom if we
please, it little skilleth, though we bee vn-
pleasing in the eyes of men.

Against, the worthlesnesse of beauty may
hereby appeare, in that if it bring any de-
light, it is rather to those who see it, than to
those

Chrysost. in 1. Tim. Homil. 4. in. Mor.

1. Sect. 6. The vanitie of beauty proued by testimonies.

Prou. 31. 30. Prou 11. 22. Diogenes apud Laertium de vit. & morib. Philos. Isocrates. Nolo pulchritudinem corporis, honestatem mentis requiro, &c. Chrysost. in Psalm. 50. Homil. 1.

1. Sect. 7. The worthlesnes of beautie proued by reasons, & first because God esteemeth it not.

those that haue it; or if at all it be pleasing to the owners, it is in regard of the liking and admiration of the lookers on, hauing nothing in themselues to rest vpon for their contentment, but depending vpon the iudgment and censures of others, either to bee exalted by their commendations, or to bee abased by their dispraises; and what worth is in that, which riseth and falleth at euery ones deuotion? or how cannot that bee esteemed vaine, which hath its being and subsistence in the vaine breath of the vulgar multitude? Neither in truth would they at all admire it, or though they should, yet would not their idle breath puffe vs vp with the wind of pride, if either they or we did but consider, what loathsome matter lieth hid vnder this faire skinne. For if our eyes cannot pearce any deeper than the outside only, yet looke what filthy excrements issue out of the nose, eares, pores and other passages, and iudge what the fountaine it selfe it, from which proceed such loathsome streames: consider what wee were before our birth, and what afterwards, then placed in the middest of excrements, and now made the receptacles of dirt and filth. And therefore when the beautie of the skinne doth most exalt vs, wee should bee sufficiently humbled, if we would but consider the vgly loathsomnes of that which it containeth.

But though this beautie were of some excellencie whilest it continueth, yet is it to bee esteemed of little worth, in regard that it is so momentanie and so mutable. In respect whereof the Wise man saith, that it is not onely vaine, but deceitfull also, giuing men the slip when they thinke that they hold it fastest, like a shadow that vanisheth whilest one thinketh to embrace it: for if man himselfe be so momentanie, what shall we thinke of beautie which is but an accident of this subiect, and commonly vanisheth, the substance still remaining? If he be but a flower of the field, which is but of a day or weekes continuance; then how fraile and fading is the colour of this flower which often fadeth a great while, of this small time, before the flower dieth? If man be but a cloude then surely beautie, may be fitly resembled to the bright lightning which issueth out of it, and vanisheth in the twinkling of an eye. Whereof it is that the kingdome of beautie is said to be a tyrannie, which is violent for the time, but of short continuance. To this purpose one saith that *as the branch springing with his beautifull flowers, doth delight the eie, & by little & little finding in fault his beautie, & is turned into hay; so all the beautie of man budding in the spring of childhood, flowreth and flourisheth in the summer of youth, and perfect age, and suddenly when the winter of age commeth, the head vnwittingly groweth gray, the face wrinkled, the skinne writhled, and so farre is he now from beautie, that hee hath scarce the vse of his limmes for the slowest and weakest motion.* But as it is momentany, so also is it mutable, and vncertaine to continue this short time, for this flower of beautie is subiect to bee blasted with innumerable accidents, a little scratch impaireth it, and a greater wound doth quite deforme it; a dayes sicknes much abateth it, and if it bee but of a weekes continuance, doth quite defate it; yea so fading it is that a little sun-shine robbeth vs of it, this earthly beautie being not able to endure that heauenly brightnesse. Or though it be preserued from the violence of extraordinarie accidents, yet time, which by little and little brought it vnto vs, till we attained to the height of its perfection, doth then as stealingly take it away; neither is it more possible to prevent this decay of beautie, than to stop the course of time; for euen whilest it is admired and praised, it secretly fadeth and declineth. And though (through the strength of art and nature conspiring together) it were possible to preserue this beautie vnto old age; yet then behold the vtter ruine of this faire building; for when age commeth it ploweth deepe furrowes in the most beautifull visage, it changeth the colour, rotteth the teeth, tainteth the breath, wrinkleth the brow, bleereth and dimmeth the eyes, crookneth the backe, writhleth the hands, stiffneth and lameth the ioynts, deafeneth the eares, and maketh the voyce hoarse and vnpleasant, which before was sweete and tunable. In a word, it worketh such a change and alteration, that if after some long distance of time, a man should behold his visage in a glasse, he would seeme a stranger to himselfe, and scarce acknowledge that he is still the owner of the same body wherwith formerly he was delighted. Or let it bee imagined that through the extraordinary vigour of nature, there doth a kinde of comely beauty remaine euen in the elder age; yet remember what will become of it in the next houre that death hath seazed vpon it, and hath thrust the soule out of her possession, till his lease also be expired. Call to mind that the most amiable face and countenance after two or three dayes buriall, will bee so vgly and deformed, that none would now more loath it, than those who before did most admire it; and were it not priuiledged with that only benefit of senselesnesse, and want of vnderstanding, itselfe-horrour would make it breake out of the prison of the graue, and enable it to striue by flight to escape and auoide its owne company.

Et repent dum nescit, inane nescit caput, rugatur facies, &c.

Florem deteris singuli carpunt dies, Senec. in Octauia.

Eccles. 14.

Eccles. 20.

That contemning this outward beautie,

And thus haue I shewed the worthlesse vanitie and vnprofitablenesse of worldly beautie; which ought to moue vs to despise and

we must affect the inward beautie of the minde.

Pulchrius est pulchrum fieri quam nasci: illud enim casus, hoc studij est. Petrarch.

and contemne it, as being of no value, when as it is severed from true godlinesse. And because naturally wee are affected with beautie, let vs turne the edge of our loue from this earthly trash, to spirituall and heauenly treasure, setting our hearts on that inward beautie of the mind which consisteth in vertue, and the sanctifying gifts of Gods Spirit, and on that glorious beautie, which shall adorne our bodies and soules in the kingdome of God; for as this beautie is in it selfe ten thousand times more excellent than the other, so shall it be of euerlasting continuance; for old age can neuer make any wrinckles in the face of vertue, sicknesse cannot hurt it, violence cannot deface it, griefe and sorrow cannot impaire it, yea death it selfe cannot blemish or disgrace it; yea rather it shall bee a meanes to crowne this beauty of grace with the beautie of glory, which as it shall bee full of vnspeakable excellencie, so shall it be free from all outward iniurie, and from all inward causes of decay, and consequently vnchangeable and euerlasting.

§. Sect. II. Beautie too much affected doth make the body tender, soft and sickly.

But if this will not weane our hearts from the loue of worldly beauty, because it doth not profit vs: let vs further consider that it doth also bring much hurt both vnto our selues and also vnto our neighbours. It hurteth our selues both in our bodies, soules and names; our bodies thereby are made more tender, soft and effeminate, yea also more weake and sickly, and that not onely through the vse of vnwholesome medicines, and the neglect of wholesome food, both which are ordinarie with those who ouermuch affect the praise of beautie, but also because they neglect that conuenient labour and exercise which preserueth health and increaseth strength, and giue themselues ouer to sloth and daintines, the ordinarie enemies and impairers of them both. And this needeth no other proofe but common experience, and by comparing the ordinarie sort, who feed wholesomely, and diligently imploy themselues in the duties of their calling, with the gentilitie of the land, who no more exceed the common people in forme and beautie than these surpasse them, in health and strength.

§. Sect. II. Beauty hindereth vertue, and furthereth vice.

But howsoeuer this worldly beautie doth much hurt the body, yet nothing in comparison of that hurt which it bringeth vnto the soule, which it much hindreth in the course of vertue, and also plungeth into many vices. In both which respects this affection of worldly beauty hath ouercome the most that haue had it, whom it hath first effeminated and made vtterly delicate, so as they could not endure the paines of climming the high hill of vertue, nor of trauelling in the strait and afflicted way of true godlinesse, but rather desire to goe downe the ease-declining hill of vice, and to walke in the plaine and faire way that leadeth to destruction: and those whom it hath not ouercome, it hath thoroughly exercised all their strength in making resistance; and very valiantly haue they behaued themselues in this conflict, if they haue not had in the way of vertue many rubs, & receiued many foiles. To this purpose one fitly saith, that they *who haue beautie, haue a couer for their eyes, a snare for their feet, and birdlime for their wings; so as they cannot easily discerne the truth, nor follow vertue, nor flie aloft in heauenly meditations.* And many hath it made barren in the duties of pietie, stopped in the course of vertue, and turned aside into the by-paths of vice: in respect of which vnfruitfulnes in goodnes the beautifull person is compared to the tall faire oake, which bringeth only acornes for hogs; and they who want it, and are indued with the beautie of the minde, are likened to the vine, which being deformed in shape, bringeth grapes and wine fit for kings.

The truth whereof will more clearely appeare in some particulars: for if wee take a view of former times and of our own dayes, wee shall find that beauty and chastitie are often at odds, and doe seldome dwell together; not because those who are beautifull may bee in their owne nature and inclination as chast as others, if (as I said before) they doe not mollifie and effeminate their minds with sloth and daintines, and so grow light and wanton in their desires; but because they are more exposed to the tentations and assaults of worldly wicked men, who are set on fire with their brightnes, and allured to lust with the bait of their beauty. Now that is most hardly preserued, which is of so many loued and desired, especially when it cannot bee hidden, but is subject to open view, like vnto a rich treasure which is carried vncouered by the high way side, which offereth a kinde of violence to their desires that see it, and causeth them to offer violence to the owners, and to seaze vpon by force, that which had first seazed on their concupiscence. And thus the beautie of *Bethsabe* betrayed her chastitie vnto *David*, and *Thamers* vnto *Iudah*, and thus also did it endanger *Saraes* vnto *Pharaoh* and *Abimelech*, and *Iosephs* vnto his mistresse. And therefore one saith, that *although beautie be not to be accused, as being the felicitie of the body, &c. yet it is to be feared in respect of the censures and violence of the beholders; as it also caused Abraham, that father of the faithfull, to feare, because of the beautie of his wife, and saining that Sarah was his sister, redeemed his safetie with a reproch. Whereas contrariwise we shall finde them who want this beautie, easily freed from many impediments; for these faultes*

for

for beautie are not very carefull to bewaile them vp their lose of loue; but like the simple Lambe they feed vp quietly and in silence in the presence of their slaughterer, there being no voyce to disturbe their peace. And thus it appeareth true which one saith, *That beautie hath made many adulterers, but never any chaste*: and hath beene often the Bawd and baite which hath betrayed chastity, but never patronne to defend it. And though there be some that haue been innocent of this fault, and haue beene rich in beauty and in chastity too, yet few of them haue with all their skill and innocency kept their names vnblemished, and free from the spots of suspition and jealousie. *For wherein* (as one saith) *those who are not adorned with this beauty, are not only free from faults, but also from suspition; the beautifull woman, vnlesse shee vse great care, and much modesty and honesty, though shee be innocent in fact, yet will easily make way to an ill opinion.* Let vs therefore not so much affect this earthly beauty, which oftentimes is an occasion of sinne, and seldome freed from the suspition thereof; but rather set our hearts and affections on vertue & spirituall graces which adorne the mind with inward beauty, which is not only free from danger of sinne, but also preserueth vs from the least suspition and jealousie of euill; and place all our loue on that heauenly beauty and diuine glory, of which wee shall haue the sight and fruition after our dissolution; *which* (as one saith) *is not burthensome to the others, nor pernicious to them that loue and affect it; nor dangerous to those who are with vs, nor exposed to tentations, nor compassed with scandals*: but bringeth much joy to them that behold it, and endlesse happines to them that haue it.

Finally, this worldly beauty much hurteth those that haue it, by making them proud and insolent, and consequently forgetfull of God and of all good duties which they owe vnto him; neither is there any thing so vaine that maketh so proud, of so small worth, that doth cause the heart to swel more in loftinesse of conceit, or doth more fill it with selfe-loue and admiration of their owne excellency. Nothing of such slight importance that causeth greater negligence in the duties of Gods seruice, seeing it visually hindereth those that haue it, or that desire to haue it, from comming to the exercises of Religion, their time being wholly taken vp in decking and adorning of their bodies, that so their beauties may be set out to the shew; and also much distracteth them when they come, carrying away their thoughts from the exercises of Religion, and fixing them vpon that which they haue made their Idoll. For when they looke vpon others, they either view their forme and beautie, disdayning those who are inferiour, vying with those who are equall, and enuying those who being superiour, seeme to rob them of the title of excellency; or elsethey obserue their habits and attires, that out of this glasse of vanity they may learne to decke themselues more curiously against their next comming. And as it maketh them proudly to neglect all duty to God, so also insolent towards men, as appeareth in the example of *Vashti*, who being puffed vp with pride, because the King was so rauished with her beauty, that he desired to make shew of it to his Princes, refused to yeeld obedience vnto his Commandement, making no question but that her beauty would haue made peace betweene them at the next parley. Whereby it appeareth, that as nothing more than it adorneth the body in the eyes of men, so nothing more deformeth the soule in the sight of God, seeing it spotteth and polluteth it with this filthy leprosie of pride, which of all other vices hee most loatheth and abhorreth. Whereof it is that the Lord denieth vnto them his sanctifying graces, which he vouchsafeth only vnto the humble, and opposeth himselfe against them, punishing them oftentimes in that wherein they glory, and catching them in their owne inueigling nets, which they spred out for others, like *Absalon* who was hanged with his owne haire, that wherein hee chiefly gloried, being made by God the instrument of his ruine.

Hest. 1. 11, 12.

But as this worldly beauty is hurtfull to them that haue it, so also to others that behold it: for first, it serueth for nothing being severed from vertue and true godlinesse, but for a curious vaile to hide vnder it all sin, and to make wickednesse it selfe, when it is disguised with it, to passe vnsuspected. And this was that Vizard wherewith that notable Hypocrite *Saul* was so adorned, that he deceiued both good *Samuel*, and all the people, causing him to extoll him, as not being to be matched among all the rest, and moouing them to shoute for joy, and to cry aloude, *God saue the King*. But much more doth it hurt, as it is vsed by the Deuill and the World for a baite to allure men vnto sin; and a shining flame to set their hearts on fire with vnlawfull lusts. In which respect a beautifull woman without vertue, is compared to a sweet poyson which killeth with delights, and their glancing looks to the stroke of Scorpions, or the sting of Vipers, which bringeth death in a sweet slumber; or else to a burning coale, which being it selfe first kindled, inflameth those also that approach vnto it; or as *Salomon* compareth it, to a Sword, which, whilest it glittereth, woundeth, yea, a two edged Sword, the one hurting those that haue it, with pride, the other those which behold it, with lust and wantonnesse. And thus were the Saints of God wounded, whilest they beheld the beautie of the

1. Sect. 14. Beauty deceiueth and allureth vnto sin.

1. Sam. 18. 14.

Est hoc scitu dignum, quòd Graeci Pulchram Gallicè, Subdolè illum Scorpionem.

Prou. 7. 9.

Gen. 6. 1, 2. Gen. 39. 2. 2. Sam. 13. 1, 2.

the daughters of men; thus was *Putiphars* Wife inflamed with the sight of *Ioseph*; thus was *Amnon* sicke of lust, hauing suffered his eyes to drinke their fill of this sweet poyson; yea, and with this snare was holy *Dauid* caught, whilest his eyes wantonly wandred and beheld the beauty of his seruants Wife. And hence it is that *Salomon* seeking to preserue his youthfull Scholler from the sinne of vncleannes, thinketh it not enough to haue him so farre off from the beautifull Harlot, that he cannot heare the bewitching eloquence of her flattering tongue; but also that he stand aloofe, and keepe himselfe (as it were) out of the Gun-shot of her deadly wounding eyes. The consideration whereof made the beautifull *Thuscan* (as *Augustine* recordeth) to deforme his ouer-louely face with griesly wounds, lest it should become a snare to intangle the beholders with vnlawfull lusts; being herein, as I take it, as blind in their rash & inconsiderate zeale, as he was bright in beauty. Seeing it might haue sufficed to haue couered it with the chast vaile of a sober and graue countenance, which by taking away all hope of obtayning, would also haue quenched the heate of wanton desires; neither ought he to haue kept others from abuse, by abusing it himselfe, nor to haue rejected Gods gift which to him was good, for feare lest others should abuse it vnto euill. But as wee are not to joyne with him in this extreame, so let vs as carefully auoid the other: and hauing beautie, let vs not wantonly discouer it as though wee brought it to the market; or being in others, let vs either with *Iob* turne away our eyes, that wee doe not behold it, or at least let vs looke vpon it through the glasse of modesty, chastity and sobriety, and so this Cockatrice shall neuer hurt vs. And this counsell the Sonne of *Syrach* giueth vs: *Turne away* (saith he) *thine eye from a beautifull woman, and looke not on others beauty, seeing many haue perished by the beautie of women, for through it loue is kindled as a fire.* To which accordeth the admonition of another: *Let vs shun* (saith hee) *these pernicious beauties, least they enjoyne vs to commit all maner of euill, &c. Take heed my Sonne of viewing these formes, by which thou seest many haue perished; doe not drinke, I pray thee, of that cup wherewith so many haue beene poysoned, feed not of that meate whereon such multitudes haue surfetted, rush not vpon those rocks, whereupon so many haue suffered shipwracks, and carefully auoide those hidden snares wherein thou hast seene so many taken.*

Prou. 5. 24, 25.

In quæst. ex vtroq; mixtim. 115.

Basil. Admonit. ad filium spirit.

But as this worldly beauty is hurtfull to strangers, so oftentimes to neerest friends, for it is a common occasion, and the vsuall fuell, wherewith the consuming fire of jealousie is kindled, whilest the Husband beholding his Wiues beauty with the eye of Loue, groweth in feare of Riuals, and considereth the great difficulty of appropriating that to his owne vse, which is of so many affected and desired; the which feare making him fit to entertaine all suspitions, and many suspitions seruing to his jealous minde for an euident demonstration, doe make way for rage against his Wife, the ouer-flowing of loue turning into the gaule of fury, for enuy and hatred against his supposed Riuall, and for torment and vexation to his owne soule. Againe, this worldly beauty seuered from vertue doth often expose neerest friends to many dangers, as sometimes to secret poysons, and sometimes to open violence, because they stand in the way, and hinder those who are intangled with it, from satisfying their lusts, and enjoying their wanton and lasciuious desires. For if this beautie had these dangerous and deadly effects in *Sara*, who thereby vnwillingly exposed *Abraham* to the hazard of his life; and in *Bethsabe*, whose beauty was the cause of her Husbands ruine, both which notwithstanding were vertuous women, & feared God: how much more pernicious is it in those who are destitute of vertue, modesty and sobriety, who are not only occasions, but also accessaries and helpers forward of these mischiefes, being allured hereunto by their wicked Louers?

Q. Sect. 16. Beauty oftentimes hurtfull to the friends of those who excell in it.

Seeing then this worldly beauty hath in it no worth or excellency, but is altogether vnprofitable, yea, hurtfull and pernicious, both to them that excell in it, and to those that are neere vnto them: let vs weane our hearts from the loue of this vanity, & learne to contemne and despise it both in our selues and others; and if we will needs be enamored with beautifull obiects, let vs fixe our hearts vpon God, who is not only beautifull, but beauty it selfe, and so infinite in this and all other perfections, that all the beauty of all the creatures in Heauen and Earth is but as a small sparke in comparison of the glorious brightnesse of this Sunne. And therefore let the beauty of the creatures serue but as a Scale, whereby our meditations may ascend to contemplate the infinite beauty of the Creatour: for neglect of which vse of the creatures excellencies, the Authour of the Booke of Wisdome condemneth them: *Surely* (saith he) *all men are vaine by nature, and are ignorant of God, and could not know him that is, by the good things that are seene, neither consider by the workes the worke-master, &c. though they had such pleasure in their beautie, &c. yet should they haue knowne, how much more excellent hee is that made them; for the first author of beautie hath created these things.*

And if we will needs be in loue with any thing in our selues, let vs place our chiefe affection

faction next vnto God vpon our soule, as being in it selfe much more excellent in beauty than our bodies, and the cause also of all bodily beauty; for according as the soule is affected, so is the beauty of the body increased or abated. If the minde be merry, the face is beautified with a cheerefull countenance; if touched with griefe and sorrow, presently all outward beauty vanisheth: if the minde be terrified and affrighted, presently this astonishment appeareth in the gastly paleneſſe of the visage; if it bee in peace and quietneſſe, then the face also is pleasant and amiable; if the minde be affected with envy, it maketh the body and face leane and wanne; if with love which is honest and moderate, it maketh the face also to looke with a lovely sweetneſſe; if the minde bee inraged, the looke also is furious, if well pleased, contentment appeareth in the very countenance; if the soule bee adorned with modeſtie, it will shew it selfe in the bashfulneſſe of the looke, but if it bee impudent, the face also is bold and shameleſſe. So that the chiefe beauty of the body is derived from the soule, and hereof it is that many haue no gracefulneſſe in their countenance, who haue no blemish in their face, nor imperfection in their favour; and contrariwise, that many who haue little excellency either in their favour or complexion, doe nevertheleſſe exceed in a lovely gracefulneſſe, which they haue not from the body, but from some secret operation of the soule. But most cleerely this appeareth in the vnion and separation of the soule and bodie; for whileſt they are joyned together their beauty also flourisheth and continueth; but no sooner are they diuided, and the body parted from the soule, than the beauty also departed from the body, so that that face which not an houre agoe was admired and loued for beauty and excellency, is now abhorred and loathed for vglineſſe and deformity. And therefore seeing the body hath nothing but what it borroweth, and only yeeldeth a place or roome wherein the soule may shew forth its excellencies: let vs not dote vpon this bodily beauty, but set our hearts and affections on the inward beauty of the soule, labouring more and more to adorne it with vertue and Gods sanctifying grace, which will not fade and perish, that so also we may attaine vnto the fruition of that eternall beauty and goodneſſe, which will bring with it fulneſſe of joy and happineſſe, that shall endure for euermore.

CHAP. XIV.

Of the vanitie and wickednesse of painting the face.

AND thus haue I shewed that worldly beauty is to be contemned of Christians, and the reasons which may induce them to despise it: I will adde something of the counterfeit thereof, painting and colouring of the face, commonly vsed by vaine women, that hereby they may get the prayse of beauty by their art, which nature hath denied vnto them. The which is not like the other, euill onely in regard of abuse, but vtterly vnlawfull, wicked and abominable in its owne nature, and in the generall practice thereof; as offending not only against the Law of God, but also the light of Nature; seeing they who haue not a dram of grace, nor a sparke of true knowledge, doe brand it with the note of ignominy and reproach whereſoeuer it is discouered; yea euen those who practise it doe condemne it in their own consciences, and would bee much ashamed (if long custome hath not made them impudent) to bee taken with the fact. But that all Christians may be moued to detest and abhorre this wicked practice; let them consider that God is not the author of this beauty, but the Deuill himselfe, who bringeth the workes of God into disgrace, not only by counterfeiting them, but by labouring to excell them. With this accordeth the *judgement* of that godly Father, and blessed Martyr *Cyprian*, who thinketh that when the wicked Angels (professing loue to lewde women that they might destroy them) abused their bodies to filthineſſe, for the hire and wages of their wickednesse, they taught and instructed them in this art of painting, and thereof inferreth, that these painted parts are not of Gods making, but of the Deuils staining and corrupting. Now what impiety is this in those who professe Christianity, that being formed by God, they should seeke to be reformed and perfected by the Deuill? To the same purpose *Tertullian* sayth, *that the Deuill hath certainly deuised these arts, that hee might in vs oppose himselfe against God. And afterwards that to set Gods worke which is borne, and that the Deuill which is counterfeited: and what is this wickednesse is this, to adde vnto Gods workes the Deuils arts and ornaments? our seruants borrow not from our foes, the souldier desireth nothing from the enemies of his chiefe Commander, and shall a Christian desire helps of that which God and his professed enemie?*

Againe, let them consider, that as it hath an euill author, so it is in it selfe euill, as springing from the roote of sinne, and bringing forth abundance of theft cursed fruites.

Q. Sect. 1. That the Deuill was the inuenter of this art of painting.

Hæc non facti membra quæ Deus fecit, sed quæ Diabolus infecit. Cyprian. de Velan. Virgin. lib.

Ille inducitat hoc mundi ingenio contumaciæ, vt id nobis quodam modo opera Dei inferret. De cult. fœmin. pag. 514.

Q. Sect. 2. Painting both the effect and fruits of sinne.

The roote from which it springeth, is sometimes pride, which moueth them, when they cannot match others in naturall beauty, to vse these artificiall helpes, that thereby they may excell them in that which is counterfeit. And sometime it springeth from lust, and the inward vncleannesse of the heart, which mooueth them to vse these inueigling arts, that by seeming more beautifull than they are, they may ensnare the affections of those who looke vpon them. And as it is bred of these cursed Parents, so it selfe is exceeding fruitfull in bringing forth the impious offspring of manifold sinnes committed both against God, their Neighbour and themselues. Against God they offend; by presuming to adulterate his worke, and by taking vpon them to amend that, which, (as they suppose) he hath made amisse; for they secretly reprehend the workman, when they are displeased with his worke, and seeme to taske him for want of wisdome and cunning, when they take vpon them to correct and make better that which he hath left vnperfected. To this purpose is that of *Cyprian*: *God saith, Let vs make man according to our image and similitude, and dare any presume to change & alter that which God hath made? In so doing, they offer violence to God, when as they striue to reforme, & transforme that which hee hath formed; for that which is borne, is the worke of God, and that which is changed, the worke of the Deuill. If a skilfull Painter, hauing cunningly limb'd the portraiture of a mans body, and seeing another take vpon him to mend his workmanship, would bee moued to anger, and thinke himselfe much injured; dost thou thinke to goe vnpunished for thy rash boldnesse, in presuming to amend the worke of God?*

Cyprian. tract. 2. de habit. virg. pag. 109.

They offend also against men, by deceiuing and abusing them, making them to admire a painted picture, in stead of the worke of God: and so notable is this cousenage, that in the Latine phrase, they are said to colour or paint, who by their words or actions deceiue another, and to vse no painting or colouring, who deale ingenuously, truly, and in simplicitie. But much more doe they sin, against them, whilest by these deuillish arts counterfeiting beauty, they inflame the hearts of those, who behold them, with filthy and vnlawfull lusts; the which was (as I take it) the chiefe cause why Satan inuented it, and wicked women practice it. And hence it is, that one calleth this painting, and counterfeit beauty, *the fire of youth, the snare of lust, and the signe which shewes an vncleane heart dwelleth.*

§. Sect. 3. That these Painters deceiue and abuse others. *Factum fatere, id est, decipere absque fuco, id est, candidè & apertè.*

Hieronym.

But most of all doe they, who vse this art, wrong themselues, and sinne against their owne bodies and soules; for it they offer great injury to their friends, who when they come into company, are ashamed of them, then much more doe they thus offend, who are ashamed of themselues? And therefore being displeased with their owne colour and countenance, like Players, they come disguised in the similitude of other persons, and for want of a better, they act their part in the habit of an Harlot. Now what is this but vnnaturally to deny themselues, and to thrust (as it were) another into their owne place? What is it but to make themselues counterfeit Idols, that vnto them lust may offer the sacrifices of vncleanesse? What is it, but to expose themselues to the scorne and laughter of those, who hauing seene their glorious Beauty which they counterfeited, shall afterwards happen to see them in their owne complexion and naturall foulenesse, like a Player, who hauing acted a Kingly part, and put off all his gorgeous ornaments, doth now appeare in his owne person and attire; sauing that herein it is much more absurd, in that they professe this disguising, and these dissemble it, desiring that it should be taken in good earnest, which the other doe in jest to make sport.

§. Sect. 4. That they most of all offend against themselues: In

Againe, whilest they labour to attaine vnto this counterfeit complexion, they lose that true beauty which they haue by nature; for with their medicines and minerals which they vse to this purpose, they make their colour pale and wan, they wrinckle the face, yea, oftentimes poyson the skin, and dimme the eyesight, and so ouer-greedily seeking false Beauty, they get true deformity, and make themselues loathsome indeed, that they may appeare beautifull in shew. And yet this is but the least part of their losse: for as they blemish their skin, so they blot and disgrace their Names, whilest following the practice of Harlots, they deseruedly gaine for all their labour, their reputation, and to bee ranged and esteemed in their fellowship, whose manners they imitate. For this outward painting of these earthly houses, maketh men thinke that they are to bee let; and by hanging out this signe of Lust, they seeme to inuite Customers, and to offer their honestie to the sale at euile rates. Of which sort, though some may bee free, (as falling into this folly by the example of others, and through the corruption of the times) yet few or none escape iust iealousie and suspition; (and Christians should auoid not onely euill, but the appearance thereof) for who would buy this vaine Beauty with the hazard of their soules, but they, who mind to sell that which they haue thus dearely bought, when they haue fit occasion? Neither in truth is it likely that they will long stand firmely vpon this slippery ground; but vsing the meanes, will come to the end, and (as one saith) *hauing adulterated their face, they will soone after thinke of adulterating their chastitie, and defiling their bodies.*

Fi-

Finally, as they disgrace their names, so also their profession of Religion, whilest professing themselues the members of Christ, they behaue themselues like the limmes of Satan. For what a shame is this, that there should be no difference betweene a Christian, and a Pagan, a Matrone and a Strumpet, the Spouse of Christ, and a filthy Harlot, betweene one that professeth her selfe, bought with the precious bloud of Christ, and another, that is sold ouer to worke wickednes, and is branded with the marke of impietie to acknowledge the same? but that both alike should vse the same light habit and attire, and the same deuilish arts to commend themselues by a false Beauty? The best Beauty of a Christian Woman is modesty and shamefastnesse, and their best ornament is simplicity, and humility; but how farre are they from simplicitie and truth, who lie and dissemble, euen when they say nothing, speaking in a reall language falsehood and dissimulation, euen with their very countenance, to as many as looke vpon them? vnlesse they thinke that onely verball vntruth is forbidden, and actuall falshood permitted; or that it is a greater fault to dissemble in speeches, than to deceiue in deeds and actions. And how farre are they from this Christian humility, who rather than they will not shew their pride, vaunt themselues of a counterfeit Beauty, and for want of better matter, grow high in their owne conceit, because they haue this false shadow of true Beauty, which indeed is it self but a shadow, in respect of any substantiall good? How far are they from that graue decency, which the Apostle requireth in Christian Matrons, seeing they cannot content themselues with Gold, precious Iewels, and Broydred Haire, vnlesse they also adorne their heads with the spoyles of the dead, and grace themselues with a grasselesse and whorish Beauty? But let such know, that they deceiue themselues with a title of Christianity, seeing they deny the truth thereof in their liues; and that howsoeuer they adorne themselues with the profession of Christians, *yet* (as one saith) *they can neuer put on the true garment Christ Iesus*: neither will the oyle of his sanctifying graces, and these beautifying waters, and mineralls dust euer mix together.

But here some will say, that for themselues they take no great delight in these practices, but that they vse them to please their Husbands, that by giuing them contentment, they may retaine their loue and affection; and appropriating it wholly to themselues, may preserue them from the loue of strange women. For answering whereof, let such know, that they ought not to please men by displeasing God, and therefore though it could be imagined that any man is so silly and destitute of vnderstanding, that he would haue his Wife, whom hee desires to keepe honest, to vse the qualities and conditions of an Harlot, yet she should not giue him contentment, by burthening her soule with a knowne sinne. Neither can it be imagined that hereby they can wind themselues into their Husbands loue, or preserue him from vnlawfull lusts; for it neither the feare of God, nor the terrour of his iudgements, death, hell, and condemnation, nor yet the punishment inflicted by humane Lawes, and the danger of falling hereby into innumerable euils, will deliuer him from following these courses; nor finally the loue of God and his sweet promises will allure him to the performance of his dutie; then how can it be imagined, that hee should be inticed with a painted Vizard to imbrace this Coniugall loue, or be preserued from strange lusts with a false and counterfeit Beauty? Yea contrariwise, let them rest assured that they make themselues hereby loathsome to their Husbands, when as these artificiall supplies put them in minde of their naturall defects, and this counterfeit Beauty, of that reall deformitie which it hideth, like a rotten post which is painted, and gilded ouer to make a shew. And therefore (as one saith) they take a foolish course in seeking to approoue themselues to their Husbands iudgement, by disapproouing them in their own; & to thinke to please others, when as being helped with self-loue they cannot please themselues. For if they thought nothing wanting, they would not seeke by such means to make a supply; if they did not thinke themselues deformed, they would neuer seeke grace from a false beauty. If then thou wouldest haue thy Husband esteeme thee, obserue rather sober gratitie, than affect a counterfeit Beauty, and decke thy minde with the ornaments of vertue, humilitie, meeknesse, coniugall loue, fidelitie, chastitie, modestie and the rest, which being permanent and vnchangeable, will make his loue also constant and perpetuall; and teach him not with these deceitfull arts to tie his loue to the Beauty of the face, lest being accustomed for this cause to affect and loue, hee be taken with beauty of an Harlot, when he findeth it more excellent. Whereas if thou inurest him to loue in thee vertue, good qualities, modesty, & sobrietie, hee will not easily bee insnared by the adulteresse, seeing she hath no such baits to allure his loue. Finally, doe not teach him to bee willingly deceiued, with wanton laughter, and with a nice and affected gate, for so shalt thou but minister vnto him weapons, the point whereof may bee turned against thy selfe; but rather seeke that hee may take delight in chastity, modesty, and sobriety, and so shall hee haue armour of proofe to defend and preserue him from the incounters of an Harlot.

Ambros. de Virginib.

Chrysost. in 1. Tim. 1. Homil. 4.

CHAP. XV.

That bodily strength is not much to bee esteemed, as being of small worth and excellencie.

§. *Sect.* 1. That bodily strength being in it selfe good, is often abused through our corruption.

HAuing spoken of those worldly tentations; which are grounded vpon Beauty: Wee are now to speake of those which arise from strength and health, both which are in themselues the good blessings of God, whereby wee are the better inabled to serue him in all good duties; for in them our first parents excelled in the state of innocencie, & we also shal much excel them in the state of glory; for our *bodies are sowne in corruption, but they shall rise in incorruption, they are sowne in weaknesse, but they shall bee raised in power*, as the Apostle telleth vs. And therfore being the gifts of God, wherewith hee most inriched vs in the state of innocencie, and will crowne vs in the state of glory, they must needs be good in their owne nature, and to those who haue a right vse of them. But yet through the malice of our spirituall enemies these gifts of God (like all other benefits of prosperitie) are vnto vs the grounds of their tentations, wherewith they draw vs vnto sinne, and their nature being infected with our corruption, they are oftentimes abused vnto euill. As when hauing them we glory in them, or preferre them before spirituall graces, and the meanes of eternall glory; or finally, when by them we are hindred in the course of godlinesse, or furthered and strengthened in the way of wickednesse. And therefore in the next place wee are to arme the Christian, that he may not be ouercome of his own strength, & that his health be not vnto him the meanes of bringing him to sicknesse of soule and death eternall. But I shall not need to speake much of this, seeing that armour which was brought out to defend vs against the assaults of worldly beauty, may by the wise Reader bee easily fitted against these incounters also; and seeing also this decrepit age of the World (which now seemeth almost quite abandoned of that strength and vigorous health wherein the former ages haue excelled; and to bee fully replenished with all manner of infirmities, sicknesse, and weaknesse, needeth not so much to be confirmed and preserued against the tentations which are grounded on this Lion-like strength, as against those which arise from Serpentine subtilty, and Fox-like wilinesse.

1 Cor. 15. 42.

§. *Sect.* 2. That it is a great vanity to glorie in strength, seeing God esteemeth it not, and the beasts excel in it.

And yet because strength is no more abated, than pride increased, and men are apt to glory in these things, though nothing in themselues, yea when being compared they exceed others of our owne times; it shall not be amisse to vse briefly some reasons whereby wee may be preserued against these tentations. And first concerning strength (vnder which I also comprehend, actiuitie, nimblenesse, swiftnesse, and such like esteemable properties of the bodie) we are not, as the Lord exhorteth vs, to glory in it, nor ouer-weening the worth of it, to preferre it before things of much better value; because being thus compared, it is of no great excellency, and vnto vs oftentimes vnprofitable, and sometimes also hurtfull and inconuenient. It is of no great worth, seeing the Lord himselfe doth little esteeme it: for as *Elihu* saith, *he regardeth not them that excell in strength*: and as the Psalmist speaketh, *he hath no pleasure in the strength of an horse, neither delighteth he in the legs of man.* And therefore he maketh this also one of his common gifts, which he giueth to the Reprobate, as well as to the Elect, and vnto beasts (and that in farre greater measure) as well as vnto men. How vaine therfore are those who are proud of such base vanities, wherein many wicked men match them, and many beasts doe farre excell? them, how little good haue they in them, when they are faine to glorie in that, in which when they haue attained vnto the greatest measure which possibilitie incourageth them to desire, yet they come farre short of Giants among men, and of the Horse, Bull, Lion, and many other among the brutish creatures? To this purpose *Chrysostome* demandeth; *Art thou strong* (saith hee) *and art thou therefore proud? Why the thing wherein thou glorieſt is base, for the Lion is hardier than thou, and the Bore stronger; yea, Robbers, Theeues, and Ruffians, and thine owne seruants herein excell thee, and dost thou thinke this a thing esteemable or praise worthy?* The like also may be said, of nimblenesse, actiuitie, and swiftnesse. For when in nimblenesse and actiuitie thou exceedest all men, yet an Ape doth farre surpasse thee; and though thou couldest runne as swiftly as *Asahel*, yet the silly Hare would far outstrip thee. Seeing therefore God hath vouchsafed thee the honour of a man, glory not in that wherein the beasts excell thee, and seeing he hath made thee a Christian, abuse not so much the worth of thine owne excellencies, as (setting aside all thy better parts) to bee proud of that wherein Pagans and Heathens haue ouer-matched thee. *But* (as one saith) *when thou hast this strength, vse it whilest it is present; and when it is absent, neuer much desire it.*

Iob 39. 19. Psal. 147. 10.

Ier. 9. 23.

Forbes, &c. translate it rei vilissimæ nam & in malam rem quo sensu Horatius pro Iano.

Againe, let vs consider that if it were of any worth and excellencie, yet it is not much to bee esteemed, because it is momentanie, and of such short continuance. For oftentimes it is by a weeks sicknes weakned and impaired, euen in the prime of youth, & so forsaketh vs, as soone as it hath but saluted vs, as though it had only come to take leaue:

leaue: our youthfull yeeres and perfect age remaining as weake and decrepit, as if wee had continued the time of the longest liuer. But say that sicknesse spareth vs, yet as old age approcheth, strength decreaseth, after which death hasteneth which doth wholly abolish it, making the strongest giant and the weakest wretch both alike. Consider further, that this huge strength of the body is commonly ioyned with great weaknes of the mind; and where there is the greatest bone, there vsually is the least wisedome and vnderstanding. In which respect *Theophrastus* compared the Eretrienses, a people more strong than wise, to the Swordfish, which hath a weapon but wants a heart. Neither doth it helpe to furnish the minde with any vertues, or maketh it more ready to any vertuous actions; but as those trees which are most great and strong, are commonly most vnfruitfull; so oftentimes those who excell in strength, are most barren in bearing the fruits of vertue, and least forward in such actions as sauour of goodnesse. Nay doth this bodily strength assist the soule in moderating of our affections, and in ouerruling of our passions; it doth not helpe to asswage anger, to bridle lust, or to stoppe our course, when wee runne to take reuenge yea contrariwise being abused by our corruptions, it pricketh forward our rage with the spurres of armed furie, it maketh men more able slaues to their owne filthinesse, and in stead of stopping vs in reuengefull courses, it rather hasteth vs forward with headlong swiftnesse, and putteth a sword of violence into our hands, whereby wee may not onely requite old injuries, but also reuenge appearances of wrongs with extreame cruelty. Yea it not only encourageth those that haue confidence in their owne strength, without reason or conscience, to oppresse and tyrannically to tread vnder foote those whom they find themselues able to ouermaster; but it puffeth them vp in pride in regard of their owne abilities, that they are ready with desperate furie to make warre against heauen, and hauing gotten the victorie ouer men, to set vpon and encounter God himselfe. As appeareth in the example of that mightie *Nimrod* and his associates, and in *Goliah*, who not onely insulted ouer the liuely armie in confidence of his owne strength, but also was at defiance with God himselfe, and railed on the holy one of Israel.

Finally, let vs consider that this vaine strength wherein men trust, cannot deliuer them from those innumerable dangers and euils vnto which our fraile life is daily subiect: for as the Psalmist saith, *The Kings of the earth, and the rulers of the earth, neither by their multitudes, nor by their great strength, are able to defend them from the iudgements of God in the day of his visitation*, nor from the furious assaults of their spirituall enemies when they encounter them. It cannot keepe away sicknesses and diseases, much lesse deliuer them from the power of death; yea rather it exposes men to danger, their strength ministring vnto them more incouragement and boldnesse to runne into perils, than power and ability to escape or ouercome them. For seldome is there any so strong, but that at one time or other he meetes with one as able as himselfe; and though there be none to match him, yet (like *Milo*) he may be catched in his owne trap, and his owne strength may bee the cause of his ruine, whilest his pride maketh him to vndergoe a greater burthen than he is able to beare, and to attempt matters which are aboue humane power to accomplish and performe. And therefore seeing this bodily strength is vaine and momentanie, vnprofitable, and oftentimes hurtfully and dangerous: let vs not glory in it, nor too much value and esteeme it, but rather let vs desire to be powerfull in the inner man, and to wax stronger in all vertues and spirituall graces; but especially let vs carefully desire to bee strengthened with the power of Gods might, whereby (as the Apostle speaketh) we shall bee inabled to doe all things, and to stand manfully in the day of battaile against all the cruell assaults of our spirituall enemies, with assured hope of victory: which will easily ouercome vs notwithstanding our bodily strength, if this spirituall power and secret vertue of Gods spirit do faile and forsake vs in the time of triall.

Ephes. 6. 10.

Philip. 4. 13.

CHAP. XVI.

That bodily health is but of small worth and excellencie.

§. Sect. 1.
Health in it selfe is a great blessing, but much abused through our corruption.
Eccles. 30. 15. 16

THe like also may bee said of health, which in it owne nature is the good blessing of God, and a notable helpe to those that vse it well, for the better performance of all good duties: in which respect the Sonne of *Syrach* saith, *That health and strength are aboue gold, and a whole body aboue infinit treasure, there is no riches aboue a sound body, and no ioy aboue the ioy of the heart.* Yet in truth there is scarce any earthly blessing to be compared with it, seeing it much lessens all our sorrowes and afflictions, and sweeteth all other comforts and worldly benefits, which being seuered from it, become tedious and loathsome. Howbeit this blessing of God through our corruption is continually subiect to great abuse; as when we esteeme it aboue Gods spirituall graces, and the health of our soules, and doe let our hearts so vpon

it, as that wee will not sticke to vse wicked and vnlawfull meanes, to preserue it whilest wee haue it, or recouer it when wee want it: or finally, when thereby we are not furthered in the seruice of God, and in all good and Christian duties. For howsoeuer whilest wee haue it, wee are with all thankfulnesse to esteeme it, as being a great blessing of God; and when we want it, to desire it moderately, and to vse all good meanes for recouery of it: yet when it commeth in comparison of Gods sanctifying gifts, or the spirituall health of the soule, which is accompanied with eternall life, it is to bee contemned and despised, as being light, vaine, and of no value.

§. Sect. 2. That health is but a common gift, which is imparted also to the wicked. *Sanitatem corporis nè putes magnum bonum esse, quod habet & malus* Augnst. Serm. 12. tom 10 col 57. *Psal.* 73. 4. 5. 7.

To which purpose let vs consider, that howsoeuer health bee good, yet it is but a common good, which the Lord imparteth to the wicked, as well as to the godly: *and therefore* (as one saith) *we are not to esteeme bodily health a great good, which euen wicked men also enioy*: and oftentimes in a farre greater measure than Gods deerest seruants: for as the Psalmist obserued, *The wicked are lustie and strong, they are not in trouble as other men, neither are plagued with other men, their eyes stand out with fatnes, and they haue more than heart can wish.* Yea it is communicated vnto the bruit beasts, many of which enioy it longer, & in a much more perfect and excellent manner than man doth. To which purpose one saith, *why doe you wonder because these men inioy health, when as ye heare the Psalmist saying, O Lord thou makest whole, or conseruest men and beasts? that men might not waxe proud because they haue temporall health, the beasts are ioyned with them: why therfore doest thou reioyce O man because of health, seeing this benefit is common to thee with the asse, &c. and therefore rest not in this, but rather seeke to obtaine the spirituall benefits which are promised to the sonnes of men*: for to what purpose serue reason and the excellent wit of man, if hee attaine vnto nothing better than that which is common to him with the beasts?

Auguſt. Serm. in feſto paſchæ de Alleluia. tom. 10. c. 1533. Pſalm. 36. 6.

§. Sect. 3. That bodily health is momentanie and vncertaine.

Againe, how worthlesse and void of excellencie this bodily health is, it may appeare, first, in that it is momentanie and vncertaine. For euen when it is at the height, euery trifling accident doth ouerthrow it; too much heat, or too much cold, want of nourishment or a little excesse, ouermuch labour or too much ease, besides a thousand secret and inward causes, ouerturne health and make way for sicknesse and diseases. In which respect one saith, *that that which we vsually call health of the body, is in truth sicknesse: seruile ease it selfe is sufficient to bring it into a consumption, and labour also doth cause it to fall: being spent with fasting, it is refreshed with meate, that it may continue, and being tired and wasted with ouermuch eating, it is relieued with abstinence, that it may grow stronger: the body is washed with water, that it may not be ouer drie, and then wiped with clothes, that it may not be too much moistned and softned: it is refreshed with labour, that it may not grow sluggish with ease: and cherished with rest, that it may not sinke vnder the burthen of labour: it is wearied with watching, and repaired with sleepe, and being oppressed with too much sleepe, this sluggishnesse is shaken off with watchfulnesse, least it should be spent and wearied more with rest, than with its labour. It is couered with clothes, that it may not feele the iniuries of the weather, and fainting with ouermuch heate, it is refreshed with the fanning of the coole aire. And hauing found troubles and griefes in that wherein it thought to haue amended them, being sore wounded (as I may say) it languisheth, and waxeth weaker with the very medicine, that should haue cured it. Though therefore seuerers be absent, and griefes of body cease, euen our very health is no better than a sickenes, vnto which necessity of cure is neuer wanting: for looke how many helpes and comforts we seeke out for the vse of life, euen so many medicines doe we find to free vs from diseases; and oftentimes the salue it selfe turneth to a wound: because vsing an excellent remedy a little too long, we are much impaired by that, which was prouided for our cure.* To the same purpose another saith, *that that which is called the health of this life, to them that vnderstand it aright, and doe compare it with that which we shall enioy in our eternall rest, it is not esteemed worthy the name of health. For if we doe not eate, hunger vexeth vs, and what is this hunger, but a naturall disease? because nature is sicke by Gods iust vengeance is made vnto vs a punishment; and that which to the first man was punishment, is vnto vs turned into nature. &c.*

Gregor. Moral. lib. 8. cap. 20.

Secondly, it is most imperfect, our whole life being like a continuall ague, which, euery second or third day, interchangeth health with sicknesse; neither is there any so strong and healthie, that hath not some griefes and infirmities which often vex him; although the pleasures and businesses of the world giue him not leasure to take any great notice of them; and the youth and strength of his body doth enable him to beare his burden with more ease and cheerefulnesse. Or though it should bee granted, that a man were quite free from all these bodily infirmities; yet if he hath many diseases in his soule, hee cannot bee said to haue any perfection of health, when as his best part is thus affected. For as it were ridiculous, if a man should glory in his health, because he is sound in his outward limmes, when in the meane time he hath the megrim in his head,

August. de ciuit. Dei.

§. Sect. 4. That bodily health is imperfect, and full of infirmities.

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the consumption in his lungs, and incurable diseases about his heart, and other chiefe and vitall parts; so is it no lesse absurd to be proud of our bodily health, when as our soules which are the chiefe part of man, and the life of all the rest, are desperatly sicke in the disease of sinne. For what is this, but to haue a faire skinne, and sicke heart, a beautifull outside, full and faire, and within, a desperate dropsie, or vnrecouerable pleurisie? like vnto an apple, which is faire to the eye, and rotten at the core. But so long as wee carie about with vs the old man, and dwell in these houses of clay, we are continually subiect to these diseases of the soule, and will we nill we, we shall often wound our consciences, and make our selues sicke with sinne; the which our bodily health is so farre off from helping and curing, that oftentimes it occasioneth, and most commonly increaseth these spirituall diseases, in regard whereof one saith, a sicke minde dwelleth no where worse than in a sound body. And therefore little cause haue wee to brag of this bodily health, being in it selfe vaine, fraile and imperfect, and besides alwaies accompanied with the soules sicknesse, which is so dangerous and grieuous, that nothing can cure it but the bloud of Christ.

But as this bodily health is not much to be esteemed, in respect that it bringeth vnto vs little good; so much lesse in regard, that through our corruption, it is often the cause of much hurt. For who knoweth not, that where there is the most healthfull body, there commonly is the sickest soule? who seeth not great difference betweene them, who lie in their sicke beds, and those whose health is neuer impaired with any dangerous sicknesse? Yea, who findeth not great dissimilitude betweene himselfe being sicke, and himselfe inioying perfect health? how deuout he is then, how fearefull to offend God, how watchfull ouer his wayes, how ready he is to call himselfe to a reckoning, that he may set things straight betweene God & himselfe. And contrariwise, how negligent he is now, how hard harted and carnally secure, putting away from him the euill day, and together with it the day of repentance; presuming vpon his health and strength, and thinking that he may haue time enough hereafter to repent, and make euen his reckonings with God. Whereby it appeareth, that the health of the body is oftentimes a cause of the soules sicknesse, euen as contrariwise, the bodies sicknesse is often a meanes of the soules recouerie, and seldome shall we find it to be in any great measure in the same time, vnlesse the corruptions which vsually reigne vpon health, be purged away with some bitter potion of affliction. To which purpose one saith, that God foreseeing that some would fall through the abuse of their health into sinne, doth correct them for their profit with weakenesse of body, that they may not offend; and maketh it more profitable vnto them to be broken with griefes to their saluation, than to remaine in health to their condemnation. For that health is pernicious which leadeth to disobedience, euen as that sickenes is wholesome, which by Gods correction, doth breake and humble the hardnesse of the heart. Finally, nothing more than this bodily health doth naile mens hearts to the earth, or make them more in loue with the world, and worldly vanities, nothing more causeth men to giue themselues ouer to voluptuous pleasures; from which weakenesse and infirmity weaneth them; which being intertained, like vnthankfull guests, thrust out of the doores their host that gaue them their best welcome. For as nothing more easily moueth vs to admit and imbrace these voluptuous pleasures of the flesh, than bodily health, so nothing more impaires, and banisheth health than they, when they are intertained. And therefore seeing this bodily health through our abuse, doth more often hurt, than helpe vs in our spirituall estate; and doth much more weaken the soule, than strengthen the body; let vs not too much dote on it whilest wee haue it, nor much bewaile our losse, when it is taken from vs. But seeing it is so subiect to abuse, let vs keepe a speciall watch ouer our selues whilest wee inioy it, that we may so vse it, that God who gaue it, may bee more glorified and better serued, and we who haue it, may bee helped forward in all good duties, and grow more and more in grace, and in the assurance of our saluation. For otherwise it will rather be a curse vnto vs than a blessing, which wee were much better profitably to want, then so hurtfully to inioy. *And* (as one saith) *let vs bring to health her admonished, that we so vse this bodily health, as that it may further the spirituall health of our soules; least peruerting the benefit of our health to the practise of wickednesse, wee be made worse by Gods gift, and so receiue more grieuous punishments hereafter, the lesse we haue feared to abuse so bountifull blessings of God vnto sinne.*

Quasdam res fieri dum parcere posse, ne salutem flagellet aut infirmitate corpus nos pecc. Bernard. de interior. domo, cap. 46.

Admonendi sunt incolumes valetudinem corporis exercuant ad salutem mentis, &c. Gregor. pastoral. par. 3. cap. 13.

CHAP. XVII.

That society and neere familiarity with wicked worldlings is to be shunned and auoided.

HAue don with such worldly temptations, as haue their ground and foundation on some thing which is in our selues. Now it followeth that

Q. Sect. 1. That the world allureth vs by wicked company, to se-

company them in sinne.

that I intreate of such, as are caused and occasioned by somwhat that is without vs. For as the world, and the prince thereof seeke to ouercome vs, by causing our selues to betray our selues, and to become the instruments of our owne ruine; so if they faile of this, then they busilie muster against vs forren forces, and with them besiege the fort of our soules, that so they may sacke and spoile vs of all spirituall graces, and may lead vs captiue to destruction. Now these forces consist either in the person of worldlings themselues, or in worldy things, which they vse as their baites and allurements, wherewith they intice vs vnto sinne. In the former respect the world tempteth vs, when it drawes vs into the fellowship and societie, or neere familiaritie, and inward friendship of wicked men, that being corrupted with their company and friendship, we may either be hindred in our course of godlinesse, or allured to goe with them in the broad way of sinne, that bringeth to destruction: Which tentation that wee may ouercome, let vs arme our selues against it; and least wee should reiect the good with the euill, in the first place let vs consider in what respects societie with worldlings is permitted as lawfull, and how it is condemned as vnlawfull, and euill; that so neither going aside on the right hand, nor on the left, wee may hold on in that straight way which the word of God prescribeth vnto vs. For the former, wee are to know, that not all manner of societie with wicked men is forbidden, nor yet to all men: For (as one saith) *he must goe into the solitary deserts, who will liue onely with these who are innocent.* And the Apostle telleth vs, that if we *will goe at all come out of the company of fornicators of this world, or with the couetous, or with extortioners, or with idolaters, we must then leaue the world also.* And therefore we must not follow the foolish dotage of Popish Hermits and Anchorists, who make it a high degree of their perfection to liue alone, and to sequester themselues from all societie of men; for as the Heathen man could say, he that will content himselfe with himselfe, and leaue the companie of all others, had need to bee either a God, whom none can mend, or a sauage beast, who hateth humane fellowship, and will not come neere them, vnlesse it bee to destroy or hurt them.

§. Sect. 2. That all societie with wicked men is not vnlawfull.

Quærat solitudinem qui vult cum innocentibus viuere.

1. Cor. 5. 10.

Aristide rep. lib. 1. cap. 2.

It is lawfull then in some cases to keepe companie with wicked worldlings. As for example, when humane societie, and common ciuilitie doth require it; neither is it possible to liue in a common wealth, vnlesse wee obserue the rules of ciuilitie, and performe mutuall duties of citizens, and neighbours one to another, whether they be professours of religion, or but meere worldlings. For without this, not only all trading, buying, selling, and such other commerce, wherewith the Common-wealth is maintained and preserued, decaieth, and quite ceaseth; but euen duties required necessarily to the preseruing of life, and of our being in the world, should also be neglected. As then euery man ought in the time of a common plague, to preserue his health, by keeping himselfe from comming amongst infected persons; and yet in some cases, his comming neere them is not onely lawfull, but also necessarie, as to quench a fire, to helpe a woman in her labour and childbirth, and to minister vnto them such necessaries as may preserue their liues; so is it lawfull in these, and such like cases to come into the company of those who are spiritually infected with the plague of sinne. But the company of wicked men is to be auoided, in respect of neere friendship and familiar conuersation, when as wee take delight to frequent their company, as it were, of our owne choice, neither ciuill conuersation, nor humane necessitie vrging vs thereunto. To this purpose one saith, that *we ought to flee the company of wicked men, in respect of priuate fellowship, and not in respect of publike communion; and that rather with our hearts and affections, than with our bodies and outward actions.* And this is that familiar acquaintance which good *Iehoshaphat* had with *Ahab*, *Iehoram* *Ahaziah*, and the rest of that family, for which hee is so often taxed and censured in the bookes of God.

§. Sect. 3. In what cases it is lawfull to come in company with wicked men.

But as it is lawfull for all men in some cases, to come into the companie of wicked worldlings, so for some men especially more frequently, namely such as hauing a calling of God hereunto, are furnished also with such a measure of grace, knowledge, and sanctification, that they may iustly conceiue more hope of conuerting them vnto God, than there is feare that the other should peruert and corrupt them with sin; if withall in sinceritie and vprightnes of heart they propound vnto themselues this as their chiefe and maine end, and not worldly and sinister respects. For as it is lawfull, yea laudable, for the Physitians of the body, to frequent the companie of them who are sicke of infectious and contagious diseases, that they may cure and recouer them, especially when as they do not goe armed only with their desperate boldnesse, but vse good preseruatiues and wholesome meanes to preuent and repell the infection; so also it is lawfull for the spirituall Physitians of the soule, to come into the companie of those who are sicke of the leprosie of sinne, and the plague of a scandalous life, if they vse the good meanes of meditation, prayer, and such other wholesome preseruatiues, whereby they may be kept sound from the taynture of

of this spirituall infection. And for this wee haue our Sauiour Christ himselfe for our precedent, who being the Physitian of our soules, frequented the companie of publicans and sinners, who had most neede of his helpe. For howsoeuer it is not so fit for vs, as it was for him, to come into such companie, because hee was free from sinne, and from the rancours of all corruption, and therefore needed no preseruatiues, but what he had in himselfe; and also because through the puritie of his nature he was able purely, and without any worldlinesse and wickednesse, to propound those ends of doing others good, and of saiuing them from their sinne; whereas we being full of the corrupt humours of sinne, and of the seedes of all wickednesse, are apt to receiue the outward infection; neither can we purely without the mixture of our corruption, propound such good ends to our workes and actions; yet seeing it was done by our Sauiour Christ it is not absolutly vnlawfull in vs; so that we endeuour to doe it in his manner, and to the same ends, vsing all good meanes to preserue our selues from hurt, whilest we labour after others good. For seeing by the rule of charitie wee are bound to loue our neighbours as our selues, it followeth that wee may lawfully hazard a slippe or foyle (in the meane time vsing all good meanes whereby wee may be enabled to stand vpright) if we haue any hope that by our helpe our brother may bee pulled backe from the gulfe of destruction whereinto he is falling. Howbeit in this case circumspection is to bee vsed, least whilest wee labour to raise others vp, wee our selues doe catch a downfall, and whilest wee endeuour to cure their diseases, wee our selues bee tainted and infected with their contagion. For such is our peruersenesse to fall into this sicknesse of the soule, that vnlesse wee vse all good preseruatiues, they will not bee bettered, and wee shall become much worse, and being our selues into grieuous, but yet vnpitied diseases. For as the sonne of *Syrach* saith, *who will haue pitie of the charmer that is stung of the serpent? or of such as come neere wilde beasts (to saiue their wildenesse?) so is it with him that keepeth company with a wicked man, and wrappeth himselfe in his sinnes.*

And thus haue I shewed in what cases the companie of worldly and wicked men is lawfull and warrantable; whereby also it is easie to gather in what respect it is vnlawfull and condemned; namely, when it is lawfull and familiar, voluntarie and not of any necessitie, or vrgent occasion, rash and desperate, without vsing any meanes whereby wee might bee preserued from being corrupted by their societie. And finally, when as we doe not in vprightnesse of conscience, propound as our maine end their spirituall good, and conuersion vnto God, but our owne worldly ends. As for example, when we aime by our familiar acquaintance with them, at our owne priuate profit and aduantage, or at the satisfying of our owne voluptuous pleasure, as when we delight in their sharpnes of wit, merrie conceits, and in their pleasing conuersation; which oftentimes are baites to allure vs to enter into, and insnare our selues in the nets of perdition. For with this sweetnesse is mixed the poyson of worldly prophanenesse, ribauldrie, blasphemie, and such like wicked discourses; all which being in their companie, we must needs heare, (vnlesse wee will stop our eares) and hearing must of necessitie either be corrupted or offended. In which regard one admonisheth vs to *take carefull heede, least whilest by such companie we desire to recreate our minds, we doe not lose all harmonie and concord of good workes, because custome oftentimes doth incline nature.*

Cauendum ne dum relaxare animum volumus, solutum in omnem harmoniam, quæ concentus quorundam bonorum operum. Ambros. Offic. lib. 1. cap. 20.

In all which cases and respects, the companie of worldlings is a notable tentation to draw vs vnto sinne, and to hinder vs in the course of vertue and godlinesse, and therefore is most carefully of all Christians to bee shunned and auoided. To which purpose let vs consider, first, that this societie with the wicked is often forbidden, and condemned in the word of God. So the Wise man especially chargeth vs *not to keepe companie with drunkards, or with gluttons;* and generally; *neither to be enuious against euill men, nor to desire to be in their companie, because their hearts imagine destruction, and their lips speake mischiefe.* And thus the Lord commandeth the Israelites to haue no manner of societie or friendship with the wicked nations, least by their example and prouocation they should be moued vnto idolatrie and sin. And the Apostle *Paul* willeth vs in the name of the Lord, *to come out from among wicked men, to separate our selues from them, and to touch no vncleane thing*; for if the touching of a thing vncleane ceremonially defiled a man, how much more the familiar aquaintance of those, who are defiled with sinne? But with greater care and circumspection are wee charged to auoid the companie of those who making profession of Christian religion, doe disgrace the same with their wicked and vngodly liues and conuersations, because of all other their societie is most dangerous; their sinnes being more scandalous, and their example more forcible to allure vs vnto sinne. *If any (saith he) that is called a brother, be a fornicator or couetous, or an idolater, or railer, or a drunkard, or an extortioner, with such no not to eate.* And thus he commandeth the Thessalonians, *in the name of our Lord Iesus Christ, that they should withdraw themselues from euery brother that walketh inordinately, and*

§. Sect. 6.
That the company of the wicked is forbidden and condemned.

Prou. 23. 20.

Prou. 24. 1.

Exod. 34. 12. Deut. 7. 3. 4.

1. Cor. 6. 14. Leuit. 7. 19.

1. Cor. 5. 11.

2. Thess. 3. 6.

not

not after the instruction which he had receiued from him. And thus the voice from heauen crieth vnto all the seruants of God, *to come out of the spirituall Babylon, that they be not partakers in her sinnes, and that they receiue not of her plagues.*

Apoc. 18. 4.

9. Sect. 7. That Gods Saints haue carefully shunned the companie of the wicked. Psal. 26. 4. 5.

And as the Lord hath forbidden this society with the wicked; so also haue the Saints carefully auoided it. Thus *Dauid* professeth, that *hee had not haunted with vaine persons, neither kept company with the dissemblers; yea that hee hated the assembly of the euill, and had not companied with the wicked.* And when through his grieuous persecutions he was forced, whether hee would or no, to haue this wicked fellowship, hee grieuously complaineth hereof, crying out; *Woe is me that I remaine in Meshech, and dwell in the tents of Kedar.* Whose example let vs learne to imitate, approuing our selues to be true Israelites by our abhorring all fellowship with these filthy swine, who take delight to wallow themselues in the loathsome puddle of sinne and wickednesse. And to this end let vs further consider, that there ought to be no communion or fellowship betweene the faithfull and these worldly infidels: for as the Apostle saith, what *fellowship hath righteousnesse with vnrighteousnesse? and what communion hath light with darknesse? and what concord hath Christ with Belial? or what part hath the beleeuer with the infidell?* With which accordeth the saying of the Sonne of *Syrach*, *All flesh* (saith hee) *will resort to their like, and euery man will keepe company with such as he is himselfe: how can the Wolfe agree with the Lambe? no more can the vngodly with the righteous.* And to the same purpose another demandeth, *What* (saith he) *hast thou to do with worldly men, or what commerce canst thou haue with them? to what purpose dost thou desire to know with them the way of perdition, which they follow? If thou seekest for chastitie, they haue it not; if for faith, who is faithfull among them, whom thou shouldest imitate? If thou seekest for Christ, he remaineth not in them, &c.*

Psalm. 120. 5. 6.

2. Cor. 6. 14. 15.

Eccl. 13. 16, 17.

Ambros. ad Virgin. de not. lib. cap. 1.

9. Sect. 8. That wicked companie is a notable inducement to draw vs vnto sinne.

Secondly, let vs call to minde that this society with wicked worldlings doth bring vnto vs much hurt, as being the cause both of the euill of sinne, and the euill of punishment. For it is a speciall meanes of the transgression of all Gods Lawes: and therefore the Prophet *Dauid* being resolued to yeeld his obedience thereunto, saith, *Away from me you wicked, for I will keepe the commandements of my God.* Implying that there was no hope of yeelding such obedience as hee desired, vnlesse hee had freed himselfe from wicked mens company. For this wicked society doth exceedingly corrupt and defile those that frequent it, like vnto a gangrene, which hauing tainted one member, neuer resteth till it haue runne ouer the whole body; or like vnto the spreading leprosie or plague, which beginning in one house proceedeth to another, vntill it haue infected the greatest part of a towne or citie. In which respect the sonne of *Syrach* compareth wicked company to pitch, which by touching defileth vs; and the Apostle, to leauen, a little whereof soureth the whole lumpe of dough. And by others, wicked men in this regard are compared to scabbed sheepe, one of which is enough to infect the whole flocke, and to rotten apples, which taint and corrupe all the sound ones that lie about them. Whet by it appeareth that it is a thing of great difficultie to conuerse with wicked men, and not to be tainted with their corruptions: for besides that they are apt to infect, wee also are most apt to receiue the infection, hauing the seeds of sinne remaining in vs, which are ready to spring and sprout vp, when they are (as it were) watred with the breath of euill company. We are in our owne nature prone to goe downe the hill of vice, how then shall we keepe our selues from running headlong, when we are thrust forward with these wicked associates? If our selues wee are sluggish in trauelling the way of righteousnesse which leadeth to life eternall: and therefore what will become of vs when these briars and thornes catch hold of vs and hinder vs? Surely they will either cause vs to make a stand, and to proceed no further in our Christian race, or will scratch and rent vs when wee seeke to breake from them. So that it is a thing of great difficulty to continue doing well, amongst those who are euill; or not to be hindred in our course of godlinesse, when as wicked companions doe (as it were) hang on our necks, and with all their power and policie labour to stay vs. And this that wise Heathen obserued in his owne experience: *I confesse* (saith he) *mine owne weakenesse: I neuer bring home those manners which I carried abroad; but something which I had well composed is disturbed and put out of order; some of those vices which I had put to flight, againe returne: and as it befalleth them that haue beene vexed with a long sicknesse, who remaine still so weake, that they cannot without some danger come abroad into the open aire; the same happeneth vnto vs, whose minds are somewhat recouered out of the tedious sicknesse of vice and sin: the conuersation of the wicked multitude is a great enemie vnto vs; euery one being ready to commend vnto vs, or to thrust vpon vs some vice, or at least to raise and inflame vs therewith, at vnawares, &c. So that I alwayes returne home either more couetous, ambitious or voluptuous, yea more cruell and inhumane, because I haue liued amongst men.* As therefore it is hard

Eccl. 13. 1.

1. Cor. 15. 33.

Seneca.

hard to dwell with a Collier and not to be smutted; to haue our conuersation amongst theeues, and not, one time or other, to bee robbed of our rich treasures: so and much more difficult it is to keepe familiar company with wicked Worldlings, and not to be followed with their corruptions; to liue amongst these spirituall theeues, and not to be spoiled of the riches of Gods grace: in which respect they are so much more hurtfull and pernicious vnto vs, than theeues and robbers; as much as the soule exceedeth the bodie, and Gods spirituall graces and heauenly ioyes which they steale from vs, exceed in worth, earthly gold and momentany treasures, of which time will rob vs, though theeues spare.

And therefore seeing it is a thing of so great danger, to haue our conuersation amoog wicked worldlings, least wee should be tainted with their corruptions, let vs be exceeding warie and carefull in making choice of our company: and as one saith, let vs *be no more ruperstitious what wee eate and drinke, then amongst whom wee eate and drinke:* for as vnwholesome meates and drinkes may poyson the body, so vngodly company poyson the soule, vnlesse wee be preserued with some soueraigne Antidotes ministred vnto vs by Gods Word and holy Spirit: and seeing this is a strong temptation to draw vs vnto euill, let not vs who daily pray that we may not be led into tentations, wittingly and willingly run into them. Neither let vs, vnlesse we haue a calling hereunto, and be furnished and prepared with a great measure of grace and strength, presume vpon our owne abilities, and flatter our selues with a conceit, that we can by keeping them company draw them to vertue and goodnesse, and in the meane time receiue no hurt, seeing it is much more likely, vnlesse we be very skilfull Physicians, that they should infect vs, than that we should cure them. *For* (as one saith) *this is the ordinary course of humane affaires, that when the good and euill are ioyned together, the euill man is not made better by the good, but the good rather is corrupted by the euill.* And this was signified by the Ceremoniall Law, in which the holy flesh carried in the skirt of the garment did not make it holy, but the polluted person touching any holy thing, with his filthinesse did make it vncleane, as the Prophet *Haggai* sheweth: so note vnto vs, that it is a matter of farre greater difficulty to cleanse and purifie, than to defile and make vncleane. The reason whereof is cleere and manifest; for they are wholly flesh, and wee liue in part spirituall and regenerate, so that they pull vs with full swinge of will, and with all their power and might: whereas both our will and power being diuided, cannot haue such force and vertue. Againe, they run swiftly downe the hill and streame of vice, but wee with great labour and difficultie creepe softly forward in the way of vertue, and (as it were) vp the hill, and against the streame of our corruptions, which naturally carry vs another way; and therefore if by familiar company, we catch hold to stay them, and grapple with them, it is a thousand to one, if wee be not assisted with a power farre superiour to our owne, they will rather carry vs away with their violence, or at least naturall motion; than that we shall make them stay, or force them backe by true repentance.

q. Sect. 10. That it is hard to keepe company with the wicked, and not to be accessary to their sinnes.

Neither are wee alone corrupted and infected with the tainture of their sinnes, and become cuill by imitating their wicked examples; but also we are made either accessary to their sinnes, which they commit in our company, or else wee acquit our selues with much griefe and trouble. For hearing their blasphemies, ribauldry and prophanenesse, we either beare with them, and passe all ouer with silence, or else wee admonish and reproue them for their sinnes. By the former we become accessaries, for whilest wee beare with, and winke at our friends faults, wee make them to become our owne, by our silence giuing a secret consent to their wickednesse. And so whilest we labour to haue our societie pleasing vnto men; we doe much dishonour and displease God; whilest wee shew a false loue to our companions, wee make it manifest, that there is but little true loue of God remayning in vs. For if no louing sonne can indure to heare his father disgraced; if no good seruant can abide to heare his Lord and Master dishonoured and abused; and therefore will shew their dislike, either by rebuking the offenders, or by forsaking their company: then those that can with delight frequent the company of wicked men, who in all their words & actions, doe nothing else but dishonour God, doe plainly shew that they neither loue the Lord as their Father, nor reuerence him as their Lord and Master. But if hearing and seeing these abuses, they doe reproue them, then doe they become to their companions irkesome and tedious, moouing them, when they feele themselues galled with reproofes, to bitternesse and anger, yea, sometime to rage and furious reuenge; and so whilest by their absence they might haue had them friendly strangers, by this neerer acquaintance, they become knowne enemies. And both these should be carefully auoided, either to displease God by pleasing of men, or willingly to displease, if so be a committie with men, when as we may auoid it without Gods displeasure.

Vitia amicis si feras facis tua.

But as wicked company defile vs with their sinnes; so also they subiect vs to their punishments: for they brand our names with the blacke marke of infamy and reproch, whilst keeping them company; wee are re-

q. Sect. 11. That keeping wicked company brandeth our names with infamy.

puted

puted and censured to be of the same disposition and conuersation. For seeing euery like is delighted with his like, and seeing similitude in manners and affections, and delight in the same pleasures and recreations, is the vsuall bond that linketh men together in the same societie, they receiue no wrong (although they may haue some goodnesse in them) who frequent the company of wicked men, when as they are thus censured; seeing they are either presently euill, or will bee euill within a while; it being the nature of company, either to find men alike, or to make them alike. To which purpose one saith; *that the good and bad are so ioyned together: that either they become like one another, or else they are quickly seuered and disioyned, for friendship findeth or maketh this similitude.* Iustly therefore is hee reputed euill, who taketh delight in frequenting euil company; for though he bē not yet come to the height of sinne, yet hee fast climeth thereunto, and is euen at the very next degree of being himselfe wicked, when with a quiet and contented mind, he can be a daily beholder of other mens wickednesse; for as the Wiseman saith, *A wicked man is an abomination to the just, and hee that is vpright in his way, is abomination to the wicked.*

Bonus fic malo connectitur, vt aut pares reddantur, aut certè ab iniquem separentur, &c. Chrysost. super Matth.

Prou.29.27.

9. Sect. 12. Wicked company maketh vs lyable to Gods iudgements.

Finally, wicked company is carefully to be shunned and auoided, because they make euen the deare seruants and children of God, liable and subject to common iudgements. For as the Wise man saith, *hee that walketh with the wise, shall be wise; but a companion of fooles shall be afflicted. Affliction followeth sinners, but to the righteous, God will recompense good.* And thus was righteous *Lot* led away in that common captiuitie with the Sodomites: and dearely bought the pleasures of the Countrie, by partaking in the punishments of the people. Thus whosoeuer adhered to *Dathan* and *Abiram*, were also with them swallowed of the earth aliue, and as they consorted with them in their rebellion, so they bore them company into the gulph of destruction. And thus was *Iehoshaphat* discomfited, and hardly escaped with his life being in the company of wicked *Ahab*, and afterwards had his ships broken, and his works and enterprizes frustrated and destroyed, because he ioyned himselfe with *Ahaziah*. From which iudgements and punishments, when God would haue his seruants priuiledged and preserued, he calleth vnto them with a voice from Heauen, saying, *Goe out of her my people, that yee be not partakers of her sinnes, and that yee receiue not of her plagues.* Implying the danger of being tainted with the sinnes of the Whore of Babylon, and the impossibilitie of escaping her punishments, if they did not forsake her wicked fellowship.

Prou.13.20,21.

Gen.14.12.

Numb.16.26.

1.King.22,32.

2.Chron.20.37

Apoc.18.4.

But as all societie with wicked worldlings, is a very dangerous tentation to draw vs vnto sinne, and to subiect vs vnto punishment, so especially when we enter into the neerest bonds of affinitie and marriage with them; for they who are thus vnequally yoked with vnbeleeuing worldlings, are sure either to go quietly with them in the way of sinne, or to be shrewdly gauled, whilest they make resistance, and draw another way. And for this fault, good *Iehoshaphat* had his reputation blemished, of whom it is said, that *hee had riches and honour in abundance, but hee was ioyned in affinitie with Ahab.* The which bond of alliance made him professe to the enemie of God, desiring his assistance, *I am as thou art, and my people as thy people, and we will ioyne with thee in the warre.* And this is the reason which the Holy Ghost rendreth of *Ieboram* Idolatry, because the Daughter of *Ahab* was his wife; and also why *Ahaziah did euill in the sight of the Lord, like the house of* Ahab, *because hee was the sonne in law of the house of Ahab.* Yea, with this snare was wise *Salomon* catched, being drawne by his Idolatrous wiues to leaue the Lord (who had in extraordinary manner blessed him aboue all the Kings of Israel) and to serue the Idols of the Heathens.

2.Chron.18.1

Prou.4.

1.King.11.

9. Sect. 13.

CHAP. XVIII.

That the company of the wicked is very dangerous, by reason of euill examples, and corrupt communication.

AND thus haue I shewed the manifold euils, which come of frequenting wicked company. In the next place let vs consider of some speciall meanes, whereby principally this societie becommeth vnto vs thus hurtfull and pernicious; and these are either by their examples, or by their allurements and perswasions. For the first, the societie of wicked worldlings is exceeding hurtfull vnto vs, because thereby there are daily set before vs examples of euill, whereby we are either allured to imitate & follow their wicked and vngodly practise, or at least, are much vexed and grieued, to see God so dishonoured by their sinnes. In the former respect, looke how many euill examples are before our eyes, and so many stumbling blockes are laid before our feet, to hinder vs in our spirituall race, and to stop vs in our way, as we are trauelling to our heauenly Country; and such is the corruption of our nature, that wee need neither perswasions to draw vs vnto sinne, for euen the sight thereof is a bayte sufficient to allure vs to imitation. Whereof it is, that euen the Heathen man reckoneth *this as a chiefe cause of all our euils, because we liue after the example of the multitude, and are not*

not composed and ruled by reason, but are carried away with custome; and whereas if few would doe it, wee would not imitate them, when as many begin to doe it, wee follow for company, as though it were more honest, because it is more common: and so errour, when as it is made publicke and customable, is esteemed of vs in the place of truth. Whereby it appeareth, that seeing examples are admitted of vs in place of rules and precepts, therefore the examples of wicked Worldlings must needs be very powerfull, both in weaning vs from that which is good, and in alluring vs vnto euill. In the former respect one saith, *that men oftentimes desire to heare Gods word, but whilest they behold others contemptuously turning away their eares, they also neglect the saning hearing of the truth. And many also desire to rest contented, and to cease turmoyling in worldly businesse, and resolue not to subiect themselues to earthly desires; but whilest they behold others by vnquiet labouring to come forward in the world, and to be aduanced vnto riches and honours; being not as yet firme and well settled in the way of truth, by the euil examples of others, they slide back into the way of wickednesse.* And as they enfeeble and weaken our good resolutions, so also they corrupt vs with sinne; in regard wherof one saith, *that the tender mind which is vnsetled in that which is right, is to be withdrawne from beholding the multitude: because we are prone to go with company; and euen Socrates, Cato & Lælius, might change their mind, and be brought to alter their good resolution by the dissenting multitude; so vnable is any of vs, when as our disposition is best composed, to beare the assault of vices, when as they come against vs strengthened with so great a troope. And if one example of luxurious nesse or comessation doth much hurt; if one delicate, nice and wanton companion doth by little and little weaken and effeminate vs; if our rich Neighbour doth kindle our concupiscence; and if a malicious companion doth rub off his rust, euen vpon him that is innocent and ingenuous, what thinke you will befall them, against whom combined wickednes doth make a common assault?* As therefore those who haue sound eyes, doe carefully refrain looking vpon theirs which are sore and bleared, because euen by seeing them, a secret poyson and infection is transmitted, whereby they also are tainted; and as men in time of the plague, do carefully make choice of their aire and company, and auoid them who are infected, and haue running sores vpon them: so with no lesse care are wee to auoid the sight of wicked examples, and the fellowship of such as are infected with the plague of wilfull and presumptuous sinne, because a poyson and infection secretly commeth from them (as from the Cramp-fish to the hand of the Angler) by the contagion whereof we also are tainted and infected. For sin like the Plague or Leprosie, is of a spreading nature, going from one to another, vntill it haue infected a whole Country. And as a stone cast into a great water, troubleth not only that part into which it fell, but stirreth vp certaine circled wrinkles in the face or superficies of the water neere about it, and these being moued, doe also after the same manner moue those parts which are contiguous the one to the other, till it extend to the very bankes: so wicked suggestions being cast into the minds of Worldlings, are thence produced into act, and so being made examplary to those that are about them, doe not rest there, but by contagion spread themselues ouer all the Country. To which purpose one saith, *that no man erreth to himselfe alone, but doth disperse and communicate his folly to his Neighbours, and interchangeably receiueth the like from them. And the vices of the people are in euery particular man, because the people communicates them, and is made worse it selfe whilest it maketh others worse, It learneth ill things, and then teacheth them, and so wickednesse groweth to a monstrous greatnesse, that being all cast into one heape, which euery one knoweth to be worst.*

Nemo errat vni sibi, sed demens partem spargit in proximos, accipitque insanem. circ. Senec. Epist 94.

Now as these euill examples are in all very hurtfull; so they are most pernicious when they are obserued in superiours: for seldome doe these tall Cedars fall, but they beat down also all the low shrubs that stand about them. And thus doe Masters by their euill examples corrupt and poyson their seruants, Parents Children, Magistrates the People, Ministers their flockes; and most of all Princes their Subiects, seeing all the Country is ready, either for feare, or flattery, to conforme it selfe to the example of their King, in regard whereof (one saith) *that Princes actions stand for precepts*, and their examples haue the power of a Law to draw their Subiects to imitation.

9. Sect. 3. Euill examples of Superiours are most pernicious.

In conditis ab principis vt quicquid facidt pro lege videtur Quintz

But as these euill examples are very hurtfull, as they corrupt vs with sinne; so also in nourishing pride and securitie, and in hindring of repentance; whilest comparing our selues with others, which haue burst out into greater wickednesse, we are ready through selfe-loue to conceit our owne excellencies; and so whilest wee are wholly taken vp in thinking how farre wee exceed them in vertue and goodnesse, wee neuer thinke how far short we come of that which God requireth of vs. To say nothing of that incouragement which men take vnto themselues, of committing wickednesse, when they see others doe the like, and yet scape vnpunished and flourish in the World. For as the Wise man saith, *because sentence against an euill worke is not executed speedily, therefore the heart of the children of men is fully set in them to doe euill.* And therefore seeing wee

9. Sect. 4. Euill examples nourish pride, and hinder repentance.

Eccles. 8. 11.

are so greatly endangered with wicked societie, by beholding their euill examples, let vs carefully auoid them: or if at vnawares we happen to come into such company, *let vs* (as one exhorteth) *be very watchfull ouer our selues, that we doe not sucke in these inticing baits of sinne, neither by our eyes, nor by our eares, lest by little and little wee be inured to it, and lest certaine figures and characters of those euils, which wee haue seene and heard, doe remaine still in our minds to our ruine and destruction.* And because wee cannot sufficiently with our owne watchfulnesse preserue our selues from being ouer-taken with this deceitfulnes of sin, let vs with *Dauid* (hauing set a watch before our eyes and eares) desire the Lord that he will not suffer *our hearts to be inclined vnto euill, that we should commit wicked workes with the men that worke iniquitie.*

Basil. Asceticis.

Psal. 141. 3, 4.

Q. Sect. 5. Euill examples of the wicked vex and grieue Gods seruants

And thus it appeareth that euill examples of wicked worldlings are very hurtfull and pernicious as they corrupt and infect vs with sin: but though we were so preserued by Gods Spirit that there were no danger of taking hurt by this contagion, yet many other euils are incident vnto vs, if we be daily beholders of these wicked examples. For being the children of God it must needs bee grieuous vnto vs to see our heauenly Father thus dishonoured; being faithfull seruants of the great King of heauen & earth, it cannot chuse but much vex and trouble vs, when we see the glory of our Lord and Master impeached by wicked Miscreants, yea, and seeing wee are of the same flesh & blood with these worldly men, the workmanship of the same Creatour, yea, people of the same Country, and (as it were) children borne by the same mother; it must needs afflict our soules with griefe and bitter sorrow, when we behold them daily running on in a course, which will bring them to eternall destruction, both in their soules and bodies. And thus was righteous *Lots soule grieued, when he saw the filthy conuersation of the wicked Sodomites. For hee being righteous and dwelling among them, in seeing and in hearing, vexed his righteous soule from day to day, with their vnlawfull deeds.* And holy *Dauid* professeth that *his eyes gushed out with riuers of waters, and that his zeale euen consumed him, because his enemies kept not Gods Law, but forgot his words.* Yea, thus our Sauiour Christ himself being conuersant among the wicked Iewes, *mourned when he saw the hardnes of their hearts.*

2. Pet. 2. 7, 8.

Psal. 119. 136, 139.

Marke 3. 5.

Q. Sect. 6. If we doe not follow the euill examples of the wicked, we procure their hatred.

Finally, by being with wicked men, and not doing as they doe, not following their examples, we doe thereby exceedingly prouoke their malice and hatred: for it is a sufficient quarrell for a wicked man against those that feare God, if they bee innocent, and seeme to make conscience of those sinnes which they see them commit, because their abstinence from euill seemeth to proclaime their wickednesse who doe commit it, and awakeneth their sleeping consciences, when as they are galled with their refusal. Whereby oftentimes it commeth to passe that the godly being spectators of these euill examples, and denying to joyn with them in their enormities, doe not onely thereby endanger their names to be branded with their obloquies, reproches, and disgraces, but also their persons to their violence and furie; as we may see in the example of *Lot*, who though he did in most louing and humble manner refuse to communicate with the Sodomites in their sins, yet so incensed them to rage hereby, that they would haue laid violent hands vpon him, had not God miraculously deliuered him from their fury. And as it mooueth them to hate vs; so through our naturall corruption wee are readie to extend our hatred beyond its due limits, abhorring not only their sin, but their persons also. All which euils as they ought, so they may easily be auoided, if we will shun the societie of wicked men, and frequent the company of the vertuous; for so shall wee neither bee allured nor grieued by their examples, nor yet nourish this open hostilitie between vs, but may liue like strangers one to another, seeing we cannot liue as friends. To this purpose one saith, that if wee be spectators of the euil conuersation of wicked men, we must of necessity, *either imitate or hate them; both which are to bee auoided, lest thou shouldest either bee like to wicked men, because they are many, or an enemy to many, because they are vnlike:* and therefore it is best for a man either to bee conuersant with himselfe, or to keepe company with those who may better him, or whom he may better.

And thus haue I shewed the manifold euils which come of wicked company, through their bad examples: vnto which we may adde the hurt which wee are apt to receiue by their speeches and communication. In which respect the societie of wicked worldlings is dangerous and hurtfull: first, in regard that by their speeches they corrupt vs; for being either worldly or prophane, and spent either about earthly things, as profits and preferments, or in vain mirth, ribauldry, filthines, foolish jesting, & such like wicked discourses; it commeth to passe that by frequenting their company wee become as worldly as they, hauing not only our hearts fast nailed to the earth, but our tongues tuned to the same key, vttering nothing but that which sauoureth of the world and worldly vanities, or which is worse, being corrupted with their filthy communication, wee in the end grow, if not to imitate, yet at least to like, or not so much to dislike them as we ought. For there is a secret poison in worldly & wicked speeches, which when they are admitted into

into our eares, infuseth it selfe into our minds, whereby they being corrupted, doe taint also all our speaches and actions; of which the Apostle Paul warneth vs to take heed, *Be not (saith he) deceiued, euill words corrupt good manners.* Or if they doe not thus corrupt vs, then of necessitie they do much vex & grieue vs, when as wee heare our heauenly Father thus dishonoured, and see those, whose company we frequent, running swiftly the way to destruction and condemnation.

Secondly, the speeches and familiar communication of wicked Worldlings, are hurtfull and pernicious; as they are the Deuils spokesmen to woo our hearts from God, perswading, alluring and inticing vs to withdraw from him all true obedience, by neglecting the duties which hee requireth, or committing the vices which he hath forbidden. For we are to know that in this regard worldly men are very impudent, not sticking in plaine tearmes to blow the trumpet of rebellion against God; and when they cannot catch vs with their wicked company, nor allure vs by their euill examples, they stay not there, but in direct speeches solicite the Deuils suites, either discouraging vs from vertuous actions, by telling vs that they are needlesse, or too troublesome, either that they will not stand with our credit, but traduce our names, and impeach our reputations; or that they are against our profit and preferment in the World, or else prouoking & perswading, yea, alluring and incouraging vnto commit with them sin and wickednes by all manner of perswasions, inticing speeches, faire promises and kind vsage: by which baites they labour to draw all who frequent their company into the snares of destruction and perdition. An example whereof we haue in *Putiphars* Wife, who laying aside all modestie, inticed *Ioseph* vnto sin; in the harlot alluring the young man vnto folly; and in wicked *Ahab*, who gaue vnto *Iehosaphat* and his followers bountifull entertainment, that hee might hereby intice him to goe vp against Ramoth Gilead. Against which perswasions and inticing baits, the Wise man armeth vs, saying, *My sonne, if sinners doe intice thee, consent thou not: If they say, come with vs, we will lay wait for blood, and lie priuily for the innocent without a cause, &c. We will find all precious riches, and fill our houses with spoile. Cast in thy lot among vs, we will haue one purse: My sonne walke not thou in the way with them, refrain thy foot from their path, &c.*

The which counsell that wee may follow with the greater care, let vs consider that these temptations are exceeding dangerous, being vsed by men in our own likenesse vnder colour of loue, with pretence of our own profit and aduantage; seeing the Oratour which perswadeth, and the Theame whereon hee discourseth, are so pleasing and well accepted of our corrupt nature. But that we may resist such wicked allurements, let vs know that they are but Syrens Songs which intice to leape into the sea of destruction, and but the Worlds inchantments, whereby conspiring with Satan, it laboureth to carry vs swiftly vnto Hell; like vnto that pleasing discourse vsed by the old Serpent to our first parents, which promised to equall their estate with Gods, but in truth made them in as bad case as the Deuill had not the Lord in mercy relieued and restored them. And therefore let vs stop our eares against these worldly allurements, whereby wicked men intice vs vnto sinne, and like the Deuils Aduocates perswade vs by the hazarding of our soules, to obtaine worldly vanities; or rather let vs, because we will not heare their bewitching tunes, abandon their company: for as one saith, *Wee are in good forwardnesse towards the obtaining of our soules welfare, when as wee leaue the company of those who perswade vnto wickednesse, and goe farre off out of this hurtfull societie.* And though they would still tie vs vnto them in the bonds of loue; yet let vs abhorre their company and breake off from them, esteeming them of all others our most dangerous enemies; seeing vnder colour of good will, they expose our soules to vtter destruction; and our most pernicious persecutors, who by inticing vs vnto euill, doe not kill the body alone, but plunge both body and soule into euerlasting death.

Magna pars sanitatis est, hortatores insaniæ reliquisse, &c. Senec. Epist. 94.

Greg. Moral. l. 3. cap. 11.

CHAP. XIX.

That the friendship of wicked Worldlings is to be contemned, and carefully auoided.

AND thus haue I shewed the dangerousnesse of the Worlds temptations, which haue their strength from wicked company. In the next place wee are to speake of those which are grounded on worldly friendship, and to propound some reasons which may moue vs to contemne and auoid it. Where first wee are to know that the following discourse tendeth not to the disgrace of true friendship, or to take away this neere loue and kindnesse betweene man and man; for this is not only one of the chiefe comforts which sweetens worldly miseries, but a notable help and furtherance in the course of godlines. And as the Sonne of *Syrach* saith, *A faithfull friend is a strong defence, and he that findeth such a one findeth a treasure. A faithfull friend ought by no meanes to be changed for any thing, and the weight of gold and siluer is not to bee compared to the goodnesse of his faith. A faithfull friend is the medicine of life and immortality, and they that feare the Lord shall find him: who so feareth the Lord shall direct his friendship aright, and as he is himselfe, so shall his friend be.*

Q. Sect. 1. That true friendship is much to be esteemed.

Eccl. 6. 14, 15. &c.

Solem è mundo tollunt, qui tollunt amicitiam. Ambros. de amicit. cap. 7.

Which who so take away from amongst men, *they take away* (as it were) *the Sun out of the firmament*; and spoile them of their chiefe comfort: for as one saith, *without friends all our cogitations are tedious, our workes toylesome, every Country is an exile or pilgrimage, all life a torment, and without their solace life were no better than death.*

Sine amicis omnis cogitatio est tadium, omnis operatio labor, omnis terra peregrinatio, &c. Cassian in 8 Epist.

Of this true friendship which is only among those that are good, in good, and to good ends and purposes wee doe not here speake; yea, rather wee ought earnestly to wish, that this vertue no lesse excellent than rare and hard to be found, might againe returne to the sonnes of men from Heauen, vnto which it seemeth fled, that their comfort in this sweet fruition of their mutuall good might be inlarged and increased. But the following discourse tendeth to the contempt of that worldly, wicked, false and counterfeit friendship entertained among men, which is betweene the euill alone, or the good and bad together in euill things, and for the accomplishment of euill ends: in which respects when this friendship is admitted, it quite excludeth the true loue of God. Neither would I haue Gods seruants to withdraw themselues from Worldlings in respect of ciuill kindnesse, and to professe open enmitie against their persons, but only from hauing neere friendship and familiaritie with them, or any communion and fellowship in that which is euill. For howsoeuer wee are to hate their sinnes, yet wee must loue their persons, and though wee may not in respect of the former euils entertaine them as friends, *yet if it be possible, and as much as in vs lieth, wee are to haue peace with all men:* and to further with our best indeuours their conuersion vnto God, that so being of one family, wee may loue them as our brethren and fellow seruants: and for the present wee cannot haue them our friends, yet we must willingly haue them (if wee can by lawfull meanes auoid it) our foes and enemies.

Rom. 12. 18. Pacem si charum, malim ignotus, nemini atrocem, &c. Hat omnes amicos habere operosum est: satis est inimicos non habere. Senec. Epist. 14.

But to come to our purpose: wee are carefully to take heed of worldly friendship, when it is an occasion to breake off our friendship with God (as it is, when as it prouoketh or allureth vs to the committing of sin, or to the neglect of any good duty) and labour to please God rather than men, when wee cannot please both together: esteeming such kind of friendship the most hatefull enmitie, and such carnal friends, to be no better than treacherous enemies who doe vs more mischiefe than those who openly discouer their malice, & shew their hatred by offering all outward violence. Whereof it is that one thus exclaimeth against this wicked friendship: *O friendship* (saith he) *too much our enemy, as being a seducer too easily to be discerned, from which proceedeth an appetite and greedy desire of doing hurt, and endamaging others, (as it were) by way of sport and play, without any desire of gaine or reuenge; but whilest companions say, let vs go together, let vs doe it, and they are ashamed not to be as impudent as their fellowes.* With which wicked friendship that wee may not be abused and inueigled, let vs consider, first, that we cannot hold this friendship with Worldlings, but we must betake our league and couenant with God, and, as it were, proclaime warre against him; for as the Apostle *Iohn* telleth vs, *hee that loueth the World, the loue of the Father cannot abide in him:* and *Iames* plainly affirmeth, *that the amity of the World is enmity with God; and therefore whosoeuer will be a friend of the World, maketh himselfe the enemy of God:* into which sinne when *Iehoshaphat* fell, hee is sharply reproued by the Prophet, *Wouldest thou,* (saith hee) *helpe the wicked, and loue them that hate the Lord? therefore for this thing the wrath of the Lord is vpon thee.*

Secondly, let vs consider that this friendship with wicked worldlings is not true, but false and counterfeit. For there is no true friendship, but that which is betweene the vertuous and faithfull, and grounded vpon the true loue and feare of God; for whose sake they also ioyne their brethren, whereby they helpe one another forward in vertuous actions, and further their good ends and indeuours. To which purpose one saith, *that all true friendship ariseth and beginneth betweene those that are good, encreaseth among the good, and is most perfect among those who are best and most vertuous.* And another affirmeth, *that wee cannot be true friends vnto men vnlesse wee bee first friends vnto the truth.* With whom also a third agreeth, saying, *that all loue of the flesh is corrupt, and that all worldly friendship is false and counterfeit, which is not knit together with the band of Gods feare; there being no true fidelitie in the seruants of the Deuill.* Neither is it the fruit of true friendship, that our faith towards God should through it be violated; for he cannot be a true friend vnto man, who hath shewed himselfe vnfaithfull vnto God: nor yet can it be in euill, seeing (as one saith) *Friendship is the keeper and preserver of pietie;* and therefore that friendship which is with wicked Worldlings, is to be contemned and abhorred, as being false and counterfeit, seeing it is with the euill, in euill, and for euill ends, and not grounded vpon the loue of God, but vpon worldly respects to serue their owne turnes: and vpon selfe-loue that they may haue profit or pleasure by them; in eating, drinking, discoursing, gaming, sporting, and such other carnall delights. Whereupon is followeth that it is deceitfull and inconstant: for whereas true friendship is immutable and perpetuall, because it is grounded on vertue, and on the loue of God, which is vnchangeable; this world-

Q. Sect. 2. In what respects friendship with the wicked is to be auoided.

Amicus verus diu queritur, vix inuenitur, difficilè seruatur. Hieron. Epist. ad Ruff. Tom. 1.

Q. Sect. 3. That we cannot hold friendship with worldlings, & peace with God.

worldly friendship in flattering and vaine-flatte-, lulling vs in danger vnder these worldly respects and ends of pleasure and profit all, whereupon it wholly reflects and relies. And therefore (as one such) bee sadly warn, that when such a friend as the world, and weigh him as a banquet, neither eate of meate thereof all the time wee imbrace the world, and flourishing in prosperity; think that he imagineth alwaies to be friendly vnto him, vnto whom hee is now thinking this his benefite are sufficient enough to procure friends: whereas some men the more they are obliged, the more they mislike their benefactors: as foes shall moreover, that make debates; but great famous enemies, because all hope is taken away of requitall, and pride maketh them so hate those, vnto whom their necessitie enforceth them whether they will or no, to stand indebted and beholdinge.

Such friendes therefore as are tied vnto vs in these worldly bonds, are not to be esteemed, for when the bands are broken the friends are scattered, like chaffe or some such light matter, which doth with the cool whaste in the sun-shine and calme, how separateth it selfe and flieth away with the least blast of wind blowing, or like vnto the reed which standeth vpright and formerly stiffe and strong in faire weather, but bowes and bendeth any way when the storme ariseth: so these worldly friends whilest the sunne of prosperity shineth, doe adhere vnto vs and seeme firme and constant as though they would neuer leaue vs; but when the least tempest of trouble commeth, and when the world beginneth to frowne, they either hange downe the head and will not see vs, or finde diuerse excuses why they cannot help vs, or like *Iobs* miserable comforters they make poverty a crime, and vse sugred and subtile our guiltinesse and sinfulnesse; because wee are fallen into this miserable affliction. And therefore let vs take heede of such friends if wee haue them, nor trust vnto them if wee haue them, for like the Swallow they will build and dwell with vs, whilst the Summer is almost ouer, but if wee take hold of them, or offer to lay our hands vpon them, they will flie away: if wee will rely vpon them for succour, they will fall vpon vs and ouerthrow vs to the ground with their oppressions: that we therefore follow the admonition of the wise man. *If* (saith he) *thou be worthy of thy friend, prooue him first, and be not hastie to giue him credit: for some loue him for their owne aduantage, and will not abide in the day of thy trouble. And there is a friend which is turned to his enmitie, and discouereth thy reproch. Againe, a friend is but a companion at the table, and in the day of thine affliction he will not continue: but in thy prosperity he will be as thy selfe, and will vse liberty vnto thy seruants; if thou be brought low he will be against thee, and will hide himselfe from thy face. Depart from thine enemies, and beware of thy friends.*

Yea, these worldly friends doe not onely become in time of aduersitie, as vnprofitable as strangers, but also as hurtfull as enemies, their kindnesse and loue degenerating into malice and hatred: and this the former authour also obserueth. *There is some friend,* saith he, *that turneth to enmity, and taketh part against thee, and in contumelie he will declare thy shame.* And in another place: *There is some companion, which is prosperitie reioyceth with his friend, but in the time of trouble he is against him.* Of which the Prophet *Dauid* hauing experience, complaineth, *My familiar friend* (saith he) *whom I trusted, which did eate of my bread, hath list vp his heele against me.* So that in this worldly friendship the prouerb truely taketh place, Too much friendship maketh way for hatred: yea, in truth there is no enmity so dangerous, as that which hath its foundation vpon the ruines of loue; and as in nature, the purest substance is turned into the most loathsome corruption; so the honest loue, which hath no other ground but carnall respects, degenerates oftentimes into the most deadly hatred, and hurtfull enmitie. For being priuie to all their friends secrets and counsels, and well acquainted with their state and condition, they are the more enabled thereby to doe them the greater mischiefe when their loue is turned to spite and malice, euen as a traitor is much more dangerous than a professed enemie, and a fugitiue souldier more pernicious in time of warre, than he that assaulteth with open violence. To which purpose one saith well: *That an enemy may be shunned, but a friend cunning of his aduantages is treacherous; and we may easily make head against loue, vnto whom wee haue not committed our counsels, but it is greater perfidie to procure bitter griefes to whom we haue vnfeyned loue.*

But as this worldly friendship is very dangerous and hurtfull to our outward estate when it beginneth to fade, so it is much more pernicious to our soules, and spirituall estate whilest it lasteth and continueth; as being one of the most forcible meanes, which either Satan or the world hath to poison and corrupt vs with sinne; and one of the most pearcing arrowes in all their quiuer of temptations, wherewith they inflict deepe and incurable wounds into our consciences, whilest on the one side wee frequent their company, see their euill examples, heare their wicked speeches and discourses, and

Q. Sect. 6. Worldly friends in time of aduersitie oftentimes become enemies. *Eccles. 6.9.*

cap. 37. 4.

Psal 41.9.

Amicitia nimia facit odij locum.

Inimicus vitari potest, amicus non potest si inhiet amicitiæ. Ambr. offi. lib. 3. cap. 3.

Q. Sect. 7. Worldly friendship pernicious to our soules.

gine them audience, when as they allure and intice vs vnto sinne; and on the other side are ready to yeeld vnto them in all their desires, for feare of displeasing them; and to like of all they doe, because wee affect their persons. In regard whereof one saith, that that *friendship is very harmefull, which is contracted with maliciousnesse. For it is the Law and condition of this friendship, by a similitude and likenesse of nature to infuse wickednesse into those who are in amitie with them. For as in pestilent places, the aire stealingly and by little and little attracted, doth infect the body with an hidden disease; so through wicked acquaintance, we sucke in manifold euils, although wee doe not presently perceive the discommoditie of it.* In which respect wee are to contemne, yea, to hate this friendship of wicked worldlings, as being but like sugar, which inticeth vs to drinke the poison of sinne; and the diuels most preuailing orator, in perswading vs to neglect all dutie, and to set our hearts open for the entertaining of sinne.

Nexia sunt amicitiæ quæ cum malitia contrahuntur, &c. Basil. Homil. de init.

9. *Sect.* 8. Their obiection answered, who say they haue had no hurt by the friendship of the wicked.

And thus haue I shewed the manifold euils which come vnto vs, through the familiar society and friendship of wicked worldlings. Against which, if any shall obiect their owne experience, namely, that they haue frequented such company, and intertained such loue and amitie, and yet feele themselues neuer the worse; to such I answere, that either they are so bad already, that they cannot be made much worse, or haue but a while beene linked in this fellowship, and so the poison hath not as yet his operation, or if longer time they haue conuersed with them, and yet feele no ill, it is because wickednesse hath growne on them by degrees, and hath therefore through their negligence bin insensible, they hauing rather declined by little and little, than suddenly fallen into these mischiefes. But let not this incourage them in their course, their case herein being common with theirs who are deepely plunged into sinne. *For there is not any man that is suddenly outragiously wicked, but commeth to the height of diuelliſh habit, by degrees, and through a continuall euill custome.* Great floods doe not suddenly rise, but after much dropping; mettals are not presently melted, as soone as they are put into the furnace; greene wood doth not forth with flame out, as soone as it is laid on the fire; but yet wishing a while with much and often raising the waters arise, with great and continuall heate the mettals melt, and the greene wood after some weake resistance is burned and consumed. And so although the fire of Gods grace burning in vs, is not quenched at first (as it were) with this water of worldly wickednesse, yea rather perhaps it may through opposition, make it to gather strength, and burne more hotly; but yet if it be much and often cast vpon it, it will in the end put it cleane out. *Although* (saith one) *thou were made of Iron, yet standing continually before a great fire, thou wouldest at last be dissolued and softned; and he that still dwelleth at the next doore to danger, cannot long be safe. By assiduitie a man is often deliuered ouer as captiue to sinne, and oftentimes familiarity hath intangled men, and ministred vnto them occasion of sinning; and what she could at the first would not, that lingring assiduitie and custome hath atchieued.* At the first, it may be a Christian mans heart riseth, and his soule abhorreth the wickednesse which hee seeth committed euen by his dearest friends, but at the second time hee is not so much moued, and when he is a little inured thereunto, the loue of his friend weakning the hatred which hee beareth the sinne, he is content to winke at it, and then to tolerate it, and after to like it, and by and by to imitate it, and within a while after to approue, defend, and boast of it. At the first hearing of blasphemie, ribauldrie & corrupt communication, it may be for the present we feele not our selues hurt and infected, but yet (as one saith) *it leaueth seede in the mind, and euen after we are departed from them, could giue vs cause to sigh.* And *as those who heare pleasing musicke, haue, when the melody is ceased, the eares still sounding in their eares; so the talke of wicked men doth longer continue with vs, than it is in hearing, and it is not easie to forget a sound which is so sweet to our corrupt flesh.* Neither doth the lingring growth of our corruptions, which by degrees creepe vpon vs, lessen our hurt and danger, but rather much increaseth them, seeing it ouercommeth vs, before wee feele our selues incountred, and inthralleth vs in the deepe dungeon of sinne, before wee perceiue our selues taken prisoners. As therefore those diseases which growe vpon vs by degrees vpon small and not appeare as cankers, are of all others most dangerous and incurable: so these spirituall diseases of the soule, which steale vpon vs by little and little, are most hardly cured, and most endanger vs, because they are not discerned, we till custome hath giuen them full possession, and (as it were) turned them into nature. And as men are no lesse fearefull of a lingring consumption, than of a hot burning ague, because it doth more certainly destroy vs, though it doth not assault vs with like violence: so these corruptions, which stealingly infect vs through the familiarizing and neere friendship which we haue with a ciuill worldling, doth oftentimes more endanger vs, than all the violent prouocations of men notoriously wicked, whereby they labour suddenly, and all at once to plunge vs headlong into wickednes.

Sanè nemo vt pereat sit timor pijssimus, & vbi iniquitas habet affectum, iniquitas non potest non confundere, & pertransire. Bernard. declamat. in Mat. 19.

Vide Basil. Homil.

Sect. 98. 114.

The end of the first Booke. THE

THE CHRISTIAN WARFARE.

The second Part.

WHEREIN THE CHRISTIAN IS ARMED AGAINST THOSE TENTATIONS Of the World, which are grounded, on the alluring baites, of Honour, Riches, and Pleasure.

The second Booke.

CHAP. I.

Of those tentations generally which are grounded upon worldly things.

WE have in the former booke spoken of those worldly tentations, which arise from the persons of wicked worldlings, both in regard of their societie and friendship. Now we are to proceede vnto those which are grounded vpon worldly things; all which by the Apostle Iohn are referred to three heads, to wit, voluptuousnes, whose object are vnlawfull and immoderate pleasures; couetousnes, whose object are riches; and ambition, whose object are honours & preferment. All (saith he) that is in the world, as the lust of the flesh (that is, voluptuousnes) the lust of the eyes (that is couetousnes) and the pride of life, (that is ambition) is not of the Father, but is of the world. And these are the chiefe things which Satan, and the world vse, as their alluring baites and tempting fires, wherewith they allure vs vnto sinne, and withdraw our hearts from God, and the loue of spirituall things. These are those bands wherewith they tie vs fast vnto the earth; these are the Idols which they set vp in our hearts with which worldlings (forsaking the true God) commit grosse idolatrie, by louing and trusting in them more than vpon Gods power and prouidence. Finally, these are the rewards and wages, wherewith Satan and the world hire men to doe them seruice, and to tire themselues, spend their strength, and consume their life, in the workes of darknesse.

Against which tentations it behoues vs to bend all our strength, if wee would not be ouercome, and to put on all the spirituall armour prescribed in Gods word, whereby we may be inabled to make resistance. But least in auoiding one extreame wee runne into another, reiecting the creatures of God, because of our owne corruption, and leauing the lawfull vse, because of the vnlawfull abuse; I will shew what these things are in themselues, and what vnto vs; in what respects they are to be loued, desired, and vsed as good, and in what respects to be accounted and reiected as euill; how they are to bee accounted Gods blessings, and how the worlds baits to allure vs vnto sinne. All which I will shew, first generally, and then particularly. For the former wee are to know, that all these three, to wit, honours, riches, and pleasures, are in their owne nature good; for they are the good creatures and gifts of God, which were approued by his owne testimonie, wherein is said, that *God saw all that he had made, and loe it was very good.* And least we should thinke that together with man, they also had lost all their goodnesse through his fall, the Apostle speaking of the creatures, as they are now in their owne nature, saith, that *euery creature*

Q. Sect. 1. That these worldly things honours, riches, and pleasures are in their owne nature good and the gifts of God.

Gen. 1. 31.

ture of God is good, and nothing ought to be refus[illegible]

To this purpose one saith: *I say to thee, O Lord, some things, and they be good, because thou the things good, which thou hast created them; there is nothing of ours in them, but that wee sinne in ouermuch louing them, inordinately preferring the creatures before thee who hast created them.* Yea they are not only creatures of Gods making, but also blessings which hee promiseth vnto those that serue him, as temporall rewards of their loue and obedience. For so the Wiseman saith, *that the riches of honour, and the treasures of God, is riches, and glory, and life*, where pleasures also are implyed in riches, which is the very life. Neither hath any but the faithfull any true right vnto these gifts of God, but are meere vsurpers, seeing they doe not performe the condition of Gods donation, in louing, fearing, and serving him: and to those only belongs the right of inheritance, vnto whom the blessing also appertaineth. Finally, the Lord hath bestowed these his gifts vpon his seruants to good vses and ends, namely, that he might be glorified in them, and they furthered and incouraged in the performance of all good duties. And therefore needs must these things be good, seeing they are good creatures, gifts and blessings, created and bestowed by our good God, on good and faithfull men, and that to good ends and purposes.

But yet howsoeuer these things are good, yet not absolutely and immutably, seeing they are subject vnto corruption, and so bee abused by man: in regard whereof the Apostle saith, that *the feruent desire of the creature waiteth when the sonnes of God shall bee reuealed; because the creature is subiect to vanity, not of it owne will, but by reason of him who hath subdued it vnder hope; because the creature also shall be deliuered from the bondage of corruption into the glorious libertie of the sonnes of God*, &c. And to the same purpose another saith, that *these things mutably good, are therefore good, because they are made by the chiefe goodnesse, and therefore mutable, because they are not made of his owne substance, but of nothing*: in regard whereof they are subiect to corruption, and are in great danger, vnlesse they bee continually preserued by the same powerfull goodnesse, by which they were at the first created. By reason of which mutabilitie they are not good in any high degree of excellencie, but to be reputed among such good things as are of meane esteeme, as being of an indifferent and common nature, in comparison of spirituall and heauenly things. Neither doe they vnreasonably hold this degree of goodnesse which they haue, but as the Chameleon changeth her colour according to the thing vnto which it is adioyned: so they [illegible] are in the possession of the good and vertuous; but become euill to the euill, and ready instruments of all manner of sinne and wickednesse, whilest they are vnder the gouernment of the wicked and vngodly. So that in respect of vs these things are neither good nor euill, but of an indifferent nature, good to those who vse them well, and euill to those that abuse them vnto sinne, and accordingly they are bestowed of God indifferently both to the good and euill. To which purpose that saith: *God would haue these temporall things common betweene [illegible] because if he should giue them only to the good, the euill would thinke that for their sake the righteous serued God: and if he should giue them only to the euill, those who are weake in goodnesse would feare to be conuerted, least these things should bee wanting vnto them*, &c. *Againe, if these earthly things should be taken away only from the good, the same feare would hinder the weake from turning to God; and if they should be taken away only from the wicked, it would be thought the only punishment which euill men should suffer: whereas [illegible] giueth these things to the good, he doth therefore comfort trauellers and pilgrimes; and whereas he giueth them to the euill, he doth [illegible] good, that they should seeke such things as are [illegible] to the wicked.*

Neuertheless howsoeuer these things are in their owne nature good, [illegible] blessings of God, we must haue [illegible] against the things themselues, [illegible] against their abuse and corruption, [illegible] must vse, contemne, and reiect them, when God hath bestowed them on vs, but rather labour to make a good and holy vse of them to the glorie of God, the good of our brethren, and the furtherance of our owne saluation, and so shall they retaine their owne nature, and become truely good vnto vs, whereas on the other side, by rejecting the gifts of God, we shall offer wrong to the giuer, in contemning his benefits, and bewray a certaine Cynicall and Papisticall pride, as we shall afterwards more plainly shew. And therefore (as one saith) *abuse not earthly blessings, we were prostrate heretofore with humblenesse, lifted vp with pride.* To which purpose another exhorteth vs to flie the world and worldly things, *with our conuersation, and not with our body; for they hold vs on the outside, not by nature, but by corruption.* But especially doth that wise Seneca write, and truly for our vse, if wee doe but change her Philosophie into true Christianitie: *extend (saith hee) slowly-moouing, abroad vncommanded, and vncombined, a rough and ungilded board, professed hatred against money,*

1. Tim. 4. 4. *Omnes creaturæ Dei bonæ sunt, & nihil reijciendum quod cum gratiarum actione percipitur.*

Psal. 104. 29. *Auferes spiritum eorum & deficient, & in pulverem suum reuertentur.*

Iob 1. 21. *Dominus dedit, Dominus abstulit.*

Psal. 24. 1. *Domini est terra & plenitudo eius.*

Psal. 115. 16. *Terram autem dedit filijs hominum.*

Psal. 37. 22. *Benedicti eius possidebunt terram.*

Psal. 37. 29. *Iustus hæreditabit terram.*

Psal. 37. 11. *Mansueti hæreditabunt terram.*

Matth. 5. 5. *Beati mites quoniam ipsi possidebunt terram.*

Prou. 3. 16. *Longitudo dierum in dextera eius, in sinistra illius diuitiæ & gloria.*

Prou. 8. 18. *Mecum sunt diuitiæ & gloria, opes superbæ & iustitia.*

Prou. 22. 4. *Merces humilitatis timor Domini, diuitiæ & gloria & vita.*

Rom. 8. 19. *Expectatio creaturæ reuelationem filiorum Dei exspectat.*

Rom. 8. 20. *Vanitati enim creatura subiecta est non volens, propter eum qui subiecit eam in spe.*

Rom. 8. 21. *Quia & ipsa creatura liberabitur a seruitute corruptionis in libertatem gloriæ filiorum Dei.*

Aug. in Psal. 66. mezz. con. 1. *Si Deus omnibus bonis temporalibus in hac vita nullos discernit, nullos amabiles facit, quia si bonis temporalibus discerneret, solos bonos amabiles faceret, putaret propter illos seruiri Deo: si autem malis solis ea tribueret, nullus ad conuersionem amaret, ne ea perderet.*

Aug. in Psal. 66. mezz. con. 1. *Si ista terrena solis malis auferret, hoc ipsum pœna videretur, & nemo ad Deum conuerti curaret.*

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Aug. in Psal. 66. mezz. con. 1. *Quia ergo Deus ista terrena bonis tribuit, ut ad se conuertantur; malis, ne ea perdant, non auferre dignatur

money, lying vpon the ground, and what-soeuer else is worthy more labour to attaine vnto, their ambitious ends, though they goe in rich and glorious attyre, & vse the ornaments of Philosophy in their schooles and dennes thereby, although to be professed with all humanitie and ciuility; yet as much as they can withdraw and withhold themselues from the vnprofitable conuersation of men. Let vs labour to make all things within vs, and without vs, to agree with them: let not their clothes glister, let them not be set forth with gold, or siluer plate deepely engraued and imbossed with gold: neither let vs thinke it a signe of frugality to vse gold and siluer. Let vs studie to lead a better life then the common sort, and not a contrary: otherwise whilest we labour to auoid them, we shall doing them away, and what they from vnskilfull will hereby come to passe, that they will imitate nothing in vs, whilst they see vs dispise they should imitate all things. Philosophie doth in the very substance prouide the best of both, vsing temperately and soberly from both the difference of professions doth vse. Let vs duly meditate these things, for which we deserue to be made ridiculous & odious. We prepare, vnto our selues (it may be according to nature) but this is contrarie to nature, to torment a wearie mind, to haue costly prepared beds of roses, to spread downy soft pillowes, and to find no rest vnto our selues, to haue oyles, and sweet ointments, and not to know the state of our owne bodies, to abhorre from the vse of common waters, which may be prouided with easie labour. Philosophie requireth frugalitie, not punishment and torture, &c. He is a most absolute and complete man that vseth earthen vessels as though they were siluer; and he also which vseth siluer as though it were earthen: it is a signe of a weake minde not to be able to endure riches.

Seeing therefore these earthly and worldly things are not to be contemned and reiected, because they are in their owne nature good, and the blessings of God, and in respect of vs, good vnto the good which vse them well, and profitable seruants when they are gouerned and disposed by a wise and vertuous mind; let vs in the next place consider how we may so vse them, as that they may be vnto vs truly good and effectuall blessings receiued from God. And first we must vnderstand, that if we would haue these earthly things good, we must labour that they may serue a good master, and that we the true owners of them may be truly sanctified, and made vessels of honour, consecrated vnto God, who in Christ hath procured vnto vs right and dominion ouer the creatures, which we lost in Adam. For if we liue not the children of God and heires of his promise, we haue no title to his goods, but intrude vpon them by vsurpation: if we continue vnregenerate and defiled in our sinnes, we shall taint these blessings of God with our corruptions, and turne them into sinne; and if we who gouerne and dispose of them be euill, we shall imploy them to euill seruices, and making them to accomplish our euill ends & purposes, we shall cause them to be vnto vs euill & pernicious. Foolish therefore is their practise, who labour to haue euery thing good about them, and neglect goodnesse in their own persons, and seeke to excell all others in all good things which they possesse, themselues remaining euill and destitute of all goodnesse, seeing through their corruption they will defile these gifts of God, and of blessings make them to become curses, and notable hinderances of their saluation.

Secondly, although wee are to esteeme these earthly benefits as being the gifts of God, yet wee must take heede we doe not outrunne them, by preferring them before either Gods spirituall and sanctifying graces, or the eternall ioyes and happinesse of his kingdome: for looke how much more excellent the soule is than the body, eternall things than those that are temporall, the Creator than the creatures; and so much are wee in our iudgements to preferre Gods spirituall graces and heauenly ioyes before these earthly and transitorie trifles. Neither shall wee receiue any hurt by this valuation, for the more lightly wee account of these temporall things, and the more highly wee prize those which are spirituall and heauenly, the likelier wee are to receiue both from God, and to retaine them when we haue them: so we may see in the example of *Salomon*, who esteeming wisedome aboue all worldly pompe and wealth, had both bestowed vpon him by God. Wherefore if we ouervalue these earthly things, and prefer these trifles before the rich treasures of Gods graces, and our heauenly inheritance and patrimonie in his kingdome, the Lord in mercie will either withhold them from vs, if we be his children, or if wee haue them, will dispossesse vs of them for our abuse, vntill wee haue learned to make a right vse of them. *And therefore those who enioy these worldly prosperities are to be admonished, that what they haue all things according to their hearts desire, they doe not negligently thinke after the chiefe fruition of all their goodnesse, nor fix their minds vpon those things which they enioy there, least they forget and end their pilgrimage in feasting about temporall, and turne the helpes and comforts of their iourney into hinderances of attaining vnto their iourneyes end, that though they herein delighted much the light of the Heauens, and their shadowes, yet they shall not feele the fruition of the Sunne himselfe: for vnderstanding those earthly things, that comforts of their calamities, and see the rewards of*

a. Sect. 6. That we must not ouervalue these earthly things or prefer them before Gods spirituall graces.

2. Kings 3.

Admonendi sunt, qui in hac, quasi itinere vitæ constituti, prosperantur, ne terrenis ad votum fluentibus, dulcem quietis negligant, &c. Greg. pastor. par. 3. admon. 27.

of retribution? let them lift vp their minds aboue all worldly fancies; loose with all their hearts delight they wholly vnto them: for he that contemneth the worldly prosperity, in comparison of that loue which he beareth to a better life, he turneth the fauours of this transitorie life, into the occasion of eternall death. Finally let them so esteeme and vse these outward things, as that they may not withdraw their minds from the desire of heauenly loue; and that they die not take away the griefe of our pilgrimage, seeing they should onely serue for some small comfort in the place of our banishment; nor cause vs to couet vnto these transitorie things, as though we had attained vnto happinesse, seeing as long as we possesse them, we are deprived of those ioyes that are eternall.

§. Sect. 7. That we ought not to set our hearts & affections vpon these earthly things.

Thirdly, as we are not in our iudgements to ouer-value them, so we ought not to set our hearts and affections vpon them; immoderately louing, and ouer-eagerly desiring them; but vsing them as though we vsed them not, let vs giue God our hearts, and set our affections and desires vpon spirituall and heauenly things. Let vs afford vnto them some reliques of our loue, and so much onely as better things leaue; for that which is luke-warme and too cold for God; and those heauenly excellencies is hot enough for these earthly trifles, and as one saith, *Let vs rather tolerate them loue them, because as the worlds aduersitie is manifestly pernicious so his prosperitie is their false flatterer*: & in another place, *Louers* (saith he) *temporall things, which if they might be spoiled and, that men would haue loued them; which the Sonne of God assumed; neither yet feare consumation, crosses and death, because if they would hurt a man, he would not haue suffered them.* But this is to be vnderstood comparatiuely in respect of spirituall things, as hee expoundeth himselfe elsewhere: *God doth not* (saith he) *forbid thee to haue these things, if thou dost not loue them as thy chiefe happinesse, but seeke after and commend them, in that thou maiest much more loue thy Creator: for if the bridegroome hauing giuen his spouse a ring, she should more loue it than the bridegroome himselfe, should she not euen in the very gift of her husband shew an vnthankfull minde, although she should haue her husbands gift?* And in another place, *The Apostle willeth vs, not to loue the world: he doth not* (saith he) *forbid vs to haue it, but to loue it: but thus shall we possesse it, and lesse it: and so this fame of worldly things becommeth the birdlime also to entangle holy spirituall wings.* Howsoeuer therefore we may affect these worldly things with some small loue; yet it ought not to be ranked vnder that incite loue which we beare to God, and his spirituall and heauenly gifts, as these vaine trifles come short of them in worth and excellencie. yea in truth the loue of Gods temporall gifts, should serue but as little sparkes to inflame our hearts with the loue of the giuer; and but as steps whereby we may ascend and mount aloft vnto that diuine and heauenly loue. For why *doe we loue these worldly things, but because they are beautifull, and can they these so beautifull as he that made them? Thou admirest these things, because thou seest not his excellencies, but learne by these things thou admirest, to loue him whom thou dost not see. Question and inquire of the creatures, and if it haue its being of it selfe, then rest in it, but if it haue its being from him, it is in no other respect louely to him that loueth it, but as he preferreth it before him that created it. And therefore purge thy loue, and cause the streame thereof from the filthy sinckes and channell of the world, into the garden and Paradise of God: and what heate and feruencie in loue to the world, let it be all bestowed on the Creator of the world.* Finally, howsoeuer we may vse these earthly blessings when God bestoweth them, yet we are to be carefull that wee doe not take our chiefe ioy and comfort in them, but rather in the Lord who gaue them; in the fruition of his spirituall graces, and in the assurance of our heauenly kingdome. For God did not giue vs these worldly contents that we should ioy in them, and neglect our stately palace; hee did not bestow on vs these toyes and trifles that we should rest in them, and contemne our heauenly patrimony; but only hee giueth vs these courser meates, to stay our stomacks for a time, till we come to the great supper of the Lambe; and casteth vnto vs, as vnto little children, these pleasing vanities, to keepe vs from crying and complaining, till wee come to age, and are capable of his heauenly excellencies, and of those glorious gifts of incomparable value. And therefore as wee are not ashamed to be children in knowledge, so neither let vs be children in affection, doting vpon these earthly trifles which were onely giuen vs for a time to vse, and neglecting in respect of them Gods spirituall graces, and that heauenly happinesse, which is prouided for vs to enioy. For as one saith: *There are some things of which we are to haue the fruition, some things which we are to vse, and some things which we are both to enioy and vse. These things we are to enioy, that we may be blessed with those things which we are to vse, to be helped and refreshed, whilest we are trauelling towards that blessednesse, that so they may attaine vnto it, and set our hearts vpon it. Now if we who passe and vse them, hauing them set before vs, shall enioy these things which we should onely vse, our course and iourney is thereby stayed, and sometimes also we are put out of our way, or at least hindred in our course, or turned backe againe,*

Tolremus potius præsentia quàm diligamus: aduersorum manifesta est pernicies, prosperorum falsa est blanditia. Aug. in Luc. 18. Serm. 29. tom. 10.

Nolite amare temporalia quæ si bene amentur, &c. Aug. de Agon. Christ. lib. cap. 11.

Non te prohibet Deus ista amare, sed non diligere ad beatitudinem, &c. Aug. in 1. Ioh. Tract. 2.

Non sunt amanda ista tanquam, sed valde diligenda. Ser. 33. tom. 10.

In ordine quidem finis ultimus est fruibile obiectum, sed in ordine executionis primum locum tenet obiectum vtibile. Hugo lib. Christ. cap. 4.

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from the obtaining of those things which wee should enjoy, being intangled with the loue of these terrestriall vanities. For to enjoy a thing, is with all our loue to adhere vnto it for it owne sake; to vse it, is to refer that which we vse, to the obtaining of that which we loue, if at least it be worthy to be beloued: for vnlawfull vse is rather to bee tearmed abuse. As therefore if being Pilgrimes, which cannot liue happily but in our owne Country; and being distressed in this our pilgrimage, and desiring to haue an end of our miseries, wee should resolue to returne into our owne country; for which purpose wee should haue need to vse either Ships or Waggons, that so wee might come to our country, which we were to enjoy: but if now the sweetnesse and pleasantnesse of the journey, and our resting in the chariot, should so delight vs, that we should begin to enjoy these things, which we ought only to vse, we would not make any haste to end our journey; and being intangled with this outward sweetenesse, our minds would bee estranged from our country, whose true and solid delights would make vs happy: so being Pilgrimes and Exiles from God in this mortall life, if wee will returne into our country where we may be blessed, wee must only vse this world and not enjoy it, that we may behold the inuisible things of God in our vnderstandings, by those creatures which are visible, that so after the vse of corporall and temporall things, wee may attaine vnto the fruition of those which are spirituall and eternall. To which purpose also he saith elsewhere: *I am not ignorant that fruit is of fruition, vse of vsing; and that this difference is betweene them, that wee are said to enjoy that thing, which is not referred to another, but delighteth vs for it owne sake; and to vse that thing, which is desired for another: and therefore wee are rather to vse temporall things then to enjoy them; that so we may obtaine those things which are eternall: and not to be like those peruerse men, who will enjoy their gold, and vse their God; because they do not bestow their money for Gods sake, but only worship God for their monies sake.*

And thus are we to vse these earthly things both in respect of our estimation in iudgement, and affection, in louing and desiring them, and accordingly must our practice also be in seeking them: for seeing they are to be lightly valued, and coldly loued, in comparison of spirituall and heauenly things, hereof it also followeth, that in respect of these, they are to bee slackly followed and sought after in our practice, and those things chiefly, and in the first place to bee laboured for, that are of a much more excellent nature, which being enjoyed will make vs truly blessed. For as in worldly things, such as are esteemed of great value are sought after in the first place, and those which are of meane worth, are put off to better leisure; so answerably (these heauenly and spirituall treasures, much more excelling all worldly things, than the richest Diamond in the the World, the vilest pebble stone) it were no better than sottish madnesse, if wee should not giue vnto them the first place, as in our desires, so in all our labours and endeuours; especially considering, that it will be no hindrance at all to the attaining of worldly benefits, if wee giue the priorities to those which are heauenly; both because it is as impossible by our owne care and industry to adde any thing to our stint in our earthly estate, as to adde thereby one cubit vnto our bodily stature; and also because wee haue a promise from God, whose blessing only maketh our estate prosperous, that if we will seeke those better things first, these which are worse shall be cast vpon vs, as it were aduantages into the maine bargaine. For so our Sauiour exhorteth vs, *first to seeke the kingdome of God, and his righteousnes, and all these things shall be ministred vnto vs.* Matth. 6. 27. Matth. 6. 33.

Q. Sect. 9. That wee must not seeke these earthly things for their owne sake.

And as wee are not to seeke these earthly benefits in the first place, so neither must we at all seeke them for their owne sake, propounding them as the maine end of our labour: for this were to make them our *summum bonum*, and of inferiour and meane goods, to esteeme them chiefe and principall; but we must in labouring after them, ayme chiefly at the glorifying of God by the vse of them, at the good of the Church, Commonwealth, and of our Neighbours; and finally at the furthering of our owne saluation. Neither must wee euer be at rest, though by our industry wee haue attained vnto abundance of these things, vnlesse in the vse of them we further these ends: nor at all regard these creatures, vnlesse we imploy them so, as that their vse doth giue vnto vs some assurance of the loue of the Creatour. For whatsoeuer we haue without our God, it is not sweet; neither are we to esteem any thing which he giueth vnles also he giue vs himself who giueth all. And as the Infant being richly adorned with precious jewels, and costly clothing, doth not at all esteeme them when he is hungry, but taketh all his delight in sucking the mothers brest: so a Christian man, euen when he aboundeth in all worldly things, taketh little pleasure in them, in comparison of that wonderfull delight, which his hungry soule taketh in God his heauenly Father.

Quicquid nobis adest praeter Deum nostrum, non est dulce: Nouimus omnia quae dedit; sed non dat seipsum qui omnia dedit. Aug. in Psal. 85. *Velut insana circumdatus margaritis & indumentis pretiosis, &c.* Macarius Hom. 45

And if wee thus esteeme, affect and seeke these worldly things in our iudgement, heart and practice, then will it also necessarily follow, that we will only vse lawfull meanes in the attaining vnto them; contemning and despising them, when as they are offered vnto vs vpon euill and vnlawfull conditions, as being the Deuils alluring baites, wherewith he inticeth vs to offend God, and so hazard the losse of those spirituall, heauenly, and eternall excellencies for the obtayning of these

Q. Sect. 10. That wee must vse those meanes onely which are lawfull for compassing of these earthly things.

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base, earthly, and momentany vanities. And then also will wee not bee much troubled, though wee faile of them when wee seeke them, or haue them taken from vs when wee possesse them: so that in stead of them, the Lord giueth vs his spirituall graces, and assureth vs of his heauenly ioyes; as not thinking it much to want these trifles, when we are inriched with those incomparable treasures, and gifts of farre better value. Neither will wee then enuy the flourishing estate of wicked Worldlings, no more than the heire apparant of a Kingdome, enuieth the present possessions of a poore Cottager.

9. Sect. 11. Of the lawfull vse of these earthly things, in regard of our possessing and disposing them.

And thus haue I shewed the lawfull vse of these worldly blessings, in regard of our esteeming, louing, and seeking after them. Now we are also to adde something of their lawfull vse, in regard of our possessing and disposing them; leauing the more full handling hereof, till I come to speake of the particulars. And to say nothing of those former points of esteeming and louing them, which are common both to the seeking and possessing of these things, because it is easie for the discreet Reader to apply it also to this purpose; we are further to know, that if wee would haue a lawfull vse of these things, so as they may indeed be blessings of God vnto vs, then must wee in the first place sanctifie them vnto our vse by the Word of God and Prayer, according to the Apostles rule, *euery creature of God is good, being sanctified by the Word of God and Prayer.* By the Word, as it doth shew and warrant the right vse of it, so as it may bee done in Faith; and by Prayer, as it is a meanes to deriue Gods blessing vpon it, and to obtaine the assistance of his holy Spirit, whereby wee are inabled to vse it aright, and according to Gods Will reuealed vnto vs. Secondly, we must not when wee haue these things, *sacrifice to our owne nets*, as the Prophet speaketh; nor ascribe the praise either to our owne merits or to our industry and labour; for this were to rob God of his royall prerogatiue, and to take occasion by his gifts to dishonour the giuer; but acknowledging with all humility, that whatsoeuer we haue, wee haue receiued it from the Lord of his meere bounty & goodnesse, wee must returne vnto him all praise and thanksgiuing, the which is that tribute and homage which our heauenly King requireth of them, who hold their possessions, by the tenure of his free mercy. And this is one of the conditions which the Apostle requireth to the making of the creature good to our vse; *Euery creature of God* (saith hee) *is good if it be receiued with thanksgiuing.* Finally, possessing these earthly blessings we are carefully to imploy and vse them, so as they may serue for furtherances and helpes vnto vs, for the better performing of all Christian duties, that so thereby God may be glorified, our Neighbours edified, and our owne saluation furthered, and more and more assured vnto vs: and that we vsing our Masters talents to the best aduantage, may, being found faithfull in little, be made rulers ouer much, and enter into our Masters ioy.

1. Tim. 4. 4.

Habac. 1. 16.

1. Tim. 4. 4.

CHAP. II.

Of Honours, and what cautions and conditions are required vnto them, that they may be vnto vs good and lawfull.

AND thus much in generall of the lawfull vse of worldly things. In the next place wee are to speake particularly of the right vse of Honours, Riches and Pleasures. Where first wee are to know, that Honours are of two sorts, the one lawfull and laudable, the other worldly and wicked. The former consisteth not onely in the approbation, which God and our owne consciences giue to our vertuous actions and good parts; but also in the good opinion, and estimation of the wise, vertuous and religious, joyned with their free applause & commendation of those gifts, which God hath bestowed on vs; & of those good workes, and honest and religious actions, which through his grace are performed by vs. The which may be either in priuate Christians of meane place and calling, or in publicke and eminent persons, joyned with authority and rule, or other worldly dignities and preferments. The other is the applause and praise of the rude, ignorant, and vnconstant multitude, joyned with worldly aduancement and preferment, either procured by subtill deuices and wicked arts, making shadowes and appearances of vertues and good actions, to stand for those which are true and substantiall, or immoderately and ambitiously affected for those things in them, or done by them, which in their owne nature are good and commendable. The former kind of honour is lawfull, and to be desired moderately of all Christians, the other is to be contemned and despised.

9. Sect. Of the honour and kinds of honour.

The lawfulnesse of that honour, and of the moderate desire thereof may appeare, first, because it is the gift of God; for it is hee *that raiseth vp the poore out of the dust, and lifteth vp the beggar out of the dunghill, to set them among Princes, and to make them inherit the seat of glory*, as Hannah speaketh. And *Dauid* acknowledgeth, that *riches and honours come from God, and that it is his hand that maketh great, and giueth strength to all.* And therfore these streames must needs in themselues be pure and good, seeing they flow from God, the fountaine of all goodnes,

Matth. 6.

1. Sam. 2.

2. Chron. 1.

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vnlesse they be polluted through the Deuils malice, and mans corruption. Secondly, these honours are promised and bestowed by God vpon his children & seruants, as his blessings, and rewards of their faithfull seruice. So when *Isaac* blessed *Iacob*, this was one part thereof, *that people should be his seruants, and nations bow vnto him; that hee should be Lord ouer his brethren, and his mothers children should honour him.* To shew vnto vs, that honour and blessednesse may well goe together, and that wee may rule ouer men, and at the same time be the faithfull seruants of our great Lord and Master. Thus the Lord promiseth the people of Israel, that *because they had set vp the Lord to be their God, to walke in his wayes, and to keepe his Ordinances, therefore he also would set vp them, and make them high aboue all Nations which hee hath made in praise, and in name, and in glory*; so the Lord saith, *that he will honour those that honour him; and that the righteous shall be had in euerlasting remembrance, and that the memoriall of the iust shall be blessed.* And the Apostle *Paul* alloteth vnto Elders that gouerne wel, a double portion of this honour as a reward of their faithfull seruice. Neither is it to bee esteemed a reward of small value, being compared with other temporary and worldly benefits; but of great worth and esteeme; for, as one saith, a good Name is a second patrimony; yea, it is to be preferred before Lands and worldly wealth: For, as the Wise man saith; *A good name is to bee chosen aboue great riches, and louing fauour is aboue siluer and gold.* With which accordeth the saying of the Sonne of *Syrach*, *Haue regard to thy name, for that shall continue with thee, aboue a thousand treasures of gold.* And so also it is more to be esteemed than all worldly pleasures, in which respect, the preacher preferreth a good name before a precious ointment, both because it is much more sweete and comfortable to him that hath it, and those which are about him, and also because this sweet scent and fauour spreadeth it selfe much further, doing them good which are farre distant, and is of much longer continuance, for the smell of the Oyntment endureth but a while, whereas the odour of a good Name lasteth for euer: for as the Psalmist saith, *The righteous shall be had in euerlasting remembrance.* Finally, it is said of a good Oyntment, that it doth make the face shine, and the countenance chearefull, but of a good Name, that it euen filleth the bones with marrow and fatnesse. Yea, in truth a mans fame and good report is to be preferred before life it selfe, seeing the life of an ingenuous & honest man is as bitter as wormwood, when as he hath out-liued his reputation: and also, because the best life is but short and momentany; whereas the fame of the righteous is perpetuall and euerlasting. And this reason the sonne of *Syrach* rendreth. *A good life* (saith he) *hath the dayes numbred; but a good name indureth for euer.* *Eccles. 41. 13.*

Moreouer, as these honours, fame and good report, are in themselues good, so they serue for good vses, as being notable meanes instituted and ordained of God, both to restraine vs from the committing of sin, because it impaireth our good name and reputation, and to stirre vs vp to all honest, good and vertuous actions, because they are not onely commanded by God, but commended also amongst men. And howsoeuer wee may not chiefly ayme at our owne honour in our obedience, but at Gods glory, yet subordinately and in an inferiour place, we may somewhat respect it. Seeing the Lord hath naturally ingrafted in vs a loue of our credit, and a desire to haue a good name among the vertuous, that it might as a bridle, curbe vs in from running on in sinne, and as a spur pricke vs forward in all vertuous actions. So the Apostle saith; *Wilt thou be without feare of the power? doe well; so shalt thou haue prayse of the same.* And the Apostle *Peter* affirmeth, that *Gouernours are sent of God, for the punishment of euill doers, and for the prayse of them that doe well.* And *Paul* exhorteth vs, *that if there bee any thing of good report, if there be any vertue, or if there be any prayse, we should thinke of these things.* Neither is there in truth a greater incouragement on the earth to vertuous and good actions, than the approbation and commendation of those who are godly, wise and iudicious; both because it cheareth the heart, and putteth strength to the bones; as also because being often deceiued through our owne selfe-loue, which maketh vs to ouer-weene our good parts and actions, and to thinke them excellent which are scarce indifferent; we dare not rest in our owne iudgement when wee doe well, because it doth so vsually abuse vs, and consequently through our timorousnes and doubting, we are weakened, and made more faint in doing well; but when generally those who are vertuous and iudicious do approoue and commend our actions and good parts, then these feares and doubts being removed, wee receiue notable incouragement hereby to proceed in our good courses, and vertuous actions. *Rom. 13. 3.* *1. Pet. 2. 14.* *Prou. 15. 30.*

Lastly, from the examples of those who fearing God, haue been highly in his fauour, we may conclude that fame and vertue, honour and religion may well stand together. As of *Abraham*, the Father of the faithfull, who was greatly reuerenced and respected, euen among the Heathen Nations; *Iosiph*, not onely among the Israelites, but also among the Egyptians, and so likewise of *Moses*, *Dauid*, *Iosias*, *Iehoshaphat*, *Esechias*, and the rest of the godly Kings, with many others. And in the new Testament, we haue

Q. Sect. 3. That honours serue for diuers good vses. *Excitat auditor studium, laudata que virtus crescit, & immensum gloria calcar habet.* Ouid. de Pont. 4. Eleg. 2. *Honestalit artes, omnesque incendimur ad studia gloriæ, iacentque ea semper, quæ apud quosque improbantur.* Cic. Tuscul.

R. Sect. 4. The iustnesse of honours proued from the examples of those who haue been truly honourable. *Gen 23. 6.* *2. Chron. 18. 1.*

Marke 15.43. Acts 8.27.

the examples of *Ioseph* of Arimathea, and *Nicodemus*, Rulers of the Iewes, the Queene *Candaces* Eunuch; vnto which if need were, more might be added; as the Prophet *Samuel*, of whom it is said, that hee was *in fauour both with the Lord, and also with men.*

1. Sam. 2.26.

Yea, our Sauiour Christ himself, vnto whom the holy Ghost giueth the same testimonie: from all which wee may conclude, that honour and estimation amongst men, are in themselues lawfull and good, for otherwise the Lord would neuer haue bestowed them vpon his owne deere seruants, neither would they haue retained them. As also that they are not onely good in their owne nature, and as they are the gifts and blessings of God, but euen in the vse of the faithfull, seeing we haue hereof so many precedents.

Luke 2.52.

Q. Sect. 5. That we must first and principally seeke honour from God.

But howsoeuer honours are good, yet not absolutely and immutably, seeing they are subject to be abused by mans corruption; and therefore whosoeuer would haue honours truly good vnto them, so as they may haue comfort in inioying them, they must carefully labour to haue a holy vse of them, and to this purpose to obserue many cautions. As first, they must seeke to haue these honours from those that are truly honourable, and to be praised of those who are prayse worthy; and principally because the Lord is the bestower of all true honours, they must seeke in the first place to be approued and praysed by him. And to this end they must labour to approue, not onely their outward actions, but also their hearts and secret affections vnto God, setting themselues alwayes in his presence, and performing all their actions as in his sight: and so walking before God in integritie and vprightnes of heart, they shall shew themselues to be such true Israelites as the Apostle describeth: *He is a Iew which is one within, and the circumcision is of the heart, in the Spirit, and not in the letter, whose prayse is not of men but of God.*

Rom. 2.29.

And not like those ambitious Iewes, who (as our Sauiour saith of them) *loued the prayse of men, more than the prayse of God:* and receiued honour one of another, and did not seeke the honour which commeth of God alone. Now wee cannot thus approoue our selues vnto God, vnlesse wee approoue our thoughts, words and workes vnto our owne consciences: for as the Apostle *Iohn* telleth vs, *If our heart condemne vs, God is greater than our heart and knoweth all things.* And therefore in the next place we must with the Apostle *endeauour to haue alwayes a cleare conscience towardes God and towardes men:* that so it may approue and giue a good testimony vnto vs. For what will it auaile vs to be commended of men, who are our fellow-malefactors, when as God, who is our Iudge, condemneth vs? What will it profit vs to haue them not only excusing, but commending and extolling vs, when as our own conscience, which is as good as a thousand witnesses, accuseth and giueth testimonie against vs? whereas on the other side, though men should defame vs, yet we might with the Apostle *rejoyce in this, the testimonie of our conscience, that in simplicitie and godly pureneſſe, and not in fleshly wisdome, but by the grace of God, we haue had our conuersation in the world.*

Iohn 12.43. Iohn 5.44. 1. Iohn 3.20. Acts 24.16.

Nil timeat fibi nulla iuuat: fic cernit culpa: Hic murus aheneus eſto, Nil ſat.

2. Cor. 1.12.

And thus hauing approued our selues vnto God and our owne consciences; wee must in the next place labour to bee approued vnto men: for this was also a part of *Pauls* exercise, to haue a cleere conscience euen before men. Howbeit wee are not thus to labour that wee may commend our selues vnto all, seeing this is often impossible, in respect of the contrarietie of mens iudgements; but next vnto God and our owne consciences, we are to endeauour that we may be approued and commended of the godly, vertuous, wise and iudicious: for these being indued with the Spirit of God, are best able to discerne the things of God, and most fit and competent Iudges of vertue and goodnesse, themselues being good and vertuous, and their testimonie also and approbation will bring vnto those that haue it most ioy and comfort, because it is substantiall and well grounded. As for the testimony of the wicked and vngodly, it is not to be desired if we haue it not, nor to be valued and esteemed if wee haue it. So *Augustine* saith, *I desire not to be prayſed of euill liuers, I abhorre and deteſt it; it is rather a griefe than a pleaſure vnto me; but if I ſhould ſay that I deſire not to be prayſed of thoſe that liue well, I ſhould but diſſemble: if I ſhould ſay I doe deſire it, I feare leſt I ſhould be more greedy of vanitie than of ſolidities: what therefore ſhould I ſay? I neither fully will it, nor fully nill it: I doe not fully will it, leſt I ſhould be indangered by humane prayſes; neither doe I fully nill it, leſt they ſhould bee vngratefull to whom I preach.* As therefore it is the nature of all men to desire prayse, so it is the propertie of those who are truly wise and vertuous to desire this prayse of those that are prayse-worthy; because wicked worldlings are readie to applaud and commend men when they do euill, and keepe them company in their vngodly courses: in respect whereof a man hath just cause to suspect himselfe, and to examine his actions, when impious men commend them. So the Heathen man hearing that he was praysed by such as he reputed euill, was iealous of himselfe; Haue I (said hee) done any euill at vnawares, that such commend me? And the Lacedemonian when as his King was by lewd persons highly commended, was readie to aske; Can any (saith he) be happy, and not be bitter and distastefull to wicked men? yea, our Sauiour Christ him-

himselfe denounceth a woe against those of whom all men speake well, because euill men will not long be in loue and liking with the actions of the good: *For as the wicked man is an abomination to the iust, so he that is vpright in his way, is an abomination to the wicked*, and our Sauiour hath told vs, *that the Disciple is not aboue his Master, nor the seruant aboue his Lord, &c. If therefore they haue called the Master of the house* Beel-zebub, *how much more them of his household?*

But is it then vnlawfull to bee praysed of Worldlings? and are their commendations alwayes to be contemned and rejected? No assuredly, their good word rather than their euill is to be desired, and wee are as much as in vs lieth, to walke vnblameably before all men, and to be without reproofe. For euen the Apostle himselfe laboured in the declaration of the truth to approue himselfe, *to euery mans conscience in the sight of God*. And lest any man should limit this indefinite speech to the Church only, hee requireth also, that hee who is to be chosen to the office of a *Bishop, should be well reported of, euen of them which are without, lest he should fall into rebuke, and into the snare of the Deuill*: because as by our good liues wee should edifie our brethren, so also as much as in vs lieth, wee should helpe forward the conuersion of them that are not yet called. Whereas then we are required to neglect and contemne the good report of Worldlings, it is to be vnderstood respectiuely, in comparison of the approbation of God, our owne consciences, or the godly, when both cannot stand together. Neither must we in our actions mainly ayme at their prayses; but rather our care must be, to giue vnto them no iust cause of euill report; and then neither to bee much troubled if they defame vs, seeing our case is common with our Master, nor yet too much affected with their prayses, when they doe commend vs; but yet if continuing in well-doing and in an vpright course, pleasing both to God and good men, we may haue their good word, in respect that they through some common grace receiued, doe begin to like some morall vertues in vs, or doe loue our person by reason of some naturall parts which they affect, or in respect of common humanity, kindred, alliance or some benefit perceiued, we are to nourish rather than neglect it, not only for our owne sakes, who naturally desire to be well spoken of by all, but for theirs especially, in that hereby wee may helpe forward their conuersion, and bring them by degrees from the louing of our persons, to the liking and embracing of our religion and conuersation.

And so much for the persons from whom honour and good estimation is to be sought: the next thing to be obserued, is, that as wee are to seeke it from the good, so also for true vertues and good actions. For honour is the reward wherewith God crowneth vertue, and his good gifts and graces in his seruants, and therefore those that take it vpon them, being destitute of these, are but vsurpers who intrude vpon other mens right. As for example, those who desire to be honoured for their sinnes and vices, for bowsing and drinking, for rioting and wastefull spending, for quarrelling, fighting, reuenging wrongs and such like: which howsoeuer they may make men esteemed and well spoken of among wicked men, like vnto themselues, yet nothing maketh them more base and contemptible in the sight of God, and of all that are good and vertuous. Secondly, men vniustly arrogate this honour vnto themselues for vanities and things of no worth, neither doth so rich a reward as true honour belong vnto men for euery friuolous trifle. And thus did they who built the tower of Babell to get them a name. And *Absolon* hauing no vertues to eternize his memory, erected a Pillar and called it after his owne name, that hereby his fame might continue to posterity. And so the Psalmist obserueth; that the wicked imagining that their houses and habitations shall continue for euer, call their Lands by their owne names, that so when their liues end their fame may continue. And thus many among our selues erect goodly houses which they neuer inhabit, and stately tombes to lay in their rotten bodies, that by these meanes their honour may bee preserued, and their fame remayne in after ages. Lastly, they vniustly challenge honours who being destitute of all true good, doe put on a Vizard of vertue, and make shew of that goodnesse which they neuer so much as loued or desired; not caring at all to be vertuous and religious, but only counterfeit them hypocritically, that by seeming that they are not, they may obtaine that honour and prayse which they haue no hope of hauing, if they appeared in their owne likenesse. Wherein what do they else but play the Impostors and Deceiuers, challenging the pretious and true coine of honour and glory, for their false and counterfeit wares, worthy in this respect rather to stand vpon the pillory, that all men may take notice of their cosenage, and learne by their example to scorne their base shifts, than to bee aduanced into the seate of honour. If therefore wee would haue true honour, let vs labour to bee that wee seeme, and indeauour more to approoue our hearts vnto God, than our outward actions vnto men, otherwise our honour being but a shadow of a shadow, vaine in it selfe, and grounded vpon a vaine and false cause, is like but to haue a short raigne. For God abhorring hypocrisie, will in the end pull off the hypocrites Vizard, and shewing him in his owne naturall deformity, will expose him to

Luke 16.15.

Gen. 11.

2. Sam. 18.18.

Psal. 49.11.

the scorne and contempt of all men. And following the Apostles example, let vs desire to haue prayse attend vpon vertue and goodnesse, and not goe before it, and build it not on the sandy foundation of false shewes and deceitfull colours, if we meane to haue it of any continuance, but on truth, honestie, iustice, puritie and the workes of loue: *whatsoeuer things* (saith he) *are true, whatsoeuer things are honest, whatsoeuer things are just, whatsoeuer things are pure, whatsoeuer things pertaine to loue, whatsoeuer things are of good report, if there be any vertue, or if there be any prayse, thinke on these things.*

Phil. 4. 8.

§. Sect. 9. That we ought to affect such honours as are moderate and proportionable to our deserts.

Finally, as wee are to desire honour and prayse for that which is honest and prayse-worthy, so in respect of the measure they should be moderate, and in some proportion fitted to our vertues and good parts; for as it is impious to desire prayse, for that which is euill, so is it vnequall and vnjust, to affect great honours for small deserts; and proud ambition, to desire to bee preferred before those who far exceed vs in vertue and goodnesse. In which respect wee are carefully to take heed of selfe-loue, which makes vs to amplifie our owne good parts, and in comparison of them to extenuate other mens; and causeth vs to looke (as it were) thorow a truncke of a far vnequall bore, turning the small end to our Neighbours vertues, which sc nteth them to our sight, and maketh them appeare lesse and fewer than they are; and the great end to our own, whereby our sight is so inlarged that wee see all and more too. But aboue all things let vs take heed, though we be neuer so excellent, that we suffer and admit those prayses only which belong vnto men, not daring or presuming to encroach vpon Gods Titles and Royalties. In which respect *Herod* offended, when hee assumed vnto him the prayse due to his Creatour, and the Heathen Emperours, whose pride made them forget their mortality, and to aspire vnto diuine worship. And thus (as I take it) doth this flattering age offend, which giues vnto Princes and great Personages the highest and most transcendent titles of vertue and goodnesse, as most mighty, most excellent, most high, most gracious, most diuine and such like. When how soeuer they may bee excused, that they are not giuen them absolutely, but comparatiuely in respect of other men; or that onely thereby is signified, that they are very excellent in these things: yet herein these phrases and titles thus ascribed, admit of no excuse, in that they leaue none that are higher for God himselfe; and because men hereby in shew to sound of words, match themselues with him, which being at least in apparance of euill, Christians ought to auoide. For whereas it may bee alleaged, that Princes are said in the Scriptures to be Gods; to this I answere, that the name is

Act. 12.

Psal. 82. 1, 6.

attributed vnto them, not in respect of any thing in their persons, but onely in regard of their office and ministery; because they stand in the place of God, as his Vicegerents and Deputies, and therefore they haue his title, seeing they sustaine his person: in which sense also the Lord saith vnto *Moses*, that hee had made him *Pharaoh* God, that is, his owne Deputy and Ambassadour vnto him. Neither in this respect is this title giuen onely vnto great Princes, but is common with them vnto any inferiour Magistrates, as appeareth in other places. And therefore this title giuen vnto them in respect of their calling and office, excuseth not those, who giue vnto them Gods peculiar attributes, in respect of their persons; in which regard if any should giue the title of God vnto any mortall man, hee should commit horrible blasphemy and sacrilegious impietie.

Exod. 4. 16. & 7. 1.

Psal. 82. 6.

§. Sect. That honours ought not to be immoderately sought.

But as honours ought not to be sought vnmeasurably in respect of the quantitie; so neither immoderately, and ouer greedily in respect of our affection. In regard whereof wee should rather haue it pressed vpon vs, than snatch it with violence; and rather stay till it come voluntarily to attend vpon vertue, than to send for it in post haste; or to compell it by force to performe this dutie: for as it is not to be rejected when it proffereth its seruice, so it is not to be pressed hereunto, least we make it slauish and base, which in its owne nature is free and generous. To this purpose, *Augustine* admoneth vs, that wee should not wholly accept, nor wholly reject all that honour which is offered vnto vs; for hee that despiseth all honour and fame, for his good parts, and for that which hee hath well done, seemeth to abase, and not thankfully to acknowledge the gifts of God, which is not agreeable with Pietie; and on the other side; hee that embraceth all that is offered, doth not a little exceed the bounds of modestie. And as we are not to doe good actions purposely to this end, that wee may haue the prayse of men; for then wee shall lose the Hypocrites reward; but for loue of God and goodnesse, and to aduance his glory: rather affecting to do those things which deserue fame, than the obtayning of fame it selfe; because honour must bee the fruit and effect of well-doing, and not the chiefe motiue or finall cause; and (as one saith) *It is good to be prayssd, but better to bee prayse-worthy.* So on the other side when we haue done vertuously and to good ends, and haue due commendation attributed vnto vs, wee are not to neglect or despise it; for this were to shew no true humility, but contemptuous pride, and disdainfull arroganee; whereby men attribute so much to themselues, that they care not what others thinke of them. Yea, seeing honour is the reward wherewith God euen in this life crowneth vertue,

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it is altogether as vnlawfull to reject his gift when hee proffereth it vnto vs, as ambitiously to desire it before it is offered. Which moderation if wee would obserue in our affection, it behoueth vs first, to obserue this golden meane in our iudgements: for as on the one side we are not basely to esteem of honor and a good name, lest we reiect it, when it is lawfully offered; so on the other side we are not to ouervalue it, esteeming it of greater worth and excellencie than Gods spirituall graces, or the glorie of his kingdome, or the gaining of this which is but imperfect and of momentanie continuance, weanes our hearts from that which is most absolute and eternall.

And if wee neither ouervalue it in our iudgements, nor too eagerly pursue it with our affections, then will it also follow, that wee will vse onely good meanes for the obtaining of it; for euen common reason will teach vs, not to hazard things which wee esteeme of such infinite value, for the obtaining of those which in comparison we doe but meanely respect. Whereas contrariwise when as wee ouerprise honours and preferments, and too much set our hearts vpon them; it is a strong temptation to moue vs, to the vse of wicked and vnlawfull meanes, for the compassing of them, when as those which are lawfull faile: as wee may see in the example of *Cain*, *Abimelech*, *Absolon*, *Haman* and many others. And thus ordinarily men offend who affect their owne praises by others dispraises, and grace themselues by the disgrace of their neighbours, treading vpon the necks of those, who are better than themselues, that they may serue as steps whereby they may rise into the state of honour. And so likewise they who labour to aduance themselues by Machiauellian policies, treacherie, falsehood, hypocrisie and deceit; not caring how dishonest the meanes bee, nor how foule the way, so they may at their iourneys end come to the palace of honour, and attaine vnto the glory of the world. But among many other, I cannot omit that vsuall course of bribing, so much practised in these dayes; whereby men blush not to aspire vnto all preferments, although it were so odious euen to the very Heathens, who had nothing but the light of nature to guide them, that they made lawes against this ambition, condemning him who aspired by gifts to honours and preferments, in an hundred pieces of gold, and with perpetuall infamie and disgrace. And yet among vs who professe Christianitie, no way so commonly leadeth to the palace of honour as this sliding. Seeing then if wee would haue our honours lawfull, so as we may haue true comfort in enioying them, wee must auoid all these wicked courses, and vse onely those meanes which are lawfull and honest for the procuring of them.

Furthermore, if wee would haue our honours good and lawfull vnto vs, wee must not in our courses and actions propound them as our maine and principall ends, but alwayes make them inferiour and subordinate to the glorie of God, seeing that before vs as our chiefe and last end, in all our words and actions, and onely desiring our owne fame and reputation, as it doth like an humble handmaid attend vpon it. And this end our Sauiour propoundeth, willing vs, to *let our lights shine before men, that they seeing our good workes may glorifie our Father which is in Heauen*: And his holy Apostle chargeth vs, that *whether we eate or drinke, or whatsoeuer we doe, that all bee referred to the glorie of God*. Now this wee doe, when as finding our actions tending to the aduancement of Gods glory, wee resolutely goe forward in them, although that they tend to our discredit and disgrace among men; not caring who speake euill of vs, so that wee be assured that God approueth vs; according to the example of the Apostle, who constantly went forward in his Christian course, *by honour and dishonour, euill report and good report*. And when as holding on in this way, wee are dishonoured among men, yet shall wee haue no want of honour, seeing the Lord himselfe *will be our glory, and lift vp our heads*, when as men seeke to tread vs vnderfoot, as the Prophet *Dauid* speaketh. Whereas on the other side, if wee chiefly aime at our owne praise, wee shall haue the hypocrites reward; if wee affect popularitie, and seeke in the first place to please men, that so we may be had in honour and esteeme, we shall haue little comfort by it, seeing wee plainely shew hereby, that we are not the seruants of Iesus Christ; if wee loue the praise of men, more than the praise of God; and thus immoderately seeke the praise one of another, we are destitute of true faith, as our Sauiour telleth vs.

Moreouer if we would haue our honours good and lawfull, we must not let them, when they are ascribed vnto vs, rest with vs; but returne them wholly vnto the Lord, from whom we haue receiued whatsoeuer is commendable, and praise-worthy in vs. And as bright shining and golden vessels, doe not retaine the beames of the Sunne which they receiue, but returne them backe, and double them by reflection, so hauing from the Sun of righteousnes these bright beames of his grace and vertue, not onely to warme our hearts, but also to shine in our words and actions, wee are to reflect them backe againe with all praise due vnto them, seeing from him alone wee haue receiued them. *For euery good and perfect gift commeth from him*; and what *haue wee that wee haue not re-*

9. Sect. 12. That we must not propound our owne honour as our chiefe and maine end.

Laudari hand metuam, neque enim mihi cornea fibra est: sed rectè finemque extremumq; esse recuso. Sit tuum & bellè, &c. Pers. Sat. 1.

Mat. 5. 16.

1. *Cor.* 10. 31.

2. *Cor.* 6. 8.

Psal. 3. 3. & 62. 7.

Mat. 6. 2. 5.

Gal. 1. 10.

Ioh. 5. 44.

9. Sect. 13. We must not let honour rest with vs, but returne it wholly vnto God.

Iam. 1. 17.

1. *Cor.* 4. 7.

receiued, from this fountaine of all goodnesse? And as the riuers receiuing their fulnesse from the Ocean, pay their tribute by returning their streames vnto it backe againe, which homage if they should denie to yeeld, their swelling waters would beare downe their owne banks, and drowne the countries: so we receiuing from the infinite Ocean of all goodnesse, whatsoeuer fulnesse wee haue of grace and vertue, and the praises which are due vnto them, are by humble acknowledgement and thanksgiuing, to returne vnto him the whole honour of them; which tribute if we refuse to pay, and shew our rebellion against our great Lord, by incroching vpon his right, thinking to grow rich by robbing of him, and keeping all to our owne vse; these gifts thus retained, will make vs but to swell with pride, and breaking downe the bankes of modestie and humilitie, will not onely empte vs of all grace and goodnesse, but make all our good parts wee haue, hurtfull and pernicious vnto all that are about vs. And therefore let vs, when God giueth vs his graces, and the honour due vnto them, crie out with the people of God: *Psal.115.1.* *Not vnto vs O Lord, not vnto vs, but vnto thy name giue the glorie, for thy louing mercie, and for thy truthes sake.* Let vs when we are fruitfull in the workes of pietie and righteousnesse, confesse with the Apostle, that *it is not we,* *1. Cor.15.10.* *but the grace of God that dwelleth in vs;* and when wee haue these crownes of honour bestowed on vs for our vertues and good parts; let vs with the foure and twentie Elders, cast them downe at Gods feete, before his throne, acknowledging him alone worthy of all honour, glory and power, because he is the author and creator of all goodnesse; and with the blessed Angels and Saints, crie out aloud saying; *Praise* *Apoc.4.10.11.* *and glory, and wisdome and thanks, and* *Apoc.7.12.* *honour and power, and might, be vnto our God for euermore, Amen.* For the fuller our mouthes are of Gods praises, and our hearts of humilitie and thankfulnes, the more will the Lord inrich vs with his graces, and powre into minds and soules, the precious oile of vertue and all goodnesse, when the wind of pride and vaine glory is quite expelled.

Q. Self. 14. We must employ our honours vnto good vses.

Lastly, that our honours and good name may be vnto vs truely good and lawfull, we must, when wee haue them, imploy them to good vses, and make them serue not onely for the aduancement of Gods glory, of which I haue already spoken, but also to the good and saluation, both of our neighbours and our selues. As namely, wee ought to vse all the loue, authoritie and credit which we haue with men, as cords to pull them backe in the headlong course of sinne, and as allurements to intice them to follow our example, in those vertues & good parts, for which wee are so commendable. And for our selues, when we consider that God by furnishing vs with his gifts and graces, hath made vs not onely esteemable in his owne sight, but also honourable among men; let this rich reward make vs to yeeld vnto God all thankfulnesse and obedience: let this our credit and reputation make vs carefull in auoiding all sinne, whereby our honour will bee blemished and impeached; and let this garland of earthly honour serue to incourage vs, more cheerefully to runne on in our Christian race, that so also wee may obtaine that precious and heauenly crowne of euerlasting glory.

And thus haue I set downe the cautions which are required vnto lawfull honours, which being obserued, they are good and warrantable; and therefore to bee moderatly desired if wee haue them not, and duly esteemed if wee haue them. Neither is it to be esteemed true humility, but stupiditie and senselesnesse, not to bee affected with the sweet odour of a good name. And howsoeuer ambition, vaine glorie, and worldly and carnall honours, are to be contemned of all Christians, as wee shall afterwards shew, yet these lawfull honours, fame and reputation, wherein the former conditions are obserued, both in compassing and vsing them, may, yea ought to bee desired and esteemed, seeing they tend to Gods glory, the good of our brethren, and the furthering of our owne saluation. For when as wee shine gloriously in the eyes of men, in the light of a godly life, then is our heauenly Father glorified, as our Sauiour telleth vs; both because he is the author and fountaine of all these graces and good gifts, and our Lord and Master, vnder whose rule and gouernment we thus profit in vertue and goodnesse: and also because whatsoeuer praise we haue of men, wee thankfully returne it vnto him. Euen as contrariwise when as we dishonour our selues by our sinnes, wee also cause the name of the Lord to be blasphemed and euill spoken of by those who are strangers to his grace. And therefore though there were no other reason moouing vs to seeke this honour and good report, yet this were sufficient, that by it our heauenly father is also glorified: though wee did not respect our fame, for our owne sakes, yet for Gods sake wee must respect it, because our discredit doth also tend to his dishonour.

So also wee are to desire and esteeme this lawfull honour for our neighbours good; first, because performing a duetie inioyned them by God, they are also made partakers of his promises and rewards. For the Lord requireth in the fifth Commandement, that we should honour them who are superiour vnto

Q. Self. That honourable titles are to be desired for Gods glory.

Q. Self. That we ought to desire honourable titles for our neighbours good, and for the furtherance thereof be diligent in our duetie.

vnto vs in gifts, and that wee should acknowledge and giue due respect to his graces wheresoeuer we finde them; and in the ninth Commandement, that we should be carefull in preserving the fame and reputation of our neighbours; the Apostle also chargeth vs, that *in giuing honour, we striue to goe before one another*; and that wee *feare God, honour all men, loue brotherlie loue, feare God and honour the King*. And to his Commandements the Lord hath added the promise of long life, as a type of life euerlasting, and temporall Canaan, as a pledge of our heauenly inheritance, of which it is a most manifest signe that we are heires, when as wee loue, reuerence and respect the children of God, for those gifts and graces which wee see shining in them; as appeareth in the fifteenth Psalme, where it is made a marke of one that is to inherit Gods Kingdome, *to contemne a vile person for a desperate sinner, and to honour them that feare the Lord*. And therefore when our neighbours doe thus respect and reuerence vs, for our vertues and good parts, wee are exceedingly to reioyce, not onely in respect of God, because his will is done on earth, or our selues, because wee are adorned with this crowne of vertue, but also in regard of our neighbours, from whom we haue this honour, because they performe that dutie which God requireth of them, and thereby manifest that they shall be partakers of his promises, and heires of eternall life.

Secondly, wee are to desire this honour and good estimation for our neighbours sake, that he may thereby be edified, when as he not onely seeth our good example, but also liketh and approueth it; for it is a notable degree to the imbracing of goodnesse in a man selfe, when he beginneth to honour and reuerence it in another. Besides, there is alwayes with this honour and respect, great authoritie ioyned in the partie who is thus honoured, ouer him who yeeldeth it vnto him, which is not forced, but willing and voluntary; and this is very effectuall and powerfull to draw men vnto all good and religious courses, because it procureth audience & respect vnto their words & perswasions. And therefore we ought carefully to maintaine our honor, that so we may also profite our authoritie, for the good and edification of our brethren; in which respect, the Apostle chargeth *Timothy* and *Titus* to preserue their credit from contempt, that so hauing more authority with the people, their ministerie might bee more effectuall to perswade them to imbrace the truth, and follow good and vertuous courses. Whereas contrariwise when a mans credit is impeached, and his good name blemished, he looseth all authoritie and meanes of doing good either by perswading to that which God requireth, or in dissuading from sin; seeing no man is willing to receiue his physicke, of whom the fame goeth, that he hath long had the same disease, and cannot cure himselfe.

Lastly, as we are to preserue our good name and credit for the edification of our brethren; so also to preserue them from scandall; least taking offence at our liues, in regard of the ill rumours they heare of vs, they also grow to dislike our profession and religion. The consideration whereof should moue all Christians, to an earnest care of preserving their good name and reputation, not onely by auoiding sinne, but also all appearances of euill; because in this case supposed euils, rumours and iealousies doe as much offend our brethren, casting downe the weake, grieuing the strong, and hardning those who are not called, as those which are truely and really committed. And thus it appeareth that men ought to haue great care of our fame and reputation, in regard that it is a notable meanes of our neighbours good. To which purpose one saith, that a good life is necessarie vnto vs, and a good name necessary vnto our brethren: and as wee must labour to haue a good conscience before God, so also to haue a good report among men for our neighbours sake. And therefore cruell and vnsupportable is their conclusion, who affirme that they will approue their actions to God and their owne consciences, and not at all care what men speake or thinke of them, seeing the wounds which they suffer in their reputation, without our warding them off, do through their name pierce into the consciences of their neighbour, and oftentimes wound their soules to the very death, for which Christ Iesus shed his precious blood.

And as wee ought to seeke his lawfull honour and good report, in regard of God and our neighbours, so also in respect of our selues: neither is it enough that we haue the shining brightnesse of a good conscience, vnlesse wee haue also the sweet odour of a good name; because by this sweet perfume, not onely the standers by are refreshed, but also our owne spirits reuiued, and our hearts cheared, so as we may with more comfort and courage hold on and proceed in our good course. For as not onely the sight or remembrance of the crowne or prize, but also the applause of the standers by refresheth the spirits, and giueth strength to the limmes of those who runne in an earthly race; so also in the running of our spirituall race, not onely the remembrance of the crowne of glory, which they that runne shall obtaine, but also the commendation of the godly and faithfull doth exceedingly reuiue and strengthen vs, to continue constant in our course vnto the end. And therefore

9. Sect. 18. That we must preserue our honour and good name to auoide scandall.

Nihil necessarius est vitæ nostræ, quàm fama nostra. Aug. de bon. viduit. cap. 22.

9. Sect. 19. That we ought to desire honour for our owne sake, that it may reuiue and refresh vs. *Has duas fiducias, animum scilicet bonæ conscientiæ & claritatem bonæ famæ.*

sore considering how weake and faint we are, into much as we are daily ready in our selues to slacken our pace, stand still, or turne backe againe: it behoueth vs to desire, and much to esteeme this and all other good incouragements and comforts, whereby wee may be strengthened and holped forward in running the Christian race of righteousnesse.

p. Sect. 20. That we are bound by Gods Commandement to preserue our honour and good name.

Againe, wee are bound by the Commandements of God to do all that we lawfully can to obtaine a good name, and to preserue our honest and reputation among men. For whereas we are commanded to honor our parents, vnder whom are vnderstood all superiours, whether in the gouernment and authority or in Gods graces, gifts and vertues, we are also inioyned to haue the like care of our own credit and honour, and here is this point of right in our selues granted, that the beginning of euils, and the long way to all kinds of vices which vse to ensue is, when as the Apostle charged Timothy, that he should not despise Gods gift bestowed on him. And also whereas in the ninth Commandement God requireth that we should neither hurt nor be wanting to the sauing and good report of our neighbours, it is also commanded that we be diligent and full to keepe our sincere and vnblameable conuersation without blame or imputation of euil, as we may testifie the vprightnesse of our consciences before God and men, and our owne soules with them: for we are guiltie of the breach of the sixth Commandement, who is wanting vnto himselfe, in the ground of preserving his owne life and of the second table who doth not vse all good meanes to preserue his owne christian life to the vse of the fifth and sixth Commandements, who hath not a lawfull and laudable care of preserving his owne honour and reputation. And hereof it is, that because neglect of our fame is a sinne, and sinne is Satans snare, wherewith he catcheth and entangleth vs, therefore the Apostle saith, that a Bishop must be well reported of, [illegible] and haue a good name, lest he fall into reproch and the snare of the deuill. And thus haue I the rest both where is required a lawfull Remedy, and the reasons which should moue vs to desire and esteeme it, to the end that those reasons which shall hereafter be brought to perswade vs to the contempt and shew the vanitie of worldly and earthly blessings, may not make vs to neglect the good with the bad, or despise that which God would haue vs to value and desire, for want of due distinction.

CHAP. III.

Of riches, and that they are good in themselues, and indifferent in respect of their vse.

IN the next place we are to speake of riches, which also are in their owne nature good, as being the creatures of God, whose goodnesse was approued by his owne testimonie both when they were only good in the state of innocencie, but euen after the fall, seeing in the Scriptures they are said to bee the gifts of God: for so it is said, that God gaue Dauid his wiues; and the Lord professeth, that he gaue vnto the Israelites their cities, and vines and oyles, and multiplied their siluer and gold: yea they are not only said to be gifts, but benefits and rewards, which God promiseth to bestow vpon them that serue him, as we may see at large in the booke of Deuteronomie; and threatneth it as a punishment of sinne to deprive them of their benefits: and such a Psalmist saith, that *riches and wealth shall be in his house that feareth the Lord.* And that which is yet more, they are called the blessings of God: for the Wise man saith, that *the blessing of the Lord maketh rich, and he doth adde no sorrow with it*: and thus it is said in the Scriptures by a vsuall phrase, that God blessed them whom he enriched, and so they waxed rich. And as the Lord bestoweth riches as his gifts, benefits and blessings, so godly riches acquired in that they should be offered vnto him againe in sacrifices and oblations, and vouchsafed vnto them this honour, to haue his Tabernacle and Temple made and aduanced with them. Finally, the Lord hath bestowed them vpon many of his good seruants, and made them to be vnto them true benefits and blessings, as he did Abraham the father of the faithfull, Isaack, Iacob, Iob and many others, who did not only possesse these gifts of God, but also by the holy vse of them, glorified him, and grew the better inabled to all good and Christian duties.

But howsoeuer these riches are good in their owne nature, and as they proceed from God the fountaine of all goodnesse, yet they are not absolutely and immutably good, but subiect to alter their nature according to their seuerall vses, and to be corrupted and abused by mans sinne, who hath the possession: and therefore howsoeuer they are good, yet in respect of the degree of their goodnesse they are but slow and meane things, and of little worth and estimation, if they be compared with Gods spirituall graces, or the eternall ioyes of his kingdome. For the wise man the Apostle Paul accounted these creatures of God good

p. Sect. 1. That riches are good in their owne nature. a Gen. 13. Gen. 24. 35. b 1. Tim. 6. Iob 22. 21. c Hosea 2. d Deut. 6. 8. 28. 11. 13. Psal. 112. 3. e Prou. 10. Deut. 28. f Genes. 39. 5. 30. 27. Iob 42. g Rut. 4. h Genes. 24. 35. 36. 39. Iob 1. 4. p. Sect. 2. That riches are meanly good, and of no great estimation. 1. Tim. 4. 8. 2 Tim. 2. 16. Phil. 3. 8.

good and profitable helpes, for the performance of the workes of mercie; yet comparing them with the spirituall riches of Christ and all his benefits, hee esteemed them no better than drosse and dung, yea losse in respect of the other. And this may further appeare in that the Lord doth appropriate his spirituall graces as his chiefe iewels vnto his owne children and seruants; whereas he giueth riches as common gifts both to the good and bad, and more commonly and in greater measure to wicked worldlings, than to those who truely feare him. And with this argument one concludeth, that riches are not absolutely good, or of any excellent nature: *For* (saith he) *if gold had beene good absolutely, without question Christ would haue giuen it to his Disciples, vpon whom he bestowed gifts of vnspeakeable value; but he was so farre from giuing it them, that he did prohibite them to haue it: and therefore the Apostle Peter was not only not ashamed of his pouerty, but also seemeth to glory in it, saying, Siluer and gold haue I none.* So another saith, that riches are giuen by God both to the good and euill, lest they should be thought euill, or a good of any excellent nature. *If* (saith he) *gold and siluer were giuen only to the good, they might rightly be thought to be of some eminent goodnesse: and if they were only hurtfull to the euill, pouerty might seeme a great punishment. And if they were only hurtfull to the good, pouerty would seeme blessednesse. But now that wee may know that gold may lawfully be possessed, the good haue it, and that it may appeare that it is not the cause of their goodnesse, the wicked also enioy it, &c. and therefore God hath distributed gold and siluer vnto men, as being good in their owne nature, although they be no chiefe nor great good, but in their meane degree and order, set forth the praise of God the Creator of the world.*

Yea so farre are they from any absolute, eminent and perfect degree of goodnesse, that they are to vs but of an indifferent nature, good to the good, who vse them well, and euill to the euill, who abuse them vnto euill, making no man that hath them by their owne vertue and power either the better or the worse, but are good seruants where a good master ruleth them, and wicked rulers vnto an abiect and base master. To this purpose the Son of Syrach saith, *that the principall things for the whole vse of mans life, are water, fire, iron, salt, meale, wheat, honey, milke, the blood of the grape, oyle and clothing. And all these things are for good to the godly, but to the sinner they are turned into euill. Of whom Ambrose speaketh thus more plainly* (saith he) *To haue gold and siluer, is not euill, they are good, but not to all: for they are euill to the euill, and good to the good, not because they doe make them good, but because finding them good, they communicate with them in their goodnes.* They are not therefore absolutely good (like Gods spirituall graces) for then they would make vs good, but of a meane and indifferent nature, good in their owne nature, but much corrupted through the fall of *Adam*.

Aurum & argentum habere vtile est & hos dico bonum esse, sed si bene vsus fuerit, &c. Aug. Serm. 12. tom. 9. col. 57.

Neuertheleſſe, to those who are raised by Christ and are renued and regenerate by his Spirit, they are truely good, both as they are incouragements to stirre them vp to thankefulnesse and obedience, and meanes and instruments of performing that good to which they are incouragements: and finally, as they are vnto them pledges of Gods loue, and earnest pennies of their saluation. For the faithfull receiuing these gifts and blessings from God, and hauing nothing to returne vnto God in lieu of all his benefits, do take vp that wholsome cup of thankesgiuing, and doe praise the name of the Lord, and labour to expresse their thankfulnesse in all holy obedience to his will, being incouraged with these rewards, the which in our estimate iudging according to sense, and too much respecting things present, are precious and of great worth. For howsoeuer in truth these earthly things being compared with Christ and his spirituall and heauenly graces, are as the Apostle reputeth them no better than dung, yet in regard of our weaknesse, and too much loue of these earthly things, wee are more incouraged with them to doe God seruice than with better gifts, and our minds already inclinable to goodnesse, being manured with this earthly dung, become more fruitfull in obedience: as the old wilie Serpent cunningly obserued; *Doth Iob* (saith he) *serue God for nought? hast thou not made an hedge about him, and about his house? and about all he hath on euery side? thou hast blessed the worke of his hands, and his substance is increased in the land.*

Q. Sect. 4. Riches are truly good to the regenerate who haue a right vse of them.

Psal. 116. 13.

Phil. 3. 8.

Iob 1. 9. 10.

And as they incourage Gods seruants to doe good, so are they vnto them instruments of well doing, and helpes and meanes, whereby they are the better enabled to accomplish their godly and Christian desires. To which purpose one saith, that *riches, power and strength hauing in themselues no true felicitie, are the instruments of vertue to those that vse them well; and therefore it is a wretched man that abuseth them; like vnto him who taking into his hand a sword to fight against his enemies, doth turne the point thereof against himselfe for his owne destruction.* But especially we are hereby inabled to performe the workes of mercie and of Christian liberalitie, in helping the distressed and relieuing the poore; in which bountie

Q. Sect. 5. Riches are the instruments and meanes of well doing. Basil. de Iniud. Homi. 11.

bountie and beneficence we more resemble our Creator, than in almost any other vertue. And howsoeuer vertue and true godlinesse doth not consist chiefely in the outward fact, neither are any excluded from it through the want of externall things: for a man is to esteemed bountifull who hath a bountifull heart, and is esteemed of God a liberall benefactor to the poore, who hath a large minde and a ready hand to giue, though it be out of smal ability (as appeareth by the example of the poore widow casting in her two mites, and in Christs promise of reward to him that should giue but a cup of cold water to any of his disciples) yet herein rich men haue a priuiledge aboue others, in that they haue meanes to expresse and shew their bountie, and to giue a visible testimonie of their inuisible vertue, in actuall relieuing of the poore, whereby they outwardly receiue much good, and the giuers inwardly much comfort. And thus the Apostle would haue rich men charged aboue others, *to do good, and to be rich in good workes, and ready to distribute and communicate, laying vp store for themselues a good foundation against the time to come, that they may obtaine eternall life.* And our Sauiour Christ willeth them, *to make vnto them friends with the riches of iniquity, that when they should want, they might bee receiued into euerlasting habitations.* To this purpose one saith, that *gold is reputed good, not because it maketh vs good, but because it enableth vs to doe good.* Neither is it bee doubted (saith another) but that a wise man hath more matter and larger scope of shewing and laying open his minde in riches than in pouertie; for whereas the chiefe vertue to bee shewed in this, is to beare it with patience and not to sinke vnder the burthen; in the rich estate he hath a large field wherein hee may shew his temperance, liberalitie, diligence, disposition and magnificence. A wise man will not despise himselfe, though he bee of a dwarfish stature, but yet he would rather chuse to be of a manly and tall pitch; hee will shew the power of his wisdome in a weakish body, or hauing but one eye, but yet he would rather haue a body strong and perfect, and yet so, as knowing that he hath a stronger thing within him; hee can beare with sicknesse, but hee wisheth health. For there are some things which although they bee but small in comparison of the chiefe parts, so that they may be taken away without the ruine of the principall good, which notwithstanding adde some thing to the continuall ioy that springeth out of vertue. And thus riches doe affect him and make him cheerefull, as a prosperous wind doth him that saileth, and as a faire day and a sunnie hancke in the cold of winter. Let therefore no man altogether reiect riches, because others abuse them vnto sinne, seeing the fault is not in riches themselues, but in those who doe not know how to vse them: for as they are hinderances to wicked men, so they are furtherances to the good, whereby they are set forward in the course of vertue. Finally, these riches are to those that vse them well, not only good in themselues, but also pledges of Gods loue, and of our eternall inheritance in his kingdome; for they who haue beene faithfull in these small things, shall be made rulers of much; they who haue well vsed these earthly talents, they shall enter into their masters heauenly ioyes, as our Sauiour teacheth vs. And thus were the holy Patriarchs by the possession of earthly riches assured, as by types and pledges, of the eternall treasures in Gods kingdome, by long life, of life euerlasting; by Manna in the wildernesse, of that heauenly food which neuer perisheth; and by the possession of the earthly Canaan, that they should for euer remaine in the spirituall Sion, and heauenly Ierusalem. And therefore *Dauid* concludeth, that because God had bestowed on him the blessings of this life, he would without question continue vnto him his loue, and make him to dwell with him for euer in his heauenly habitation.

And thus it appeareth that riches are the good blessings of God, to those that are good, and haue also a good vse of them. The which point may seeme to neede little proofe, or enforcing in this couetous age, wherein the most men esteeme riches their chiefest good, and seeke more earnestly after them, than the glory of God, or the saluation of their owne soules. But yet because Satan is ready to bring vs from one extreame to another; and as he doth vse all alluring inticements, to cause worldlings to fix their hearts vpon them; so when hee hath to deale with a weake Christian, whose affections are weaned from the world, hee contrariwise perswadeth him to hate these gifts of God, and vtterly to reiect them, as being in themselues vnlawfull to bee possessed. And finally, because there haue beene some so farre deluded with these tentations, drawing them to this extreame, that they haue not onely condemned the vse of riches, and affected voluntarie pouertie, but also haue perswaded others to doe the like: as among the Heathens *Crates* a Philosopher at Thebes, a man of great riches, who when he went to study Philosophie at Athens, cast a great treasure of gold into the sea, saying that hee would destroy it, lest it should destroy him; whose practice [illegible] approueth, who also being possessed with this conceit, runneth much on this string, abasing riches, and magnifying pouertie. And in our times diuers orders among the Papists

1. Tim. 6. 17. 18.

Luk. 16. 9.

Pſal. 23.

Aurum bonum eſt, non quod te faciat bonum, ſed vnde facias bonum. Aug. in Mat. 7. Serm. 5. com. 10.

Seneca de vit. beat. cap. 22.

Diſcant non in ſæcultationem crimen horere, ſed in eis qui vti neſciunt, &c. Ambroſ. in Luc. 19.

as the begging Friars, the Heremites, and Anchorists doe religiously abstaine from the vse of riches, and professe voluntary pouertie: It shall not therefore be amisse to adde some thing more concerning this point, that those who maintayne this errour may bee conuinced, and the weake conscience confirmed in the lawfull vse of these gifts of God.

Let this then be the position, that Riches are not to be condemned and rejected, but to be vsed of them that haue them to the glory of the giuer, the benefit of Gods Church, and the furthering of the owners in all Christian and honest duties. And this appeareth, because they are the gifts and blessings of God, which cannot be contemned and cast away, without contempt to his Majestie who bestowed them, vnlesse it be in some cases in which himselfe requireth it. Againe, they are (as I haue shewed) the instruments of doing good, especially of Christian beneficence, and therefore hauing those meanes granted vnto vs by God, wee are not contemptuously to reject them, but to vse these talents to the glory of our great Lord and Master who hath intrusted them to our vse. So our Sauiour Christ doth not bid vs to cast them away, but to make vs friends of them, by liberall bestowing them to charitable vses, that so we may be receiued into euerlasting habitations. And the Apostle *Paul* doth not condemne the possession of riches, but would haue rich men dissuaded from their abuse, and perswaded to a right vse of them. Yea contrariwise the Holy Ghost teacheth vs to pray against pouerty, as being in itselfe so farre from a state of perfection, that it is euill, and both a cause and fruit of sin: so the wise *Agur* prayeth, *Giue me not* (saith he) *pouertie, least I be poore, and steale, and take the Name of my God in vaine.* And so farre is he from enjoyning this wilfull pouertie, that he commandeth vs to labour and take paines in our lawfull callings that wee may haue sufficient, not onely to relieue our owne wants, but also that wee may bee able to relieue the necessities of other men.

But they obiect, that our Sauiour Christ and his Apostle calleth riches the mammon of iniquitie, thornes, which choke the good seed of the Word, and snares to intangle and drowne vs in perdition. To which I answer, that our Sauiour in calling them so, aymeth not at riches as they are in their own nature, the gifts and blessings of God, nor as they are possessed and vsed by the faithful to good purposes; but as they are abused by wicked Worldlings vnto sinne, either by their vnlawfull getting of them, or as in their possession they are puffed vp with pride, or trust in them more than in God himselfe; or finally as they commonly abuse them, as their instruments, to accomplish and bring to passe their wicked designes. And to this purpose one saith, *that there is neither holinesse in pouerty nor fault in riches; but as luxuriousnesse infameth and discrediteth wealth, so holinesse commendeth pouertie.* And elsewhere hee saith, *that riches are very good to them that know how to vse them, but to him that knoweth it not, they do indeed become euil. He hath distributed and giuen to the poore,* (saith the Psalmist) *his righteousnesse remayneth for euer. What therefore is better than of thy riches to giue to the poore, by which God becommeth thy debter, in a certaine kind of godly vsury?* It is not therefore riches themselues, but their sinfull abuse, which Christ condemneth of iniquitie and euill; neither doe they make a man better or worse, but as they are vsed. For as one saith, *There are some rich whose wealth doth not lift them vp in pride, but exalt them by the workes of mercie; and there are some who abounding in worldly wealth, do not seek after the true riches which are of God; neither yet are in loue with their eternall Country, because they thinke it sufficient for them to bee supported with these temporall things. And therefore it is not wealth that is in fault, but the corrupt affection. For all things that God created are good; but hee that abuseth his goods, behaueth himselfe like the Glutton, who through greedinesse killeth himselfe with that food, wherewith his life should be preserued. Poore* Lazarus *attained vnto euerlasting rest; and the rich Glutton was tormented, but yet it was rich* Abraham *which did hold poore* Lazarus *in his bosome, &c. Againe, there are others who are destitute of earthly riches, and yet are puffed vp in pride in their owne conceit: these men wealth doth not lift aloft to make ostentation of their power, and yet the wickednesse of their disposition doth place them in the number of reprobate rich men. Whomsoeuer therefore the loue of life eternall doth not humble, the Scripture accounteth him in the number of the wicked rich, because when God shall come to iudgement there will bee no difference, whether wee are puffed vp with our goods, or with our dispositions and affections.* But being well vsed they cease to be in respect of our vse of this indifferent nature, and become truly good vnto vs. For as the Sonne of *Syrach* saith, *Riches are good vnto him, that hath no sinne in his conscience, and pouertie is euill in the mouth of the vngodly.* And the Heathen man could say, that howsoeuer riches are blinde if they haue not the eye of prudence to illuminate them, yet they see acutely when they follow wisedome.

Secondly, they obiect that a Christian man is to follow the example of Christs Disciples who forsooke al, and followed Christ. I answere, that the Apostles were said to haue left all, first in regard of their estimation, when in comparison of Christ and his be-

Ambros. In Luc. 17.

Psal. 112. 9. *Crimen non est in rebus, sed in vsu agentis.* Bernard.

Greg. Moral. lib. 9. cap. 18.

Lazarus *pauper fuit, Abraham in cuius sinum lenatus est diues fuit,* Aug. in Psal. 9. Ser. 1 Tom. 10.

Eccles. 13. 23.

Plato.

2. Sect. 9.
In what sense the Apostles are said to haue forsaken all.
Mat. 19. 27. Luke 18. 28.

benefits they lightly esteemed them, and (as the Apostle *Paul* professeth) reputed them no better than dung. Secondly, in regard of their hearts and affections, when as they did not adhere vnto them as before time, but contemned them as base in respect of Gods spirituall graces, and heauenly treasures. Thirdly, in respect of their disposition, resolution, and readines to leaue all, rather than they would deny Christ and the profession of the Gospell. In which respects our Sauiour likewise requireth that wee should forsake, yea, hate our father, mother, wife, and children, yea, that wee should deny our selues, and hate our owne liues. Not that hee would haue vs to do thus absolutely, for that were to sin against Gods Commandements, but comparatiuely rather than wee should deny Christ and the profession of his Gospel, when both the loue of these earthly things and our loue towards them, will not stand together. And in the same sense our Sauiour requireth that we should forsake our riches: for the Apostles themselues who are said to haue forsaken all, did notwithstanding after this retaine their goods in their possession; howsoeuer in regard of their extraordinary calling whereby they were tied to goe out of their Countrey ouer all the World to preach the Gospell, they had not the daily vse and comfort of them. For after that *Leui* is said to haue left all, and to haue followed Christ; in the next words hee is also said, to haue made Christ, and many with him, a great Feast at his owne house, the which he could not haue done, if he had forsaken all, in respect of right and possession, but onely in the former respects. And *Peter* also who saith, that he had forsaken all, retained still his house at Capernaum, with other necessaries and prouision, as were fit to giue vnto Christ intertainment. And so likewise, hee had his nets and boats, and other necessaries for his fishing, euen after the resurrection of Christ, as *Iohn* recordeth. And therefore of necessitie, their leauing and forsaking of all, must be vnderstood, not absolutely and actually, but comparatiuely in respect of their estimation, affection and resolution of putting it in practice, when as they should be called thereunto of God. In which regard, wee also are bound to forsake all, not only in disposition but in act; first, in case of Christian apologie and profession of Gods true Religion, when wee are by persecutors put to our choice, either to leaue our riches, or to leaue Christ and his Truth. In which respect also we are to leaue our liues, as our Sauiour himselfe in many places requireth. Secondly, when it concerneth the generall good of the Church; for the common and publike good is to be preferred before our owne priuate and particular. And lastly, when as in time of grieuous persecution, the necessitie of many of our brethren is great, and cannot be supplyed by any other meanes, than by selling away of our possessions, that the money may be imployed to the common vse, as was the case of the primitiue Church in the Apostle times.

Phil. 3. 7, 8.

Luke 14. 26.

Luke 5. 28, 29.

Matth. 19. 27. & 4. 20, 22. & 8. 14. *Iohn* 21. 3.

Matth. 10. *Luke* 14. *Marke* 8.

Fourthly, they obiect the saying of our Sauiour Christ to the young man: *If thou wilt be perfect, goe sell that thou hast, and giue it to the poore, &c.* I answer, that this was but a particular trial which our Sauiour tooke of this young Iusticiarie, who bragged that he had obserued and kept the whole Law of God; whereby our Sauiour shewed him how farre he was off from that perfection of righteousnesse which God therein requireth in that hee had not profited thus far, as to preferre God in his loue and affection before his riches, but would rather leaue Christ, than leaue them, if he must needs forsake one of both: That so being admonished of his owne imperfections and wants, hee might flee out of himselfe, and abandoning his owne righteousnesse, he might rest himselfe wholly vpon Christ and his righteousnesse, for his iustification and saluation. Finally, they obiect the saying of our Sauiour, *that it is easier for a Camell to go through the eye of an Needle than for a rich man to be saued.* But the answere is easie; for our Sauiour speaketh not of the possession of riches, but of their abuse, when as rich men men trust more in them, than in God. For so hee expounded himselfe vnto his Disciples; *Children, how hard is it for them that trust in riches, to enter into the Kingdome of God!*

CHAP. IV.

Of the manifold cautions and conditions which are required to the right and lawfull vse of riches.

AND thus haue I shewed that riches in themselues are not to bee reiected and contemned, as being the gifts and blessings of God, which being well vsed, may be helpes and furtherances vnto the performance of many Christian duties. In the next place we are to consider of those manifold cautions and conditions which are required vnto this lawfull vse, whereby they are made truly good vnto vs; and these are of three sorts: for either they respect the acquisition and getting of riches, or their possession, or finally their administration, bestowing, and imployment. And first, in respect of their acquisition and getting, it is required that it be Christian, iust and honest. In which regard wee must not who professe by our Religion, that wee haue better hopes, giue our selues vp wholly to the scraping and raking of wealth together,

ther, suffering our thoughes, our words and actions to be altogether spent about this subiect, as being the mayne end at which wee ayme. But considering that they are not good absolutely, nor in any high degree of excellencie and perfection, but of a meane and indifferent nature; wee must giue them their due place, and neither in our iudgement esteeme them, nor in our affection loue them, nor in our practice seeke them aboue their deserts, or before Gods spirituall graces and heauenly excellencies. But as wee are in our iudgements, when they come in comparison with these, to despise and contemne them, and in our affections to loath them, esteeming them no better than drosse and dung, in respect of Christ and his benefits; so neither are we in our acquisition and seeking of them, to giue vnto them the first place, but according as our Sauiour commandeth, wee must *first seeke the Kingdome of God and his righteousnesse*, & then without any great care of our owne, God will also minister these things vnto vs. And if this be not obserued, riches which are in their owne nature good, do degenerate and become euill: for as a slaue is of good vse whilest hee keepeth his owne place, and imployeth himselfe about his owne businesse, but becommeth intolerable, when hee presumeth to seate himselfe aboue the King, and taketh vpon him to rule the Common-wealth: and as the seruant is to be well esteemed of his Master, whilest in all humilitie he doth his dutie, but becommeth odious, when hee takes vpon him, not onely to rule him and the whole house, but as a riuall wooeth his Mistresse, and withdraweth her heart and affection from her husband: so riches are good, whilest they hold the inferiour places of slaues and vnderlings, and be at the Owners command, to performe all good duties: but when they presume to seat themselues in the Royall Throne of God, the heart of man, which hee hath appropriated to his owne vse, if they take vpon them to rule their Owners, and to make them to become their Drudges: if being in comparison, of a base and contemptible condition, they exalt themselues in our estimation aboue Heauen and heauenly things; and begin to woo our hearts from God, and our husband Iesus Christ; then they degenerating from their owne nature and condition are to bee despised, and with just contempt, to be trodden and stamped vnder foot.

Secondly, in gathering of riches we must vse moderation, both in regard of our affections, and also in respect of the quantitie of the riches themselues. In respect of our affection in seeking, wee must first auoid that purposed resolution of worldly men, of becomming rich. For vpon this will follow a desire of *how* with what meanes, when as lawfull are wanting; and so whilest wee get wealth, we shall lose our soules, and lie open to all Satans snares of tentations, when they are couered with the alluring bait of profit. And this the Apostle plainly affirmeth: *They* (saith he) *that will be rich, fall into tentations and snares, and into many foolish and noysome lusts, which drowne men in perdition and destruction. For the desire of money, is the root of all euill, which while some lusted after, they erred from the faith, and pierced themselues thorow with many sorrowes.* 1. Tim. 6. 9, 10. There must therefore be in our will and desire, a Christian moderation and indifferencie, whereby we wish to attaine vnto riches, if God grant lawfull meanes, and can be content to be without them, if these honest and just meanes be wanting. Secondly, as our desires must be moderate, so also our haste in compassing them, being content to stay our time, and to waite the Lords leisure, till hee blesseth our labours with fruitfull increase; for otherwise, if as soone as Satan hath set out a bootie, wee presently goe a forraging, and run vpon it without feare of any danger, we shall suddenly fall into his ambushments, and by ouer-hastie pursuit of our prey, make our soules a prey to this destroying enemie. And of this the Wise man fore-warneth vs, that wee may auoid these stratagems of the Deuill: *He that* (saith hee) *maketh haste to be rich shall not be innocent.* Pro. 28. 20, 22. And a little after: *A man with a wicked eye hasteth to riches, and knoweth not that pouertie shall come vpon him.* And in another place: *An heritage hastily gotten at the beginning, the end thereof shall not be blessed.* Pro. 20. 21. Of this haste therfore let vs take heed, and before we seise vpon riches, let vs consider wel of the means whereby they are to be compassed, and seriously view them before we swallow them, lest Satan hath hid a hooke vnder this baite; and seeing riches are thornes let vs not suddenly catch hold of them, lest they wound our hands, but take hold of them daintily, and with great warinesse. Thirdly, wee must seeke them with quiet and contented minds, and rest satisfied with that proportion which God allotteth vnto vs; and not seeke after them, with an vnsatiable appetite, which the more it hath, the more it coueteth, like those who are sicke of the dropsie, who the more they drinke, the more they thirst; or like the Horse-leech, the Graue, and Hell, of which *Salomon* speaketh, which cry, giue, giue, and are neuer satisfied. Pro. 27. 20, 30. 15. But of this I shall speake more afterwards. Lastly, wee must affect the attayning of riches onely by such meanes as are lawfull, and warranted in the Booke of God; that is, we must seeke them in a lawfull calling, and by honest courses, not at all coueting them, when as we cannot thus attaine vnto them. In the former respect it is required, that wee liue in a lawfull calling, and therein that we get our riches, and not by playing, gaming, and such

like courses condemned by the Lawes of God and men. Neither must we labour after wealth, by incroaching vpon other mens callings; for it is not lawfull for a Minister to inrich himselfe by following the calling of priuate men, no more then it is lawfull for them, to inrich themselues by taking vpon them the calling of a Minister. But euery man ought to abide in that vocation whereunto he is called of God, as the Apostle requireth. And for the other, we ought in this lawfull calling, to vse onely lawfull meanes to attaine vnto wealth, expecting and waiting for Gods blessing vpon them, and not after the fashion of the World, vse those which are wicked and vnlawfull, when those which are lawfull faile. As for example, we must auoid violence, wrong, oppression, extortion, cruelty, as also all manner of fraude, deceit, and craftie courses, whereby we circumuent & endamage others, to inrich our selues. For as the Sonne of *Syrach* saith, *Riches are good to him that hath no sin in his conscience, and the rich man is blessed which is found without blemish.* Whereas contrariwise, those who seeke to compasse riches by euill courses, what doe they else but flee from God, and seeke to haue their desires satisfied by the Deuill? What doe they but by gaining a little earthly pelfe, hazard their owne saluation, *And what will it profit them to gain the whole World, and to lose their owne soules?* as our Sauiour Christ speaketh. To this purpose the Heathen Philosopher speaketh excellently: *A Wise man* (saith hee) *may haue great riches, being not wrongfully taken from any, neither defiled with strange bloud, gotten without iniurie, without any dishonest courses; of which there is as honest a passage and egresse, as they had an entrance, at which none groaneth and repineth but the enuious and malicious: let them be sifted and examined as much as you will, and they will proue honest. In which when as there are many things, which all could desire to bee their owne, there is nothing which any man can say it is his owne: such an one will not resist the benignitie of prouidence, and will neither glorie nor blush in his patrimony gotten by honest meanes, &c. And as a Wise man will not admit a peny ill gotten to come within his doores; so he will not refuse and cast out great riches, the gift of prouidence and the fruit of vertue. For why should he enuy them a place? let them come and stay not, let them take vp a lodging with him. Her will neither boast of them, nor hide them; for that were a signe of a wauering mind how to vse them, this of a mind base and fearefull, as though he hugged in his bosome a thing of great price. He will not (I say) cast them out of doores. For then what should hee say, are you vnprofitable? or doe not I know how to vse you? but as though he could for a money on a foot, yet he had rather goe in his Coach; so if he can lawfully be rich, hee will, and will haue wealth in his custodie, but as a thing which is light and ready to flie away: neither will he suffer it to be troublesome either to any other or himselfe, but he will bestow it, either to the good, or to those whom he is in hope to make good.*

1. Cor 7.20.

Eccluſ. 13.25. & 31 8.

Marke 8.36.

Senec. de beata vita, cap. 23.

And thus much concerning the moderation of our affections in seeking riches: in the next place we are to consider of the quantitie of our riches which is to bee desired, and sought after: in which regard riches are either necessary, sufficient & plentifull, or abundant and superfluous. The necessitie of riches either respecteth a mans nature or his state: the necessitie of nature is, that a man haue things necessary to sustaine and preserue nature, as food, apparell, lodging and such like; with which a man must rest contented if he haue no more: according to the Apostles rule, *If we haue food and rayment let vs therewith be content.* And these necessaries euery man is bound to desire and seeke after, both that nothing be lacking vnto him for the preseruation of his life, & also that he be not chargeable vnto others. The necessitie of state, place or calling, either respecteth himselfe or others. Vnto the former is required that a man haue not only things fit to sustaine nature, but to maintaine him according to his place and calling: in which a greater or lesse proportion is necessary, according to the dignitie or meanenesse of a mans qualitie or condition. And thus a Noble man hath need of a large allowance to maintaine him according to his Nobilitie, and a King more, to maintaine his Royaltie: and thus besides necessaries belonging to nature, Scholars and Students haue need of Bookes, and Artizans of Tooles. In respect also of others, riches are necessary either to maintain those which are committed to a mans charge, or others who are not vnder his gouernment. For the former, the father is bound to maintaine, not only himselfe, but also his Children, the Master his Family, the Magistrate his Officers; of which a man ought to haue as great a care to prouide them necessaries according to their seuerall conditions as himselfe; and therefore is bound in conscience to desire and seeke after the meanes, whereby hee may be enabled hereunto. For as the Apostle saith, *If there be any that prouideth not for his own, and namely for them of his household, hee denieth the faith, and is worse than an Infidell.* And this care was in *Iacob*, where hee saith to *Laban*, *When shall I prouide for mine owne house also?* and in the good Huswife described in the *Prouerbs*, who was diligent to prouide necessaries not only for her Husband and Children, but also for all the rest of her Family. Yea, this care was in our Sauiour Christ himselfe, who had a purse to keepe the money which was fit for the com-

1. Tim. 6.8.

1. Thess. 4. 11. 2. Cor. 11. 9.

1. Tim. 5.8.

Gen. 30.30.

Prou. 31.15.

mon

mith store, both for himselfe, his Disciples, and the poore, which we obserue, was not a little great, but a basket so bigge that it exceeded all beliefe. And this prouision of meate serued him not onely to be for the time present, but also for the time to come: for the ending of which lesson the Maggots is sent to the Pismires, to learne prouidence, seeing they in the summer season doe seeke foode for winter, which who so euer doth not practise, is called *the sonne of confusion*. Neither ought a man only thus to prouide for his charge, that they may haue comfortable maintenance whilest he liueth; but also that they may haue a competencie for their reliefe after he is dead. And thus a good father prouides for his faithfull seruants, who haue set their chiefe strength in his seruice; but especially parents for their children: for so the Apostle saith, that *children are not bound to lay vp for their fathers, but the fathers for their children.* And *Salomon* saith, that *the good man shall giue inheritance to his children children.* In respect also of others who are not vnder our charge riches are necessary, & that both for publick and priuate vse; publicke, as when we contribute to all good vses, which either respect the Church or the Common-wealth: to which purposes we are to extend our helping hand, not only out of our superfluities, but out of our necessities, pinching both backe and belly to performe these publike seruices: priuate, as when out of that portion which God hath allotted vs, we be ready according to our ability to relieue the poore who stand in need of our help.

The second degree or measure of riches, is to haue not only things necessary, but also to haue some sufficiencie & reasonable plentie of them; so as a man may haue not onely wherewith to hold life and soule together, and to prouide in some poore and slender manner for his charge and family, but also such store, as that together with them that depend vpon him, hee may liue comfortably and cheerefully in his vocation. And not only so, but also may be inabled thereby, to be liberally helpfull and beneficiall vnto others, and to aduance their good, whether it bee priuate or publike. Priuate, as by plentifull relieuing the poore, and doing the workes of mercie with a bountifull hand. Publick, when as we haue riches which wee imploy for the good of the Church, in maintayning the Ministerie, & setting forward all meanes of Gods Seruice; and for the good of the Common-wealth, when as we haue wherewith to pay tribute, scot and lot, and to performe such publike seruices as tend to the common good. And in this degree also riches may lawfully be desired and sought: first, because the Holy Ghost doth account this plentifull estate in it selfe more happy, than that of want, whereto it is said by Christ himselfe, that it is a blessed thing to giue, rather than to receiue: and whereas God promiseth it as a blessing to his people, that they should lend vnto many, but not borrow of any. Secondly, because wee are taught by the example of *Agur*, to pray for this sufficiencie and conuenient plentie. And lastly, because God requireth of vs that we be ready to performe those good duties both publike and priuate vnto others: as namely, that we must not only drinke of the water of our owne Cisterne our selues, but also *must let our fountaines flow forth, and our riuers of waters run into the streets*; and not only labour to sustaine our selues and Family, but also *that we may giue vnto him that needeth.* Vnto which wee might adde all those Commandements enjoyning, and exhortations incouraging vs to giue vnto the poore, and to do the works of mercie to those who need our helpe; as also to giue tribute to the Prince, and maynteynance to those who labour in the worke of the Ministerie. All which manifestly proue the lawfulnesse of desiring and seeking this sufficiencie of riches and conuenient plenty, so it be with moderation and with obseruance of the former cautions; for where any duty is commanded, there also the meanes whereby wee are inabled to performe it, are injoyned so farre forth as wee can compasse them by lawfull means. Vnto which we might also adde, that the Lord in his infinite bounty & goodnesse, hath not only created such plentifull store of these his creatures, as are sufficient for necessitie, but also for honest comfort and delight, and hath in many places promised this store and plentie to those that feare and serue him.

Prou. 30. 8.

Ephes. 4. 28.

Leuit. 26. 5. Deut. 28. 2, 3. 4. 11. 30. 9.

Q. Sect. 5. Whether it be lawfull to desire abundance of riches.

The third degree of riches is abundance and superfluitie, when a man hath more than is fit for his place and calling, or than he can or will imploy to any good vses: now the question heere is, whether it bee lawfull for a Christian man to desire and seeke after this abundance and superfluitie? For answering whereof we are to know, that this desire and seeking of abundance is to be condemned as vnlawfull, not simply and absolutely in it selfe; for if wee could desire and seeke abundance of riches, which are in themselues good, by good and lawfull meanes in a moderate manner, in respect of our affection, and vnto good ends, namely, that according to our proportion of riches wee might abundantly glorifie God, and disperse that which wee thus gather vnto the poore, and were made thereby more thankfull vnto God, according to the measure of his gifts, and more humble because wee are more indebted vnto him, I doe not see how this desire should be vnlawfull; for if wee may lawfully vse this abundance when God bestoweth it, it cannot bee that it is simply and absolutely vnlawfull to desire that which we may lawfully vse. But yet this desire of abundance by accident and by reason of our corruption, is

2. Cor. 9. 6, 7, 8.

euill and vnlawfull; because they who desire abundance doe immoderately desire it, and oftentimes vse euill meanes in seeking to compasse it. Secondly, because in respect of our corruption wee cannot propound purely those ends of doing good, but desire and seeke it for selfe-loue, and for our owne vse. Thirdly, because we desire more then we can, or will imploy to good vses; neither is the fault in the quantitie of our riches, but in our inordinate desires, and vniust detention of them from their right ends. For if we had such an euer springing fountaine of wealth that could neuer bee drawne dry, there were no hurt in it, if we would retaine thereof onely so much as might suffice vs, and serue for our owne necessary and lawfull vse, letting all our superfluitie runne abroad the Countrie for the reliefe of others, and for the refreshing of such poore afflicted soules as are dried vp with griefe and pouertie. For so although wee should haue alwayes abundance, yet should we neuer haue superfluitie, because we haue no more than we well vse. Fourthly, because desiring and seeking abundance, wee doe accordingly take paines in vsing the meanes, whereby wee may attaine vnto our desires; and consequently our thoughts and labours being of no large extent, are wholly taken vp in these earthly imployments, so as in the meane time we neither desire nor seeke as wee ought things of farre greater excellencie, as Gods spirituall graces, and the eternall ioyes of his Kingdome. And lastly, in respect of our corruption this abundance of riches and wealth is the foundation and ground of many dangerous tentations; whereby Sathan choketh in vs the Seed of Gods Word, weaneth vs from the loue of Heauen and heauenly things, puffeth vs vp with pride, and maketh vs forgetfull of God, and of all duties which we owe vnto him. So that like as our bodies, when they excessiuely abound with any humour, though it be neuer so good in it selfe, are thereby cast into desperate diseases, if it be not purged and abated; so it fareth with vs in respect of our states, for when they abound with superfluitie of these good things which are earthly and temporall, and are not abated by imploying them to good vses, they make our soules dangerously sicke in sinne, and betray them to be ouercome by the tentations of the Deuill. And therefore as the discreet Merchant, though his wares bee neuer so good, fitteth his burthen to his Ship, not ouer-loading it with more than it can well carry, for feare lest all should sinke; and if a storme happen, is ready to lighten his Ship, by casting out a part of this aloe, that so the residue with himselfe may escape the danger; so wee are to vse the like wisedome, and not ouer-burthen our minds and soules, with a greater load of these earthly things, than they can well beare, but allow only vnto them a fit and competent proportion; and if Satan taking aduantage of our plenty, doe indanger vs with the stormes of his tentations, wee are to ease our selues by giuing part of that, which otherwise we might well vse, to the poore, to preserue our soules from suffering shipwrack, & so shall we not only saue the rest for our own vse, but casting our wares *vpon the face of these waters, shall after many dayes find them*, with no small aduantage.

And thus haue I shewed that howsoeuer abundance is good in it selfe, yet in many respects the desire thereof is hurtfull vnto vs. The which may further appeare by these reasons. First, because riches are not absolutely good, but in respect of the end, or vse, for which they are desired and possessed, according to which end they are to be measured & proportiond; for those things which are good in respect of their end, are to bee measured according to this end. As for example, the end of our desiring riches is, that by their vse, we may glorifie God, haue sufficient maintenance for our selues, and be able to relieue others; and consequently our desires are only so farre lawfull as they are measured and tired to these ends; for in all those things whose goodnesse consisteth in a due measure and proportion, either the increase or diminution of this measure must needes bee euill. And therefore to desire more riches than we either can or will vse to Gods glory, for our owne maintenance, or the relieefe of others, must needs be euill and vnlawfull, because our desires exceed the measure of those ends, for which only riches are good.

Secondly, this desire of abundance, not thus to vse it, but to hold it in our owne possession, and to make our selues rich, is a notable signe of diffidence and distrust in Gods promises & prouidence, which maketh men think that they haue neuer sufficient for their maintenance, and for the preuenting of all casualties and dangers of losse, which may befall them, although they haue already one foot in the graue. Thirdly, abundance immoderately affected and accordingly obtained and possessed, is a notable meanes to puffe men vp with pride, to make them to forget God, to insult ouer their brethren, as wee may see in many euen in our dayes, who hauing nothing in themselues worth regard, but being miserably poore in all vertue, wisdome, and goodnes, are yet exceeding proud of their riches, and insult ouer all who are inferiour vnto them in wealth, though they be neuer so much superiour in all graces and good parts. And this was the cause why the Lord did forbid euen Kings themselues to gather much Siluer and Gold, lest their hearts being puffed vp with pride, they should be turned away from God. Now if Kings whose Royaltie is so great, and whose im-

imployments so manifold, both for maintenance of their estate, and for defence of themselues and their countrie, might not seeke excessiue riches, and superfluous abundance; how much more vnlawfull is it in subiects and inferiour persons, who haue no such vse of it?

Fourthly, that which wee may not pray for, that we may not desire and seeke, but wee may not pray for this abundance, hauing no promise of it in the Scriptures, whereupon we may ground our faith. Yea rather wee are taught to pray against it, according to the example of wise Agur; *Giue me not riches, lest I bee full and denie thee, and say, who is the Lord?* and our Sauiour Christ hath taught vs to pray, not for abundance and superfluitie, but for our daily bread, that is, such necessaries and conuenient store, as may comfortably sustaine our liues; and also that wee should not bee led into temptation. Now in respect of our corruption this abundance is a notable temptation and snare of the diuell, whereby hee draweth vs from the loue of God, and fastneth our hearts vnto the earth, besides innumerable other euils, which thereby hee worketh in vs; and therfore we who desire to bee deliuered from temptations, are not wilfully and desirously to runne into them. Lastly, this desire and seeking of abundance for our owne vse is iniurious and hurtfull to our brethren and neighbours; for seeing these earthly things are circumscribed, and but of a finite nature, therefore it must needs follow, that the more that some abound with them, the more others want. And nothing can be more vniust and vnequall than to deprriue others of necessaries, to the end that wee may loade our selues with superfluities. But much more iniurious are they vnto themselues, in that they vnmeasurably hide these good talents of God, and hide them in a napkin, neuer imploying them to the aduancement of Gods glorie, nor the good of their brethren; seeing they doe hereby but increase their reckoning, and (because they can yeeld no better account) their condemnation at the day of Gods appearing. As therefore the flye when she doth but touch and taste the honey receiueth no hurt, but is thereby fed and nourished; but if shee doe ouer greedily runne into it, is intangled and perisheth: so if wee moderately vse a competencie and sufficiencie of earthly riches, they tend to our good and preseruation; but if with too much eagernes we wallow in abundance and superfluitie, in stead of receiuing any good wee intangle our selues, and procure our destruction.

And thus much for the lawfull vse of riches, in respect of our desiring and seeking of them. Now wee are to proceed to their lawfull vse in respect of their possession, vnto which is required, first, that hauing receiued these blessings from God, we doe attribute the praise and thanksgiuing vnto him alone, acknowledging whatsoeuer the meanes haue beene, that he is the chiefe and principall cause of all those benefits which wee enioy, and that we haue receiued them from him without any our deserts, of his free grace and vndeserued goodnesse. *For except the Lord doe build the house, they labour in vaine that build it.* Yea *In vaine it is for vs to rise early, and to lie downe late, and to eate the bread of sorrow,* for the compassing of these earthly things; seeing notwithstanding all this paines, if Gods blessing bee not added, wee may end our dayes in want and beggerie. Let vs acknowledge him the soueraigne Lord of all, for *the earth is his, and all that therein is,* and hauing nothing to returne for all the benefits which wee hold of him, let vs at least pay the tribute of praise and thanksgiuing, and expresse our thankfulnes in all holy obedience to his will. And this is that which God requireth of his people; *When* (saith he) *thou hast eaten and filled thy selfe, thou shalt blesse the Lord thy God, for the good land which he hath giuen thee.* Whereas contrariwise if we forget the authour of our good, and as the Prophet speaketh, *sacrifice to our owne nets, and burne incense to our yarne,* ascribing the praise of that we haue, to our owne wisdome, industrie and labour, or else to any other inferiour meanes and secondarie causes, we shall robbe God of his glorie, and prouoking his wrath against vs, shall moue him in displeasure, either to strip vs of his benefits, or to leaue them vnto vs for our further iudgement and condemnation. And of this sinne the Lord forewarneth his people: *Beware* (saith he) *lest thou say in thy heart, my power and the strength of mine own hand, hath prepared me this abundance. But remember the Lord thy God; for it is he that giueth thee power to get substance,* &c.

Secondly, being made partakers of these blessings, let vs labour to sanctifie them to our vse by the word and prayer, as the Apostle requireth. Of which I haue already spoken, intreating generally of the vse of earthly things; and therefore to auoid prolixtie, I referre the reader to that place. Thirdly, to the lawfull possession of riches, is required that wee doe not set our hearts and affections vpon them, but reserue them, chiefly and principally for God and heauenly things; vsing these earthly riches as though wee vsed them not; and being contented to retaine them, (as the pilgrime doth his staffe) so long as they further vs in our heauenly iourney, but depriuing and reiecting them, when they become hinderances and impediments. And this caused the Psalmist glueth vs; *If riches* (saith hee)

that we must returne the praise of them vnto God.

Psal. 127. 1. 2.

Psal. 24. 1.

Deut. 8. 10.

Habac. 1. 16.

Hos. 2. 8. 9.

Deut. 8. 17, 18.

Sect. 10. That we sanctifie them vnto our vse by the word and prayer and that we doe not set our hearts vpon them.

1. *Cor.* 7. 31.

Psal.62.10. *increase, set not your hearts vpon them*: that is, doe not idote on them with fondnesse of loue, affecting them aboue their worth and desert, and preferring them before Gods heauenly and spirituall treasures; nor put any trust and confidence in them, as though they were sufficient for preseruation and protection, seeing they are not onely weake and impotent, but also incertaine and momentanie. And if wee onely giue them the keeping with this careleſſe regard, and intertaine them with such cold affections, they cannot hurt vs; for not the possession but the immoderate loue of them is condemned. To this purpose *Augustine* writing on those words; *If riches increase, set not your hearts on them*, saith thus, *Hee who hath not this riches, let him not couetously seeke them, he that hath them, let him not be proud of them: for the Psalmist saith not, see yee haue not riches, but doe set your hearts on them. Hee doth not condemne riches, but the heart affixed to them, because it is not willing to bestow them but hoardeth and hideth them.* And another writing vpon the twelfth of *Luke*, saith, *that the rich man is not reprehended, because hee tilled his ground, and gathered his fruits into his barnes, but because he did place the confidence of his life vpon them, and distributed them not to the poore, that so he might haue beene receiued into eternall habitations.* On the other side, it is possible that a man may offend in setting his heart vpon riches who neuer had them in his possession, euen as he may contemne them that hath them in keeping. To which purpose one saith: *Thou maist sometime finde a rich man humble, who vseth his riches, but putteth his whole confidence in God: and contrariwise, a begger puffed vp with pride, or therefore onely not proud, because he hath nothing to be proud of, but yet seeking that which may swell him vp. Now God doth not regard the riches, but the desire and affection, and iudgeth him according to his concupiscence, whereby he greedily gapeth after temporall things, and not according to his riches which hee cannot compasse.*

1.Tim.6.17. Ille qui non habet, non ambiat, vt qui habet, non superbiat. &c. Aug in Psal.61

Beda in gloss. super Luc.12.

Aug. in Psal. 131. Tom.8.

And if we doe not thus set our hearts and affections vpon our riches, then will diuers others things follow thereupon, which also are required to the lawfull possession of them. As first, that we be contented with our estate, as being that portion which God alloweth vnto vs, and not repine against Gods prouidence, because wee haue not a larger allowance. For hee that doth not too much affect them, will not too much bewaile their absence, or bee discontent because hee hath not abundance of that which hee doth not much regard; but as the Apostle saith, hauing food and raiment, will therewith be all contented. So also hauing abundance of riches, if wee doe not let our hearts vpon them, then will wee be content to leaue them, when as God the chiefe owner calleth againe for them; if we lightly esteeme of them whilest we haue them, then will we but slightly mourne for them when they leaue vs, neither shall they take away any thing from vs but themselues, leauing contentment, ioy, and comfort which wee haue chiefly in God, behind them. And as we will not reiect them when we haue them, seeing they are the gifts of God, so when they take them to their wings, and flee away, wee will looke after them with a quiet mind, & a careles countenance. An example whereof we haue in *Iob*; who, because *hee reioyced not when his substance was great, and when his hand had gotten much*; therefore hee did not much grieue when they were taken away, but in his greatest losse praiseth the Lord. As also in *Paul*, who, *because hee vsed this world as though he vsed it not*, and esteemed all the best things thereof but as dung & losse, in comparison of Christ and his benefits, therfore with ease he woke out that other lesson; *in what state soeuer he was, therewith to be content. I can* (saith he) *be abased, and I can abound; euerie where in all things I am instructed, both to be full and to bee hungrie, and to abound, and to haue want.* Which who so practise their riches are not onely lawfull vnto them, but also sweete and comfortable; seeing they securely inioy them without feare of losing them. To this purpose one saith, *that if worldly riches be wanting, we must not seeke them by euill meanes; if they be present, we must reserue them by our good workes in heauen; neither should they, though they abound, lift vp a mourning and Christian minde, nor breake and cast it downe when they goe away.* Finally, if we doe not too much affect them, we will not glorie in them when we haue them, nor bee much ashamed when wee want them, neither will they, if wee esteeme them as vncertaine and momentany trifles, make vs to bee high minded, or to put our trust and confidence in them.

Finally, wee lawfully possesse riches, when as wee keepe a vigilant watch ouer them, that they doe not by our abuse degenerate from their owne nature, and become Satans baites to allure vs, nor his snares to incangle vs; nor his thornes to choake in vs the seed of Gods word, and to hinder the growth of Gods graces in vs; nor that cold water, wherewith he quencheth in vs our zeale of godlinesse, and the good motions of Gods spirit. If then wee would haue our riches in the possession good and lawfull, wee must carefully take heed that they doe not make vs turne backe, nor slacken our pace in the way of righteousnesse which leadeth to life euerlasting, and that they be not tentations, which draw vs vnto

§. Sect. 11. That we must be contented with our estate, and be willing to leaue our riches when God taketh them away.

1.Tim.6.8.

sinne

sinne and rebellion against God, by too much affecting them, trusting in them or being proud of them. But considering that they are part of that temporall wages which God freely giueth vs for our seruice, let this bountie make vs the more to loue our benefactour, and these rewards make vs more dutifull and obedient. And lastly, we must not hold them in our possession, as being Lords and absolute owners of them; but as tenants at will, who haue them at the pleasure of our great Land-lord, vnto whom wee must giue an account of them at the day of iudgement; and so shall wee not riotously misspend them vpon our owne lusts and pleasures, nor imploy them as instruments to further vs in the course of sinne: but carefully vse them as Gods stewards for the glorie of our master, and for the good of our fellow-seruants, for whose sake also wee haue receiued them.

And so much concerning the lawfull possession of riches. The last thing required to their lawfull vse respecteth their administration and bestowing; and this is, that they bee bestowed vpon good, iust and charitable vses, the which either respect our selues, who possesse them, or other men to whom they ought to be communicated. The vse which respecteth the owners themselues is, that they imploy their riches to the good, preseruation, defence and comfort of themselues, according to their person, estate and calling; and also of all others, who are committed to their charge and gouernment. And vnto this two things are required, first, parsimonie or thriftines, whereby we honestly spare our goods, and preserue them from being wastfully and riotously consumed. Secondly, frugalitie, whereby wee honestly spend our well gotten goods soberly, and moderately vpon our own good and necessarie vses, for our profit and honest delight. The former the Wiseman perswadeth vs vnto. *Be diligent to know the state of thy flocks, and take heed to thy heards, &c.* The other in the words following: *The lambes are for thy clothing, and the goats are the price of the field; and let the milke of the goates bee sufficient for thy food, and for the food of thy family.* So he saith elsewhere, that there is nothing *better than that a man should reioyce in his affaires, because that is his portion; and that it is good and comely to eate and to drinke, and to take pleasure of all a mans labour, wherein he trauelleth vnder the sunne, &c. For this is the gift of God.* Heere therefore two extreames are to bee auoided, the first is sordidous tenacitie, the other is lauish profusion and wastfulnesse. The former vice, as it is hurtfull to all others, so especially to him that is corrupted with it, being like a theefe he robbeth himselfe of the vse of his owne goods, and as well wanteth that he hath, as that he hath not; but of this I shall haue occasion to speake hereafter. The other is the immoderate wasting of a mans goods; when as hee spends these blessings of God lauishly, and aboue his ability, whereby hee bringeth himselfe to want and miserie; or else luxuriously vpon carnall pleasures, and all manner of voluptuousnesse, whereby he is made vnfit for Gods seruice, and ready for the perpetrating of any wickednesse. Both which are carefully to be auoyded, for as the one hath not that he hath, so the other will not haue it long, vnlesse hee rake from others a new supply by vnlawfull meanes. In which respect, as the sordidous person is a thiefe because hee robbeth himselfe; so the wastfull spender is a thiefe, because he robbeth other men, and one while is gripingly courtous, that hee may another while bee profusely wastfull. The vses wherein our wealth is lawfully imploied respecting others, are either publicke or priuate. Publicke, when as we bestow it for the good of the Church and Common-wealth. The vses which concerne the good of the Church, are, that we bestow our riches for the maintenance of the meanes of Gods publike seruice, as vpon those who teach and instruct vs in the knowledge of Gods true religion; vpon the places of Gods worship, and all other necessaries belonging thereunto. And this God requireth, and incourageth vs to the performance thereof by his gracious promise. *Honour the Lord with thy riches, and with the first fruits of thine increase: so shall thy barnes be filled with abundance, and thy presses shall burst with new wine.* An example whereof wee haue in the Israelites, who offered so bountifully towards the building of the Tabernacle and Temple, that they needed to bee restrained from bringing any more. So also our riches are lawfully vsed and imployed, when as they are bestowed for the publick good of the Common-wealth: as in the maintaining of the royall estate of the King, by tributes and customes, in defending our Countrie in time of warre, in erecting of schooles and hospitals, and such other publicke seruices, whereby the good of the Common-wealth is aduanced and furthered. To which purpoles wee should spare, not onely out of our superfluities, but euen from our backes and bellies, when neede requires; seeing the common good is to bee preferred before our owne priuate, and our Countrie before our states and liues, in that from it we haue had the meanes of our maintenance, yea our first breath, and all other worldly comforts.

Lastly, our goods and riches are lawfully vsed in respect of priuate persons, when as they are bestowed in releeuing the poore members of Iesus Christ. For by this vse wee haue

Prou. 3. 9. 10.

Exod. 36. 5. 6. 1. Chron. 29. 9.

Mat. 22. 21.

Rom. 13. 6. 7.

2. Sect. 14. Riches are well bestowed when with them we re-

leeue the poore.

haue receiued them of God, that we should not misspend them in excesse, vanitie and riot; but that as Gods stewards, we should imploy them to the honour of our master, and the good of our fellow-seruants. And this was figured vnto vs in the gathering of Manna, of which the Israelites hauing gathered some more, and some lesse, did afterwards measure it with an Omer, *and he that had gathered much, had nothing ouer, and hee that had gathered little, had no lacke:* As the Apostle also applyeth it. And this is the cause why the Lord would haue the poore amongst vs, who could (if it had so pleased him) haue made all rich, that as hereby he might exercise them in humilitie and patience, so also the rich in liberality and mercie, and accordingly might giue vnto either a crowne of glory at the day of iudgement. Of which reward they doe not onely depriue themselues, who neglect to make this vse of their riches, but also for neglecting the workes of mercie, and robbing their fellow-seruants of that portion which God hath allotted vnto them, endanger their bodies and soules to the eternal torments of hell fire. For (as one saith) *Christ condemneth the rich men in the twelfth and sixteeth of Luke, not because they got their riches by wicked meanes, or bestowed them vpon harlots, or to the perpetrating of murther or other wickednesse; but because they gaue themselues wholly ouer to pride and delicacie, neglecting the reliefe of Christs poore members.*

Exod. 16. 17. 18.

2. Cor. 8. 14. 15. Pro. 31. 20.

Basil. orat. 14. de diuit. et pauper.

Origen. in Ezech. 16. vers. 48.

CHAP. V.

Of pleasures, Lawfull, ciuill, and carnall, which are to be desired, and which to bee contemned and shunned.

§. *Sect.* 1. Of diuine pleasures.

IN the last place wee are to adde something of pleasure, and to consider how farre forth they are to be desired, as lawfull and commendable, whereby also we may more easily discerne in what respects wee are to eschew and contemne them. To which purpose wee are to know, that pleasures are of three kinds: the first diuine and holy, the second naturall and ciuill, the third carnall and wicked. Diuine pleasure is, when as wee delight in the Lord, and reioyce in the fruition of his gifts and graces in this life, and in the assurance of those heauenly ioyes in the life to come. And vnto this pleasure as being not onely lawfull, but religious, [illegible] very commendable, wee are in many places of the Scriptures exhorted. So the Apostle willeth, *that reioyced in the Lord.* And in another place, *Reioyce in the Lord alway, againe, I say reioyce.* So as wee ought thus to reioyce, and to reioyce againe with a double ioy; yea, and not sometime alone, but alwayes, and as hee saith elsewhere: *we must reioyce continually*, not onely when wee abound in worldly prosperitie, but euen in affliction: for as the Apostle saith, *being iustified by faith, and hauing peace with God, we reioyce not onely vnder the hope of the glory of God, but also in tribulation.* And thus *Dauid* comforted himselfe in the Lord, when as the people were ready to stone him: and the Apostles reioyced, because they were counted worthy to suffer rebuke for Christ; and *Paul* and *Silas* when they were sore whipped, and put into a cruell prison.

Phil. 4. 4. 1. Thes. 5. 16. Rom. 5. 3. 1. Sam. 30. 6. Act. 5. 41. Act. 16.

§. Sect. 1. Diuine pleasures are most excellent sweete and comfortable.

And this is that principall ioy and pleasure which euery Christian ought chiefly to affect and desire, as being most excellent sweete and comfortable. Which, howsoeuer carnall men cannot relish, but thinke it tedious and loathsome; yet to those that haue euer truly tasted of it, it is much more comfortable and delightfull than all worldly and wicked pleasures. An example whereof wee haue in our Sauiour Christ, who accounted it meate and drinke to doe the will of his heauenly Father: and in his beloued Apostle, who professeth, that hee had no greater ioy than this, that those whom hee had begotten vnto God did walke in his truth. And holy *Dauid* calleth God his ioy, affirming that *hee will be glad and reioyce in him and in his saluation, and mercie* which hee extended to him. So that the ioy and pleasure of a Christian conuerted vnto God is not taken away, but onely changed, yea bettered in the change; as much as the Creator excelleth the creature; heauen, earth; and his spirituall graces and eternall excellencies the momentanie and base trifles of the world. And therefore if our hearts were truly sanctified, and wee but a little inured to these heauenly ioyes and pleasures, wee would but a little esteeme the sinfull pleasures of the flesh, which now because wee are carnally minded wee so much doate vpon.

John 4. 34. John 8. 29. vers. 4. Phil. 4. 10. Ps. 13. 5.

§. Sect. 1. Of naturall and ciuill pleasures.

The second kinde of pleasures are those which are naturall and ciuill, when as wee ioy and reioyce in the fruition of Gods temporall and earthly blessings and benefits: the which pleasure is in its owne nature good, but yet not absolutely and immutably, and in respect of the vse of an indifferent nature, good to the good, who haue a right vse of it, and euill to those who abuse it vnto sinne. Concerning the former; Naturall pleasures which consist in meates, drinkes, apparell, houses, musicke, recreations, and in the fruition of other Gods comfortable blessings and benefits, are to those that vse them well lawfull, good and com-

commendable: First, because they are the gifts of God which he hath purposely prouided for vs in the creation, and bestoweth them vpon his seruants, as incouragements to serue him more cheerefully obedientlie. For as the Psalmist saith, he hath not only made beasts to serue men, and plants herbs, but also made plants and herbs to yeild the fruit of meats, and waters to make his face glad. He hath prouided for the children not only things necessarie and profitable, but also pleasant and comfortable, seruing for their honest delight, as appeareth in the varietie of colours, smelles, tastes, mettals, stones, fruits, beasts and birds: the lawfull and delightfull vse whereof Gods children cannot refuse without contempt, or at least neglect of the Creators bountie. Againe, the Lord hath mixed these pleasures with all our naturall actions, as eating, drinking, sleeping, and the rest, that wee might be moued to doe those things which are necessarie, because they are also pleasant and delightfull. And therefore wee are not to reiect and contemne pleasures, seeing they are the bountifull gifts of God, but to imploy them so as that they may tend to the glorie of him who gaue them, and to the furthering of our owne spirituall good; neither is their vse, but their abuse onely to bee taken away. To this purpose one saith that *the matter of our pleasures which we enioy are the gifts of God, as meates and drinkes, beauties and apparell, &c. and therefore let vs be ashamed to turne Gods graces and free gifts into weapons of sinne: for wee shall grieuously inflame the wrath of the supreame Iudge against vs, if with his owne liberall gifts we fight against his seruants.*

Secondly, these pleasures well vsed are warranted and approued in the Scriptures; for the Wise man saith, that *there is a time to weepe, and a time to laugh, a time to mourne, and a time to dance*; and that it is *good and comelie to eate and to drinke, and to take pleasure in all a mans labours*, &c. *for that is his portion.* Yea we are commanded to communicate with one another in our way, and *to reioyce with them that reioyce*: the which was accordingly practised by the Christians in the Primitiue Church, who met together at their loue-feasts, *and did take their meate together with gladnesse, and singlenesse of heart*; and greatly delited by the Psalmist, namely, *that he might reioyce in the ioy of Gods people, and glory with his inheritance.* And in truth this is not only sauce for our meat which maketh it sweet and comfortable, but the seasoning of all other Gods temporall benefits, without which we haue little comfort of them. For what would it auaile vs to bee exalted to the state of honour, or to abound with earthly riches if we should take no delight or pleasure in them? And this is the Wise mans conclusion, *I know*, saith he, *that there is nothing good in them, but to reioyce and doe good in his life.* Eccles. 3. 12.

Thirdly, these naturall and ciuill pleasures which wee take in the fruition of Gods temporall blessings, doe serue to good ends and purposes; for they are the matter of Gods praises, and speciall motiues to stirre vs vp with cheerefull hearts, to laud and magnifie his great and glorious name, when as hee not onely bestoweth vpon vs things necessarie and profitable for the preseruation of our liues, but also in his infinit bountie giueth vs to inioy things pleasant and delightfull, whereby our liues are made sweete and comfortable. Againe, this ioy and pleasure is that precious oyle, wherewith being annointed, the countenance is made louely and pleasant: for so the Wise man saith, that *a ioyfull heart maketh a cheerefull countenance.* It is a soueraigne balsome for a wounded soule, and a precious preseruatiue to continue our health: for as the Wise man saith, *a ioyfull heart reuiueth good bloud, but a sorrowfull mind drieth the bones.* Yea it is the life of our life, and a chiefe meanes of prolonging our dayes. In which respect the Sonne of *Syrach* exhorteth vs to desire and affect it: *Giue not ouer* (saith he) *thy minde to heauinesse, and vex not thy selfe in thine owne counsell: the ioy of the heart is the life of man, and a mans gladnesse is the prolonging of his dayes. Loue thine owne soule, and comfort thine heart, driue sorrow farre from thee, for sorrow hath slaine many, and there is no profit therein.* To which purpose another compareth a mans life which hath no pleasures or delights, to a long iourney without Inns; in which there is much trauaile, and no comfort or refreshing. Lastly, these pleasures fit and inable vs the better to serue God, both in the duties of religion, and in the workes of our speciall callings: and that first as they are incouragements, which make vs performe these duties with alacritie and cheerefulnes, not only in respect of the present fruition of these earthly pleasures, as being the sweetest rewards of our labours which this world affordeth, but as they serue to put vs in minde of those eternall and vnconceiueable pleasures and ioyes, which are reserued for those that serue and feare the Lord in his heauenly kingdome. And therefore hath the Lord giuen vnto vs these first fruites, and small taste of his euerlasting ioyes in these temporall delights, to make vs long after those fully-satisfying and neuer-ebbing pleasures, and to thinke no labour too much for the obtaining of those pure ioyes which are at his right hand for euermore: seeing euen these earthly pleasures though momentany, and mixed with many miseries

and

Sect. 5. Naturall and ciuill pleasures serue to good ends and purposes.

Prou. 15. 13. and 17. 22.

Eccles. 30. 21. 22. 23.

Democritus apud Stobeum.

and much bitternesse by reason of sinne, doe leaue neuertheles such a pleasant rellish behind them. Secondly, they inable vs to those duties of Gods seruice, and of our callings, as they doe recreate and refresh vs after our painfull labours. In which respect they are exceeding necessarie, seeing in regard of our frailtie and weakenes, it were impossible to trauaile in our Christian course, vnlesse we were strengthned & cheared with these earthly baits. For our bodies would be tyred, and our minds made dull and sluggish, if they stood alwayes bent; neither could wee long labour if our hearts were not cheared and our spirits refreshed with this sweet ointment of pleasure and delight.

Sect. 6. That vnto vs pleasures are of an indifferent nature, holding their goodnesse only when they are well vsed, vnto which is required that our persons be iustified.

And thus haue I shewed that these naturall and ciuill pleasures are in themselues good and lawfull, yea, as I said, they are not good absolutely, immutablie, or in any high degree of perfection. But in respect of vs and of their vse of an indifferent nature, holding their naturall goodnesse when they are well vsed, and degenerating into euill, when as they are abused, as causes, meanes, or instruments of sinne. And therefore in the next place we are to consider, how these gifts of God which are good in themselues, may also bee good vnto vs: vnto which is required, first that our persons be iustified and reconciled vnto God by a true faith in Iesus Christ. For as wee may obserue in the Apostles order, true ioy and reioycing are the effects and fruits of our iustification and peace with God: without which as we haue no right or interest in these pleasures, so are they altogether false and full of vanitie, like vnto the delights of a malefactor which hee hath betweene the time of his condemnation and execution, or vnto a faire way which bringeth him to the gallowes. As therefore *Iehu* said to *Iehoram*, what peace can there be so long as the whoredomes of thy mother *Iesabel* remaine? So may I say to the wicked man affecting pleasures; what pleasures can there be so long as thy sinnes which oblige thee to eternall punishments remaine vnpardoned? But after we haue the remission of sinne, peace with God, and peace of conscience, and in lieu of thankfulnesse spend our strength in his seruice, then is the time of desiring these pleasures, that we may the better thereby be inabled to these duties. Whereby it may appeare, that these pleasures and delights are not onely lawfull to the godly and faithfull, but so appropriated and peculiar vnto them, as that they belong to none besides them: therefore the Psalmist exhorting men to this ioy, doth direct his speech onely to the faithfull: *Reioyce (saith he) you righteous, and reioyce in the Lord, and be ioyfull all you that are vpright in heart.* And in the next Psalme: *Reioyce in the Lord, O ye righteous, for it becommeth vpright mouthes thankefull.*

Rom. 5. 1. 3.

1. King. 9. 22.

Psal. 32. 11. and 33. 1.

Secondly, our pleasures must bee moderately esteemed and affected according to their owne nature and worth, and not preferred either in our iudgements or desires, either before our spirituall ioy in God, or the eternall ioyes of his kingdome; with which ioyes when they come in comparison they are to be contemned, and to be loathed and reiected when as they will not stand together. So that if wee would haue these pleasures lawfull, wee must neither ouerualue them in our iudgements, nor set our hearts and affections vpon them, which ought to bee reserued for those other ioyes of farre greater excellencie, but onely esteeming and louing them, as the trauailer doth the pleasures of his Inne, and the pilgrime those delights which hee passeth by in his way: and as the Apostle expresseth it, *reioycing as though we reioyced not*; let vs place our chiefe ioy in the Lord, and principally esteeme and affect that fulnes of ioy which we shal haue in Gods presence, and those vnspeakeable pleasures, which are at his right hand for euermore.

Sect. Our pleasures themselues must be moderate and referred vnto Gods glory.

1. Cor. 7. 30.

Psal. 16. 11.

Thirdly, as we must moderate our affections, so our pleasures themselues must bee moderate: for being not absolutely good, but as they are referred vnto and limited by their ends; therefore when they exceed these iust bounds, they degenerate and become euill and vnlawfull. Now the chiefe and principall end of our pleasures ought to be the glorie of God, when as we therfore vse them not only that we may with all thankfulnesse acknowledge his great bountie and goodnesse towards vs, but also may bee the better inabled to serue him with all cheerefulnesse in the duties of religion and Christianitie. And therefore wee must take heed if wee would haue our pleasures lawfull, that they further this end; and that they doe not take vp that time which is allotted vnto the seruice of God, nor yet be vsed in such excesse and so immoderately, as shall make vs more vnfit for the performance of these holy duties. In which respect those offend who prophane the Lords day which hee hath set apart for his seruice, by spending it about their owne pleasures and recreations: as also they who so immoderatly vse those pleasures of eating, drinking, exercise and the rest, that they are more fit to sleep, than to serue God in any dutie which he requireth.

Esay 58. 13.

Sect. Our pleasures must be referred to the good both of our soules and bodies.

The other end of pleasures is our owne good, when as they tend to the preseruation of our health, and to the better fitting of vs for all good duties of our callings wherein this rule is to be obserued, that we doe not so much addict our selues vnto them, as that by

by their immoderate vse wee impaire the health of our soules, nor so much abstaine from them, as that by vtter neglecting them, wee ouerthrow the health of our bodies. In which respect it is hard to determine of a just proportion, seeing the quantitie differeth according to the persons, and the callings also wherein they are imployed. For some bodies require more pleasure for the preseruation of their health, and some lesse: some callings are more painfull, spending the spirits and consuming the strength, and some more ease and better indured. And therefore Christian discretion is here required, that thereby pleasures may be proportioned and fitted to the person and state of him that vseth them: and still obseruing these ends, wee are to take heed that wee doe not vnder pretence of vsing pleasures for our health, abuse them in excesse and surfet of these sweet delights; seeing nothing more doth weaken our strength, impaire our health, nor more speedily bring desperate diseases and vntimely death, than the immoderate vse of these pleasures. As also wee must vse the like care that we doe not by them make our selues more vnfit for the duties of our callings, by making our recreations our trades and occupations, spending both our time & strength in them, whereas they should only refresh and fit vs for our lawfull labours, and necessarie businesse.

Lastly, if wee would haue our pleasures lawfull vnto vs, let vs carefully watch ouer our selues in the vse of them, that they be not vnto vs Sathans nets of perdition through our corruption, whereby he catcheth and intangleth vs in sinne: neither is there any more vsuall or yet more dangerous baite wherewith he allureth vs vnto sinne, than by offering vnto vs these pleasing delicates of pleasure and delight. And therefore wee must not with vnbridled affections rush vpon them; but before we giue them entertainment wee must againe and againe consider, first, whether they be lawfull, and then how they may be lawfully vsed, carefully referring them to those good ends for which they were ordained, and vsing them with moderation both in respect of our affections, and also of the things themselues. But especially we must take heed that we doe not fully rest in these temporall and naturall pleasures, as being our last end and chiefe happinesse, affecting to haue but Paradise in this World; for so they will become the Deuils birdlime, in which when we haue wallowed, we shall not be able to mount aloft in heauenly meditations, and notable impediments to hinder vs from the fruition of those euerlasting joyes in Gods Kingdome: but we must only vse them as helps and meanes to further and hasten our speed in our spirituall race, and as reasons and motiues to make vs affect that heauenly joy and pleasure with more ardent loue: concluding with our selues, that if these earthly delights be so sweet and comfortable, then how many, yea infinite degrees more excellent and admirable joyes shall we haue in Heauen, when wee shall haue the fruition of God himselfe, and of all those pleasures which hee hath prepared for his Saints, and that without the mixture of any misery or affliction! And thus much concerning the second kinde of pleasures which are naturall and ciuill. The third and last kind are carnall and worldly pleasures, as surfetting and drunkennes, chambering and wantonnesse, lust and vncleannesse, vnlawfull sports and recreations: all which being in themselues euill and wicked, are not onely to be contemned, but euen hated and abhorred of all Christians.

CHAP. VI.

That we are exceeding prone to abuse these earthly blessings, whereby they become the Deuils snares to intangle vs in sinne.

WEE haue shewed the goodnesse of these earthly things in their owne nature; and also how they may be lawfully vsed of vs, so as they may be truly good and comfortable: from whence also wee may vnderstand how they degenerate from their owne nature, and become euill; namely, when as they are abused by vs, the former cautions and conditions, concerning their getting, keeping, imploying and vsing, being neglected and not obserued. Now we are to know, that through the corruption of our nature, wee are exceedingly prone to this abuse; and whereas by these blessings of God, wee should be made more thankfull, and more obedient, contrariwise, wee abusing Gods gifts are vsually made by them more forgetfull of God, more cold and negligent in performing of all good duties, and more prone to fall into any manner of sin, as both the Scriptures themselues, and the experience of all Ages doe plainely manifest. All which commeth to passe for want of due care in obseruing the former cautions which are required to their lawfull vse, and especially because in our judgements wee ouer-value them, and in our hearts too much loue and affect them, preferring them before Gods spirituall graces, and heauenly excellencies, yea, louing and esteeming the creature better than the Creatour; in regard whereof, men are ready to hazard the losse of these things, which are of infinite more value, by taking any wicked and vnconscionable courses, either for the getting or keeping of these earthly trifles, which they so much admire and affect.

Q. Sect. 1. That through our corruption, wee abuse Gods earthly blessings.

By

§. Sect. 2. That these earthly things through our abuse, become the matter of many grieuous tentations. Mal. 2. 2.

By which meanes it commeth to passe, that these earthly *blessings are turned into curses*; and through the malice of the Deuill, and our owne corruption, become the matter and occasion of many dangerous tentations, as being the ordinary wages which Satan giueth Worldlings for seruing him in sinne, and his common baites and allurements, whereby hee inticeth vs to offend God, wound our owne consciences, and hazard the eternall saluation of our soules. For when hee seeth, that the sinne whereto hee tempteth vs, is in it selfe vgly and odious vnto vs, either by the light of Nature, or of the Scriptures, whereby our vnderstandings and iudgements are illuminated in the knowledge of good and euill, then doth hee cast ouer it one of these worldly vailes, and couering this deadly hooke of sinne with one of these alluring baites, hee inticeth vs to swallow it, to our ruine and destruction. The which tentations are therefore the more dangerous, because these things being in their owne nature good, are lesse suspected when they are vpon such euill conditions thrust vpon vs; and also because they are of necessary vse vnto vs, which spurre of necessitie pricketh vs forward to vse any meanes lawfull or vnlawfull for the compassing of them, and doth serue as a pretence to excuse our greedinesse; and as a cloake and couer, vnder which by degrees immoderate excesse, and neuer satisfied voluptuousnesse doth creepe vpon vs. For whilest we pretend, and perhaps intend to satisfie only our necessities, and to pay, as it were, our debt to Nature, Pride, Couetousnesse and Voluptuousnesse doe incroach vpon vs, drawing vs on to affect and desire superfluitie and excesse. As when we think to satisfie natute by meats and drinks, being allured with pleasure, we offend through immoderation, and fall into those odious sinnes of gluttony and drunkennesse. When we goe about to prouide apparell to couer our nakednesse, and to preserue vs from the injuries of the weather, pride creepeth in, & moueth vs to sin either in some wanton fashion, or in the excessiue costlines of the stuffe. When according to our dutie we thinke of vsing the meanes of attaining vnto a competencie of riches, for the maintenance of our selues, and those who are committed to our charge, couetousnesse incroacheth vpon vs, and fixing our hearts to this earthly Mammon, maketh vs to desire superfluities, and readie to vse any meanes for the compassing of them. And thus whilest wee open the doore of our hearts to giue entertainment vnto our friends, dangerous enemies attending on them, doe thrust in vpon vs at vnawares, before wee haue any leisure to thinke of keeping them out, and opposing against them. Which being entred doe keepe open the doore for the rest of their company, and so strengthen and backe one another with all their forces, that it is hard, yea, altogether impossible to dispossesse and cast them out, vnlesse we be mightily assisted by the Spirit of God. For desire of honours bringeth in desire of riches; and riches being entred, doe make way for voluptuousnesse. To which purpose one saith, that *desire of glory inflameth our hearts with the loue of riches; and for glories sake doe men prouide troupes of seruants, stately horses adorned with golden trappings and rich furniture and the like, not to satisfie necessitie, nor because themselues take any great delight in it, but that they may set out their pompe to the publike view.* Howsoeuer, it cannot be denied, but that when any of these vices haue taken strong possession, there is often opposition betweene them, by which garboile wee haue as much trouble and molestation, as at first wee had danger when they entred into vs.

Crebrò peccatum sit dolentis inuenta dum necessitati debita reddimus, voluptatis vitio deseruimus. Greg. Moral. lib. 20. cap. 15.

In regard of which their power & potencie in preuailing with vs, Satan doth most vsually imploy their strength to make a way and entrance for his tentations, setting before vs the booty either of honours, riches and pleasures, when hee intendeth to draw vs into his secret ambushments and snares of sinne. And thus he began with our first parents, alluring them to breake the Commandement of God in eating of the forbidden fruit; because it was pleasant to the eye, profitable for the gaining of knowledge, and would aduance them vnto such a glorious estate, that they should bee equall with God himselfe. And with the same alluring baites hath he intangled and insnared all their posteritie, as the experience of all times hath shewed; in so much, as when he was to encounter our Sauiour Christ himselfe, hee maketh choice of these, as of his most forcible and preuailing weapons; inticing him to vse vnlawfull meanes to please his taste, and satisfie his appetite, to get a name, and obtaine the riches and glory of the World. The which, howsoeuer they could not pierce or wound him; in regard that he was defended with armour of proofe, his perfect puritie, and absolute righteousnesse; yet hee hath much preuailed with them against all others, so as not any hath escaped vnwounded, and without foile out of the conflict, but whilest they haue laboured to defend themselues from the force and violence of one, they haue runne vpon the point of another, and haue exposed themselues vnto danger, euen whilest they thought of auoyding and escaping it. But as Satan hath alwayes herewith much preuailed, so neuer more than in these dayes; in which almost all men are so bewitched with the loue of these earthly things, that they are ready to yeeld vnto any tentation, to neglect any dutie to God or man, and to commit any sin, so as they may attaine vnto their

their worldly ends; and compasse these earthly vanities which they so much dote vpon. Neither hath this poyson only infected professed Worldlings, who greedily drink it vp with loue & admiration; but euen the Professors of Gods true religion, who haue proclaimed their defiance against worldly vanities, are so tainted & corrupted with their contagion, that they grow stiffe & benummed in performance of Christian duties; & ready to wound their consciences with sin, when as these pleasing oratorspersuade thē hereunto.

But how dangerous and pernicious these triple forces are, when they are vnited and conjoyned, it may easily appeare if weconsider of their perillous strength being singled the one from the other. For first, how manifold and dangerous are the tentations into which honours plunge men, when as they ouervalue, and immoderately affect them; making them to forget all duties which belong vnto God, and to neglect all good offices naturall, ciuill, and religious which they owe vnto men, without all respect of acquaintance, friendship and kindred, yea, of fidelitie and common honestie, so they may aspire to their proud hopes, and compasse their ambitious ends; not caring whom they tread vnder foot, so they make their falls steps, whereby themselues may rise. Neither doe these tentations onely take hold of worldlings and wicked men, but euen of the deare Seruants of God, as we may see in the example of the Disciples striuing for superioritie, and contending one with another, who should be greatest, and haue the highest place in Gods Kingdome. In a word, so great is the force of this tentation; that (as one saith) *no man can sufficiently discerne the strength of this enemie, but hee who hath proclaimed warre against it: for howsoeuer it may seeme more easie vnto any to want this honour and prayse when it is denied, yet it is most hard, not to be too much delighted with it, when it is offered him.*

The like also may be said of riches, which through our corruption, are the ground of many dangerous tentations, both in respect of their getting, keeping and bestowing; for, as the Apostle saith, *they that will be rich, fall into tentations and snares, and into many foolish and noysome lusts, which drowne men in perdition and destruction: for the desire of money is the root of all euill.* And most hard it is to abound with them, and not to abuse them vnto sin, for want of obseruing the sober cautions which are required to their lawfull vse; to which purpose one saith, *it is a matter of as great difficulty to abound with riches, and not at any time abuse them, as to stote vpon the waters and not to be ducked.* In respect whereof they are likened vnto thorns, which vnlesse a man hold very warily, he is sure to be pricked: and to a Serpent, which who so holdeth vnskilfully, it will winde about his hand, and bite him. In regard of which danger through our corruption, the Scripture speaking of them doth commonly adde some Epithete which may weane our hearts and affections from them, in respect of immoderate loue; as, the [a] deceitfulnesse of riches, [b] riches of this World, the Mammon of iniquitie and such like; and giueth vs many admonitions, that wee should neither ouer-greedily desire them, nor when wee haue them set our hearts vpon them. All which notwithstanding the most men, both Worldlings, and Professors of Religion, are choaked with these thornes, and intangled with these snares, being moouēd with these baits to do many things against their knowledge and conscience, either for thegetting or keeping of them. In which respect *Augustine* describeth riches thus: *That they are a costly danger, to those who possesse them; an euil master, and a treacherous seruant; birdlime vnto our spirituall wings, Fathers of flatterie, Sons of grief and care; a cause of feare to those that haue them, & of grief to those that want them.*

a Matth. 13. 22
b 1. Tim. 6. 17. Luke 16. 9.

§. Sect. 6. That tentations, grounded vpon pleasures, are very dangerous.

Neither are those tentations which are grounded vpon pleasures lesse dangerous, they being commonly made through our abuse, sweet poysons which kill with delight, and pleasant songs which lull vs asleepe in the cradle of securitie to our perdition and destruction. For when a man is glutted with them, how exceedingly doth he forget himselfe and all good duties? and how prone and head-long is hee vnto all vice and wickednesse? there being nothing so bad which hee doth not thinke well becomes him, when his vnderstanding is distraughted with this merry madnesse, nothing so foolish and ridiculous at which he blusheth and is ashamed. But if wee would take a liuely view of those who abound in worldly pleasures, & see vnto what lewd licentiousnes they bring all those who are glutted with them; let vs consider of that notable description of the house of pleasure, which by one no lesse wittily than truly is thus deciphered: *The hall (saith he) of pleasure gloriously glistered with kingly superfluitie, or sumptuous furniture, and with curious ingrauen walls, and the floure did swimme with wine; the ground smelled sweetly of odoriferous ointments couered with the bones of dainty fishes, and slippery with flowers, now ready to wither. There was a tumult of boone Companions, a clamorous noyse of Wranglers, the slaughter of needlesse Contenders and Brablers. Musicall mirth and harmony of those that supped together, the noyse of Dancers; lowd laughter of those which were madly merry, flouting and clapping hands of licentious Wantons, all things confused and nothing in naturall order. There was to bee seene women Dancers shorne and polled, pointed with their long locks curious-*

Eccles. 2. 2.

Ambros. de Cain & Abel, lib. 1. cap. 4.

ly curled; cruditie of Feasters, vnsauorie belching of Gluttons, insatiable thirst of Drunkards, yesterdayes surfet, to dayes drunkennesse, the pots emptied of their drink, and againe filled with the filthy vomiting of the Drinkers, their drunkennesse casting forth a greater sent, than did their Wines, when they were newly pressed. Pleasure her selfe standing in the middle of the rout, cried out, saying: Drinke yee your fill, euen till yombee drunke; and let euery one of you fall downe, and neuer arise. He is chiefe with me, who is most desperately wicked; he is mine, who is not his owne: he is most gracious to me, who is most wicked and pernicious to himselfe. The golden Cup of the Whore of Babylon is in mine hand, which maketh drunke the whole earth, with my Wine haue all the Nations surfetted. He that is vnwise, let him turne vnto me, and him that lacketh wisdome doe I command, saying: Eat sauourly your bidden bread, and drinke your waters, which are sweeter because they are stolne; let vs eate and drinke, for to morrow we shall die. Our life passeth and vanisheth like a cloude. Come let vs enjoy our knowne good, and vse the creatures quickly as in the time of youth. Let vs glut our selues with precious Wines and Ointments, and let not the power of our dayes vnpleasantly passe away. Let vs crowne our selues with Roses before they withers: let there be no pleasant Meadow which our luxuriousnesse doth not passe ouer, and let vs leaue euery where signes of ioy and mirth. For all these are left behind vs, and no man shall carrie any thing with him, but that which he hath imparted vnto himselfe in these pleasures of the flesh. Finally, I am the Mistresse of true Philosophie, neither is there any to this, which teacheth that to be good, which is sweet and pleasant.

Ier. 51.

Esay 22.

Wisd. 2.

¶. Sect. 7. In what respects these earthly things are to be desired, and in what respects to be contemned.

And thus haue I briefly shewed how dangerous these earthly things are vnto vs, seeing they are the grounds & occasions of Satans tentations wherby he allureth & perswadeth vs vnto sinne: not (as I haue proued) in their own nature, but as they are abused through the Deuils malice and our corruption, whereby it commeth to passe that wee neglect those cautions required to their lawfull vse, of which I haue before spoken. So that in a word, if wee would know how these things are to be desired, and in what respects they are to be contemned and despised: wee are to affect them, when in their lawfull vse they tend to the setting forth of Gods glory, the good of his Church, and the furthering and assuring of our owne saluation. And contrariwise we are to contemne them, when as being abused by Sathan and our corruption they become tentations, prouocations, and instruments of sinne, and consequently notable impediments to hinder our saluation. To which purpose when they serue, and offer themselues vnto vs vpon these wicked and vnequall conditions; we are not only to despise and reject them, but also to hate and abhorre them, as being the Deuils Sollicitors, who by perswading vs vnto sinne, cozen and deceiue vs, first of Gods loue and fauour, and then of the eternall saluation of our soules.

Now as they are thus abused when the former conditions are neglected; so especially when as wee make Idols of them and impart vnto them diuine worship; more esteeming them in our mindes, and affecting them in our hearts, and more speedily and earnestly seeking them in our practice and all our endeuours, than the fauour of God, his spirituall graces, or the eternall joyes of his Kingdome. Which Idolatrie worldly men vsually commit, & in this respect these earthly things honours, riches, and pleasures, are said to bee the Worldlings Trinitie, which they serue and worship in the place of God. And hence also it is that the Apostle *Paul* calleth couetous men Idolaters, and couetousnes Idolatry: and the Apostle *Iames* tearmeth worldlings adulterers and adulteresses, because they exalt these Idols in their hearts, and leauing our true Husband Iesus Christ, commit spirituall whoredome with these earthly vanities. And thus the ambitious Worldling offendeth, who preferreth his owne honour before the glory of God; and more greedily seeketh the prayse of the creature than of the Creatour, and the vaine glory of the World, before the eternall glory of Gods Kingdome. An example whereof we haue in the Iewes, who *receiued honour one of another, and did not seek the honour which commeth of God alone.* And in the Rulers, who would not professe their faith in Christ, because *they loued the prayse of men more than the prayse of God.* With which corruption old *Elie* was somewhat tainted, who honoured his sonnes more than God, and chose rather to please them, than to please his Creatour. And thus doe couetous Worldlings offend, who more esteeme their Gold than their God, and more affect earthly riches, than the spirituall treasures of Gods graces, and glory in his Kingdome; spending more time, and taking more paines to attaine vnto worldly abundance, than for the assurance of their owne saluation. And such an one was *Iudas*, who sold Christ himselfe for money, and made more account of his Idoll than of our Sauiour; and *Demas*, who when the profession of Religion, and possession of his earthly wealth would not be reconciled, forsooke that, and embraced the World. Contrary vnto which examples, was the affection & practice of the Prophet *Dauid*, who loued Gods Word and Commandements aboue Gold, yea, much fine Gold, and esteemed them sweeter than the honey and the honey combe. Finally, in the same

these kind voluptuous Worldlings doe commit this grosse Idolatry, which as the Apostle saith, *are haters of their pleasures more then louers of God*, and as hee affirmeth in another place, make a god of their owne belly: all the more care and paines to please their appetite, than to please their maker, and preferring a dainde dish or some vain toye, before a good conscience and the everlasting ioyes of Gods Kingdom. Wherein what doe these Worldlings else but like foolish *Esau* sell their birth-right for a messe of pottage; like the fondle Israelites prefer the thraldom of Egypt before the libertie of the sonnes of God, and the Onyons and flesh-pots before their assured hopes of free plentie in the land that flowed with milke and honey? What do they else but like foolish children esteeme shining braslle before pure gold, and their toying trifles wherewith they make themselues poore, before their patrimonie and inheritance? The which their folly and vanitie though they cannot now see, yet hereafter they shal both know it, and with griefe confesse it; when as these earthly vanities being ready to leaue them, they shal also be abandoned of better hopes; & being neither able to retaine these, which their owne [illegible] fondnesse onely maketh seeme[illegible] obtaine the ioyes of Gods heauenly [illegible] dome, which alone are truely excellent, hauing by sinne, neglect and contempt, often made forfeiture of them for the obtayning of the other, they shall end their dayes in griefe and misery. To this purpose our Sauiour demandeth; What (saith he) auaileth delightfull vnto them, of the things appertayning to this present life? is it not a table daintily furnished, health of body, glory and riches? but if thou compareſt these worldly sweets, with the pleasure of a good conscience, they will seeme bitter. And if you will learne this, let vs inquire of one ready to depart this life, or decrepit with old age, and putting him in mind of his worldly vanities, with which in time past he was delighted, and on the other side, of all those good workes, and fruits of pietie, which hee hath euer brought forth in his whole life; and then aske him in which now he doth most rejoyce; we shall find that he will be confounded with shame to thinke of those, and exceedingly rejoyce, when he calleth these to his remembrance. So *Ezechias* being sicke, doth not comfort himselfe by calling to minde his former glory, kingly gouernment, pleasures and delights, but his seruing of God in integritie and vprightnesse of heart, &c. for as for those things, wee leaue them behind vs, whereas wee carry these with vs into our owne Country; they increase our account which wee must giue, when we are called to a reckoning, but these augment our glory, and, as it were, adde weight to our crowne of happinesse.

Let vs therefore, who haue giuen our names to Christ, & haue in the Sacrament of Baptisme, sworne our selues his souldiers, and professed, that wee will withstand and fight against these worldly vanities; make good this our oath and promise, not adhering with our hearts & affections vnto these earthly things, but let vs, as our Sauiour exhorteth vs, *first seek the Kingdom of God & his righteousnesse*; and as the Apostle perswadeth vs; let vs, *being risen with Christ, seeke those things which are aboue, where Christ, sitteth at the right hand of God, setting our affections on things which are aboue and not on things which are on the earth*. Let our *conuersation be in Heauen*, which is our owne Country, and there let vs lay vp our chiefe treasures, where they are exempted from all danger. Let vs vse this world and worldly things as though we vsed them not, neither in our iudgements esteeming, nor in our hearts affecting, nor in our practice seeking them before Gods spirituall graces, and the eternal ioyes of his Kingdome; but let vs loath & contemne them, when they come in this competition with them. Let not this earthly burthen of the flesh keep downe our soule and spirituall part, from hauing their chiefe residence in those heauenly habitations: for (as one saith) *God gaue vnto vs an earthly bodie, that we should carry it into Heauen, and not that by it, the soule should be drawne and fixed to the earth. It is now earthly, but if we will, we may make it heauenly*. Let vs not be like those vncleane fishes without fins forbidden in the Law, which continually lie tumbling and wallowing in the mud, but vnto these which hauing finnes doe swimme aloft vpon the waters: and as they, though they bee not able to flie towardes Heauen, yet often indeuour themselues to leape aboue the waters; so although we are pressed downe with these bodies of flesh, yet let vs mount aloft in our soules by heauenly meditations, and not suffer them continually to lie groueling vpon the earth, without any desire or indeuour of injoying that freer aire of spirituall contemplation. And this (as one saith) is the reason why the Lord hath giuen vnto vs a straight and vpright bodie; whereas contrariwise the beasts haue a body groueling towards the earth, that he might thereby teach vs to haue no commerce or communitie with the earth, and the fading vanities thereof, but might with our eyes also lift vp our hearts toward Heauen, in diuine and spirituall meditations. In the time of our infancie, and spirituall nonage, we haue for want of knowledge foolishly affected these transitory trifles; but now being better instructed, and hauing better knowledge of them, let vs learne to contemne them. For (as one saith) *the sweetnesse is deceitfull, the labour vnfruitfull, the feare continuall, and*

9. Sect. 9. That it becommeth Christians to contemne these earthly vanities, and to affect heauenly excellencies *Matth.6.33. Col.3.1,2.*

Phil.3.20. Matth.6.19,20

1.Cor.9.31.

Corpus de terra sibi Deus constituit vt ipsum & in cœlum reuocaret, dum vt animam per ipsum ad terrã detrahatur, &c. Chrysost. Homil. ad pop. 55 Tom.4. *Lasit.18.*

Chrysost. de prouident. or.21.

August. ad Laurent. Epist. 80. Tom.3.

our exaltation dangerous. The beginning wicked, the end wicked, and the end wicked: ...in the condition of all things ...in this world, state of mortalitie, which are more grosse, than with [illegible] affected and defined.

...red. It well becommeth children to dote vpon trifles, their want of wit serueing for their excuse; but if when they are come to age, and haue knowledge of better things, they are still fond of these fooleries, and ride vpon sticks, or sit playing in the dust, they seeme to all absurd and ridiculous: and so although our infancie in knowledge might excuse vs, and make our former fondnesse in affecting childish vanities seeme more excusable; yet if now hauing attained to riper yeares, and more knowledge, both of their vilitie and baseneſſe, and of the excellencie of Gods spirituall graces and eternall ioyes, wee will still dote vpon them, and preferre them either in our iudgements, affection, or practise before the other, our folly is so much greater than theirs, as the things which wee neglect to obtaine these trifles, doe excell those things in worth and excellencie, which worldly men doe thinke estimable. Whilest we looke vpon these things alone, and vncompared, wee may thinke them of some worth, and such as may deserue our loue in affecting them, and our labour in seeking them: but if euer we had tasted of these spirituall and heauenly dainties, wee would in comparison of them, loath the other, esteeming them with the Apostle no better than dung and losse, in respect of Christ, and the rich treasures of his benefits. And as those who hauing walked in the bright Sun-shine, can see nothing when they come into darke places; so if with the Apostle, wee had euer seene the glorious brightnesse of the heauenly ioyes, wee should neuer be so cleere-sighted in beholding these earthly vanities; but hauing the eyes of our minds dazeled with the former beauty, wee would looke ouer these contemptible trifles without respect. If wee could share our heart and affections betweene God and the World; haue one look in Heauen, and the other fixed vpon the earth; lift one eie vp to those heauenly excellencies, and cast the other downe vpon these earthly vanities; finally, if we could haue both the honour of the world, and the glory of Gods Kingdome; these temporary riches, & those eternall treasures; the pleasures of the flesh, and the ioyes of Heauen, there were some reason why wee should esteeme, affect, and seeke both, although with no equality, seeing there is such disproportion betweene the things desired. But the Lord hath plainly told vs, that wee cannot serue him and Mammon too, that we cannot bee in amitie with the World, but we must be at enmity with him; and that those who will be partakers of those heauenly excellencies, must at least in their heart and affection, forsake and renounce these earthly vanities, being alwayes readie to leaue all, and follow Christ. And therefore if we would be partakers of that eternall blessednesse, let vs not thinke that wee may pursue both with equall affection: much lesse preferre these transitory trifles before those heauenly ioyes, and euerlasting treasures; but counting this one thing necessary, euen the glorifying of God, in the saluation of our soules, and the fruition of those pleasures, which are at his right hand for euermore: let vs not only basely esteeme these earthly vanities, when they come in comparison with the other; but also hate, reject and contemne them, when they become the Deuils tentations to intice vs vnto sinne, and consequently impediments to hinder vs, in seeking and obtayning this heauenly happinesse.

Matth. 6.24. Iames 4.4. 1. Iohn 2.15.

CHAP. VII.

Of the signes whereby we may know whether we be infected with the loue of the World.

TO which purpose shall the following discourse chiefly tend, namely, to perswade all Christians to contemne these worldly vanities, when as either they are baits to allure vs vnto sinne; or doe weane our hearts from the loue of God, heauen and heauenly things, by inueigling our affection, and enticing vs to loue and set our hearts more vpon them, than vpon those inualuable iewels, and most rich treasures. In which argument that I may proceed with more profit and perspicuitie; and may more effectually cure this running canker, and contagious plague of worldly loue, which hath most perniciously spread it selfe abroad, and infected almost all men, not onely prophane Worldlings, but euen those who would be esteemed sincere Professours, and sound Christians; I will follow the Physicians methode, & first set downe the symptomes and signes of this disease, and then afterwards the remedies, that so we may know whether we be tainted with this contagion, and if we be, then how to cure it. The signes whereby we may know whether we be infected with the loue of the World and worldly vanities, preferring them before spirituall and heauenly excellencies are diuers. First, those things which we most esteeme & loue, on those we most often thinke, and that with vnwearied delight and chiefest comfort: for as our Saiuour Christ saith, *where as the treasure is, there will the heart be also.* And thus doth the exile take his chiefe delight & comfort, in thinking of his owne Country; the louer of his beloued; the ambitious man of his honours and preferments; the couetous man of

of his riches; the voluptuous man of his pleasures and delights, moouing in their minds, either how they may obtaine, retaine, or augment and increase them. And contrariwise those who most esteeme and affect heauen, and heauenly things, they take their chiefe delight in meditating, of those vnspeakeable ioyes reserued for them in their Countrie, or of the meanes whereby they may bee assured to attaine vnto them. Let therefore euery man examine himselfe before the tribunall seate of God, and call his owne conscience to witnesse, whether he thinke more, and with greater ioy and comfort vpon God, or vpon the world, heauen or earth, those eternall ioyes, or these momentanie vanities. For if God and heauenly things, be the chiefe obiect of our meditations, then doe we esteeme them our chiefest treasures, seeing our hearts and affections are set vpon them. But contrariwise, if it be our chiefe comfort and delight, to thinke on the world and worldly vanities, and if our meditations doe continually runne on them without wearinesse, taking no pleasure at all to call to mind those spirituall treasures, and heauenly excellencies; or if we chance to thinke of them, this thought be as suddenly vanished, as a flash of lightning; it is a most manifest signe, that our treasures are not in heauen, but vpon the earth, that we loue the world better than God, and more esteeme of these transitorie trifles, than of that eternall happinesse in Gods Kingdome.

Secondly, that which a man best loueth, of that hee most talketh and speaketh, with greatest comfort, and vnwaried delight; either commending, or admiring it, or finally conferring of the meanes whereby he may compasse and inioy it; for as our Sauiour teacheth vs, *out of the abundance of the heart, the mouth speaketh.* And the tongue is the *interpreter* of the minde; and consequently by the tongues language, we may easily gueſſe at the hearts meaning. As therefore the doore-keeper said vnto *Peter*, thou art surely of Galilee, for thy speech bewraieth thee: so when man taketh his whole delight in worldly and carnall communication, wee may conclude, that he is a citizen of the world, because his speech bewraieth him. For as when the clocke within is disordered, and the wheeles out of frame, the hammer and bell must needs giue a false sound: so when our hearts are inwardly disordered and corrupted with worldlinesse and prophanenes, our speech outwardly accordeth with them. So the Apostle *Iohn* saith, that because they are worldlings, *therefore speake they of the world, and the world heareth them.* Thus as the Prophet *Esay* telleth vs, *the niggard will talke of niggardnesse*, and thus the ambitious man taketh his chiefe delight to speake of his honours and preferments; the couetous man of riches, the voluptuous man of his pleasures and delights. In a word, whosoeuer hath his minde chiefly delighted with the worlds musick, he hath his tongue also tuned to the same key, and taketh his ioy and comfort in speaking of nothing, but of the world, and worldly vanities. But on the other side, when once our minds are weaned from the world, and when we haue laid vp our chiefe treasures in heauen; when we esteeme God our soules sole and chiefe delight, and with the Prophet *Dauid* account the Lord our glory and reioycing; when our chiefe comfort is in that assurance which we haue of our heauenly inheritance, and of the eternall ioyes of Gods Kingdome; then doe wee take our chiefe ioy and comfort, in talking and conferring of such matters as concerne the saiuing knowledge of God; then doe heauenly discourses replenish our heart with delight, and then is it our chiefe comfort and contentment, to speake of the excellencie and riches of our blessed patrimonie reserued for vs, or of the meanes how wee may further be assured that we shall inherit and enioy it. Let therfore our tongues be the touchstone of our hearts, wherby we may easily discerne whether they bee of heauenly mettall or of earthly drosse. And let vs examine our owne consciences, whether we take our chiefe delight and comfort in speaking of these heauenly things, and desire to frequent their company most, who vsually intertaine vs with such diuine discourses; and whether in hearing and talking of them, we be not glutted with satietie, but rather affected with cheerefull alacritie, and tickled with inward ioy. And if wee finde that wee can abide this triall wee may be assured to our comfort, that the Lord is our chiefe loue and delight, and that our treasures are not on earth, but in our heauenly countrie the kingdome of God. But if wee finde our selues vnacquainted with this language of Canaan, and take no more delight to heare it, than some vnknowne speech: If after a word or two spoken of these spirituall and heauenly excellencies, wee are straight glutted with loathing satietie, and offer occasion of some other talke, it plainly discouereth our inward corruption, and euidently sheweth, that our hearts and affections are not set vpon God, and the riches of his kingdome, but doe chiefly esteeme, and most feruently loue, the things of this life, the world, and worldly vanities.

Sermo est imago animi; qualis est vir talis oratio.

But heere some may obiect, that if much thinking and speaking of the things of this world, bee infallible signes, that we loue them more than God, and the ioyes of his kingdome, then who can be acquited of this corruption, seeing the vsuall matter of meditation,

Q. Sect. 3. In what sense our much thinking and speaking of worldly things are signes of

dication, and the most ordinarie theame whereon all men discourse, are their earthly affaires, and the things of this life? To which I answere, that whilest we remaine heere, wee are more flesh than spirit, and therefore it is no marvell if our discourses be for the most part worldly and carnall: but yet wee must take heede that wee do not please our selues in our corruptions, but labour to mortifie and subdue them, and to accustome and inure our hearts and tongues, to meditate and talke of spirituall and heauenly matters, as being of chiefest worth and excellencie. And if wee thus doe, then can wee not bee said to loue the world more than God, although wee talke more of it: for not simplie to thinke and speake more of these things, doth shew that we loue and affect them more, but to thinke and speake of them with greatest delight and chiefest comfort. For seeing the obiects both of our meditations and speeches, are offered vnto them by the ministerie of the senses, it is no marvell though we think and speake more of sensible things, though we lesse esteeme them, than of those heauenly excellencies, which are onely intellectuall, and not subiect to the senses although wee most value them in our iudgements, and affect them with our loue. Againe, our ordinarie callings and necessarie affaires of this life, doe inforce vs ordinarily and commonly to thinke and speake of them, more than of spirituall and heauenly things; but hereof it followeth not, that wee loue them more than they, for there is great difference betweene doing a thing often vpon necessitie, and doing it with chiefe comfort and delight. The workman thinketh more of his worke and tooles, the husbandman of his husbandrie, the painter of his picture and colours, than of their beloued wiues and most deare children; but yet it followeth not, that they affect them with more loue, seeing the reason hereof is, because their things are continually subiect to their senses, and the obiect of their labours and imployments; and not because they most esteeme them in their iudgements.

§. Sect. 4. The third signe is when we most desire these earthly things, & take most care and paines in compassing them.

Thirdly, we loue those things most, which we most desire to enioy, and bestow greatest paines and study to obtaine our desire; for according to the measure of our loue in affecting, is our zeale in desiring, and our care and labour in seeking that which wee so much affect and desire. And this also is ioyned with an earnest endeuour, to vse all meanes which may further vs, and to auoid all impediments which might hinder vs in attaining vnto that, which with such great zeale we desire and seeke. Vnto which we may adde an inuincible patience, in suffering and induring all things, for the enioying of that which we esteeme and loue. For (as one saith) *euery wicked worldling is so much more patient and stoyicke, to indure any euils, by how much the loue of the world doth more abound in him; and euery righteous man is so much more vnpatient and couragious to endure any afflictions, by how much he is more inflamed with the loue of God. For the loue of the world hath his beginning from our forefathers, his progresse from the delight of pleasure, his strength from the bond of custome: but the loue of God is shed abroad in our hearts by the holy Ghost.* And thus worldly men aboue all things desire worldly vanities, thinking no care and study too much, nor paines too great, for the atchieuing of their desire; tyring their wits, spending their sweate and strength, yea consuming their bodies, and exposing themselues to all dangers, that they may attaine vnto their worldly hopes; in the meane time neuer thinking of the saluation of their soules, much lesse endeouring to vse those meanes whereby they may be assured of it. And thus the ambitious man aboue all things desireth honours and preferments, and consumeth his state, relinquisheth all pleasures, bendeth his whole studies, spareth for no labour, and runneth himselfe into most desperate perils, that he may attaine vnto them; the couetous man also holdeth the same course, neglecting his credit, and contemning all delights, that he may scrape together riches; And the voluptuous man, careth not by lust, surfetting, and drunkennesse to make himselfe more vile and contemptible than a brute beast; neither spareth hee for any cost, but consumeth his estate, that hee may spend the time present in delight and sensualitie. And why is this, but because euery one affect their seuerall obiects with their chiefe loue, and therefore thinke nothing too much which either they bestow or suffer for the enioying of them. And contrariwise, they who like the wise Merchant most esteeme and loue the precious pearle of Gods kingdome, his saving truth, and the ioyes of heauen, they will not sticke to sell all the world, with the pleasures, riches, and preferments thereof, that they may compasse and procure them. According to this signe therefore let vs examine our loue, whether it bee more set vpon God or vpon the world; and this may easily be determined, if wee consider whether we doe more earnestly desire the fauor of God & the assurance of our owne saluation, or the fruition of worldly vanities; whether we bestow greater study, cost and labour, in seeking after Gods spirituall graces & eternall ioyes, and indure all this paines with more patience; or in attaining vnto the pleasures and profits of this life. Finally, whether wee could bee content either neuer to haue, or soone to leaue, whatsoeuer in the earth is deare

Angel. [illegible] tiem. [illegible] rom. 4.

deare vnto vs, if the time of triall ſhould come; rather than wee would not purchaſe the precious pearle, euen Gods loue and our owne ſaluation. And leſt our ſecure conſciences ſhould deceiue vs, with a falſe conceit of this true loue, let vs further examine it according to the ſecond point, namely, whether with more care and diligence we deſire and ſeeke after thoſe meanes, whereby wee may bee aſſured that we ſhall obtaine theſe ſpirituall graces and heauenly happineſſe, which is a liuely faith, with a godly and ſanctified life (for ſanctification aſſureth vs of our iuſtification, vocation, election, and conſequently of our ſaluation) or the meanes whereby wee may attaine vnto our earthly deſires. And then againe, whether we doe with more circumſpection and indeuour auoid thoſe impediments, which might hinder vs from obtaining the heauenly treaſures of Gods kingdome, namely our ſinnes and the tranſgreſſion of Gods commandements, which are that wall of ſeparation betweene God and vs; or thoſe hindrances and lets which croſſe our worldly deſires. And if in theſe reſpects our conſciences iuſtifie vs, then doe we ſurely loue God better than the world; and preferre heauenly happineſſe, before earthly proſperitie. But on the other ſide, if our conſciences witneſſe againſt vs, that wee more deſire worldly vanities, than eternall glorie; that wee wholly neglect this, and beſtow all our ſtudy, coſt and labour in ſeeking and procuring of the other; that wee can willingly finde in our hearts by committing of ſinne to make a forfeiture of our heauenly inheritance, ſo as wee may obtaine by it ſome earthly profit or delight; and finally, that we more carefully auoid the impediments which croſſe our worldly deſires, than ſinne which like a ſtumbling blocke in the way hindreth our paſſage into our heauenly countrie; then doo wee more eſteeme, and more dearely loue the world and worldly vanities, than the Lord himſelfe, and the eternall ioyes of his kingdome.

Laſtly, that which we moſt eſteeme and loue, wee alſo take in it moſt ioy and contentment, and therefore are more carefull ſtill to keepe it whileſt wee haue it, and bewaile the loſſe thereof with greateſt griefe, when as it is taken from vs. The ambitious man moſt reioyceth in the vaine glory of the world, and careth not to loſe his life that he may preſerue his honour accounting it the bitterſt death to liue diſgraced. The couetous man moſt glorieth and reioyceth in his riches, and is content to hazard his ſoule, rather than his wealth. The voluptuous man moſt reioyceth in his pleaſures, and would rather ſell both earthly and heauenly patrimonies, than he would be depriued of his ſenſuall delights. And according to their ioy in keeping them, ſuch is their feare of loſing them, and anſwerable to both is their ſorrow and griefe, when as they are taken from them. On the other ſide, they whoſe hearts are inflamed with the fire of Gods loue, doe moſt reioyce in him, and in the aſſurance of his loue and mercie towards them; and making moſt precious account of this iewell, they had rather loſe the whole world than Gods fauour, or the teſtimonies thereof in their own conſciences; and grieue more when hauing fallen into ſinne, they want the ioy of their ſaluation, and doe not apprehend the loue of God, nor ſenſibly diſcerne the beames of his fauour ſhining into their hearts, as they haue done before times, than if they were depriued of all the honours, riches, and pleaſures of the world. Let euery one therefore according to this ſigne examine himſelfe; and if vpon triall we find, that God is our principall ioy, and that we moſt reioyce in his ſaluation; if with the Prophet *Dauid* wee had rather ſee the light of Gods countenance ſhining vpon vs, than that men ſhould ſhew vs any worldly good; and when it appeareth, haue more ioy of heart, than worldly men haue when their wheate and oyle abound; if in this we can with him rather place our bleſſednes, that *the Lord is our God*, than in the enioying of all the proſperitie of the world; if we haue greater care of retaining the fauour of God, & aſſurance of our own ſaluation, and feare of loſing it, than of theſe worldly vanities; and anſwerably doe vſe the meanes, indeuouring aboue all things to leade a godly and ſanctified life, wherby our aſſurance of them is more and more confirmed; and contrariwiſe to keepe our conſciences vnſpotted of any wilfull, knowne, or preſumptuous ſinnes, whereby it is weakened and impaired: And if beſides our purpoſe hauing fallen into theſe ſinnes, and thereby hazarded our chiefe ioyes, we can with more bitter griefe bewaile it, than any worldly ſhame and danger which we incurre thereby; crying out with *Dauid*: *Make mee O Lord to heare ioy and gladneſſe, that the bones which thou haſt broken may reioyce; reſtore mee to the ioy of thy ſaluation, and ſtabliſh mee with thy free ſpirit*: then may wee be aſſured to our comfort, that the Lord is our chiefe loue, and that we eſteeme him aboue the world, and worldly vanities. But if contrariwiſe we little reioyce in God, but take all our comfort and ſolace in earthly things; if wee feare the loſſe of our worldly wealth, pompe, and pleaſure, and care not for the loſſe of Gods loue and fauour; if we neuer endeuour to leade a Chriſtian life, nor take any paines in mortifying our ſinnes and corruptions, that we may attaine vnto the aſſurance of Gods loue and our owne ſaluation; and thinke no care or paines too much

Pſal. 4. 6. 7.

Pſal. 144. 15.

Pſal. 51. 8. 12.

much to preserue and secure our worldly profits and delights; if we doe not mourne for our sinnes, because by them wee haue displeased God, and hazarded the losse of his fauour, but only in regard of some worldly punishment, which doth accompanie them; and can heartily grieue, when wee are depriued of earthly vanities, and haue no sorrow at all when by sinne wee haue lost the assurance of Gods loue, and of our heauenly inheritance in his kingdome, we make it manifest that our hearts and affections are groueling vpon the earth, and that we loue the world more than God.

Q. Sect. 6. In what sense our ioy and griefe about these earthly things, are signes of our loue of the world.

It cannot indeed bee denied, but that in respect of sense and feeling, a man may more reioyce in worldly things, than in God, and heauenly excellencies, and answerably may haue more care, feare and griefe about the keeping and losing of them, than the other; and yet may truly loue and reioyce in God, and grieue for his sinnes, because he hath displeased him; for as wee are more flesh than spirit, so our carnall affections and passions, are more strong and violent about fleshly and carnall things, than about things diuine and spirituall: both because we haue more corruption than grace in vs, and also because these earthly things which are naturall and sensible, both in their inioying and in their losse, doe more sensibly affect our naturall affections. Whereas our affections towards God and heauenly things are spirituall and supernaturall; and the things which we thus affect diuine and heauenly; in both which respects, they are not so sensible as the other. And therefore the truth of our loue, reioycing, feare and sorrow, about heauenly and earthly things, is not to bee measured by our senses, their quantitie, and violence of our passions, but according to their simplicitie and sincerity. But yet if in our sense, or in the quantitie and degree, our ioy the in world exceed our ioy in God, and our sorrow for earthly losses bee more strong and violent, than it is for sinne, and the losse of Gods fauour, it cannot bee denied, but that it proceedeth from the strength and violence of our naturall corruptions, and that we haue the like corruption in our loue, which in respect of the ardencie and heate affecteth earthly things more than heauenly. And therefore taking notice hereof, that we loue the world more than God, and that wee set our affections more vpon earthly vanities, than vpon heauenly excellencies, we must not rest contented with our imperfections and corruptions, and applaud our selues, because wee haue in vs the loue of God in some measure, and (though not in the heate of our affections, yet) in the soundnesse of our iudgements wee more esteeme him; but we must labour earnestly to perfect our wants, and to mortifie our corruptions, and neuer to be at quiet, but still aspiring from one degree to another, till at last wee attaine vnto that degree of perfection and sanctification, that wee can loue and reioyce in God, more than in the world, and grieue more for his displeasure, than for any earthly losse, and that both in quantitie and degree, and in our owne sense and feeling. For otherwise if these affections which wee thinke sanctified, and in truth, doe stand at a stay, and we be contented with that weake and imperfect measure, hauing not so much as a desire or indeauour, that they goe forward and increase; it is a manifest signe that there is neither truth nor sanctification in them; but that they are false and counterfeit; seeing all true grace is either in the growth, or at least, desireth and laboureth in the meanes, whereby it may grow to more perfection.

CHAP. VIII.

That the best things in the world are but meere vanities, in comparison of Gods spirituall graces, and heauenly excellencies.

Q. Sect. 1. That the best are too much tainted with the loue of the world.

AND thus haue I set downe the signs of worldly loue, whereby this dangerous disease may bee discouered and knowne; according vnto which if wee examine our selues, I doubt not, but many who through their securitie thought themselues sound, & in good case, shall find that they are desperatly sicke of this disease euen to the death, vnlesse they prouide speedily wholesome medicines for their recouerie. Yea and those who are in the best estate, if without selfe-loue flatterie and partialitie, they trie their estate according to these rules, they shall plainely discerne, that howsoeuer Christ hath called and culled them out of the world, yet they haue left some part of their heart and affections behind them; and that howsoeuer through Gods mercie they are pulled (as it were) by strong hand, out of this spirituall Sodome; yet they are ready euery hand-while with *Lots* wife to looke backe, as being loth to leaue their worldly profits and preferments, and to bee weaned from the pleasures of sinne, which they haue so long sucked with so great delight. They shall finde that they are like prisoners newly deliuered, and freed from their bolts, who by their halting and lamenesse are still put in mind of their old bonds and fetters; that they are like greene and feeble bodies newly recouered of some dangerous disease, that is, weake and void of strength in spirituall graces, and especially in the true loue of God,

God, and his spirituall and heauenly matters, for as much as we finde a measure of this inordinate worldly loue, euen in the very best, and most carefull ouer themselues, very much to hinder, and withdraw our hearts and affections from setting vpon those heauenly matters, and to make vs more dull and vnapt vnto all holy exercises, and duties of deuotion, how much more then will it preuaile with those that are starke dead in sinne, and haue no sparkle of the fire of Gods loue, or any sauour of heauenly things at all? Therefore we must labour to get our hearts first purged, and that vtterly from the loue of the world, before we can euer be truly affected with the loue of God, and his spirituall graces reuealed in Gods word. Fiftly, they (I meane worldly riches, when they are like the barley cakes which Gideons man saw) when a man is conuerted vnto Christ, then they haue lost their force, and liue in spirituall men, whereas the worldly are hardly drawne from their old sinfulnesse, to which they were so long inured, but are ready accordingly to affect their old lusts, and to runne their former courses of sinne and wickednesse, vnlesse they be restrained by their husbanding of Christ and by the power of his spirit, word and chastisements (as it were) by strong hands held backe from running on in their lewd and wicked courses.

And therefore we haue shewed the signes of this disease, so now in the next place I will prescribe the remedies, and first do vse such preseruatiues as may serue, both for preseruance of such as are yet found, who are not yet infected with this spirituall poison, & also for purges to free vs from these hurtfull humors of worldly loue, if they abound in vs, which being applied by the pastor, and made effectuall by Gods blessing, may restore vs to health, though through these rough and noysome humours appearing vs, we were brought into a deepe consumption of sinnes, & euen vnto the very gates of death. And finally, for cordiall restoratiues to restore vs being weak, vnto our perfect health and confirme & strengthen vs more & more in the true loue of God, his spirituall graces & eternall ioyes of his Kingdome. That therefore we may not immoderately loue the world, worldly things, but may contemne them when they come in comparison of heauenly excellencies, and that we may neither affect them, but may hate and abhorre them, as they are the diuels instruments and baites to perswade and allure vs vnto sinne, in these reasons I moue vs first, because there is no cause why we should thus immoderately loue and affect them, neither any reason why we should desire to possesse them in respect of the things themselues, though we did vse, loue and desire them, secondly, because there is no reason hereof in regard of vs, who do affect and couet them. In the things themselues, there is no cause of this immoderate loue; first, for those things we make so much doe vpon and desire after vs, they do not bring vnto vs any true, substantiall, or certaine good: and secondly, the soule being thus affected, they become the instruments of much euill; and therefore as in the former respect they are to be contemned and despised, so in the latter they are to be abhorred and reiected. They do not bring vnto vs any sound and certaine goods first, because they are of no great and desirable goodnesse, though we should long inioy them, and also because they are altogether vncertaine, both in the getting and possessing. They are also of great goodnesse vnto vs, though we could for euer inioy them; first, because these things themselues are vaine, and of no great worth or excellencie, whereupon also it followeth, that they doe not satisfie, nor giue vnto vs any true or sound contentment; and secondly, because they are euerly vnsatisfiable, and besides vaine and accompanied with innumerable euils, and manifold miseries. For if I shall proue that there is no cause why we should desire them, either in respect of themselues or vs; that they bring vs no true good, but contrariwise much euill; that as they haue no great goodnesse in them whilest we haue them, so though they had, yet we haue no assurance of them, that they are vaine, and of no excellencie, and yet mingled with a multitude of miseries, there will be little reason why we should greatly loue them, and much lesse why we should preferre them before Gods spirituall graces and heauenly ioyes, or accept of them as Satans wages, whereby he perswadeth vs to serue him by committing of sin, whereby we hazard the losse of our soules, and of our heauenly inheritance, which are infinitely of more worth than the whole world.

Q. Sect. 3. That the best things the world can boast of, are but meere vanities.

First therefore we are to know, that the world, and the best things which it can boast of, are but meere vanities, and in comparison of Gods spirituall graces, and our heauenly inheritance, of no weight or excellencie; neither is there any thing in the earth great or excellent, but the Christian minde which contemneth and despiseth these highly esteemed vanities. They make a faire shew indeed to those whose iudgements are already forestalled with the false conceit of their corrupt flesh, and seeme to be of some value and greatnesse to those who looke vpon them through the spectacles of affection. But if we pull off their false dresse, and seriously and soundly behold them as they are, stripping off their colours and painted vizards, we shall find the world in his chiefe beauty and

pompe

pompe to bee but a glorious hypocrite, faire in shew, and foule in truth; promising and promiſſing greatly, and performing nothing; or a beautifull sepulcher outwardly adorned with all cost and bravery, but within full of ſtench and corruption; or likewiſe our faire buildings in chriſtendome, which nothing ſo ſumptuous ſhew to the paſſenger, ſcorne to lodge poore men as vacant ſubiects, but within have no proviſion for inhabitants, nor food to nourish thoſe who ſhould dwell in them. This like vanitie alſo is in all thoſe worldly things, which are ſo eſteemed and admired of thoſe, who have erected them in their hearts, as their idols whom they ſerve and adore; here indeed truly reſembling idols and images, which are outwardly adorned with gold and precious ornaments, and make repreſentation of ſome excellent perſonage, whereas if you examine them any further than the very ſuperficies and outſide, you ſhall find them no better than ſtockes or ſtones. So theſe worldly vanities ſeeme to thoſe whoſe weake ſight can pierce no deeper than the outward ſhew, beautifull and glorious; whereas in truth if we could behold them inwardly with the eye of a ſound iudgement, wee ſhould eaſily diſcerne them to be contemptibly baſe, and of no value. In this reſpect like thoſe goodly and beautifull pageants which being outwardly adorned and ſet forth with gold and painted colours, moue multitudes of people to run after them, and to behold them with loyfull admiration and raviſhing wonder; whereas if you looke into their inſide, you ſhall finde nothing but a few ſticks, raggs, and patches; and in reſpect of their ſubſtance and durablenes ſo ſlight and weake, that they are only fit for a vaine ſhew, and to ſerve for a daies ſport.

Q. Sect. 4. The vanitie of worldly things proued by teſtimonies. *Pſal 39.6. Pſal 73. 20.*

But this vanitie of the world and worldly things may be more ſpecially ſhewed both by teſtimonies, and alſo euident reaſons: for the former, *Dauid* affirmeth that *man in his beſt eſtate is altogether vanitie; that he walketh but in a ſhadow and diſquieteth himſelfe in vaine.* And elſewhere he compareth this worldly proſperitie to a dreame, which delighteth whilſt a man ſleepeth, but when he awaketh vaniſheth away, and leaueth nothing behinde it, but ſorrow and diſcontent, becauſe their loues and hopes are fruſtrated. So the holy Ghoſt ſaith, that the power and proſperitie of the Churches enemies, *ſhall be like as an hungrie man that dreameth, and behold he eateth, and when he awaketh his ſoule is empty: and like as a thirſtie man that dreameth, and he hee is drinking; and when he awaketh, behold he is faint, and his ſoule longeth.* In which reaſon obſerue withall that the Apoſtle *ſaith the figure of this world doth paſſe away*; that is, that all worldly things are but ſhadowes and figures ſoone paſſed, and like a ſhadow or a dreame which vaniſh away; becauſe nothing in them ſubſiſteth and ſtandeth in truth. How childiſh therefore is their minde which reſteth ſatisfied, and is proud of dreames, finding no ſolide reſt in thoſe things which ſhortly after paſſe away? The Prophet *Eſay* compareth the worldlings endeuours in hunting after theſe earthly vanities, to the weauing of a ſpiders webbe, which being made with great labour, is altogether vnfit to make a garment to keepe warme or couer nakednes, and good for nothing but to catch flies. And the Apoſtle *Paul* affirmeth that before his converſion vnto God, his vnderſtanding, thoughts and communication which were ſpent about worldly things, were meerely childiſh; the which being come to a riper age in Chriſt he put away, exerciſing his minde and tongue about things ſpirituall and heauenly. So others compare the deſires and labours of worldly men to children's ſports, their ſtately buildings to their houſes erected in the ſands, their gathering of riches, to their gathering of ſtones, and other trifles; their honours and preferments, to their kings, lords, and gouernours which they make in play among themſelues; their affecting of earthly vanities, to that great account which children make of ſhiet contemptible toyes, preferring their copper chaines, brooches, babies, rope and ſcourges, and ſuch like trifles, before both their parents and their patrimonie; and finally their fooliſh mourning and lamenting for the loſſe of their riches and preferments, to the ridiculous crying of filly children, when their houſes are caſt downe, or their trifles taken from them. Neither is there any difference betweene them, ſauing that children very eaſily procure thoſe things which they ſo much affect; but worldlings purchaſe their follies at deare rates, and obtaine them with much ſweate and labour; they ſecurely enioy their ſports and delights; but theſe, as they compaſſe their deſires with much paine and difficultie, ſo they poſſeſſe them with much care, feare, and danger. To which purpoſe another crieth out: *Fie O wretched man* (ſaith hee) *that all which thou affecteſt is but meere vanitie, and all folly and madneſſe, whatſoeuer thou doeſt in the world, except that alone which thou doeſt towards God, for God, and to Gods glory; whatſoeuer thou doeſt without God is all fraud and vanitie, becauſe there is nothing good which is without the chiefe goodneſſe.*

Eſa. 29. 8.

1. Cor. 7. 31.

But if we would haue a teſtimonie about all exceptions, let vs conſider what *Solomon* ſpeaketh of theſe worldly things, who had more worldly wiſedome and iudgement rightly to value them, and alſo more experience of them than any other ſeeing he abound-

abounded more in all worldly prosperity, than any man that euer liued vpon the earth. For as in himselfe he excelled all mortall men that euer breached, in wisdome and vnderstanding, the which he purposely imployed, to improue all these worldly things to their vttermost value, as himselfe professeth; so in his state hee farre out-stripe all others in prosperity and abundance. For if you respect his honour, the Holy Ghost saith, that there was neuer any among the Kings like vnto him; for he was a mightie Prince, yea, a great Monarch, who *reigned ouer all Kingdomes, from the Riuer vnto the land of the Philistines, and vnto the border of Egypt; and he ruled in all the region on the other side of the riuer from Tiphsah euen vnto Azzah; ouer all the Kings on the other side the riuer, and they brought him presents and serued him all the dayes of his life.* Yea, and not only they, but *all the Kings of the earth sought the presence of* Salomon, *to heare his wisdome that God had put in his heart, & they brought euery man his present, vessels of siluer, and vessels of gold, and raiment, armour, and sweet odours, horses and mules from yeere to yeere.* If ye looke to his riches, hee had all things in abundance, and excelled herein also all the Kings of the earth, as the Holy Ghost speaketh. He had six hundred, threescore, and six talents of gold yeerely, besides that which was brought in by his Tole-gatherers and Merchants, and the presents which the Kings of Arabia brought vnto him: he had a stately Throne of Iuory with fiue steps, and twelue Lions at the ends of them couered with gold; hee made two hundred Targets of beaten gold, fiue hundred sickels going to a Target, and three hundred shields of beaten gold, three hundred sickels going to a shield; his drinking vessels, yea, all the vessels of his house of the wood of Lebanon, were of pure Gold; as for siluer in his dayes it was nothing esteemed, but was as common as stones in the street. For his prouision he had for one day thirtie measures of fine flower, and threescore measures of meale, which according to the least account is two hundred thirtie two quarters, and according to the estimate of others much more; thirty Oxen, an hundred Sheep, beside Harts and Buckes, Bugles and fat fowle. Hee had forty thousand stalls of Horses for his Chariots, and twelue thousand Horsemen. His pleasures also were answerable to his Honours and riches, for looke what delights wit could inuent, or wealth and power prouide, and he denied none of them vnto himselfe; nor withdrew his heart from any ioy, as himselfe confesseth. He had seuen hundred Queenes to his Wiues, and three hundred Concubines, he built great workes and stately houses, he planted fruitfull Vineyards and pleasant Gardens, with goodly Orchards furnished with all manner of fruits, he had his Fountaines and delightfull Springs, his Woods and shady Groues, his sweet Musicke, and in a word, all the delights of the sonnes of men. Besides all which priuate good, he publikely ruled with peace and tranquillitie all his Kingdomes, his whole life. Hee was loued, feared, and admired of all his people for his Wisedome and iustice; and that also which is the ioy and comfort of a good King, all his Subiects liued in great prosperity vnder him. *For all Iudah and Israel dwelt without feare euery man vnder his Vine and vnder his fig-tree, from Dan euen to Beersheba all the dayes of Salomon.* By all which it appeareth, that as neuer man had the like wisdome, so neither the like prosperity and abundance of all worldly blessings. But heare after all his pompe and prosperity what testimony he giueth to all these earthly things, and that vpon his owne experience. *Vanitie of vanities, saith the Preacher, vanitie of vanities all is vanitie.* Yea, hee concludeth afterwards that all is *not only vanitie, but also vexation of spirit, and that there is no profit vnder the Sunne.* If a poore man though neuer so wise, or a Scholer out of his knowledge and discourse had thus proclaimed the Worlds vanity, it might haue beene deemed to haue proceeded from want of experience, because they had neuer trial of them, or from some melancholike conceit, mouing them to contemne that which they had no hope to enioy. And therefore because we should take no exceptions against this testimony, it hath pleased the Lord to teach vs this lesson by such an one as had not only most wisdom to iudge of them, but also most triall and experience of all these things, which the world esteemeth good, and worth desiring, both in respect of his abundance, and great variety of them, and his long, secure and peaceable time, wherein he did inioy them; and that without the mixture of those innumerable troubles, with which other men are vexed and molested.

1. *Kings* 4. 24.

chap. 3. 28.

Chap. 4. 25.

Eccles. 1. 2. *and* 2. 11.

And so much for the testimonies which serue to shew the worlds vanitie, vnto which innumerable others might bee added out of writings, both diuine and heathenish; but these being sufficient I will come to the reasons, which also proue it. And first the vanitie and worthlesnes of the world and worldly things in comparison of those which are spirituall and heauenly, may hereby appeare, in that they are but Gods common gifts which hee giueth in his infinite bountie, as well to his enemies, as vnto his friends; to those who neglect all dutie, and rebell against him, as well as to his children and seruants, who loue and feare him. Yea, commonly the Lord bestoweth these worldly things in great abundance vpon the wicked, whereas for

2. Sect. 6.
That these worldly things are of no great excellencie, seeing they are but Gods common gifts.

for the most part he giueth them to the godly and righteous, whom he chiefly loueth, but with a sparing hand, and so much onely as may serue for their necessary vse. And this *Dauid* obserued, whereas hee saith, that his wicked aduersaries *were inclosed in their own fat*, that *they had* plentie not onely for themselues, but for their children. Yea so great was the prosperitie of wicked men, and so sharpe his owne punishments and chastisements, that when he considered of it, *his feet were almost gone, and his steps had well nere slipt*, being ready to preferre the estate of the vngodly, before the blessed condition of the children of God. And thus the Church in the *Lamentations* complaineth, *that her aduersaries were the chief, and that her enemies prospered; whereas shee was afflicted, and her children led into captivitie.* But of this I haue spoken more fully when I generally intreated of prosperitie, and therefore will for the generall, adde no more testimonies nor examples.

Psal. 17. 10, 14.

Psal. 73. 2.

Lament. 1. 5.

¶. Sect. 7. That God bestoweth honours as well vpon the wicked as vpon the godly.

Onely let vs consider the truth hereof in those three instances of Honours, Riches and Pleasures. And first for Honours wee shall find, that God hath more bountifully imparted them vnto the wicked and reprobate, than vnto the godly and faithfull. Thus *Esau* flourisheth in pompe and worldly glory, going attended in great state, with foure hundred men waiting at his heeles; and *Iacob* creepeth and croucheth vnto him, meanely accompanied with a few poore seruants, that tended his sheepe and cattell. Thus *Pharaoh* sitteth in the Regall Throne, raigning and ruling at his pleasure, and making his corrupt and vnjust will to stand for law: whereas *Moses* and *Aaron*, the beloued of the Lord, are humble suiters vnto him for the peoples libertie, and at his becke to goe and come as he appointed. Thus the high Priests, Scribes and Pharisies, sit in *Moses* Chaire, and are esteemed the great Rabbins and Doctors of the World; whilest the deare Disciples of Iesus Christ, are basely esteemed as Galileans and poore fishermen, conuented before the judgement seates, checked, taunted, scorned and misused, as though they had beene the very off-scourings of the World. Yea thus doe wicked *Herod*, *Pilate*, *Annas* and *Caiphas* raigne as Kings, and sit on the judgement seate, absoluing and condemning whom they will: and contrariwise, our Sauiour Christ, the onely begotten and deerely beloued Sonne of God, is haled before them, accused and reproched, scorned and derided, buffeted, spit vpon, whipped and misused.

¶. Sect 8. Reprobates abound with riches as much as Gods seruants.

The like also may be said of riches, with which wicked men commonly most exceed, whereas Gods seruants oftentimes are scanted of necessaries. So *Nabal* aboundeth in all superfluitie, and *Dauid* is an humble suiter vnto him for reliefe; the false Prophets are nourished at *Iesabels* Table, and poore *Elias* is in commons with the Rauens; the Pharisies and Scribes eat the fat of the Land, and abound in wealth, and the Disciples are forbidden to possesse gold or siluer, yea, to carry a Scrip, wherein to put their necessaries, or to be Owners of two Coats at once; vnto *Iudas* is the bagge committed, whereas *Peter* hath neither siluer nor gold, as hee professeth. The Idolatrous Kings and heathen Potentates haue the World at will, strouting themselues in their stately Palaces, and wallowing in their wealth; but Iesus Christ, the Lord of Heauen and Earth, and heire apparant of Gods glorious Kingdome, when he is borne, hath Manger for his Bed, the Stable for his Lodging Chamber, and the Oxen and Horses for his Chamber-fellowes. Neither was hee better prouided for, when hee came to riper age, for as himselfe testifieth, *The Foxes haue holes, & the Birds of the Heauen haue nests, but the Sonne of man hath not whereon to lay his head*; yea, so vnfurnished was he of wealth at some times, that when hee was to pay poll-mony, hee was faine to borrow it of a silly fish.

Mat. 8. 20.

Luke 2. 7.

¶. Sect. 9. The wicked worldling hath a greater share of worldly pleasures, than Gods children.

Finally, the pleasures of the World are also Gods common gifts, which he bestoweth as well on the wicked and reprobate, as vpon his owne children and seruants: yea in truth much more plentifully haue the enemies of God and his grace, enjoyed them from the beginning of the World to this day, than those who haue feared and serued the Lord. For seeing they are to vs, by reason of our corruption, like Kniues in the hands of children, and sweet and licorous meats, whereon they are apt to surfet, therefore the Lord suffering wicked men, as it were slaues and vassals, to take their liberty, and to vse what diet they list, as not regarding their spirituall health and life, nor caring what becomes of them; hath alwayes had speciall care of his own children, dieting them with such a small pittance, as they may well digest, without impairing the health of their soules; and mixing these delicious drinkes of pleasures, in the bitter cup of afflictions, whereby he hath still purged away these grosse humours of corruption, when they beganne to abound with them through their daintie fare. And thus he suffered those abiects, *Ismael* and *Esau*, to spend their time in hunting and reuelling, pleasure and delight; whereas the promised seed, *Isaac* and *Iacob*, to whom the promises belonged spent their time in painfull labours, and whilest they kept their sheepe, indured the scorching heate of the Sunne by day, and the pinching cold of the frosts by night. Thus *Dauids* wicked enemies were so pampered with delights, *that their eyes stood out with fatnesse, whereas hee was daily punished and chastened euery morning.*

Psal. 73. 4, 5.

...ings. Thus *Dives* the rich Glutton, clothed himselfe with purple and fine linnen, and fared deliciously every day; and poore *Lazarus*, beloued of God, is pinched with hunger, clothed with rags, and tormented with sores and sicknesse. Finally, the whore of Babylon is suffered to haue in her hand a golden cup, full of voluptuous pleasures and delights, and not only to drinke thereof largely her selfe; but also to make drunke with her abundance the great Princes, and Potentates of the earth: whereas the poore Saints of God haue allotted to their share the cup of afflictions; wherein our Sauiour Christ vouchsafeth to them, drunke a larger draught, then euer any mortall man. In which respect, the Lord dealeth with mankind, as the wise Physician with his sicke patients; those ouer whom hee is most carefull, in regard both of the loue hee beareth them and the hope hee conceiueth of their recouery, hee straightly diteeth, forbidding them the vse of those meats and drinkes, which by reason of their disease they loue and desire; and giueth them many a bitter potion, and trouble some plaister, that he may hereby restore them to their health: whereas contrariwise those whom he neglecteth, because their diseases are desperate, and past hope of cure, are permitted to vse what diet they list without restraint. And thus the Lord giueth to his deare Seruants whom hee intendeth to cure, the bitter potions of afflictions, and restraineth them of worldly pleasures, which are so delightfull to their carnall appetites; whereas hee suffereth reprobate men, who are desperately sicke in sinne, to glut themselues with these filthy delights, and to haue their owne carnall appetite, as the rule and direction of their diet.

By all which it appeareth, that these worldly benefits of Honours, Riches and Pleasures are common to the wicked, yea, that they haue in them the largest share, and greatest part; whereas contrariwise God bestoweth his spirituall Graces, Faith, Loue, Hope, a good Conscience and the rest, as also the assurance of his eternall and heauenly ioyes vpon his owne seruants and children, who are most neere and deare vnto him. Whereby it is cleare and euident, that these are infinitely of more worth and value than the other; for if wee will acknowledge the Lord to bee a wise Dispenser of his owne gifts, we need not to doubt, but that he giueth his least benefits vnto those whom hee least affecteth, and reserueth his rich treasures, and choiceth iewels, for those whom hee most dearely loueth. Neither can it bee imagined, that if hee esteemed these earthly things of any value, hee would giue them to his enemies, and deny them to his friends, suffer reprobate and wicked men to abound with them, and giue them so sparingly to his owne seruants, yea, to his onely Sonne, in whom hee was well pleased. For what wise man will inrich his slaues, and suffer his deare children to liue in want? be liberall to strangers and enemies, imparting vnto them gifts of great value; and deny the vse of them to his owne Family? whereby it manifestly appeareth, that seeing the Lord infinite in wisdome and in loue towardes his seruants and children, as also in iustice towardes his enemies, doth bestow these earthly things more abundantly vpon the wicked, than vpon the godly; therefore hee esteemeth them but small trifles of little worth or value, which hee bestoweth as temporall rewards vpon his slaues; and as wages for some base and seruile duties by them performed; and that he accounteth his spirituall graces, and heauenly ioyes his chiefe treasures; and gifts of greatest value, seeing he peculiarly reserueth them for his Elect, and bestoweth them vpon his owne seruants and children, who are most deare vnto him. And as *Abraham* gaue portions to his base children, and so sent them away; reserning his chiefe riches, and the inheritance for his sonne *Isaac*, the child of promise: so the Lord bestoweth a portion of temporall and earthly benefits, vpon these bastards and base creatures; but as for his chiefe riches of spirituall grace, and his peculiar inheritance of eternall glory, them he reserueth for his owne children, to whom the couenant of grace, and the promises of the Gospell belong and appertaine.

Quem enim fert despiciendo considerat, quia deus omnipotens est, peruersis præstat. Si enim principaliter magna essent, nequaquam hæc eis citò aduersarijs suis tribueret. Greg. Moral. lib 17. cap. 14.

CHAP. IX.

That these worldly things haue their goodnesse onely from opinion, and from competition; from difficultie in obtayning, and from their rarenesse in inioying.

SEcondly, the vanity and worthlesnesse of these worldly things appeareth, in that they haue in them no sound and substantiall excellencie, but what they haue from their opinion who injoy them: being meane to those, who meanly account them, excellent to those who admire and adore them, and base, and of no worth to those who contemne and despise them. So that their goodnesse is not in truth, but in conceit; and if you would know of what value they are, you must not consider them in themselues, but bring them to be measured by the deceiuable eine of mans phantasie, and waigh them in the vaine and vnconstant ballance of humane opinion. In which you shall find no certainty, seeing euery one varieth from another, yea, sometimes from himselfe, now esteeming that which erewhile he contemned, and despising that, which not long since he loued and admired.

Q. Sect. 1. That worldly things haue their chiefe excellencie from opinion.

mired. One maketh Honour his Idoll, aferibing vnto it the chiefe excellency; and in comparison thereof basely esteemeth of riches, and neglecteth pleasures; another adoreth Gold as his God, and careth neither for his credit nor delight, so as his Idoll be propitious vnto him; a third chiefly doteth on voluptuous pleasures, hauocking his estate, and setting his good name and reputation to sale for a dayes delight, or a nights pleasure; yea, wee may often see the same man one while raising the prizes of these earthly Coines, and soone after crying them downe againe; in his childhood and youth, hee chiefly esteemeth pleasures, in his riper yeares and full strength, his Honour and reputation; and in his old dayes despising both these, hee is wholly transported with couetousnesse, and biteth at no bait so eagerly, as at that which is couered with Gold. Now what worth or excellencie can bee in that, which hath its whole subsistence in so vnstable a ground, altering and changing, rising and falling, according to the vaine conceit, and inconstant opinion of mutable mankind?

§. Sect. 2. Opinion maketh honours so much affected.

But let vs consider the truth hereof in those speciall instances of Honours, Riches and Pleasures which Worldlings dote vpon with such great loue and admiration. And first for the Honours of the World, who seeth not, that they are in themselues but bare shadowes and titles, consisting in the obseruance of some idle Rites and Ceremonies, as in higher place, capping, crouching, bowing, kneeling, descents, armes, pictures, words, and termes, which haue in them no substantiall good at all, but onely are esteemed and reputed so, in the conceit and opinion of the giuers and receiuers; the which foundation being altogether vnstable and infirme, that which is built vpon it, must needs bee vaine and mutable; Honours changing and varying, as oft as their opinions who do giue them change and alter. And hereof is it, that the selfe same thing which is honourable in one man, is disgracefull in another; that which is now prayed and extolled, is at another time discommended and disgraced; and those obseruances and ceremonies, which in one place doe most magnifie a mans worth and dignitie, doe in another place and country vilifie and disgrace him; the opinions of men, changing with the aire, and Honours with opinion.

§. Sect. 3. That opinion giueth riches their chiefe excellencie. *Aurum & argentum natura terræ est vilis & alba, quam solus hominum*

The like also may be said of riches, which although they be more vsefull and substantiall than the other, yet their chiefe goodnesse and excellency consisteth in the opinion of those who desire and possesse them; for wherein worth and excellency we in pearles and precious stones which are valued at such high rates (if at least we measure worth by fruition and vse) but that which they haue from the vngrounded pleasance, and vaine conceit of those who desire them? What great excellencie is there in Gold and Siluer, aboue Copper, Iron and Steele, but that as one saith, by the madnesse of some men, they are become precious? *Neither hath nature (as saith another) made them of more value, but the will and opinion of men.* For if wee measure things by their vse and profit, Iron and Steele are much more necessary to the well being of man; sithing they do not only serue better for his defence, but also are the necessary Instruments of Husbandry, Arts and Occupations. And yet so strongly this ill grounded opinion preuaileth with worldly and couetous men, that they take much more delight in beholding their Siluer in their darke Chests and Closets, than the comfortable beames of the Sunne in a Winters day, though it be the chief instrument of their life and being; yea are ready vpon all offers to sell the fauour of God, that they may obtaine Gold; and the ioyes of Heauen together with their own soules, that they may inrich themselues with this shining earth and base metall. The like also may be said of Chaines, Bracelets, Rings, and such other massie ornaments; which were they not made precious and estimable by the opinion of those that weare them, would otherwise bee thought cumbersome burthens, and troublesome clogs, which they would not be intreated, and scarcely hired to weare about them; yea, were they imposed vpon them, as a punishment, and not willingly put on as ornaments, they would be borne with some impatiencie. But now so much are they extolled by the vaine opinion and conceit of men, that these things are not onely esteemed good, but in a high degree of excellencie, of which they become proud, as though they were parts of their owne body. In so much as they carry their deare prized fetters, and golden Giues, not only without ease, but also with pleasure and delight; and weare these burthens not onely vpon them, but pierce their eares and make holes and wounds in their owne flesh, that so they may hang these clogs about, yea, fix them fast vnto them. So as it is to be feared lest together with their opinion, their fondnesse and dotage increasing, they will in time with the barbarous Indians weare them also in their lips and nose. To this purpose one saith, that *the wife imposeth vpon her rich husband, a necessitie of cost and charge; that she may drinke out of rich plate, sleepe in sumptuous furniture, lie in a siluer bed, load her hands with golden bracelets, and her necke with chaines and iewels. For women are delighted more with seruice, if they be of gold, neither doe they esteeme them vertuous, if they be precious; nor thinke them beside, if their treasure glister not in them. Yea, they are delighted with their*

their wounds, that they may thrust Gold through their eares, and hang Pearles and Iewels at them: and yet these Iewels haue their weight, and such clothing their cold; they sweat with the burthen of their Iewels, and are chill with cold in their thin Silkes; and yet the opinion of their price helpeth all; and that which nature abhorreth, custome hath established and extolleth.

Lastly, what worth and excellency is in worldly pleasures, more than opinion imputes vnto them? For doe wee not see, that that which to one is magnified as his chiefe delight, is vnto another loathsome and tedious? and contrariwise, that which is accounted this mans Hell, is esteemed another's Paradise? One thinketh hunting and hawking his worldly happinesse, another accounteth it a tedious toyle; one swalloweth downe as pleasing Nectar, and the more hee drinketh, the more hee desireth; another when his thirst is quenched, receiueth it as a medicine or loathsome potion; one pampereth his body, another abhorreth Gluttony, a vile and beastly vice; one taketh his chiefe pleasure in Masking and Reuelling, in carding, dicing and dancing; another hateth them as idle and effeminate sports, and placeth his happinesse in martiall exercises, which the other fleeth as painfull and dangerous. In a word, euery man hath his seuerall delight wherein he taketh his chiefe contentment, and this contentment hee hath not from any worth or excellencie in the thing it selfe, for then it would giue vnto all others the same delight, but from his owne opinion and conceit. And hence it is that his opinion changing, his pleasures also change; in so much as wee may often obserue that those delights which haue beene heretofore his chiefe felicitie, vpon the alteration of his conceit, become loathsome and vnpleasant. And as a man distempered with a burning ague, thinketh wholesome drinks bitter and loathsome; and those which are tart and sowre, pleasant and well relished: which againe being restored to his health, he much disliketh and disliketh: so voluptuous men being distempered with the raging heate of their burning passions, doe oftentimes affect and desire such carnall pleasures, and odious delights, as afterwards they loathe and abhorre; when as the hot fit of their raging passions being ouerpast, they are somewhat recouered to their health, and haue a freer vse of their iudgement and reason. And therefore seeing all these things which the World affecteth chiefly good, haue their worth and excellencie not from themselues, but from our opinion and conceit; let vs no longer adore these Idols which are of our owne making, nor still suffering our selues to be bewitched with our owne phantasies, let vs any more serue and reuerence these things which are but of an indifferent nature, and meane qualitie; because wee haue magnified them in our conceits and seated them in the highest place of our hearts, which in respect of their small worth, scarce deserue any roome at all, or to stand (so much as) behind the doore, vnlesse it were to be at vertues call, to performe such offices and good duties as she appointeth. But let vs learne at last to set our hearts and affections vpon spirituall and heauenly things, which are in their owne nature truely and substantially good, and not like the other; therefore excellent, because wee affect and thinke them so; but therefore to bee esteemed and much affected, because in truth they are of great worth and excellency.

9. Sect. 5. That worldly things are more commended vnto vs by eager competition than by any selfe-excellencie.

Thirdly, the vanity of these worldly things hereby appeareth, in that they are not commended vnto vs so much by their owne worth and excellencie, as by the competition of others who affect and seeke them as well as we. For had we no Corriuals in our loue to whet our affection, and sharpen our appetite, it would soone faint and languish towards these earthly things, there being in themselues no substantial good which might serue as fuell to nourish and preserue it. But when as we see others admire and loue them, wee begin to imagine that there is somewhat in them worth our liking and desiring, grounding this conceit not vpon our owne knowledge and experience, but vpon the iudgement and practice of those who haue gone before vs, or that liue with vs; who likewise haue been after the same manner deceiued and seduced, hauing had some such precedents which they also imitate. And when this conceit hath once possessed vs, then self-loue blowing the cole which phantasie hath kindled, our hearts are presently inflamed with a desire of obtayning that which so many seeke; partly to shew that our owne wisdome, policie and power, if we list to imploy them, can goe as fast a pace as other mens, and can with greater dexteritie and agilitie catch that game after which so many hunt; and partly because wee imagine, that there may be some worth and excellency in these things although we be ignorant of it, which if happily it should so fall out in the proofe and experience, wee would rather at all aduentures enjoy it than another, lest afterwards the worth appearing, we should haue cause to repent of our sloth and negligence, in that we haue suffered others to out-strip and goe before vs. And thus wee affect these vanities not for any good or excellencie wee see in them, but rather to selfe-loue, pride, enuy, and emulation, because we would preuent others, and obtaine that which they so much desire. Like vnto Boyes, who with all eagernesse runne after a ball, not for the loue of it selfe, but that they may catch it before

another, whereas they would scarce looke after it, if they had no competitour to contend with them. And as the vulgar people running in flockes to see some vaine sight, do moue others which scarcely know wherfore they make such haste, to goe with them for company, and euen to outstrip their fellowes with nimble speed: so doe they runne with headlong hast in the pursuite of these worldly vanities; not because themselues know any worth or excellencie in them; but because they see that many haue gone before them, and that many are still going speedily in this course, they also goe for company, labouring to preuent them with their haste, and to obtaine that first, which being obtained they doe not know as yet whether it bee worth their hauing and enjoying, yea, and that which is worst of all, after that they see their errour, and hauing had triall of these things in their owne experience, doe plainly perceiue, that they deserue not their labour, nor are worthy of their loue; yet they will seeme highly to value and affect them still, lest the weaknes of their judgements, which so much valued them before they had them, might bee discouered; and make account of them, now they haue them in their possession, lest they might seeme to haue spent all their labour and strength in vaine, which they haue taken and imployed in the procuring of them. Like vnto a Merchant, who hauing trauelled farre and made an hard aduenture to fetch some stones, which report made him beleeue were precious and of great esteeme, after hee hath brought them home doth highly value them still, although the cunning Lapidary haue told him that they are but counterfeit, either that hee may put them off to others at his owne prizes, or at least may not impaire his credit, when as it should bee knowne that hee hath lost all his charges, and receiued no fruit by all his labours. Or like vnto those who hauing vainly spent much paines in the pursuit of some trifle, doe afterwards when they haue found their errour still magnifie and extoll it, not because they thinke it of any worth, but fearing lest they should bee laughed to scorne for their folly and lost labour, they would by their prayses incourage others to follow their example, that so they may be excused by the common errour, and not be ridiculous seeing they haue so many fellowes.

9. Sect. 6. Honours haue a great part of their esteeme from competition, and so also riches, and pleasures.

But let vs consider this in the generall instance of Honours, Riches, and Pleasures. And first if we examine Honours, wee shall finde that they haue a great part of their worth and esteeme from competition, and the contending heate, and emulating desires of those who affect and seeke after them. For whatsoeuer excellency is in a long fetcht Pedigree, sauing that men contend one with another who shal more ennoble themselues by fetching it furthest; or in fame and vaine glory, sauing that they striue who shall be most famous and best esteemed of? or what priuiledge doth the vpper place bring with it, more than the lower, the right hand than the left, or the wall than the channell side, sauing that men emulating one another, doe striue and contend about them who shall haue preheminence? Finally, what worth and excellencie hath high preferment, which commonly is accompanied with most trouble & danger, sauing that men striue who shall ascend higher on this ladder, and in the heate of their contention tread their fellowes vnder feet, that they may rise before them? wherein what doe they else but behaue themselues like children, who goe together by the eares, whilest they contend one with another, who shall be King in their play? whereas within an houre after, the play being done, they are all againe equall, or imagining a little Hillocke to be a strong Fort, doe assault and defend it with as great skill and fury, as though the holding of it were a matter of great importance; whereas after the contention is ceased, it remayneth emptie, and is passed by with neglect and contempt. And so these ambitious men hauing propounded these trifles as the cause of their emulation and contention, and being by reason of their pride and selfe-loue, impatient of any foile, doe with all earnestnesse and eagernesse striue about them; not because they thinke the things themselues for which they contend are worth their paines and labour, but because if they doe not obtaine the victory, they thinke themselues much disgraced, in that they are not able to haue their will. The like also may be said of riches, the competition and earnest pursuite whereof by so many, addeth no small matter to the common opinion of their worth and estimation. For otherwise wherefore doe men so greedily scrape much more than is sufficient for themselues, their charge, or any other good vse wherin they haue any purpose of imploying them, if they did not (measuring their goodnesse by their goods) desire to be better than other men, and therefore couet to excell them in that which they thinke doth make them commendable, & more respected? Why do they hoord them vp in great abundance, and like the Dogge in the Manger neither vse them themselues, nor communicate them vnto any other for their vse and benefit; but that in a kind of enuy and emulation they would exceed all other in wealth, and be accounted great by the large portion which they haue of these small vanities? In a word, why doe they so highly value that which they intend neuer to vse; if it were not that they haue got them with great labour and difficultie, and by their wit and industry haue out-stripped many who were com-

competitours with them in this golden suite? Whereas contrariwise if their appetite were not sharpened by this corriualship; if in their eagernesse and emulation they did not thinke that they had lost all that, which they see others gaine; they would not so much esteeme and seeke after needlesse abundance and superfluitie, but would rest contented with that which they did know how to vse. And thus also pleasures are made truly pleasant and delightfull, and are then chiefly esteemed to be of some value, and worth the hauing, when as many contending for them, some one among the rest, hath the inioying them; which if they did lie out in common, and might easily be inioyed without any emulation or competition, no man almost would looke after them, or thinke their fruition worth their cost and labour.

Fourthly, the worthlesse vanitie of these worldly things hereby appeareth; in that they haue not so much estimation from any excellencie that we find in them, when we haue them, as from the great difficultie, which wee haue found in obtaining and comming by them, our labouring, suffering, hazards and dangers, endearing our affection, and increasing our loue; and making vs apt to proportion our estimation, not according to the worth of these vaine wares, but to our owne venture and paines which we haue taken in compassing of them; because we would not be subject to the censure of folly, for not making of a good bargaine. And hereof it is, that these things, though they bee but of small worth, yet are they greatly esteemed, because they are purchased and procured with no small labour; for as nothing is more easily contemned, than that which is easily gotten, according to the common prouerbe: Lightly come, and lightly gone; so nothing maketh a thing more deare and precious, how worthlesse soeuer it be in it selfe, than when it is bought at these deare rates and compassed with much paines and great difficultie; In being the nature of man to haue delight of comming to his ends by the way of opposition, and to thinke it more glorious to inioy his desires by a doubtfull victorie, than by a ready yeelding. And much more doth he desire to breake open a passage for his hopes by violence, than to find a free entrance. Yea, and when outward opposition ceaseth; the inward opposition which he findeth at home in his owne conscience in compassing of these earthly things, doth much raise their price & estimation. For whil the conscience agreeth with the desire, and approoueth of it, giueth free libertie of seeking and inioying, then the thing desired is commonly but lightly set by, and meanely esteemed: but when it is vnlawfull either in it selfe, or in respect of the meanes of comming by it; then the Law of God forbidding it, and the conscience condemning it, doe set a wonderfull edge vpon the appetite, making it the more to affect it, by how much the more difficultie and hazard there is in attaining vnto it; faring herein like the riuer, which when it hath a free current, runneth quietly in its owne chanell; but finding stop & opposition it rageth and swelleth, and breaking downe his banks, ouerfloweth the whole Countrie.

Rom. 7. 8. Cui peccare licet peccat minus ipsa potestas. Semina nequitiæ languidiora facit. Ouid Eleg. lib. 3.

And thus honours are highly valued and esteemed, because they are not obtained without great labour and danger, as abroad by lying in open fields, by watching in the night, and toiling in the day, by innumerable perils in open fight, and secret ambushments, wounds, skarres, effusion of blood, and continuall hazard of life; or else at home by the painefull and carefull seruice of the state, which is often ioyned with as much hazard as labour. By which difficult meanes when they are compassed, they are answerably esteemed and valued, not according to their owne worth, but according to these deare prizes, at which they were purchased. Or if the estimation of these honours bee not aduanced by these outward difficulties, (as in truth this dangerous way of comming vnto honour, was neuer in any age lesse trauelled) yet at lest they are valued the more, in regard of the inward opposition which men find in their consciences, by vsing vnlawfull meanes to attaine vnto them, as namely counterfeiting hypocrisie, machiauellian policies, treacherous falsehood, whereby they raise themselues by supplanting others, not caring by how wicked steps they clime, so they may rise, and place themselues in the seate of honour. The which is the more vsuall path tracted in these dayes, men being now become so politike, that they will not take substantiall paines, to bee rewarded with a shadow, but fitting their worke according to their wages, they compasse vaine honours with semblances of good and vaine shewes. But yet in the meane time by vsing these wicked and vnlawfull meanes to attaine vnto their desires, they hazard their saluation, and for the purchasing of honours by vnlawfull meanes, they set their soules to sale; and therefore it is no maruell if hauing obtained them, they doe highly value them, seeing they haue bought them at such deere rates. And thus riches are most highly esteemed, when as they are most hardly compassed; that only being thought worth the hauing, which cannot be had without much paines and perill; and all other things being esteemed worthlesse and light, which haue not difficultie and danger put into the skale with them, to make them downe waight.

§. Sect. 8. Difficultie in obtaining them, maketh honours and riches so much to be esteemed

Audax omnia perpeti, gens humana ruit per vetitum nefas. Horat. Ode. 3. lib.

waight. This maketh pearles truly precious, because they are farre fetched from the Easterne parts of the world, and not only bought at deare rates, but also brought home with great danger. This maketh gold and siluer esteemable, because they are digged out of the Westerne mines with much sweate, and not procured but by great labour and trauell, hazard and danger, both by sea and land. This improueth riches farre aboue their worth, because they are obtained with much labour, care, and watching, by pinching and afflicting the body whilest they let it goe often empty, that they may more speedily fill their chests; and that which is worst of all, by hazarding the eternall saluation of their soules, in vsing wicked meanes, as lying, deceiuing, swearing, forswearing, oppression and all manner of cruelty, for the increasing of their wealth. All which difficulties in getting riches, make men the more to loue and esteeme them when they haue them: whereof it is, that hee who hath thus dearely purchased his wealth, doth alwayes much more affect and value it, than his heire who commeth lightly by it; euen as the mother doth much more account of a childe for which her selfe hath laboured, than of another which should bee bestowed on her of free gift; yea and among her owne children, commonly most affecteth that, in the birth whereof she hath had sorest trauell, and greatest danger.

9. Sect. 9. Pleasures are valued according to the pains which is taken in compassing them.

The like also may bee said of pleasures, which receiue their value and esteeme not from any selfe-excellencie, but from the difficultie and paines which is taken in comming by them; neither are the sweetest delights sauourie and wel-relishing, vnlesse first they bee sauced with the sharpe sauce of trouble and labour. And therefore as men hauing otherwise no great appetite, vsually eate bitter Oliues before they goe to meate to sharpen it, and get them stomacks: so they would bee soone glutted with delights, if an edge were not set on their appetite, by those difficulties and labours which they vndergoe in attaining vnto them. And thus meates and drinkes are much commended when as they are far fetched and deare bought, and (like the water of the well of Bethelem) procured with the hazard of mens liues. Thus such loue is sweetest in inioying, which hath had most difficultie in obtaining: thus triumphs and shewes are the more valued and affected, because of the great preparations that goe before them. Yea and thus also our delights are made much more delightfull by those spirituall difficulties, the word of God forbidding, and the conscience condemning them: for as the Wise man saith, *Stolen waters are sweete, and hid bread is pleasant*; or as hee saith in another place, *the bread which is gotten by deceit is sweete to a man.* Neither is there any thing which more commendeth pleasure to a naturall and carnall appetite, than when it thus commeth against the haire, by force or stealth, and is condemned before it is inioyed. Now what can more shew the worthlesnesse of these worldly vanities, than that they haue their chiefe estimation from those things which are shunned and abhorred, and haue almost all their sweetnesse and delight, from other things bitter and loathsome? And as well-waters hauing no heate in themselues, are said to receiue some little warmth by antiperistasis and the inclosure of some greater cold: so these vanities hauing little goodnesse, are made to seeme good, when as they are compassed & incloled with loathed euils, euen as this miserable world it selfe would seeme a paradise to one that should newly come out of hell, not in regard of the happinesse inioyed in the present estate, but of the vnhappinesse and miserie of his former condition out of which hee is escaped. And therefore seeing these things haue in them no selfe-excellencie, but are onely commended vnto vs by troubles, difficulties, and dangers, let vs not in our iudgements esteeme them, nor set our hearts and affections vpon them; but most highly value and chiefly affect Gods spirituall and heauenly joyes; which neede no such miserable orators to commend them, they being in their owne nature of greatest worth and excellencie; and most esteemable and delightfull, when as being freed from all paines and difficulties, wee shall peaceably and continually inioy them, without trouble or molestation.

Lastly, the vanitie of worldly things hereby appeareth, in that they are not so much esteemed and affected for their goodnesse, as for their rarenes; there being nothing in the world so excellent that is much respected if it grow common; nothing almost so meane and triuiall, which proprietie and raritie will not make excellent. For as a tall man is not regarded when the countrie inhabitants are almost all of an high stature; nor those flowers respected, though otherwise beautifull, which grow wilde in euery field; so neither are any worldly things held in price, when as they are embased by vulgar communitie. And this is the cause why Diamonds are esteemed and admired, and the Sunne neglected and little obserued; because this is subiect to the common view, and free to all mens vse, that peculiar to some few onely, and that of the richer sort. This maketh health to bee but slightly regarded, sauing of those who want it, and wealth to bee magnified and extolled. This maketh countrie commodities to be basely valued at home

Nitimur in vetitum semper cupimusque negata. Sic interdicti maior est ardor aquæ. Ouid lib. 3. Eleg. Prou. 9. 17.

home, and to be much esteemed abroad; and whereas the things themselues are of equall worth and vse, yet the raritie or commonnesse wonderfully altereth the price and estimation. Thus honours and glorious titles if they should be made common vnto all, they would of all be lightly esteemed; whereas now being rarely and respectiuely conferred, they are magnified as the chiefest excellencies. Thus riches haue their worth inhanced to that high account, because few can attaine vnto them; whereas if euery man abounded in wealth, then, as in the time of *Salomon*, siluer would be no more esteemed than stones, nor gold than siluer. So who would esteeme of costly attire, if all went in royall apparell? who would highly value precious stones, if euery one had them in possession? In a word, no riches would be accounted treasures, if they were no more commended by their rarenesse, than by the worth. And the like also may bee said of pleasures, in which none would ioy, if all did inioy them; nor take any delight in them, if they were communicated to all, or to themselues continually and at all times. But being made daintie in respect of seldome vse, and conferred but to some as choice priuiledges, this makes those who haue them to esteeme them, as much for pride because they are preferred before others, as for any delight they haue in their vse; and those who want them, to long after them, because they also would bee aduanced to these no common priuiledges. This were easie to shew in particulars. For who would take pleasure in great cheare, if all men had full tables, or themselues at all times? Who would delight in beautie or brauerie, if herein all did match them? or in sweete musicke, if they had no other sound in their eares but this melodious harmonie? In a word, there would no worldly thing bee esteemed of any worth, if it were not for raritie and proprietie. To this purpose one of the Ancients saith, that *all these earthly things, haue all their grace and excellencie, from their rarenesse and strangenes, neither is there any thing almost much esteemed in its owne countrie, and all abundance in it selfe is neglected and despised. And hence it is that because among certaine barbarians, gold is home-bred and abundant, their prisoners are fettered and inchained with gold; and leading malefactors with riches, they make them so much the more wretched, by how much they are more guiltie and faultie.* Whereby it appeareth that these things are not truly and absolutely good vnto vs; for that which is good in this degree, would not be impaired, but multiplied and increased by communicating, euen as the ioyes of heauen are infinitely redoubled, in regard that there being innumerable Saints and Angels, which mutually communicate in one anothers ioyes, according to their number their ioyes also are redoubled and multiplied. And therefore let vs esteeme and set our hearts and affections vpon this heauenly happinesse, which the more common it is, the better it is, according to the nature of true goodnesse; and not vpon these earthly vanities, which because they doe not satisfie those that haue them, therefore they seeke contentment by multiplying and ingrossing them, thinking to finde that in all, which they cannot finde in any part; and affect proprietie in them, because they seeme vnto themselues to want, that which they see others inioy, and to bee robbed of that, which their greedie eye beholdeth in anothers possession.

CHAP. X.

Of the vanitie of Worldly glory, popularitie, prioritie, and the fauour of Princes.

§. 1. That vaine glory is not true honour, but false and counterfeit.

HEE haue shewed the vanitie of all these worldly things, both by testimonies, and manifest reasons. Let vs now more particularly examine the vanities of honours, riches, and pleasures: where wee shall plainely see, that as there is generally no worth or excellencie in these worldly things; so neither in any of these speciall parts and branches. And first for worldly honour, how base and contemptible it is, in comparison either of that true honor of a Christian, before described or the eternall glory of Gods kingdome, it will more easily appeare, if wee consider it in the chiefe parts thereof, and take a serious view of those things which in the world are accounted honourable. For this worldly honour consisteth in fame and vaine glorie, or popularitie and fauour of the common people, or prioritie of place and precedence, or the fauour of Princes, and great personages; or finally in high aduancement and preferment, to places and offices of greatest dignitie and royaltie, or in the concurrence of all, or some of these together: all which are vaine, and of no worth, or true excellencie, as we shall plainly perceiue, if wee doe take but a slight view of them seuerally. And first for fame and vaine-glory, which is nothing else but the applause of the multitude, whereby they magnifie and extoll a man out of their opinion of his worth and excellencie, if wee examine it, we shall find both that it is false and counterfeit, and also that it is vaine and vnprofitable. For it is not that true honour before described, consisting in a good name and estimation of the godly and vertuous, for true worth and deserts;

deserf; but the clamour of the common people, extolling those, whom in a sudden opinion they thinke worthy: which is not (like that) referred to Gods glory and the spirituall good of the partie; but being arrogated to themselues as their owne due, it wholly tendeth to puffe them vp with pride, and a fond opinion of selfe-excellencie. And therefore seeing it is false and counterfeit, how glorious soeuer it appeares, it is not to be valued, but to be contemned as base and forged. For as when we see persons on the stage in glorious and royall apparell, and much more richly adorned, than such as are great Princes and potentates in truth, yet wee doe not reuerence or much respect them, because wee know that they are but personated, and only great by apish imitation: so how goodly a shew soeuer this vaine glorie maketh, yet seeing it is not the true glory of a Christian, but a false and counterfeit shadow thereof, it is to be neglected and contemned.

Chrysost. Homil. ad pop. 43 tom. 4.

b. Sect. 2. That worldly glorie is vaine and reprouable.

But as this fame and glorie of the world is false, so also vaine and vnprofitable; as it may appeare at the first sight, if we doe but consider of the name, which by common tradition is giuen vnto it. For although all worldly things are full of vanitie, yet this glory peculiarly hath this title of vaine prefixed vnto it, as challenging it vnto its selfe by a certaine kind of proprietie, or singular eminencie, as though howsoeuer all things are vaine, yet nothing in comparison of this vaine glory. For what in truth is this false fame and glory of the world, but a smoake or vapour, which is tossed to and fro with the breath of euery ones mouth? What is it but a cloud or shadow, which whilest a man thinketh to catch and hold fast, it vanisheth away and commeth to nothing? And what doe worldly men doting vpon this vanitie, and seeking to imbrace it, that they may commit spirituall whoredome with it, but *Ixion*-like in stead of their goddesse catch a cloud, on which they beget the monstrous Centaures of many misshapen and vgly sinnes? What doe they but like wanton and foolish boyes runne after a sopie bubble, raysed with the breath of their companions mouthes, because it seemeth beautifull through varietie of colours, although it commonly vanish in the pursuing, or at least breake as soone as it is but touched? And yet though this glory bee neuer so vaine, and the pursuite thereof most childish and ridiculous, notwithstanding the wise men of the world fall into this absurd dotage, Chameleon-like gaping after this common aire and feeding themselues fat onely with the conceit of this vulgar breath. And as they seeme to haue their life, or that which is the life of their life, all their ioy and comfort, from the breathing in of this ayre; so also it is the sterne which ruleth them in all their courses, turning them to and fro at the prayses pleasure: neither is there any meanes whereby a man may better carrie these earthly and brittle pitchers, than by holding them by the eares, and tying them fast vnto him by this golden string of praise and commendations. For if they be extolled and magnified, what desperate difficulties will they not vndertake? What dangerous enterprises will they not attempt? What toilesome labour will they refuse to take? or what excessiue cost will they not bestow, that they may continue or encrease their fame and vaine glorie? Againe, if there bee no man that seeth them, or that seeing will commend them, how sluggish and slothfull are they in attempting any vertuous actions, where the least difficultie or danger doth appeare? Herein not vnfitly to bee compared vnto ships, which saile merrily forward whilest they haue a good gale of wind, stand still when they are becalmed, and turne backe againe when the gust bloweth hard against them: so these goe cheerefully forward in vertuous courses, so long as the winde of vaine glory helpeth them forward, stand still and doe nothing worth note, when as they are not praised and commended; and are vtterly discouraged and turned back againe, when they are dispraised for well doing; being readie to embrace any wicked course which promiseth vnto them glorie and reputation. Or like vnto Organe pipes, which are dumbe when they want wind, but being blowed with the bellowes, and well played vpon, yeeld melodious harmonie: so these men wanting the wind of vaine glorie giue no good sound, but being blowed and euen filled with the breath of mens praises, they are ready to yeeld a musicall concent of, at least, a seeming vertue, in their words and actions. Yea so immoderately doe worldlings dote vpon this idoll, that when they haue nothing in themselues of any worth, which they may offer vnto it as a sacrifice to make it propitious vnto them; and that they may eternize this vaine fame and glory vnto posterity; they build stately houses, and call them after their owne names; or erect (as *Absolon* did his pillar) monuments and sumptuous tombes and Sepulchres, not so much to keepe in their rotten bodies, as to preserue their fame from rotting and perishing. But this is a signe of base nature, so shamefully to begge glorie, the wages of vertue, from posteritie, after they are dead, which they neuer earned for any vertuous actions, that they did when they were aliue; to catch at the shadow of vertue, and neglect the bodie, which when they haue got they are neuer the richer; for who would not esteeme that as light as nothing, which is

Fama ventus est, fumus est, vmbra est, nihil est.

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the reward of nothing, and impudently extorted without desert?

But let vs know that not only these base shifts, but euen this vaine-glorie also is to bee condemned and reiected of all true Christians: First, because it is forbidden and condemned in the Scripture, both in respect of our desires and actions: in the former regard, the Apostle exhorteth vs, *not to be desirous of vaine glorie, prouoking one another, and enuying one another*: and for the other, hee willeth vs, *that nothing bee done through contention or vaine glory, but that in meekenesse of mind euery man esteeme other better than himselfe*. And our Sauiour Christ maketh it a signe of an infidell, when they affect these vaine praises one from another, and seeke not the honour which commeth of God alone. And as this contempt of vaine glory is in the Scriptures enioyned, so our Sauiour Christ and his holy Apostle doe prescribe the practise thereof, for so Christ saith, *that he sought not his owne praise*, yea so farre was our Sauiour from ambitious affecting and seeking this vaine glorie of the world, that he would not receiue of it, when it was offered: *I receiue not* (saith he) *the praise of men*. And this also the Apostle *Paul* professeth, that he sought for no praise neither from the Thessalonians, nor from any other, and that he passed very little to be iudged of the Corinthians, or of mans iudgement: whose example wee also are to imitate, if we would be accounted the true disciples of Iesus Christ.

Secondly, let vs consider that as this vaine glory and vulgar praise is in it selfe vaine, so is it great vanitie and folly for any to desire it; for what is this glory, but, as I said, a smoake, a shadow, and a brittle bubble, which is both blowed vp, & broken with the breath of the ill-agreeing and inconstant multitude? And what can be more vaine & void of excellencie, than that which hath his subsistence and being in so vnstable a ground, as the vaine breath and mutable opinion of the common people? Who as they will extoll a man for a small cause, and oft seldome for counterfeit shewes and appearances only; so oftentimes they will censure their iudgement, and condemne for no cause, their affections soone tyring themselues, if they be not continually nourished with new matter of praise. And who would value that as any worth which standeth or falleth at euery ones deuotion? And as their praises are vaine and of no worth, so also are they vaine and void of wisdome who doe much affect them: for as their folly were ridiculous, who would haue blind men iudge of colours, and account that most excellent which in their doome and opinion is preferred; so is it no lesse absurd to make the vulgar people of the world iudges of vertue and good parts who being blind and ignorant, iudge not according to truth, but according to their fond opinion; and hauing their approbation and applause, to become proud and conceited of it. The which folly of vaine-glorious men is so much the greater in that as they are blind, and therefore their iudgement of no value, so also though it were of any worth, yet it were scarce worth the hauing, in regard of their vnstablitie & inconstancie, being like weather-cocks ready to turne with euery winde, and to alter their opinion with euery flying rumour, this day prayzing, and to morrow dispraising, now extolling those, whom they admire vp to skie, and soone after exclaiming against them with open mouth, and casting them downe againe with their obloquies and disgraces to the lowest part of hell. Although therefore we be delighted with these bright and radiant beames of fame and glory; yet let vs not desire like the Moone to shine with this borrowed light; for then our glory will bee most inconstant; sometimes in the full, and sometimes in the waine, now obscure and darke, a little while after growing and increasing, and when it is come to the full, presently againe decreasing till it come to such obscurity that it cannot be discerned. Herein also like the Moone, in that the nearer wee approach vnto those from whom wee borrow our light by familiarity and conuersation with them, the more the brightnesse of our fame is obscured, they being ape to praise those most, with whom they are least acquainted, and contrariwise the more remote and opposite we are vnto them, the more fully and freely doe they impart vnto vs their praises and commendations. Onely herein they differ and are vnlike, in that the Moone hauing lost her borrowed light, doth restore it againe within a few dayes, and with as great facility as it was deprived of it; whereas those who haue once lost their light of glorie and reputation, which they had from the vnconstant multitude, are seldome againe restored vnto it, or at least after a long time, and with great difficulty: their disgraces herein resembling wounds, which are soone inflicted, but long in curing, and also being healed, a scarre and blemish still remaineth.

Sinè vulgus: exoritur pauca, ex opinione nutrit æstimat. Cleopt. Rosc. Com.

Sect. 3. That true glorie consisteth not in vulgar praises, but in the approbation of God and the testimonie of our owne consciences.

Let vs therefore like the Sunne desire to haue our light in our selues; our owne consciences approuing, iustifying, and commending our vertues and good parts; and if wee will needes haue honour and prayse, let vs haue it from within vs; for no man can dishonour him who thus maketh himselfe truely honorable; whereas if wee inwardly dishonour and disgrace our selues with the obloquie of an euill conscience, all the praises and commendations which

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Sed quæris laudem ab alio? tu igitur tipsum honora, & nemo te dehonestare poterit. Chrysost. in Matth. 27. Homil. 88.

Stultus sum? ecce cistella labiorum tuorum gloriam meam crediderò, & capero mendicare eam ab te cum habere voluero. Bernard super. Cant. serm. 33. & epist. 42.

Magna est illa gloria quæ nullius laudibus crescit, & nullius vituperationibus minuitur, Cassian. in epist.

Sed apud populum, inquies, magna de ipso æstimatio est: quidnam hoc sibi vult? non enim erret populus, sed Deus iudex est, &c. Chrysost. in Matth. 32. homil. 41.

Vt quidenim aut alterius hominis aut de meo ipsius iudicio solicitus sum, cum nec vituperio reprobus, nec laude probatus inueniar? Si ante hominum tribunal oporteret stare, in illorum laudibus gloriari, &c. Bernard. de verbis Apostoli. Quæ gloriamur, &c. serm.

we can haue outwardly from men, will not all profit or auaile vs. Againe, if wee esteeme our glorie a chiefe treasure, why should we commit it to the custodie of other men, and lay it vp in the weake chest of their mouthes? why should wee stand at their curtesie and deuotion, to haue it when they please, and to receiue repulses and disgraces, when it standeth with their liking? why should wee beg that which our selues may freely giue? and be beholding for that, which wee might haue at our owne disposing? why should we not keep our treasure where we may at pleasure resume it, when wee haue vse of it, but suffer it to be out of our owne hands in another mans keeping, and in case that which we might command, as if wee thinke that the iron barred chest of a good conscience, is not strong or safe enough to keepe this iewell, but needs wee will put it out, and entrust it vnto other safer custodie; then what ridiculous folly is it, to make choice of the vulgar peoples lips and mouthes, being a weake and open case without locke or bolt, which being shut to none, any that list may steale it out? How much better were it for vs to commit this treasure vnto Gods owne custody, so approuing our consciences vnto him, as that we may haue his praise and approbation, seeing it will be most secure and safe in his keeping, because he is most powerfull to preserue it, and most faithfull to restore it? For then would it be out of the reach both of scorne and enuie, and attaine vnto such a perfect greatnes, that neither the prayses of worldlings would increase it, nor their dispraises diminish or abate it? Neither in truth will it ought auaile vs, though worldlings and vulgar people should with ouer so much constancie extoll and magnifie vs, if wee haue not prayse and approbation from God, and our owne consciences; seeing these alone are our witnesse and our iudge, they hauing nothing to doe either to iustifie or condemne vs. For who would not thinke him extreamely foolish, who in running his race or striuing for a masterie, should chiefely affect the applause of the ignorant people standing by, and neglect the skilfull iudges from whom he hopeth to receiue the crowne or garland? Who would not thinke him worse than mad, who being a courtier, and standing vpon his preferment, should carefully desire to bee praised of the blacke guard, and neglect the approbation of the King himselfe and his chiefe counsellers? But this and much greater folly doe they commit, who neuer regard the commendations and prayse of our chiefe iudge and King, and the Saints, his chiefe nobles; in the meane time aspiring with all their wits and endeuours, to haue the applause of vaine worldlings, whose good word can-

not helpe them, nor their ill word hurt them.

Lastly, let vs consider, that though honor and glory were to be desired and sought of vs, yet now there is no time of affecting most of it; that the approbation of God, the good report among the godly, and the testimonie of our owne consciences; but we must (as I haue shewed) returne all honor vnto God, saying with *Dauid, not vnto vs, not vnto vs, but vnto thy name giue the glory.* For why should we much affect honour in this vale of teares, seeing by our sinnes we daily dishonour God? Why should wee desire prayse and glory in the world for our vertues and good parts; seeing they are so defective and so full of wants and imperfections, that they are sufficiently prayed, if they bee pardoned; and haue glorie enough, if they be not disgraced? Wee are heere full of sores and wounds, and therefore we had more need of salues to heale vs, than of glorious ornements to grace and beautifie vs: we are substantially emptie of true vertue and sanctifying graces; and therefore it better becommeth vs to seeke after the spirituall food of our soules, whereby wee may be filled and satisfied, than to gape after the winde of words, which may well puffe vs vp with pride, but cannot satisfie vs. We had needs of wholesome nourishments to keepe vs from starving, and doe we wantonly affect liquorous dainties? Wee were necessaried clothes to keepe vs warme, and doe wee looke after these curious and slight ornaments? Wee are here poore pilgrimes in the place of our exile and banishment, painfully trauelling towards our heauenly countrie, and dare we dreame of glorie, crownes, and swelling titles? yea rather let vs first seeke the substance, and then at our leisure, looke after ceremonies; let vs first take care for the bodie of vertue, and then the shadow of honour will follow of its owne accord; let vs heere, according to the Angels song, ascribe all glorie vnto God in the high heauens, and rest contented, whilest wee continue on earth, with peace and good will, expecting our crowne when wee haue finished our course, and waiting for fulnesse of honour and perfect glorie, when as being freed from all corruption, we shall bee perfected also in all grace and goodnesse.

And thus much concerning vaine glory and worldly fame. The next branch of honour is popularity, consisting in the immoderate desiring, and ambitious seeking of the loue and fauour of the common people, the which is as vaine and worthlesse as the other, and therefore their folly is no lesse, who are much affect it, and dote vpon it. We may indeed, according to the Apostles counsaile, labour *to haue peace with all men,* yea

yea, we may moderately desire to please all, so as God be not displeased, and to haue their loue and fauour, so that we vse lawfull meanes only, and doe not so eagerly hunt after the fauour of men, as that we are ready to purchase it by the losing sale of the loue of God: but this is that popularitie which is to be condemned, when as we ouer-value their loue aboue its worth, when we too much dote vpon it, hauing it in our hearts aboue the loue of God; or finally, when we seeke it first and principally, not caring what hypocriticall shewes, and false semblances, what subtile policies and wicked deuises we vse for the compassing of our vaine desires. In all which respects this foolish popularitie is to be condemned and rejected. To which end let vs consider: first, that it is a foolish thing to number fauours and not weigh them: and secondly rather to please many, than to please those which are good. For, as one saith, what can be more absurd than to make high account of their fauour joyned all together, and to contemne them all when they are singled and seuered? But how much more is it grosse and impious, to endeauour rather to please a multitude of wicked Worldlings, than God himselfe? and by winning their fauours in that which is euill, to heare this testimony sounding in our consciences, that we are not the seruants of Iesus Christ? Secondly, it may serue to weane vs from immoderate seeking of these vulgar fauours, if we doe but consider that it is a matter of great difficultie, and almost impossibilitie to please the multitude, and not to displease those which are wise and vertuous; for such difference and contrarietie there is betweene their iudgements, dispositions, and affections, that that which the one discerneth, the other condemneth, that which the one liketh, the other loatheth, and that which they approue and magnifie, these improue and justly condemne. If therefore we cannot please both, who would not chuse to please rather the better than the greater part? who would much care for their fauour & approbation, whom himselfe neither fauoureth nor alloweth? or greatly desire to be liked of those, whom he doth not like, nor vnto whom he would be like, neglecting in the meane time, the loue and liking of the wise and vertuous, whom he inwardly reuerenceth and admireth, because they are ouermatched with multitude? To this purpose one saith, that *it is a shame for a Christian to affect the pleasing of those whom he should not imitate: for either they are not good, and then being euill, it is no glorie vnto vs to be praysed of them; or they are good, and then we ought to imitate them: but those that are good, are good through their vertue, and vertue affecteth not that which is in the power of others vnto vs: and therefore he that imitateth the good, doth not ambitiously desire any mans praysse; and hee that imitateth the euill, is vnworthy of praysse.*

But as it is hard to please the multitude, and to please also those which are wise and good: so it is a matter of much more difficultie, to haue their fauour and the loue of God; because the vulgar multitude being infected with many corruptions, affect those chiefly who are like themselues, and who are ready by euill arts to compasse their fauour, and to run any wicked course which may fit their phantasie, and please their humour, for the obtaining of their loue. And therefore one concludeth that hee will *neuer indeauour to please the vulgar people; for those things (saith he) that I know and approue they allow not, and those things which they allow, I know not. Who can please the people whom vertue displeaseth? that fauour is gotten by wicked arts: and they that will please them, must become like vnto them; neither will they approue thee, vnlesse they acknowledge thee for one of their company. Now it is a matter of much greater moment, what thou seemest to thy selfe, than what thou appearest vnto others.* Seeing then the multitude is for the most part euill, and we cannot please euill men but by euill meanes, it followeth hereupon, that they who will be gracious with the vulgar crew, must be vngracious in themselues, and they who will please the wicked route, must displease God, yea, and themselues too, if they haue any grace or goodnesse in them. And hence it is that our Sauiour Christ denounceth a woe against such as are pleasing to all. *Woe be vnto you* (saith hee) *when all men speake well of you*; because it is impossible to haue the liking and approbation of the wicked, vnlesse we lose the fauour of God, by joyning with them in their wicked courses. An example whereof we haue in *Herod*, who affecting popularitie, did to gaine the fauour of the people, put to death the Apostle *Iames*, and *when hee saw that it pleased the Iewes*, hee proceeded further, and apprehended *Peter*, with a purpose to bring him likewise to the slaughter. As also in the corrupt Gouernor *Festus*, who though he knew *Paul* innocencie, yet to get fauour of the Iewes he left him still in bonds.

And as this too much popularitie is a notable meanes to thrust men head-long into wicked courses; so oftentimes it is the vaile and shadow wherewith men maske and hide all manner of sinne, and a meanes by the furtherance whereof they incourage themselues to commit horrible crimes and outragious wickednesse; as Murther, Treason, Rebellion, Parricide, and what not. An example whereof we haue in *Absolom*, who ambitiously affecting the Kingdome, though it were with the murther of his most deare father,

9. Sect. 8. That it is impossible to please the multitude & please God.

Iohn 15.19.

Numquam vobis populo placere veram quæ ego scio non probat populus, quæ probat populus ego nescio, &c. Senec. Epist. 29.

Si multis vita tua placuerit, tibi placere non poterit, Senec.

Luke 6.26.

Acts 12. 2, 3, 4.

Acts 24.28.

9. Sect. 9. That popularitie is the vaile of much wickednesse.

2. Sam. 15.9, 3.

ther, vseth this popularitie, as the vaile of his wickednesse, and as the chiefe meanes of accomplishing his Deuillish purposes. And the like is to be obserued in almost all ambitious Traytours, who aspiring vnto Soueraigntie, doe in the first place lay this as the foundation of their proud rebellion, to become gracious with the common people. Finally, as it is the cause of much sinne, so commonly it exposeth those who doe imbrace it, vnto danger and punishment: for the loue and fauour of the vulgar people being exceeding mutable and inconstant, euen like the weather and calmenes of the Sea, doth draw men on to the pursuing of desperate attempts: and when the least perill appeareth, forsaketh and leaueth them in the middest of danger. In which respect it is fitly compared to a faire and fauourable wind, which inuiteth passengers to put forth into the Sea, and hauing brought them into the mayne, either there leaueth them becalmed, or turning about raiseth against them a dangerous storme. In respect of both which sinnes and dangers, that commonly accrew to those which are popular, euen the Heathen man esteemed it a part of happinesse, to be rather scorned, than magnified by the multitude. And therfore let not vs, who professing Christianitie should haue more profited in true wisdome, account it a part of our felicitie to be highly aduanced in their loue and fauour; but contemning this dishonorable honour, of being gracious with the graceless, and pleasing to the wicked multitude, let vs labour in the first place to please God, and to bee approoued by our owne consciences; and in the next place to maintaine our good name and reputation among the godly and vertuous; not looking to the smalnesse of their number, but to the greatnesse of their worth, & the excellency of their iudgement. In which respect we should preferre one of these sharpsighted Eagles, before a whole swarme of those buzzing flies.

O funestum malum populi diras, fauor, quem fortuna secunda ratis implet, vixque ita sibi constat eadem, deserit alto fessos mari. Senec. in Octauia.

Felix nondum est quem turba non deridet. Senec.

Turpe dictu placuisse multis.

And thus much concerning popularitie. The next branch of Honour is priority or precedencie, consisting in the hauing or taking of the vpper place, or better hand: a thing in it selfe so vaine and friuolous, that it is vnfit to bee the subiect of any graue and Christian discourse: but yet so much esteemed and stood vpon among Worldlings, out of their pride and selfe-loue, that they more bend their thoughts, and spend their labour, in attaining vnto this vanitie, than about the assurance of their owne saluation, or those vnspeakable ioyes of Gods Kingdome, being more studious and carefull of hauing an high place among men, than to haue any place among the Saints in Heauen. Yea, so doe they value this priorities and vpper hand, that they vsually make it the occasion of mortall quarrels, and desperate fraies, and thus rather to hazard the losse of their liues than the losse of their place, which their pride makes them thinke is due vnto them. But Christians who must deny themselues, and in all humilitie follow their Master Christ, must learne to contemne this idle vanitie. To which purpose we consider, that if wee will follow our Sauiours counsell, we must take the lowest place at Feasts and Meetings, vntill others taking notice of our worth doe preferre and cause vs to sit higher: if we will be aduised by his holy Apostle, we must indeed contend about Honour, yet not in taking, but in giuing it; we must striue to haue the precedence, but in humilitie, outstripping others, in preferring them before our selues; *In giuing honour* (saith hee) *go one before another.* And againe, *Be not high minded, but make your selues equall to them of the lower sort.* Furthermore, let vs consider, that this difference of places & hands, is a matter of opinion onely, which bringeth vnto no man any true worth or reall good; yea, rather it maketh them hated for their pride and insolence, when they presse higher than beseemeth them: and if opinion should vary (as it doth in diuers times and Countries) then the supposed worth of this vanitie would alter also, making the wall worse than the out-side, and the middle better than the vpper end. Let vs remember that the Heathen Monarch could teach vs this lesson, that not the place the man, but the man doth dignifie the place: and foule shame it is for Christians to excell him in pride, whose ambition was such that the whole World could not satisfie it. Let vs know that this priuiledge of place on earth is common to the wicked and reprobate, so that when we haue seated our selues as high as we can, there are many hundreds in Hell that haue bin higher than we. And therefore let vs not striue for an high place in the world, but rather that we may haue some place in Gods Kingdome, and thinke with our selues what shame and confusion it will bring, to those who hauing in this life had the highest places among men, shall in the life to come mauger their pride, be thrust downe into one of the lowest places of Hell, and haue the Deuils and wicked Spirits insulting ouer them.

Q. Sect. 10. The vanitie of priority of place and precedencie.

The fourth branch of worldly Honour is aduancement and preferment, which either respecteth persons, or places and dignities: the former is, when as men are extraordinarily aduanced into the fauour and estimation of Princes & great Potentates of the world, which howsoeuer it is to bee esteemed in it selfe good, when as it is obtained by lawfull and honest meanes, yet it degenerateth and becommeth euill vnto those who aspire vnto it as their chiefe goodnesse; in their iudgements preferring, in their affections desiring, and in their practice seeking, the fauour of mortall and earthly Princes, before the fa-

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uour and loue of the immortall and heauenly King; which is the case of all those who vse wicked and vnlawfull courses, either to gain, or retaine their loue; as lying, dissembling, hypocrisie, sycophancie, fawning, flattery, and other such Deuillish arts and policies. But howsoeuer Christians are much to account of the loue of their Princes and Rulers, when enioying it, they may also retaine the lowe and fauour of God, because they are his Deputies and Lieutenants vpon earth: yet when there is such opposition betweene them, that both will not stand together, (as it alwayes hapneth when either it cannot be gotten or kept but by sinfull and wicked meanes) then is this fauour of great Potentates to be lightly esteemed, yea, to be contemned and reiected, that we may retain the fauour and loue of God; according to the example of the three children, who howsoeuer they were in chiefe fauour and estimation with *Nebuchadnezzar*, yet when they could not enioy it still, vnlesse they would offend God, by committing Idolatry, in worshipping the golden Image, they let his fauour at naught, and regarded not his displeasure and fierce wrath: as also in *Iohn* the Baptist, who though hee were in good account with *Herod*, yet hazarded the losse of his esteeme, and incurred his indignation, rather than hee would neglect his duetie, in admonishing and reproouing him for his sinne.

Which examples that wee may imitate, and learne to loathe this sweetnesse of worldly fauour, when the poyson of sinne is mixed with it, let vs consider that it is not onely vaine and vnprofitable, but also dangerous and hurtfull. The vanitie chiefly appeareth in the vnconstancie and mutabilitie of it, and that both in respect of the fauour it selfe, and the persons fauouring. For the former, who knoweth not, that it is vsuall in the Courts of great Princes, to be one day in fauour, & the next in heauy displeasure; now graced with the chiefe Honours of a Kingdome, and soone after disgraced and vtterly neglected? An example whereof we haue in *Haman*, who being the Kings chiefe Fauourite, ruled all at his owne pleasure; and the next day following was hanged vpon the gallowes which himselfe had made for *Mordecay*. The which alteration often hapneth, for a small cause, often vpon an appearance and surmize only; and not seldome vpon meere phancie and will, that they may please themselues with varietie of new Fauourites; for as they oftentimes aduance them highly into their loue without any desert, vpon conceit and opinion only, so this varying their loue also varieth, sometimes turning to a cold neglect, and sometimes into mortall hatred. In which respect Princes Fauourites are fitly compared to Counters vsed for computation and casting accounts; which being all in themselues of like value, haue, according as it pleaseth the accountant to place them, a farre differing estimate, some standing for thousands, some for hundreds, and some for vnites; yea, and those which now haue the place of the greatest summe, doe by and by stand for the least and those which were of least estimate, are soone after taken for the greatest number. And in the same regard Princes fauours are likened vnto a tender eye, which the least moat falling into, causeth to water, and sometimes is offended with a blast of winde: for so the smallest trifle often changeth their affection, & sometimes meere winde of words, the rumours and tales of Backbiters and Sycophants moue them to displeasure. Of this *Dauid* had experience, who being greatly in *Sauls* fauour, suddenly procured his hatred, for no other cause, but by his owne worth and good deserts, and the others iealousie and vniust suspition. And therefore hauing by his owne experience, come to the knowledge of this inconstancie and mutabilitie; he saith that it is *better to trust in the Lord, than to haue confidence in Princes*, because where he *loueth, hee loueth to the end*: his loue and fauour being immutable and vnchangeable. To which purpose also *Ieremy* saith, that *the hope of the hils is but vaine, and the multitude of the mountains, but in the Lord our God is the health of Israel*. But though it were granted that the fauour of Princes were immutable, yet there is no cause why wee should set our hearts much vpon it, for as much as themselues are mortall, and ready to leaue vs when wee most beare our selues vpon them, and to faile vs when as wee thinke their loue our chiefe strength. And this argument *Dauid* vseth to dissuade vs from trusting in Princes, because their breath departeth, and they returning to their earth, all their thoughts perish; accounting him blessed who puts his whole confidence in the Lord, whose loue is vnchangeable and himselfe eternall, and not in the Kings and Potentates of the earth, whose loue is mutable, and themselues mortall, and consequently their fauours are a vaine stay to rest vpon, seeing they die with them: neither let any man thinke, that their fauours receiued are annexed to the Crown, and will continue by succession, seeing there is nothing more common, than for the heire to hate them, whom his father or predecessor loued and esteemed, it being the nature of soueraigne power not to ioy much in others loue, but rather to delight themselues in creatures of their owne making.

But as this fauour of worldly Princes is vaine, so also is it vnprofitable, neither bringing to those that haue it any great good, nor exempting & freeing them from any great euil.

Orontes Apotheg. apud Plutarch. p. 197. B.

Psal. 118. 9. *Iohn* 13. 1.

Ier. 31. 3.

Psal. 146. 3, 4.

Q. Sect. 13. That the fauours of Princes are vnprofitable.

It doth not make them better or more vertuous; yea, oftentimes much worse, and more vitious than those that want it, puffing them vp with pride, and causing them to bee insolent in all their carriage and behauiour. It doth not free them from dangers, but rather exposes them vnto them, nor deliuereth them from any great euils, as from the wrath of God, sicknesses and diseases, death and condemnation. And therefore the Psalmist willeth vs *not to trust in Princes, nor in the sonne of man, because there is no helpe in them.* And yet their fauours were more to bee valued and esteemed, if as they did not greatly helpe vs, so they did not much hurt vs: But the truth is, they lay vs open to many perils, and subject vs to many euils. For to say nothing of those dangers of sinne, to which they hazard vs, by making vs to forget God and our selues, with all good duties which wee owe to both: they expose vs also to many worldly perils, as to the hatred of all those who enuie our aduancement, and disdaine that we rather than they should bee partakers of such extraordinary fauours; and to all their cunning and malicious plots, whereby they seeke to vndermine vs, & to worke our ruine. Yea, no small dangers doe we runne into, in respect of these great Potentates, who doe affect vs; because their loue is vnconstant, and seldome doe they vary and change towards their great Fauourites, but it is with their vtter ruine. In respect wherof familiaritie with them, is as if one played with a tame Lion, whose greatest loue is joyned with imminent danger; seeing if hee be but a little angred, he hath alwayes power to pull them in pieces, which though hee doe not euery day put in execution, yet is he daily feared; and though they often scape his pawes, yet commonly at last they are payed home once for all. Lastly, as the fauour of great Potentates exposes their Fauourites into many dangers, so doth it also commonly plunge them into innumerable euils, and first and especially by drawing them on to base flattery to please their humours, and retaine their fauours; being ready alwayes to speake, not what is most profitable, but what is most plausible, not what they know is the truth, but what they thinke will be best accepted. To which purpose one saith, that those who come into fauour with great Personages, must make account to betray the truth, or to lose all friendship. Secondly, as they must forgoe the truth, so also their libertie, and become true vassals and slaues, ready to further all their designes, and that oftentimes with the hazard of their goods and good name, yea, (which is worst of all) of their soules, by being their instruments in effecting and bringing to passe things vnlawfull and wicked. In which respect it is a hard thing to be esteemed of great Potentates, and not to bee vile and base to a mans selfe. Lastly, by setting our hearts vpon the fauour of Princes, we expose our selues to that fearefull curse, denounced against all those who trusting in man, & making flesh their arme, doe withdraw their hearts from the Lord. And therefore seeing so little good, and so great euill commeth of the fauour of great Potentates, when we set our hearts too much vpon it; let vs learne to weane our affections from this worldly dotage, and contemning the fauour of the greatest Monarch, when it commeth in comparison with the loue of God; let vs first and chiefly labour to be assured of the fauour of our heauenly King, as being most profitable and immutable, bringing with it no hurt, yea, turning all our euill into good, and inriching vs with earthly peace and securitie in this life, and with eternall glory and happinesse in the life to come.

Psal.146.3.

Si in clientelam sulcis hominum potentiss. perueneris: aut veritatem aut amicitias perdenda est.

CHAP. XI.

Of the vanitie of worldly power and authoritie.

THe other branch of worldly preferment, is aduancement to high places and dignities: as places of Magistracie, Nobilitie, Empire and Soueraignetie. The excellencie of Magistracie chiefly consisteth in their great power and authoritie, which they haue and exercise in ruling and gouerning others, who are inferiour and subject vnto them, the which is in it owne nature good: for as *Iob* saith, God is the fountaine of all power and wisedome: and the Apostle telleth vs, that *there is no power but of God, and the powers that be are ordained of God*, and that Magistrates who exercise this power are the Ministers of God, to reward the good and punish the euill. To which purpose one saith, that *power it selfe is not euill, but hee that abuseth his power and authoritie; it is not authoritie that is euill, but ambition: finally, thus farre forth the ordination of power is from God, that hee is to be accounted the Minister of God who doth vse his power well; and therefore it is not the fault of the Office, but of the Minister, neither can the Ordinance of God displease, but the action of him who doth ill administer it. The Emperour giueth honour, and hath his due prayse; but if any abuse this honour conferred vpon him, it is not the fault of the Emperour, but of the inferiour Iudge. What shall we say then? is it good to vse power, and to desire honour? good I say, if it be lawfully conferred, and not ambitiously snatched.* But yet as I said of the rest of worldly blessings, so of this, it is not good absolutely and immutably,

mutably, but of an indifferent nature in respect of the vse, good to those that make good vse of it, euill to those who abuse it vnto euill. So one saith, that *riches, power and strength, are the instruments of vertue to those that vse them well; although they haue no true felicitie in themselues: and therefore he is no lesse miserable who abuseth them, than he who taking a sword into his hands to fight against his enemies, doth turne the point thereof against himselfe, to his owne ruine.* Vnto which abuse wee are naturally most prone, partly whilest wee set our hearts and affections more vpon it, than vpon our spirituall aduancement to be the sonnes of God, and heires apparant of his Kingdome, and therefore take more paines in getting, and more care in keeping this earthly preferment, than that spirituall and heauenly aduancement, of which we are ready to make forfeiture, by vsing sinfull and wicked meanes for the compassing of the other; partly whilest being puffed vp in pride we glory in our power and authority, despising and contemning those who haue not attained to the height of our preferments, and partly by putting too much trust and confidence in it, as though we were able to stand in our own strength, and to outface and discountenance any danger by our owne power. But that we may not too much esteeme, affect, seeke, or glory in this authoritie and power, but may learne to despise whatsoeuer portion thereof wee haue in our elues, in comparison of our spirituall priuiledges, and eternall aduancement in Gods Kingdome; let vs consider that, in respect of them, they are of no excellency or profit; but contrariwise being abused, through our corruption, they are vsually the causes both of sinne and punishment.

That there is no great excellencie in this power and authoritie, it appeareth in that God bestoweth it as a common gift both vpon the good and the bad; yea, commonly those vnto whom he vouchsafeth the least, or no measure of grace, are most aduanced to these worldly dignities and preferments; and those which are aboue others inriched with earthly glory, are often passed by, when as there is choice to be made of such, as shall haue spirituall and heauenly aduancement: for so the Apostle saith, *that not many wise, not many mighty, not many noble, are called, but God chuseth the foolish things of the world, to confound the wise, and the weake things of the world to confound the mighty.* And thus we read that the first mighty man on earth, were those wicked Giants, who were the issue of that vnequall match betweene the sonnes of God, and daughters of men: and after the stocke *Nimrod* began first to bee mighty on the earth, and like vnto these succeeded many others, both among the Heathen Nations, and also Gods chosen people, who, the more mighty they were in power and authoritie, the more weake commonly they were, in all grace and goodnesse. All which serue as examples of the Apostles rule and obseruation, that not many mighty are effectually called; and consequently that there is no true excellencie in greatnesse, seeing it is so often void of goodnesse; and therefore those who most excell in it are neglected by God, when as those which are weake are called and chosen.

9. Sect. 3. That worldly authoritie and power doth not profit vs for the attaining to grace and vertue.

And as there is no cause to glory in greatnesse, in respect of any excellencie there is in it selfe: so neither in regard of any great profit it bringeth vnto vs; seeing this might and authoritie doth not helpe vs to the obtaining of the best things, which are to bee desired, nor to the preuenting or escaping of the greatest euils, which are to be shunned. We cannot with all our might and authoritie command one sanctifying grace, or furnish our heart with one vertue; yea, commonly this worldly power rather opposeth against grace, keeping it from entring where it is not, and nipping, curbing, and suppressing it where any seeds thereof are sowne; whereas they who are weake and contemptible, being manured by Gods Husbandmen, doe like gentle and light grounds bring forth fruitfull increase of vertue and goodnesse; whereas the other, like stiffe and strong clay, doe choake and bury whatsoeuer good seeds of grace are committed to them. And as this is to be obserued in seuerall persons, so also we may note a great difference in the same men in these different estates: for how many haue we seene, who before they haue had preferments, haue beene humble, courteous, religious, and inriched with many graces and good parts, who being aduanced to dignitie and authoritie, are changed with their estate, becomming proud and insolent, disdainfull and contemptuous, irreligious, and prophane, or at least colde and negligent in all good Duties the power of Gods Word becomming vnpowerfull vnto them, and their zeale being cooled, when this winde of vaine glory hath but a little blowne vpon them? And this difference is obserued by an Ancient in the state of the Primitiue Church, which being borne and come to some age and strength, did grow in the middest of persecutions, and was adorned with the Crowne of Martyrdome: but after it had Christian Princes indued with power to defend and prouide for it, it increased with riches, but decreased and declined in vertue and all goodnesse. Neither doth this power and authoritie helpe vs at all in our warfare against our spirituall enemies; for these Principalities and Powers cannot be ouerthrowne with humane might, and these fleshly weapons are farre too weake for

Ecclesia nata & adulta persecutionibus creuit & martyrijs coronata est, &c. Hieronymus de vita Malchi. Epist. tom. 4.

this spirituall encounter; yea, rather it betrayeth vs vnto danger, seeing wee are more apt to trust vnto it, when wee find our owne might, and it alwayes faileth vs when wee most relie vpon it. It doth not incite vs to true greatnesse, and the chiefe magnificence of a Christian; which doth not consist in abilitie to doe much, but in a willingnesse to doe that which is good; neither will doing of great things make a man good, but doing of good things makes him great.

Si magna sectari non bonus eris, sed si bona magna.

D. Bern. Ser. 4. That hee who hath most authoritie ouer others, hath least in ruling himselfe.

Finally, this worldly power and potencie, doth not helpe vs to the obtaining that most esteemable victory of ouercomming a mans selfe; neither doth it assist reason in subduing and ruling of our affections and passions; yea, rather when the vnresistable flood of power, is joyned with the violent streame of our owne passions, it causeth them more to swell and rage, bearing downe all where there is but the least appearance of opposition; whether it bee the inward stop of conscience, or the outward stop of admonition or restraint; making their will to stand for law, and all that to be lawfull, whatsoeuer liketh them. Neither doe they now measure their designes and actions by the rule of equitie and justice, but by their owne power and abilitie, thinking that they may doe, what they can doe; and often desiring more power, to doe that which they cannot now atchieue, whereas they haue already more than they can well vse, their passion & power ouer-ruling their reason, which should be in subjection, and obedient vnto it. And whereas the doubling of their authoritie & power, should make them redouble their care to vse it with sobrietie and moderation, and their abilitie to do what they list, should the more restraine their list, and will, within the bounds of honestie and equitie, now having the raines of libertie put into their hands, they run on in wilfull courses, oppressing and bearing downe with violence, whatsoeuer standeth in their way, and but seemeth to hinder them, fretting and fuming against any that dare presume to say they doe amisse, and thundring in their pride & impatiencey sharp reuenge against all, who haue but in the least degree displeased them. So that whereas before, their anger and wrath, like a flash of lightning, appeared and vanished without doing any great hurt; now power like a Thunderbolt being joyned with it, maketh it to become deadly and pernicious. Lastly, this worldly power and authority doth vs no good in attaining vnto our chiefe good, neither haue wee our heauenly happinesse by command, but by intreatie, not by authoritie, but by humilitie and submissiue suite. So that in this regard wee haue greater cause of glorying in the least drum of spirituall grace, than in the greatest measure of worldly authority and might; according to that of the Prophet, *Let not the strong man glory in his strength, but let him that glorieth, glorie in this, that he vnderstandeth and knoweth the Lord.* Yea, though our power and authority were such, that wee could command the Deuils, and ouer-rule the infernall spirits, yet wee must not, as Christ said to his Apostles, *Reioyce in this, that the spirits are subjected vnto vs, but rather reioyce in this, that our names are written in heauen.*

Quod non potest, vult posse qui nimium potest, Senec. in Hypolit.

Minimum debet libere cui multum licet.

But as this worldly aduancement, power and authority helpeth vs not to the attaining of any chiefe good, so neither doth it exempt or free vs from any great euils. It doth not priuiledge vs from dangers: for as the Psalmist saith, *The King is not saued by the multitude of an host, neither is the mightie man deliuered by great strength.* Yea, rather it exposes men to many perils, their greatnes making them but the fairer markes for enuy to shoote at, and inflaming many as ambitious as themselues, to vse all their art and power for the vndermining of their estate, that so out of their ruines they may raise their owne preferments. It cannot deliuer vs from the just vengeance of God in the day of his visitation, the Lord hauing a thousand means to weaken vs in our greatest strength, and being able to make our owne power and authoritie the instrument of our destruction: for if he do but blow vpon vs with the breath of his displeasure, our proud might shall serue but as an ouer-greese sailes to ouerturne vs, and our owne strength shall become the instrument of our ruine. It doth not free the mind from cares and griefes, nor our bodies from sicknesses and diseases; yea, the more authoritie a man hath, the more is his care and trouble, and though hee be in neuer so great place, yet the Ague and Gout, Apoplexies and Palsies, Consumptions and such other griefes and maladies, will not bee afraid of him, but counting as Officers from a superiour power, will in despight of all his glorious greatnesse, hold him vnder their arrest, till they haue a discharge from our chiefe soueraigne. Neither doth the greatest earthly power, and transcendent authoritie free any from death; for as the Psalmist saith, *Man shall not continue in honour, hee is like the beasts that die*: and death feareth the Scepter no more than the Goad; he regardeth the stately Throne no more than the basest foot-stool, & with as vndanted courage he entreth into the Princes Palace, as into the poorest Cottage. Finally, after death we shall haue no priuiledge by our authoritie and greatnesse, when as wee shall all appeare before the judgement seate of God: for then both Magistrates and people, mighty and impotent shall be all alike, and receiue their just sentence according to that which they haue done

Audax præsidii pœne semper impatientia est, Greg. Moral. lib. 20. cap. 29. *Vbi cum potestate habitat iracundia fulmen est.*

done in their flesh, whether good or euill, without any respect of persons: for as *Elihu* saith, *Hee accepteth not the persons of Princes, and regardeth not the rich more than the poore, seeing they are all the works of his hands.* Yea rather at that time they shall find hereby great hurt and inconuenience, seeing it will then but increase their bils of accounts, of which then they are to giue a reckoning; for this power and authoritie were committed vnto them by God, as his good talents, which they were to vse for the honour of their Master, and for the good of their fellow seruants, which being well imployed, might haue gained much glory vnto God, and good vnto his Church, in maintaining and vpholding his worship and seruice in preseruing and defending his true religion, in countenancing and rewarding the good and vertuous, and in disheartning and punishing the wicked and vicious. In which accounts if they come short, they shall at that day haue little joy of all their former authoritie and greatnes; seeing it will but increase their debts, and make them to find so much the lesse fauour, by how much they haue abused the greater mercie.

And thus haue I shewed that authoritie and great power, is vaine and vnprofitable to those, who too much set their hearts vpon it. It followeth that I also shew that it bringeth vnto vs, being thus abused, much euill, and that both in respect of sinne and punishment. It is the cause, being abused through our corruption, of many sinnes, but especially of those two hainous and mother sinnes, pride and iniustice. For being aduanced vnto these high places, it is vsuall with them to forget by what power they were thus aduanced; and leauing their dependancie vpon God, they begin to wax proud of themselues, and thinking it too base to sustaine the place of Gods deputies, they aspire themselues vnto the supreame soueraignetie, and rebelliously affect diuine honours. So *Nebuchadnezzar* being by his greatnes puffed vp with pride, forgate himselfe to be a man, and would needs haue his image worshipped by all his people; and this was vsuall among the Heathen Poemtates, who ambitiously desired to be deified, and to haue their statues and images erected, vnto which diuine worship was to be imparted. And thus *Vzziah*, howsoeuer hee was a Prince of the better sort, yet when hee grew mightie, it is said of him, that his heart was lift vp to his destruction. And as it maketh men proud in respect of God; so in respect of men, most insolent, disdainfull and tyrannicall. It is true indeed, that those who vse their authoritie well, doe keepe an humble minde in an high estate, like the Sunne, which the higher it is, the lesse it seemeth, and doe not so much looke at their superioritie of state and order, as at the equalitie of their naturall condition; and considering that all by nature are equall, and that it is sinne which maketh this difference of superioritie and inferioritie betweene them; therefore they aduance their power to beare sway ouer their vices rather than ouer their persons, and whilest they remember that they punish sinne, they doe not forget that it is punished in their brethren. Neither doe they (as one saith) so much reioyce to rule ouer men, as that they may profit them by their gouernment, knowing that the ancient Patriarks were not so much Kings ouer men, as Pastors ouer sheepe, and that when God said to *Noah* and his sonnes increase and multiplie, and fill the earth, adding that their feare and dread should be ouer the beasts, fowles, and fishes, hee doth not say also that it should be ouer men, because mens terrour should be ouer beasts and not ouer men. Although indeed holy gouernours desire to be feared of their subjects; but it is when as they see that they do not feare God, that at least they may be restrained from sinne by this feare of man, who doe not stand in awe of Gods judgements. And therefore they are not proud of this feare, in which they seeke not their owne glory, but the just carriage and demeanure of their subjects: neither doe they desire to bee feared of ill liuers as they are men, but as they behaue themselues like beasts ouercaried with sensualitie: and when there it no vice to punish, they doe not reioyce in the excellencie of their power, but in the equalitie of their condition, and are so farre from desiring to bee too much feared, that they refuse to be too much honoured. But the most part through the corruption of our nature, are apt to abuse their power and authoritie vnto pride and tyrannie, imagining that they exceed all that are subject vnto them, as much in vertue, as they doe in titles; in worth and desert, as they doe in dignitie and power; and measuring themselues not by the rule of Gods word, nor by the testimonie of their owne consciences, but according to the hyperbolicall, or rather lying prayses and commendations of palpable flatterers; and beleeuing that they are such as these false glasses, would seeme to make them, they wax proud of their greatnes, esteeming their inferiours as base and contemptible, and thinking that they are good for nothing but for their vse, and that like cyphers they onely serue to make vp the summe of their greatnesse. And therefore they rule them not according to Law and equitie, but according to their will and pleasure, neuer considering what they ought to doe, but what by their power they are able to doe;

Beue potentiam exercet qui scit per illam super culpas erigi, & scit cum illa cæteris æquabitate compati. Greg. Moral. lib. 26. cap. 19.

Greg. Moral. lib. 21. cap. 11.

nor thinke what is good for their inferiours but for themselues, as though it were their *summum bonum* and chiefe happinesse, if by their labours, wealth, lands and liues, they can procure vnto them the least pleasure or profit, or giue them the least ease of any trouble. So that it is a matter of greatest difficultie to excell in authoritie, and to beate downe pride; to haue great power, and not to thinke it greater than it is; to rule ouer inferiours, and to insult ouer and contemne them as base and abject. And therefore great potentates had neede to haue that saying sounding in their eares: *The greater thou art, the more humble thy selfe in all things; and so shalt thou finde fauour before the Lord.*

Ecclesiasticus 3.19.

§. Sect. 7. That worldly authoritie vsually is accompanied with vniustice and oppression.

Cui plus licet quàm par est, plus vult quàm licet.

The other sinne into which power and authouritie commonly plungeth men, is vniustice, violence and oppression; for they that haue power to do more than is fit, commonly haue also will to doe more than is lawfull; because they imagine that their power is most magnified, when as it extendeth it selfe beyound all bounds and limits of either law or reason. And thus the Author of the booke of Wisdome bringeth in mighty men incouraging one another to commit all outrage and cruelty: *Let vs* (say they) *leaue some token of our pleasure in euery place, for that is our portion, and this is our lot. Let vs oppresse the poore that is righteous, let vs not spare the widow, nor reuerence the white haires of the aged that haue lined many yeares: let our strength be the law of righteousnesse, for the thing that is feeble is reproued as vnprofitable.* In which cruell courses, when as they are long fleshed, they follow them, as bruit beasts their prey, when their bellies are full; not for hunger, but for wantonnesse, affecting wrongs and oppressions, not for any pleasure or profit they haue in the thing done, but onely for the delight they take in doing it; and chiefly glorying in their power and authoritie, because they are inabled thereby to doe mischiefe; as though there were no musicke so sweet to their eares, as the outcries of the wronged, and the groanes of the oppressed. Neither is this any rare fault of the mighty, seeing (as one complaineth) inferiours in all places are subject to the couetousnesse and oppression of those who are stronger than they, and the weaker a man is, the more fit hee is thought to bee made a prey. For it is amongst them as among deuouring fishes, the lesse becommeth the food of the greater; and he againe being assaulted with a stronger than he, becommeth his prey, who before deuoured another, and one belly now holdeth them both, giuing an example to the mighty of reuenged iniurie. Whereby it appeareth that this power and authoritie being vsually seuered from iustice, becommeth hurtfull and pernicious: for as those signes, *Castor* and *Pollux*, appearing both together vnto sea-fairing men, comfort them with the hope of faire weather, and a prosperous voyage; but being seuered and appearing alone portend a tempest: so when power and authoritie are ioyned with wisdome and iustice, they bring with them much profit both to priuate men, and to whole societies; but when this power is seuered and diuided from the other, it bringeth forth no other fruites than crueltie, rage, oppression, and all manner of hurt and mischiefe, and that both to those who are vnder it, and to those also who thus abuse it. For as for them, they are not masters of any thing which they enjoy, all their goods and substance being daily endangered to their spoyle and rapine; the which their iniuries they must indure not onely with silence and patience, but at least with outward cheerefulnesse and thankfulnesse: for if they seeme but to take notice that they are wronged, they doe make way for a new mischiefe, and put them in minde to redouble the iniurie. And therefore the best way for these inferiours, is willingly to offer that to these powerfull tyrants which they seeme to affect; for to denie vnto them lesser things, is to promise vnto them greater, and by withholding from them some things, to make them masters of all. Yea oftentimes by crossing their desires they doe not onely expose their goods to the spoile, but their liues also to danger, as we may see in the example of *Naboth*, who labouring to hold his vineyard, lost his life and his vineyard too. Neither is this abused power and authoritie lesse pernicious to those that haue it; for making themselues hereby odious to all, they twist snares to catch themselues, and fall into their owne pit, whilest either they expose themselues to popular rage, or pursuing the weake doe fall into the power of those who are stronger; like the wolfe, who ouergreedily following the lambe, doth himselfe fall into the Lyons paw. So that it is truly said, that he who therefore doth iniurie because hee is able, will not long bee able because hee hath done it. And wisely did the Heathen man aduise those who desired to vse their power long, that they should vse it sparingly whilest they haue it; for they who doe all they can, will not long bee able to doe what they will.

Cedit hic reges cakset vt omnes, perdatq; aliquos nullumq; leuet, tantum vt nocent cupit esse potens. Sene. in Octauia Ambros. Hexamer. lib. 5. ca. 5.

But as this abused power and authoritie plungeth men into sinne, so it subjecteth them to the euill of punishment: for depriuing them of the chiefe humane strength and defence, namely the loue and good will of those that are about them, it exposes them to the enuie and hatred of all, so that those who flatter them with their mouth, threaten their ruine

ruine in their hearts, and whilest they creep and crouch vnto them, they watch for desired opportunitie to tread vpon their neckes, and to solace themselues in their vtter ruine. Yea they are not safe from the conspiracies and attempts of those whom they repute their neerest friends; and euen those who guard them, are so falsehearted towards them, that oftentimes they had need of another guard to defend them from their treacherie. And hereof it is that these great Potentates are continually exposed to innumerable dangers, which threaten a fearefull and shamefull downfall, whilest euery one enuieth their greatnesse, and none almost suppores it, vnlesse it bee that they put to their hands to vphold it whilest it standeth by its owne strength, being readie to pull them away when it a little towereth, and standeth most in need of their helpe. And as they are thus endangered by false friends, so also by open and professed enemies, who hauing through the abuse of their power beene wronged and iniured, doe daily waite for opportunitie of taking reuenge, and feed themselues with hope of seeing their ruine, when as they may pay them home with their owne measure. From which dangers and euils, though they be defended through the greatnesse of their power, yet are they not priuiledged from the continuall feare of them; neither is it might, and powerfull tyrannie, but innocencie, iustice, and well-deseruing that bringeth secure peace. For hauing abused their power to oppression & violence, their guiltie conscience, as it were, an implacable furie, continually haunteth them, making them to expect what they haue deserued, and to feare, as much as they haue him. Whereby it commeth to passe, that howsoeuer they are sometime safe, yet they are neuer secure, but spend their life in continuall agonies & perplexities. Now what is this continuall anticipation of euils through feare and dreadfull expectation, but a daily suffring of them, the greatest part of worldly euils being the feare that goeth before them?

But say they could escape both feare and danger from men, yet deserued vengeance from God shall surely ouertake them, for abusing that power and authority which they haue receiued from him, to his dishonour, and the hurt of their brethren, whereas they might by a good vse thereof haue gained vnto him much glory, and benefited those who were vnder their gouernment. For the Lord when hee commeth in visitation, will not respect the mightie more than the weake and impotent; yea rather taking delight to ouer-master and confound their ground greatnesse, wherewith they haue opposed against him, he draweth them first to punishment, and maketh their condemnation more heauie and intolerable, *for the mightie shall be mightily tormented.* Neither is it a matter of more difficultie vnto him, to tread vnder foote these ouertopping Cedars, and strong okes of Bashan, than the weakest bramble, or lowest shrub. For as the Apostle saith, *the weakenes of God is stronger than men*, and hee is able by *the weake things of the world to confound the mightie. He leadeth away Princes as a pray, and ouerthroweth the mightie; he powreth contempt vpon Princes, and maketh the strength of the mightie weak*, as *Iob* speaketh. In regard whereof, there is no power of man of any continuance, but that which being guided with wisedome, and grounded on vertue, is supported and vpheld by his omnipotent might: yea contrariwise as a building which wants a good foundation, the greater and higher it is, the more neare it is to a dangerous downefall, seeing its greatnes and height doth but helpe forward and hasten its owne ruine: so these high Babels of power, and greatnesse, which haue not vertue for their ground and foundation, but are onely vnderpropped with the weake staies of violence and tyrannie, are neere vnto confusion, when the lest breath of Gods wrath doth blow vpon them.

1. Sam. 2. 4. Wisd. 6. 7, 8. Esa. 2. 13. Zach. 11. 2. 1. Cor. 1. 25, 27. Iob 12. 19, 21.

9. Sect. 10. That spirituall power is much to be preferred before that which is worldly.

Seeing therefore this worldly power and authoritie is through our corruption so subject to abuse, and being abused is the cause of so manifold euils, let vs learne not to esteeme it ouermuch, or to set our hearts vpon it, but rather let vs labour after spirituall power and might, and as the Apostle exhorteth vs, let *vs be strong in the Lord and in the power of his might, and put on the whole armour of God, that we may be able to stand against the diuell*, and may obtaine a glorious victorie ouer these spirituall enemies of our saluation: for if wee be assisted with this power we shall be able to do all things, as the same Apostle speaketh, Let vs labour after that power whereby we may be inabled to master and ouercome our owne sinnes and corruptions, and to subdue and keepe them vnder, to mortifie and slaughter them, when they rebell against the spirit: for this is the chiefe and greatest power wherein a Christian man should reioyce, not to be able to offend God by doing euill, which we shall haue when we come into our countrie, and the next to that is to refraine our selues from sinne, vnto which the corruption of our nature leadeth and inclineth vs. Let vs chiefly desire to haue that authoritie and might whereby we may be inabled to rule and gouerne our selues, and to moderate and keepe in order our owne passions and affections; let vs shew our strength in ouercomming our pride couetousnesse, ambition, lust, anger, desire of reuenge, and the rest: for as the Wise man telleth vs, *he that is slow*

Eph. 6. 10, 11. Phil. 4. 13. *Magna potentia non posse malum.* Pro. 16. 32.

slow to anger, is better than the mightie man; and hee that ruleth his owne minde, is better than he that winneth a Citie. Neither will it ought auaile vs to rule ouer the whole world, and in the meane time to be slaues vnto our owne lusts; to haue all nations vnder our subiection, and to haue within vs tumultuous passions, and disordered affections, which continually stirre vp in vs ciuill and intestine vprores and seditions, when as they rebell against the rule of holy reason, and resist the good motions of Gods spirit. Finally, if wee would haue that strength which is worth esteeme, let vs like true Israelites labour after such power as may preuaile with God; and after the example of our fore-father *Iacob*, let vs wrestle with him by our prayers and strong cries, neuer letting him depart from vs, till wee haue obtained a blessing, which shall bee accompanied here with comfort, ioy, and peace, and with eternall blessednesse and true happinesse in the life to come. And thus much concerning the vanitie of worldly power and authoritie.

Hos.12.3.4.

CHAP. XII.

Of the vanitie of worldly nobilitie.

¶. Sect. 1. What nobility is, & the signes thereof.

THE second kind of preferment or aduancement is worldly nobilitie, which wee will first distinguish from that nobilitie which being good and lawfull, is to be approued and respected; and afterwards shew the vanitie of that, which being worldly and wicked, is to bee despised and contemned. And first we are to know that nobilitie generally considered, is nothing else, but that honorable greatnesse, fame and reputation, which men haue deriued vnto them from their progenitors, both by reason of their famous vertues, and notable deserts, and also their aduancement to places of dignitie and greatnesse of estate, conferred vpon thē for their worth by their Prince and countrey: the which together with their fame and great esteeme, is deriued successiuely from them to their posteritie. The signes of which nobilitie are diuers, as a memorable descent, and famous genealogie, deriued a farre off from their first welldeseruing and aduanced ancestor, or first founder of their house, vnto their next parent; honorable tieles, wherewith the race from time to time hath beene enobled, armes and coates granted vnto them, for their merit and seruice of state, as a perpetuall remembrance of their wel-deseruing: vnto which wee may adde those statues, and images, which in ancient times were vsed to continue a glorious memorie of their progenitors.

The which order of nobilitie is good and warrantable, as may appeare by these reasons. First, because in the first wel-ordered common-wealth, the kingdome of Israel, euen whilest the Lord himselfe did hold in his owne hand the right of royaltie, gouerning them by his owne Law, and ruling ouer them as their chiefe Soueraigne; this superioritie of nobilitie was established, there being set ouer euery tribe their Princes and Peeres, who were both in fame and state chiefe of all the rest; as also in that he did appropriate both the soueraignitie ouer the common-wealth, and chiefe superioritie in the Church, vnto certaine tribes and posteritie, who being thus enobled by God, did hold this honour peculiarly to themselues, vnto the time of Christ. Secondly, this difference of order, that there should be some noble, and some inferiour and common people, hath its ground both from ciuill policie, for the wel-gouerning of the common-wealth, which could not well stand, vnlesse these potent Peeres, as it were chiefe pillars, did vphold it; and also from nature its selfe. For the Lord hauing bestowed some heroicall gifts and graces vpon some speciall men, as wisdome, magnanimitie, fortitude, magnificence, courtesie, liberalitie and the rest; doth also for the good of common-wealthes vsually vouchsafe, that there should be certaine seeds of these vertues deriued after a secret and vnknowne manner, from them successiuely vnto their posteritie, whereby being come to maturitie, they resemble their ancestors in these speciall graces. And howsoeuer God sometimes altereth this order and course of nature, either to punish some speciall sinnes of that familie, or to shew his owne absolute omnipotencie, which cannot be subiected to nature, or inferiour causes, suffering some to degenerate from their ancestors, and to lose these heroicall gifts; as also conferreth them vpon some other of meane qualitie, whom it is his pleasure to aduance; yet most vsually he holdeth the former course; and though one of this noble posteritie doe degenerate, yet commonly the seeds of these vertues, which haue lien hid in him, and as it were buried vnder the earthy burthen of his corruption, are deriued from him to his of-spring, and being (as it were) againe quickened and reuiued shew themselues. Euen as a father being by some accident maimed of an arme or legge, doth neuertheless beget perfect & well formed children, because generation is not tied to one *individuum* or singuler person, but to the whole kind and ordinarie course of nature. And this propriety of gifts which are of speciall eminencie, wee may obserue in other creatures, as in plants, trees, birds and beasts; that as they are bestowed vpon some of them,

them; so they are continued to their whole kind and race, vnlesse some by accident doe degenerate, as for example, thus clons and yong grafts resemble the tree from which they were cut, admitting no alteration, though they be grafted into a new stocke; and thus horses take after their race, dogs after their kind, and hawkes and other fowle participate the nature and properties of that ayre in which they are bred. Lastly, nobilitie serueth for good vse, as it is a meanes both to restraine from vice, or at least from open and notorious crimes, and to prouoke men to good and vertuous actions; for being hereby as lights set vpon an hill, vpon which the eyes of all men are fixed and fastned, they are restrained from many open and grosse sinnes, for feare of dishonoring themselues and blemishing their reputation, and incited to many vertues and ciuill actions, for the maintaining of their credit and estimation: which ends, though they be not religiously good in themselues, when as they are onely, or chiefly propounded, yet are they the cause and occasion of good both to the Church and commonwealth. By all which it appeareth, that nobilitie is so much esteemed of all, and to be reuerenced and respected of inferiours; and therefore those speeches of Heathen Philosophers, and also of many Christian writers, which tend to the bringing in a paritie amongst the faithfull, and an absolute contempt of nobility, are either themselues to be contemned and reiected, or else to bee applied to that false and counterfeit nobilitie, which consisteth only in outward titles, and in the worth of ancestors, being in its selfe worthlesse and destitute of all vertue and goodnesse.

Which error that we also may not fall into, in shewing the vanitie of nobilitie, we must distinguish it into two kinds: the first we may tearme true and complete nobilitie, when as men doe ioyne with that honour, which they haue from their ancestors, their owne vertues and good deeds, especially religion and true godlinesse; that so they may be noble, not only by inheritance, but also by their owne purchase, and appeare no lesse good in the sight of God, than glorious in the eyes of men. And this is that true nobilitie, which wheresoeuer it is found, is to be reuerenced and respected with double honour, both for the greatnesse which they haue from their ancestors, and for the goodnesse which is in themselues; yea and so much more for this than for the other, as goodnesse excelleth greatnesse, in the iudgement of all who are endowed with true wisdome. Neither is this true nobilitie much respected and valued amongst all good men onely, but it is also most acceptable vnto God, for howsoeuer the Lord is no respecter of persons, but regardeth vertue in the begger, as well as in the King; yet hee more respecteth and rewardeth the vertues and good parts which he findeth in true nobilitie, than in the common sort; partly because they more glorifie him, and doe more good to his Church, being more exemplarie, and drawing on their inferiours to their imitation; and partly because they haue stronger tentations to draw them aside out of their course of goodnesse: and therefore when they continue in the right way, and after a more dangerous conflict, obtaine a more glorious victorie than priuate men, it is no maruaile if they haue a greater reward, and richer crowne allotted vnto them.

b. Sect. 4. That worldly nobility is of no worth or excellencie.

The other kind of nobility is worldly and imperfect, when as men are enobled only for the vertues and deserts of their ancestors, hauing no worth or good parts in themselues, wherein they doe in any degree resemble their predecessors; but retaining only their name, titles, armes and honors, doe wholly degenerate from them in their vertues and good qualities. The which nobilitie, howsoeuer it maketh a glorious shew in the world, yet is it in truth base and contemptible, as being no true nobilitie, but a bastardly and degenerate offspring, or but as a dead truncke, which retaineth some outward forme or shape, but wanteth vertue and goodnesse which is the soule thereof, whereby it should haue its chiefe essence and Being, without which it soone roteth and perisheth. And this is that worldly, maimed, and lame nobilitie, which is to bee neglected and contemned: first, because it is of no worth or excellencie vnto any, being seuered from true vertue and godlinesse, in that they haue lost the chiefe and formall difference, whereby they were first aduanced about the common sort, namely those heroicall vertues, and good parts, which first enobled their ancestors. Neither is it birth and succession alone that can make noble, for as the Heathen man well obserued, there is no King, who hath not descended of seruants; no seruant, which hath not had a King for his predecessor, long time hauing made a mixture of all estates, raising some from the dunghill, to the throne; and deposing others from great honours, to the lowest contempt and most abiect disgrace. Againe, if we respect our common matter, we are all made of the same earth and clay, and readie when God taketh away from vs the breath of life, to become all alike, and to turne into the same principles whereof we were made. If we looke vnto our pedegree, we haue the same *Adam*, the same *Noah*, for our common ancestors, neither did the Lord make one man of more precious matter,

Plutt.

ter, to be the roote and first progenitour of the noble, and another of baser mould, to bee the first beginner of the poore and contemptible; but one and the same *Adam* to be the father of all. Finally, if we respect the soule, our more excellent part, may we not also say with the Prophet, *Haue we not all one father? hath not one God made vs?* and hath not the same Creator breathed into vs the same breath of life? In all which respects there is no superioritie, but we are all alike the creatures of God, and brethren one to another. And as there is no difference betweene diuers peeces of the same lumpe of clay, although the one bee contained in a golden, the other in a earthen dish, not betweene two peeces of wood of the same tree, because the one is couered with rags, and the other with cloath of gold: so there is no difference of excellencie, betweene the noble and ignoble, the King and the meanest subiect, if they be considered in this generalitie of nature, though there be no comparison betweene them in their worldly estate. Wherein then doth the excellencie and superiorite of the noble consist, aboue those who are of meane birth? Surely chiefly in this, that the Lord hath giuen vnto them the priuiledge of certaine heroicall vertues, excellent parts, and good deserts, whereby they are aduanced to honour and places of dignitie. And therefore those Nobles who are destitute of these vertues and good parts, and defiled and imbaced with all manner of sinne and vice, haue in them no sparke of true nobilitie, being depriued and destitute of this formall difference; nor yet any right of superiority ouer their brethren from nature, but only haue an hereditarie shadow thereof, and that onely by vertue of tyrannicall custome, or at least ciuill and politike order.

Malach. 2. 10.

Q. Sect. 5. That there is no cause why any should glorie in worldly nobility.

Let no man therefore boast himselfe of his farre fetcht pedegree, vnlesse hee can proue also a succession of vertues and good parts. For the further hee deriueth it, the neerer hee commeth to *Adam*, in whom there is not so much cause of glorying for his aduancement, as of shaming for his sinne and downefall. And if hee that ascendeth thus farre, would rise one degree higher, he should finde his next ancestor to bee the dust and clay, in which there would bee more reason of humiliation, than of pride in the next descent, seeing hee may iustly say with *Iob to corruption, thou art my father, and to the worme, thou art my mother, and my sister.* Let him not bee proud of his large reuenewes left vnto him by his ancestors, if he be disinherited of the riches of their heroicall graces, nor yet vaunt himselfe of their greatnesse, being quite destitute of their goodnesse; let him not glorie in the shadow of honourable titles, being abandoned of the substance of their inward vertues, and their outward well deseruing; let not their varietie of armes, and rich coates puffe them vp, seeing these were gotten by others, and should it they had their deserts bee lost by them, it being a matter of great equity, that vice should lose, that which vertue hath wonne. Finally, let them know that boasting themselues in their emptie and worthlesse nobilitie, they doe herein commend others, and not themselues; and like beggerly mates, become proud of borrowed apparell, shewing plainly that there is nothing worth praise in themselues, seeing they chiefly stand vpon borrowed rules, and vaunt of the vertues and well deseruings of other men.

Iob 17. 14.

Againe, the worthlesnesse of this worldly nobilitie hereby appeareth, in that God infinite in all wisdome, and true iudgement, esteemeth and respecteth it not: for as a gift of small value he imparteth it as well to his enemies as to his friends, and aduanceth to this same nobilitie, the idolatrous Pagan, prophane Christian, and wicked worldling, as well, yea more commonly, than his owne children and seruants. So when himselfe was to make choice of men whom hee would aduance to sit vpon the royall throne, and to rule his people Israell, he neglecteth the great nobles of the land, and chuseth *Saul*, who was seeking his asses; and he afterwards being reprobated for his wickednesse, for the next succession, hee taketh *Dauid* from following of his sheepe. And this order he also obserueth in chusing such as he purposeth to aduance to be first true members of the kingdome of grace, and afterwards to reigne with him in his kingdome of glorie. For as the Apostle witnesseth, *not many mighty, not many noble are called, but he chuseth the weake things of the world to confound the mighty things, and vile things of the world, and things that are despised hath God chosen, and things that are not, to bring to nought things that are.* Which sentence much more terrible than the thunder, should shake these high Cedars, and pearcing the hearts of the proudest nobilitie, should make them quake and tremble, for feare lest themselues should be in the greater number whom God hath passed by; and neuer to be at rest, till they haue gathered vnto themselues by their fruits of sanctification, certaine and particular assurance, that they are in the small number of these *not many* whom God hath called. For what will it auaile them to haue ruffled it out in worldly pompe, for a short and momentanie life, and to be eternally reprobated of God, and excluded from the vnspeakable ioyes of his kingdome; yea also to suffer for euer with the prince of darkenes, the inexplicable torments of hell fire?

Thus

Thus also our Saviour Christ the onely Sonne of our supreme Soueraigne, and heire apparant to the Kingdome of Heauen, neglected and contemned this worldly Nobility, both in himselfe and others. For howsoeuer hee was descended of most ancient and Royall Progenitours, and might haue assumed a glorious stile, and most honourable titles; yet he regardeth them not, nor any whit standeth vpon these worldly priuiledges, but vsually called himselfe the Sonne of man. And howsoeuer being both God and man, hee might haue chosen for his next parent, some great Princes, equall or superiour in dignitie to any of his Ancestors, yet he is contebt to be borne of a simple Virgin, the espoused wife of a poore Carpenter. Neither did hee regard this Nobilitie any more in others, for being to chuse Apostles & Disciples to attend his person, and to bee (as it were) the chiefe Courtiers of this heauenly King, he passeth by the Nobles of the World, and maketh choice of silly fisher men, and poore Artificers. Finally, as the Lord himselfe thus meanly accounteth of worldly Nobilitie, so also hath he taught vs to value and esteeme it: for howsoeuer he would haue vs in our outward carriage, to obserue ciuill order, yet hee maketh it a note of an heauenly inhabitant, to contemne a wicked man, how glorious soeuer hee be in the World, and to honour those that feare the Lord. Where by the *Antithesis* and opposition hee plainly sheweth, that he who feareth not God, is to bee esteemed a vile person, though hee haue neuer so many honourable Titles; as the Holy Ghost also stileth *Antiochus Epiphanes*, howsoeuer the honour of a worldly Monarchie was conferred on him. Whereas contrariwise he honoureth the Saints which are vpon the earth, with the title of Excellencie, calling them also a chosen generation, and Royall Priesthood, yea Kings, which raigne together with God, and his Sonne Iesus Christ.

But as there is no excellency in this worldly Nobility; so though there were, yet it deserueth no great esteeme, in regard that it is so momentany, and also mutable: for say it should continue with them as long as they liue, yet what were this to be esteemed, seeing life it selfe being but a bubble or vapour, is ready euery day to vanish away? yea, though their name should out-liue them, and their glorious fame should continue after them, euen to the end of the World, yet what is this in comparison of eternitie? But alas it is not so; for the iust iudgement of God beating downe their pride, doth cause the name of wicked Nobility to rot sooner than their bodies, leauing no remembrance behind them, vnlesse it be of their sinne and shame: yea, this worldly Nobility is not only momentany, but also mutable, and altogether vncertaine to continue vnto this short period of life, seeing for their ill deseruing they out-liue their Nobility, & their crimes like deadly poysons tainting their bloud, do vtterly imbase their honour and reputation. In regard of which mutabilitie, the ancient Nobility of Rome were accustomed to weare Moones vpon their Shooes, that being lift vp with their glory and greatnesse of State, they might haue this swelling asswaged, by hauing continually before their eyes this example of mutability. And this changeablenesse of estate they are subject vnto by the iust iudgement of God; for it is righteous with him, that these false lights serving for no other end, but to seduce their inferiours, should bee quite put out and extinguished, and that their Nobility should be taken from them, when as it is not so much a grace vnto them, as they a shame to it.

Plutarch. de quæst. Rom. quæst. 96.

And thus it appeareth that this worldly Nobility is of no great worth or excellency, both in respect of the vanity and also the momentany continuance thereof; whereby it is cleere and manifest, that newly aduanced vertue, or as we call it, vpstart Nobility, and of the first Head, being joyned with worth and desert, whereby it is raised, howsoeuer it hath not the precedence in ciuill meetings, yet without all comparison, is to be preferred in the judgement and estimation of all that are good, before ancient nobility, which in the race of succession hath out-lasted vertue, and is contaminated and defiled with vice and wickednesse. The which howsoeuer it is scarce acknowledged amongst many that professe Christianity, yet was it plainly discerned and confessed by the Heathens, who had no other guide than the light of nature. One saith, that it is better to purchase Nobility by desert, than to haue it by inheritance. Another saith, that hee esteemeth Nobility chiefly for goodnesse, and that he would account him to bee ignoble and base, who is vnjust and destitute of vertue, though hee could deriue his pedigree from a better than *Iupiter*. So *Harmodius* vpbrayding *Iphicrates*, a famous Emperour or Commander with baseneſse of birth, receiued a fit answere: The honour (saith hee) of my house beginneth with me, and the honour of thine endeth with thee. So the wise *Socrates* answered a vicious Nobleman, objecting vnto him meanenesse of birth: My parentage (saith he) is a disgrace vnto me, and thou to thy parentage. Finally, another concludeth, that it is much better to bee the parent of a mans owne Nobility, than to corrupt and disgrace it, hauing receiued it from his Ancestors. With these accordeth that ancient Father, who affirmeth that it is much rather to bee chosen to bee adorned with vertue, though a man be of obscure parentage, than being descended of famous Progenitours, to abound

9. Sect. 9. That vpstart Nobility ioyned with vertue, is to be preferred before that which is destitute of it though it be ancient.

Pulchrius multò parari quàm creari nobilem, Auson. in Solon. sentent.

Xerxip. apud Stobæum, Serm. 86.

Plutarch. Apothegm.

Stobæus, serm. 90. *Melius est nobilitatem peperisse quàm acceptam corrupisse*, Sallust. in Bello Iugurth.

Præstat in obscuritate generis virtute, quam in maiorum claritate vitijs cumulari, Greg. Nazian. in nobilem malè moratum.

Ecclesia. 22. 8. 9.

¶. Sect. 10. That worldly Nobilitie is vnprofitable.

Stemmata quid faciunt? quid prodest Pontice longo Sanguine censeri? pictos ostendere vultus maiorum, &c. Iuven. Satyr. 8.

abound with vices; euen as the Rose is better which yeeldeth a fragrant and sweet smel, though it spring from a prickling plant, than a thorne or briar, growing in a fruitfull soile, which is good for nothing but for the fire. To the same purpose, the Sonne of *Syrach* saith, that *If children liue honestly, they shall put away the shame of their parents, but if they be proud with hautinesse and foolishnesse, they defile the Nobilitie of their Kindred.*

But as this worldly Nobilitie is vaine and of no worth: so also is it altogether vnprofitable, being seuered from those vertues and good parts which were in those Progenitours, who did first ennoble the Family. For as it doth not profit the streame that it floweth from a cleere fountaine, when as it selfe is full of filth or mud, by reason of the filthinesse of its owne channell: no more doth it auaile any to haue noble and vertuous Ancestours, when as themselues are poysoned and corroped with dishonourable qualities, and disgracefull vices. Who would not think his folly ridiculous, who being himselfe lame, should be proud because hee is descended from able and actiue parents? or being himselfe blind, should boast of his Progenitours quicke eye-sight? or being dumbe, should bragge of their eloquence? or finally being a starke foole, should glory and vaunt himself in his Ancestors wisdome? And surely it is no lesse absurd for any, to beare themselues high in the vertue and worth of their Predecessours, when there is nothing in them but vice and worthlesnesse; there being farre greater cause why their Progenitours should be ashamed of such a degenerate offspring, than why they should bee proud of such Ancestors, whom they doe not at all resemble in their vertues and good parts. It is true indeed that a young Colt is much esteemed for his race, and the vntried Whelpe for his kind he commeth of: but if being come to proofe, there bee no courage or mettle in the one, nor any swiftnesse or sagacitie in the other; notwithstanding their race and kind, wee esteeme no better of themselues, but as Iades and Curs; because it is not the goodnes of their kind which will helpe them in the race, or cause them to winne the Game, if they be vtterly void of selfe-excellency. And so in like manner, howsoeuer greatnesse of birth may commend young Nobilitie, as giuing some hope in course of nature, that they will resemble the worth and vertues of their Progenitors: yet when being come to riper age, they plainly discouer that they are vtterly degenerate, full of base qualities, ignoble and vicious: they (notwithstanding the worth of their Ancestors) are to be esteemed seruile and contemptible. For as parentage doth not absolutely conferre vertue, so neither Nobilitie, and as vertue it selfe is not hereditary, so neither is Nobility, which (as I haue said) is chiefly grounded vpon vertue and goodnesse. Wee see by experience, that from the same oare commeth base drosse and pure Gold; from the same roote, a sharpe prickle and a sweet Rose; and from the same graine of corne, both straw and chaffe, and also pure wheate. And it is often to be seene that the same vertuous parents haue both good and bad children descended of them: so faithfull *Abraham* had an *Ismael*, as well as an *Isaac*; and *Isaac* as well a prophane *Esau*, as a vertuous *Iacob*: good *Samuel* had a desperate off-spring: and holy *David* had as well an *Absolon* and *Adoniah*, as a *Salomon*, and a *Nathan*. Whereby it appeareth that vertues cannot bee entailed like lands, or though such an entaile were made, yet it proueth no perpetuitie, seeing it is easily cut off, when as they degenerate from their Ancestors, and hold a contrary course in all manner of vice and wickednesse.

But let vs consider the vnprofitablenesse of worldly Nobility in some particular examples. *Cain* as we know, was the first borne of *Adam*, who had his descent from God himselfe, & was heire apparant to the whole World; but what did it auaile him to haue the most excellent man for his Father, and the Soueraigne King of Heauen and Earth, in some sort, for his Grand-father? Or what did his great birth-right profit him, when as defiling his heart with rage and cruelty, and his hands with innocent bloud, hee made himselfe to become a base Vagabond vpon the earth? What did it benefit *Cham* to bee nobly descended of that great and righteous Patriarch *Noah*, the second mayne root of repaired mankind, when as by his wickednesse he became subject to the curse, and being free-borne, did by his vice and sin make himselfe an abject seruant? What did it profit *Ismael* to bee the first-borne of faithfull *Abraham*, or *Esau* to be the eldest sonne of religious *Isaac*, when as the one becomming a derider of Gods promises, was (as it were) excommunicate and cast out of that Family, to whith the Couenant of Grace was made and appropriated; and the other shewing himselfe a prophane contemner of holy and heauenly things, lost both the birth-right and the blessing? It were infinite to stand vpon such particulars; and therefore for breuitie sake, contenting our selues with these few, let vs also consider the truth hereof in a whole people or country. What Nation in the World was euer comparable in Nobility to the people of the Iewes? who being descended from *Abraham* the Father of the faithfull, had the Lord himselfe for the first and immediate founder of their Commonwealth, yea, for their King and Soueraigne, who iudged, ruled and gouerned them, as it were, by his owne mouth in difficult causes, holding in his owne hand the Royall Lawes and

and Prerogatiues, till they vnthankfully desired another King, and would needs be ruled like other Nations. Againe, that which other people counterfeited, they truly had; namely, the Lord himselfe for their Lawgiuer, who proclaimed the chiefe summe of their Lawes by his owne glorious voice, and at large expounded them by his faithfull seruant *Moses*: all which were much more excellent than the Lawes of any other Nation. Moreouer, if wee respect antiquitie, they were most ancient, there being no Histories that make mention of any Common-wealth, which was constituted long after the Common-wealth of Israel: for whereas all Writings and Records were meerely fabulous among the Heathens before the Warres of Troy; the learned haue found that this War was long after the setling of the State of Israel, when as they had *Iephthe* for their Iudge. Finally, there was neuer any Nation, who could so plainly and distinctly shew the antiquitie of their Houses and Kindred, by reason of that exact diuision of their Tribes, Families and Inheritances, which was religiously obserued among them. But yet what did all this Nobilitie of the people of Israel auaile them, when as degenerating from their Ancestors, they lost their vertues, the true life and soule of their Nobilitie, and became vicious and polluted with all manner of sinne? Surely nothing at all; for doe not the Prophets of God notwithstanding all this (looking vnto what they were, and not respecting from whom they were descended) call them the seed of the wicked, corrupt children, people of Gomorrah? Doe they not tell them, that the cursed Cananites were their Kindred, their Father an Amorite, and their Mother an Hittite? Yea, doth not *Iohn* the Baptist goe further, calling them a generation of Vipers, and charging them no more to challenge *Abraham* for their Father, seeing they nothing resembled him in his faith and other vertues? And doth not our Sauiour himselfe disgrace them with the same title? and when they gloried in their Nobilitie, because they were *Abrahams* seed, doth not he tell them, that if they were the children of *Abraham*, they would doe the workes of *Abraham*; and plainly affirmeth that they were the children of Deuill, because they did his will, and resembled him in performing their wicked lusts? So small account haue Christ and his Prophets made of this worldly Nobility, being seuered from vertue and polluted with vice and wickednesse. Neither is it any maruell if that Nobilitie which is derived from earthly parents, doth nought profit those who doe not imitate their vertue, when as Kindred and Consanguinitie with Christ Iesus himselfe, who was not only man, but also the glorious Sonne of God, did not at all auaile those, who were not as neere vnto him in faith, as they were in bloud: for when it was told him that his mother and brethren did waite to speake with him, lightly accounting of earthly Kindred, he farre preferreth before it that kindred which was spirituall, affirming that his Disciples, who heard and obeyed his Fathers will, were his brethren, sisters and mother. And how little heeded he of those who were his brethren in the flesh, and did not adhere vnto him by a liuely faith, it may plainly appeare in the seuenth of *Iohn*, by that disagreeing Dialogue that was beweene them. So when a woman admiring his doctrine cryed out, that the wombe was blessed that bare him, and the paps that gaue him sucke, he correcteth her speech, saying, *yea, rather blessed are they that heare the Word of God and keepe it.* And therefore if this Consanguinitie with Christ Iesus himselfe bee vnprofitable, vnlesse through faith we be of spirituall kindred with him, how little will it auaile vs to claime the most noble on earth for our Ancestors and Progenitors, if we be degenerate from them in vertue, grace and goodnesse?

Mat. 12. 49, 50.

Nulla prærogatiua in successione est nisi fidei adstipuletur hereditas, Ambros. in Luc. cap. 3.

Iohn 7. 3, 5, 7.

Luke 11. 27.

And thus haue I shewed that this worldly Nobility hath in it neither worth nor profit. But we are further to know, that most commonly it is accompanied with much hurt; for first it puffeth men vp with a proud conceit of their owne greatnesse, and maketh them to contemne all others, whom they excell in noble Ancestors, Titles, Armes and such like Honours, in regard whereof Nobility is called the fuell of pride: the which (as one saith) Christian Nobles should bee farre from, because together with the poore and ignoble they call God their Father, which they cannot truly and religiously say, vnlesse they also acknowledge them to bee their brethren. Yea, it causeth them not only to carry and demeane themselues proudly towards men, but also towards God himselfe, by whom they were aduanced to their greatnesse, and maketh them quite to forget that they were euer thus beholding vnto him, to cast his Commandements behinde their backs, and either vtterly to neglect the duties of his worship and seruice, or at least the publike means thereof, contenting themselues with their priuate and home-deuotions. For thinking it vnfit for their Nobility and greatnesse, to adioyne themselues with the vulgar people, and that they should imbase their honour too much by comming into the publike Congregation, they content themselues with their Chaplaine, as *Abisha* with his Leuite, and not indiuring the publike Ministery, where sinne is reproued without respect of persons, and the conscience searched to the bottome; they commit themselues ouer to his cure, who hauing his present meanes and future hopes wholly depen-

¶. Sect. 12. That worldly nobility maketh men proud and negligent in the duties of Religion.

Nobilitas carnalis est fomes superbiæ, Fulgent. de statu viduali Epist. 2. Aug. de Serm. Dom. in monte, lib. 2. tom. 4

ding vpon them, dare not say any thing that may incurre their displeasure; nor yet apply any salues to their festred sores, which might cure them to the bottome, because they would too much vexe and trouble their delicate and wanton patients; but only such healing salues as draw ouer the sore a faire skin of carnall security, but leaue the core behind, and neuer free them from the inward putrefaction. And this (I doubt not to say) is one chiefe and speciall cause of the irreligion and prophanenes of the Nobility of these times, because they neglect the Ordinance of God in the publicke Ministery of the Word, which is the ordinary meanes of conuersion and saluation, and either doe not at all performe this outward seruice vnto God, or else after their owne fashion, without power or profit, making him first of their charge, vnto whose charge they commit themselues; their seruant, before they make him their shepheard, and to depend vpon them for his bodily nourishment and meanes of life, before they will depend vpon him for their spirituall nourishment and the food of their soules, which they will haue cooked after their owne fashion, and fitted to their daintie palate with their own pleasing sauce, or else hee is sure to lose their fauour, and with it the fruit of all his labours, and all the hopes of his tedious seruice, and base dependancie.

¶. Sect. 13. That nobilitie seuered from vertue, disgraceth those that haue it.

Secondly, this worldly Nobility which is seuered from vertue, doth but disgrace those that haue it, and when they by their worth are not an honour vnto it, it becommeth a dishonour vnto them. For it is vnto them as a light, which not only draweth mens eyes to looke vpon them, but also doth consequently discouer their vices and deformities, and set them out to the publick view: euery one being apt to obserue the faults of their superiours, as foule staines in finer clothes and as blacke clouds hiding from their eyes the Sunnes brightnesse; and to passe that censure, that it is most vncomely for those of so good birth, to disgrace themselues with so euill a life. So that they who are of greatest estate, haue in their actions and carriage the least liberty, because their doings are more curiously obserued, and sharply censured, and much being expected from them, they are much more blamed than other men, when as they come short of expectation. In which respect, one compareth these Nobles to such Musicians, as comming in with costly clothes and excellent instruments, doe moue great expectation in the beholders; but hauing harsh and vntunable voices, and a rude and vnskilfull touch, all their brauery tendeth to their more disgrace, not only because themselues are ignorant Bunglers, but also do abuse and deceiue the beholders expectation. Againe, as it doth disgrace themselues and

Turpe est bene natis malè viuere.
In maxima fortuna minima est licentia, Salust. in conspir. Catelin.

Cicero lib. 4. ad Herennium

sheweth their faults, so also hauing discouered them, it much aggrauateth them, both as it sheweth greater vnthankfulnesse towards God, by abusing his more rich mercy, wherewith hee hath priuiledged them aboue others, and also because their sinnes, by reason of their greatnesse, being more exemplary, doe draw on their inferiours to their imitation. And consequently as it doth aggrauate sinne, so it doth increase their condemnation, Gods iustice proportionating the punishment according to the measure of meas faultinesse; so that where sinne hath runne ouer, there also iudgement doth ouer-flow. Now the vices of Nobility are greater, and more inexcusable than other mens, both in respect of the former reasons, and also because they haue degenerated from their Ancestours, and with their neglect of other meanes, haue not at all profited by domesticall examples, nor been bettered, although their worthy Progenitours haue left vnto them the memoriall of their vertues, as a paterne for their imitation. But of these points I shall haue occasion to speake more hereafter, and therefore will here briefly passe them ouer.

Seeing therefore this worldly Nobility is of no excellencie, vnprofitable and momentany, and so farre from bringing vnto vs any great good, that it is through mans corruption the cause of much hurt, let vs not ouer-ualue it, or too much set our hearts vpon it; but learning to despise and contemne it, as being of small worth, let vs labour to aduance our selues to spirituall and heauenly Nobility; both because it is most excellent and profitable, and also not like the other, peculiar to some few, but common to all, who setting their hearts and affections vpon it, do with all their desires and indeuours seeke and sue for it.

The excellency of this spirituall and heauenly Nobility, appeareth both in their freedome that haue it, and also in their aduancement. They are freed from the slauish tyranny of Satan, and from the base seruitude of sinne: so that as the Apostle saith, it shall *no longer reigne in their mortall bodies.* The which is to be esteemed the chiefest part of true Nobility, when as holding nothing from these base Lords, they owe all their fealtie, allegiance, and seruice to the Lord of all, and supreame King of heauen and earth. Whereas contrariwise, they who are most noble in their worldly estate, are notwithstanding all their honours and high titles, of a most abiect and base condition, as long as they remayne, in the slauery and bondage of sinne and Satan; for what more vile seruitude can be imagined, than to be the seruant of sinne, and to remayne Sathans Drudge, ready to doe his will? Againe, this spirituall and true Nobility freeth vs from the

the ouer-ruling power of our corrupt affections, and from the tyrannie of our violent passions, bringing them vnder the rule of the Law of God, and in subjection to holy reason. The which priuiledge worldly Nobility wanteth, and consequently bringeth with it small grace or profit. For what auaileth it a man to be outwardly glorious in the World, and inwardly base in himselfe? to haue other men to cap & crouch to him, when as he serueth more vicious and base Masters than the worst that serue him? and whilest others stoope vnto him, and doe him honour; he disgraceth himselfe by stooping and yeelding to his vile affections and violent passions? Finally, this true and Christian Nobility, doth cause vs so stand boldly in the presence of our great King, in assurance of his loue, and to offer vnto him our willing seruice, not for seruile feare, either of his heauy curse pronounced in his Law, or of his fearefull punishments denounced against sinne, either respecting this life or the life to come; but out of a free and generous disposition, because we loue him, who hath loued vs first, and thinke nothing too much which we can doe for his glory, who hath not thought the life of his dearest Sonne, too deare for vs, but hath freely giuen it for our Redemption and Saluation; whereas worldly Nobility hath no such priuiledge, seeing it neither confereth vnto vs the confidence of sonnes, nor freeth vs from the slauish feare of seruants. For notwithstanding all this worldly glory, men may quake with feare, when God sheweth the least signe of his powerfull presence, and either vtterly neglect the duties of his seruice, or performe them securely with carelesse neglect, or with great terrour and trouble of minde.

The aduancements also of spirituall Nobility are ten thousand times more excellent than those which belong to that which is worldly. By this we stand in the presence of Princes, by that in the presence of the glorious King of Heauen and Earth: by this we haue on the fauour of earthly Kings, by that we haue alwayes the fauour of the King of glory: by this we haue earthly reuenewes which are but momentany, by that an heauenly inheritance, which is euerlasting; by this we are honoured and esteemed of men, by that of the Saints and Angels, yea of God himselfe; by this we are chiefe seruants to the great Monarches of the World, by that we become chiefe seruants of the great Monarch of Heauen and Earth. Yea, we become a kin to Christ Iesus himself, euen his brothers & fellowes, as himselfe witnesseth, and through him the adopted sonnes of God, and not onely sonnes, but also heires, not of an earthly inheritance, but of an heauenly Kingdome, immortall and vndefiled. In regard whereof the Scriptures giue vs the titles not onely of Nobility, but also of Royalty, and affirme directly that wee are made of God through Christ, not only great Officers of his heauenly Court, but also Kings who shall reigne with him in all ioy and glory. And therefore as much as a sonne excelleth a seruant, Heauen Earth, and God himselfe mortall Princes; so much more we are in our iudgements to esteeme, and in our endeauours to seeke the nobility of a Christian, aboue and before the nobility of a Worldling. Vnto which we may the rather be incouraged, because whereas this earthly Nobility is conferred but vpon a very few; as either vpon those who are nobly descended, or vpon such whose great vertues and deserts, ioyned with no lesse good hap, and extraordinary successe in al their courses and carriages, doe aduance to the seat of honour, and dignifie with those high Titles; this Nobility of a Christian may certainly be attained vnto, of as many as doe with their desires and indeuours seeke after it, vsing the meanes which God hath ordained for this purpose; namely, the diligent hearing and fruitfull obeying of Gods Word, and a liuely faith in Iesus Christ. And therefore let vs more esteeme, affect, and seeke that which excelleth, both in worth and certainty; and contemning this worldly nobility which is commonly vnprofitable, often hurtfull, seldome, or not without great difficultie attained, and but for a moment of time retained and possessed; let vs aspire with an holy and happy ambition, vnto that heauenly Royalty, which we may certainly find if we carefully seeke it, and hauing obtained it, shall haue with it al profit without hurt, ioy without molestation, and happinesse without end. And thus much concerning the vanity of worldly Nobility.

1. Pet. 1. 9. Apoc. 1. 6. and 5. 10.

Matth. 12. 50.

Iohn 1. 12.

CHAP. XIII.

Of Kingdomes and Monarchies.

THE last and highest degree of worldly aduancement and preferment, is Kingdome and Soueraignty, Empire and supreame Dominion, whereby men being exalted into the Royall Throne, doe rule and gouerne whole Common-wealths. Of which I shall need to speake the lesse, because much of that which hath beene spoken concerning power, authority, and Nobility, may easily by the diserete Reader be fitted and applyed hereunto. And therefore I will adde onely some things which may serue more peculiar to this Royall and Soueraigne aduancement. Where first we are to know that the following discourse is not intended to shew the ve-

Q. Soft. That Kingly & supreme authority is in it selfe good and to be reuerenced and respected.

uity, or perswade the contempt of cruell and barbarous tyranny; which being odious to God and men, needs no reason to moue all to haue it in detestation and base esteeme, but of lawfull Monarchies and Kingdomes, abused either by quer-valuing their worth, or through the corruption and foolishnesse of gouernment. The contempt whereof as we ought not to be absolute in any, bas only in respect of abuse (for it is a thing of as great esteeme as any else in the world, when as a good King ruleth well, and not according to his owne lusts and vnlimited pleasure, but according to the Law of God, the Law of Nations, and the particular Lawes of his owne Kingdome) so ought it not to bee in all, but in those only who are either possessed, or in possibility of this supreme soueraignety; vnlesse it bee as wee vnderstand it comparatiuely in respect either of spirituall graces, or heauenly ioyes. For as for those who are in subiection, they are to honour and esteeme their Soueraignes in the next place to God himselfe: seeing this rule and authority is Gods Ordinance, and Kings are his Deputies and Lieutenants, & (as it were) the great Stewards of his family, whom hee hath dignified by giuing them his own name and Titles, and hath bound vs by his Word to owe and yeeld vnto them all honour, loue and dutie. So the Apostle saith, *Let euery soule be subiect to the higher powers; for there is no power but of God, and the powers that be are ordained of God*, &c. And as it is to be highly esteemed of the people, as being an Ordinance of God in it selfe good; so also because it is so necessary to the well-being of a Common-wealth, that it is impossible without it that it should stand, much lesse flourish and prosper. For looke what the Shepheard is to the sheepe, the Pilote to the ship, the Captaine to the Souldier, yea, the head and heart to the body; and such is the King to the Common-wealth.

Psal. 82.1,6.

Rom. 13.1,2. 1 Pet. 2.13.

2. Sect. 2. That royalty and supreme authority is the gift and blessing of God.

And in the same regard this preferment of soueraigne and transcendent power is to bee duely valued and esteemed of those, who are by Gods prouidence aduanced to this Royalty: seeing it is a great gift and royall prerogatiue, wherewith the Lord hath honored them aboue all their Brethren, requiring a proportionable thankfulnesse, which they can neuer yeeld, vnlesse they know and esteeme the benefit: yea, it is not only a gift, but a blessing, expressed in that mayne blessing, wherewith God blessed *Abraham*, the great Patriarch and Father of the faithfull; *I will make thee* (saith hee) *exceeding fruitfull, and will make Nations of thee, yea, Kings shall proceed of thee.* Vnto which who so are aduanced, they seeme to be preferred aboue the estate and condition of meere men, in respect of their place and office, in regard whereof they haue Gods Name and Titles imparted vnto them. And this also the Lord seemeth to imply by his Prophet, where hauing giuen charge that no man should enter by the East-gate of the Sanctuary, because the Lord had entered by it: in the next words he saith, that it shall appertaine to the Prince, both to take therein his repast, & to make it the way of his passage, to come in and goe out thereby. Neuerthelesse howsoeuer Kingdomes are the chiefest of worldly preferments, yet are they not to take vp the chiefest place in our iudgements and affections, seeing they are but of meane worth, being compared with Gods spirituall graces, or the eternall ioyes of his Kingdome. In respect whereof they are to be meanly valued and moderately desired, that is, neither to be refused when God giueth them, nor to be affected when as he denieth them, not giuing vnto vs lawfull meanes, of attayning to them. Yea, they are directly to be contemned and rejected, when as they come in competition for our loue with those other excellencies, as being in comparison of them worthlesse and vnprofitable, and when they are thus abused, hurtfull and pernicious: which who so doe, they shew greater and more Christian magnanimity in this contempt, than others in affecting, or, hauing obtained them, by raigning in all their royalty. An example whereof we haue in *Gedeon*, who was more ennobled for denying a Kingdome when it was offered vnto him, than his sonne *Abimelech* who with cruell and vnnaturall ambition aspired vnto it.

But let vs consider of some reasons which may shew the worthlesse vanity of worldly Kingdomes, in comparison of Gods spirituall graces or heauenly ioyes. The first may be taken from the manifold troubles and incumbrances which a Kingdome bringeth with it, euen to those who iustly come by it, and wisely manage it; the which are so innumerable, irksome and burthensome; that if men were not more supported with ambition, than with reason, they would be ready for wearinesse to sinke vnder the waight, and to vnload themselues of this intolerable greatnesse, to finde ease in a more priuate life. Of this the Heathen Monarch hauing experience, said vnto one who admired his happinesse, and measured his inward comfort and contentment by his outward rule; If (saith hee) thou diddest know with how many euils this Diadem were replenished, thou wouldest not take it vp, though thou foundest it vpon a dunghill. The truth hereof may be more euident, if wee consider but some few particulars: for first, what wearying and wasting care is euen a good King subiect vnto, whilest he desireth and studieth to act well his Kingly part, so as he may haue the applause of God and his Angels, and that both in respect of himselfe, and also those which

Gen. 17.6.

which hee taketh for his subjects? And for himselfe, both in regard of his person and priuate actions, and also in regard of his place and publike gouernment. For the first, his care is extraordinary, that he may become a patterne and president vnto his people, whom they may imitate; and to this end hee desireth to shine before them by a good example, making his owne life both the exposition and example of his lawes, and appearing both without substance or semblance of euill, to be also as good as he appeareth. For hee considereth that the Princes life and manners, are the square and rule, according to which his subjects frame themselues in their whole course and conuersation: and therefore hee seeth how much it behooueth him that the square bee straight, least the worke be crooked, and the whole common-wealth brought out of frame. He knoweth that he ruleth ouer reasonable creatures, and therefore studieth first to conforme himselfe to the rule of reason in all his actions, that so they may the better subiect themselues vnto his gouernment, and may suffer him to rule as well in their hearts as in their outward actions. Hee findeth by experience that Princes examples are most effectuall exhortations, either to good or euill, and that their liues are more powerfull then their lawes to incline and moue, to the better or worser part: and therefore hee spendeth himselfe in studying this diuine oratorie, that his life and example may speake good things vnto his people. Hee considereth that Kings errors are like the eclipses of the Sunne, which though they bee seldome seen ouer, yet bring damage and hurt to all sublunary and inferiour bodies: and therefore he is alwayes mouthfull and heedfull ouer his wayes, that his brightnesse bee not blemished by any vitious fume, which might stop and hinder the influence of his good parts, from being profitable to his subjects and inferiours.

The like care hee taketh for the well demeaning of himselfe in his publike gouernment, hauing alwayes in his minde, that hee ruleth ouer men, that he is to gouerne them by Law and reason, not according to his lusts: that hee shall not alwayes gouerne, but that the time shall come when Princes & subjects shall be both alike: and finally, that he must giue an account of his gouernment before the supreame King of heauen & earth, *who respecteth not the person of Princes, nor regardeth the rich more then the poore.* In regard wherof, his care is great and continuall, not how he may rule according to his will, but according to reason and law, making loue and awefull maiestie, seuerity and sweetnes, mercie and justice, to striue which shall haue the preheminence, or rather neuer to striue, because he tempereth them with equall iudgement and wisdome in a heauenly harmonie. He considereth that as he is a King, so also he is the father of his countrey: for what is a common-wealth but a great familie, ouer which God hath set Princes as parents, not only to rule, but also to prouide for, preserue and defend them? and therefore how great his care must needes be, to nourish and protect so great a charge, let priuate fathers iudge, who find enough to doe, to order and prouide for their small company. Yea he discerneth plainly, that a King in the common-wealth is like the soule in the body, which howsoeuer it be not directly and immediately touched and affected, either with the delights it tasteth, or with the griefes & miseries which it indureth; yet doth it communicate in both, by sympathie and fellow-feeling: and therefore he doth not lay vpon his subiects heauie burthens, because he also is pinched with that waight which oppresseth them, he enuieth not, but greatly reioyceth in their prosperitie, because hee communicates with them in their contentment; and if for the good of the whole body of the common-wealth, he finde it necessary to receiue, rather than take of their goods, that they may inioy the rest with peace and comfort, he onely croppeth them, or rather pruneth them, that they may grow the better, and doth not stocke them vp by the roots. And as the Heathen Prince saith, hee doth like a good shepheard, only fleece them in seasonable time, and not pull off skin and all; knowing that the chiefe treasure of a Prince is the riches of his subjects, and their coffers his best exchequer. Finally, good princes remember that they are Gods deputies, therefore their care is that they may be like him, not hauing their greatnes to exceed their goodnes, but as their power inableth them to doe what they will, so their goodnesse limiteth them to the doing of that which is profitable for their subjects: the which their case is so much more vigilant, because they know that there will bee an end of their Lieutenantship, when as they shall be called to an account of their gouernment, and receiue either the reward of their iustice, or the punishment of their corruptions, and ill-deseruings.

Bonus pastoris est tondere pecus, non deglubere. Tiberius apud Suetonium.

Finally, as the good Prince is continually troubled with care about himselfe, that he may performe his duties: so he taketh no lesse care, that these duties performed may procure the good and wel-fare of his subjects: as for example, that by his wisdome and prouidence, they may haue both necessaries and sufficient plentie, that by his discreet gouernment they may bee kept in good order, that by his administration of justice, euery one may possesse his owne right, and be preserued from wrongs and iniuries: and finally,

1. Sect. 3. The care which a King taketh in respect of his subiects.

finally, that by his circumspection and power, his subiects may be preserued from forren forces, and inioy secure peace. For being the father of his country, he is with a fatherly affection to care for the good of his children, as well as his owne; he is the skilfull pilot in this great ship of the common-wealth, who foreseeth the sterne, and ordereth all for the preseruation, not onely of himselfe, but also the whole ship, and all the passengers who haue committed themselues to his care and prouidence. And as it is not enough for the rule or square to be straight it selfe, but it must also serue as the instrument to make other things conformable to it in a true straightnesse, and to level and make euen the whole worke: so it is not enough for a good prince that he bee in himselfe vpright, iust, and furnished with all vertues which become a priuate man; but his care must also be that those that are committed to his charge and gouernment, may communicate with him in all vertue and goodnesse, because he is a publike person, and the head of this great body which must gouerne and direct his members, as shall be most honorable for himselfe and profitable for them. Now although this necessitie of taking extraordinarie care for his owne person, and all the rest of his subiects be an happie necessitie, because it forceth to that which is good, and howsoeuer he may haue comfort in the fruit thereof, yet who knoweth not that in it selfe it is vnpleasant and troublesome, and so bitter and distastefull that it may well weane any from the loue of greatnes?

Secondly, though a crowne may seeme to make a glorious shew, yet is weigheth so heauie, and sitteth so vneasie vpon the head, that those that haue it can take little delight in wearing it, and those that want it, if they loue their owne ease, would if they once felt the waight, be well content that they are not aduanced vnto the honour, because also they are not pressed with the weight. For what doth he else who is aduanced to this height of greatnesse but take like beare vpon his shoulders the waight of the whole common-wealth; and whilest hee is lifted vp into the seate of honour, is pressed downe againe with his weightie burthen? What doth hee else but toile with the greatest labour of all, euen the labour of the minde, continually studying how he may either preserue or aduance his owne glory, and his subiects good: and what is hee better then sinketh vnder the burthen of gold, than he who is oppressed with the waight of earth? what ease hath the more that toileth in the golden mine, than hee who labourth in the clay pit, or quarrey of stones? They are aduanced indeed with the glorious title of monarches, kings and soueraignes; but what are they in truth but the great seruants of the common-wealth, who labour and take paines for the generall good? What are they but stewards of this great familie, who whilest they haue the rule and disposing of all, haue also the care and burthen of all laid vpon them? and what is their reigne, but as one of them spake by experience, a glorious seruitude? Wee know that the pilote as hee hath the greatest rule in the ship, so he hath the greatest part in the paines and labour; for his minde is exercised whilst others are at rest, and watcheth at the sterne whilest the passengers securely sleepe. The capeaine likewise as hee hath most honour, so hee carieth the greatest burthen; for whilest the common souldiers take care, and prouide onely for themselues, hee also extends his care, prouidence, and labour for the good and preseruation of the whole companie. Now if the rule of a ship, or of a smaller cottage bee so burthensome and laborious, what shall we thinke of the gouernment of a whole countrie and common-wealth.

Thirdly, these great potentates are much more turmoyled with the violence of their affections than priuate men, their greatnes adding strength to their passions, and making them furious and vnresistable, or themselues more impatient if they bee resisted; their anger is more easily inflamed, because their greatnesse maketh them impatient of bearing the least iniurie, although it exposeth them also to more than any other. Being incensed, they burne inwardly with a desire, and burst outwardly into the act of more furious reuenge, measuring the punishment which they take of the parte offending rather according to their owne greatnesse, than to the fault which is committed, and hauing herein power in their hands to doe what they will, they often doe more than they should. Their hopes are greater both in respect of the obiect and things hoped for, and in respect of the affection it selfe, their great power making them beleeue that they can compasse whatsoeuer they desire; and the more strong their expectation was, the greater is their impatiencie when as it appeares frustrate; not so much oft times for missing the thing, as for not hauing their will; or because it doth appeare that their power is limited and not omnipotent. Their griefes are more in number, and more piercing and sharpe in their operation than other mens; both because of the manifold causes thereof, which must needs happen often in the multitude of their affaires; and also because the greatnesse of their spirits doth make them much to aggrauate them through their impatiencie, and gaulish their minds the more

through

2. Sect. 6. The waightie burthen and painefull labour which accompanieth soueraignty.

through their much struggling. But of all other passions they are most troubled and perplexed with feare, it being a thing necessarie, that they whom many feare, should also themselues feare many; and that they who imploy themselues with manifold businesses of great moment, and plot sundry inconvenient to many, and together with hundred perills and dangers. Neither doth the multitude of enemies so much amaze them, because they are secret and vnknowne, nor their force so much as their hidden treacherie. For as the bullet is more dangerous than the sword; because killing before it is discerned, there is not made so great preparation against it, and blowes of enemies, being given secretly and vnawares, are much more to be feared than the violence of professed enemies, because they wound and giue no warning. Now these secret foes are much more common to princes than open enemies, seeing their greatnes is no spur apt to stirre vp enmitie against them, than to make a cure in those in whom it is found to hide and dissemble it, because here especially professed hatred taketh away occasion of reuenge, and turneth the mischiefe vpon his head that threatneth it. In regard whereof princes, whilest they know not whom to feare, are apt to feare all, and vpon small occasions to haue euen those whom they haue chosen to guard them in iealousie and suspition. Whereby (as one saith) they are in worse estate than subiects; seeing these feare but one, and they all.

Neither in truth are their feares endlesse, or greater than their dangers; for their might and glory exposes them to the enuie of all that are ambitious, who though they haue not their greatnesse of state, yet are they no lesse enemies in hearts, and therefore are euer readie as vndermine and supplant them by their treacherous plots and conspiracies, when as they conceiue the least hope of aduancing themselues by their ruine. And as they are much endangered through enuie, so no lesse by the hatred of their inferiours, for if they should find no other fault in them to prouoke their malice, euen their goodnes is sufficient argument to make them hated of the wicked, and their vpright administring of iustice is enough to make them abhorred of the lewd and licentious. In which regard princes must make account either by doing of their duties to be hated of men, or by neglecting it to be hated of God; to sit still and doe nothing worth the doing, or by instituting worthy actions sit for their greatnesse, to indanger themselues to the treacherous practises of the malicious. Besides these dangers, vnto which enuie and malice exposes them at home, they are more endangered than others in respect of open enemies & forraine forces: for it is not to supplant priuate men that armies are leuied, but the king is the marke at which they leuell; whose life to them is more than the destruction of tenne thousand subiects, because it is no lesse mortall to the common-wealth when the head is cut off, than if the whole body were mangled in peeces. Neither are they more endangered by enemies than by false friends, (euing experience teacheth that many who haue escaped safe from all the attempts and forces of their professed foes, haue beene catched in the priuie snares, and secret treacheries, which those whom they accounted their dearest friends haue laid and plotted against them. For it is impossible for these great potentates to satisfie the desires of all that depend vpon them, and by preferring some before others, they procure the secret hatred of the rest, whom pride and self-loue maketh beleeue that they should deserue to be aduanced, and this maketh them ioyne with their enemies when as they promise to satisfie their hopes, and to repaire their ruined estates. Now these dangers are more dangerous and more deeply, and that iustly, apprehended of Kings, than of subiects, not only for that they haue more to lose than the ordinarie sort, but also because they extend to the no lesse hurt of the common-wealth, than of themselues, which good Princes loue better than of their owne liues: for when the Prince is hurt, the whole common-wealth bleedeth at his wound; and when this great shepherd is smitten, then the silly sheepe are scattered and indangered at the mercie of the rauenous wolfe.

2. King. 19. 37.

§. Sect. 9.
Of the vngratitude of the people towards their gouernours.

Fourthly, Princes are no little vexed with the ingratitude of their people, for when they haue taken all their care, and indured all that labour, and hazarded themselues to all those dangers, whilest they indeuour to gouerne their subiects with iustice, and to preserue them in peace and plentie; all their paines is rewarded with vngratitude, their good deeds with euill words, their doubtfull actions with sinister censures, and malicious interpretations; the common people being naturally apt to condemne that in superiours, which being aboue their reach, they are not able to vnderstand, and to mislike the present gouernment, let neuer so vnblameable. Neither is it possible for any man to please all that ruleth many, nor to doe that which is acceptable vnto God, and to gaine the applause of the vulgar people; seeing they are diuided into so many phantasies as they haue heads, the which are not only diuers, but expressly contrary to one another; this man loueth what that man hateth, and one admiring what another despiseth, and desiring what another loatheth

Regium est male audire, cum benefacias. Alexander. apud Plutarch. in Apothegm. *Si quis malè vsurus diu potuit, bonè odio à ciuibus habetur.* Chrysippus apud Stob. Serm. 43

lotheth & abhorreth: so that it is impossible to reconcile truth and falshood, and light with darknesse, as to accord this dissenting multitude, or to vnite their opinions and affections to the approuing and disliking of the same thing. Now vpon these often mislikes of the passages of gouernment, followeth also a mislike of the gouernour, and a wearines of being vnder his rule, ioyned with a desire of the successors aduancement; whom when they haue, they serue with the same fauor, being as readie to traduce his gouernment, maligne his person, and to censure all his actions, as they were his predecessors.

b. Sect. 10 The great account that Princes haue to make at the day of iudgement.

And these are the euils which accompany kingdomes in this life, euen when the Prince affects and desires to gouerne well. But that which may more weane mens hearts from the loue of soueraignty, about all these euils and inconueniences, respects the life to come: mainely, that great reckoning and account which Princes are to make at the day of iudgement. For howsoeuer in this life they are priuiledged from giuing a reason of their actions vnto men; yet the great King of heauen and earth, from whom they haue receiued their Empire and dominion will audit all their accounts, and haue a reckoning of all those rich talents which he lent vnto them. Then must they yeeld an account how they haue spent their great riches and reuenewes, how they haue imployed all their supreame power and authoritie, for the executing of iustice and iudgement, and for the rewarding of the good, and punishment of the euill: how they haue spent that precious time allotted vnto them for the gouernment of the people, whether they haue imployed it to the best aduantage for the glory of their Lord and good of their subiects, or elsehaue consumed it in carnall pleasures, and prophane riotousnesse. Then must they giue a reckoning of their owne life, whether they haue shined as lights before their people, and led them in the wayes of godlines by their good example; or contrariwise haue scandalized them by their euill liues, and misled them into the by-paths of sinne as precedents of wickednes. Finally, they must be accountable at that day, for not only all those sinnes which themselues haue committed, but also for all those committed by their subiects, vnto which they haue beene either principals, by their commandement, or accessaries through their connyuencie, and neglect of the execution of iustice. Now if a mans owne sinnes shall haue a burthen intolerable, then what shall become of them who must giue an account also of the sinnes of many thousands, which through their default haue been committed?

Wisdome 6.3.

b. Sect. 11.

But besides these manifold euils which attend vpon kingdomes, euen when they are well gouerned, there are innumerable others which doe accompany them when they are abused: vnto which abuse man through naturall corruption is most prone. For this highest worldly prosperity puffing men vp with pride, doth make them forgetfull of God, negligent in all good duties, and so consumes all vertue, as befitting rather priuate men than themselues, who are so powerfull, potent and glorious, that they needs not the helpe of vertue to commend them. Or if at all it bee vsefull vnto them, they thinke that onely a colour or shadow of vertue may serue the turne, to grace them to the deceiued eyes of the common people, though they haue no substance thereof, but are vtterly destitute of it in deede and truth. And as this greatnesse of estate vsually hindereth men in the course of vertue, so doth it as commonly cast them headlong into all manner of sinne; as contempt of religion, prophanenes, and vtter neglect of all holy duties, pride, insolencie, cruelty, oppression, vnbridled reuenge, and the rest, making euery thing lawfull which liketh, and to seeme good in their iudgements, which they haue an appetite vnto in their loose and vnlimited affections. But especially through their transcendent and ouer-topping power they are prone to the sinnes of iniustice, oppression, wrongs and iniuries, as the Lord describeth their manners and course of carriage, (when he would discourage his people from affecting their gouernment) of which sinnes few Rulers can with good *Samuel* and *Moyses* acquite themselues, and plead not guiltie, if the Lord should summon them to iudgement. Now what are kingdomes to be esteemed if they be void of iustice, and full of wrong, cruelty and oppression? Surely (as one saith) where this sacred iustice is not admired, great kingdomes are but great theeueries; & as the wise Philosopher accounted them, great monarches are but great theeues, if they rule by iniustice and cruell tyranny. Finally, of what worth or prise are the royalties of a kingdome, if ruling inferiours, they become slaues to their owne vices, and whilest they command others, are themselues at the command of their base affections and corrupt passions? For when this royalty and seruitude of vice are ioyned together, it maketh (as one compareth it) such a Prince, like vnto a King taken prisoner of the Barbarians, who suffer him still to weare his crowne, and to keepe on his royall apparell, but yet force him therein to performe all base offices; as to carrie water, to grind in the mill, and drudge in the skullery; in which case his goodly ornaments do but serue with more despite, to put him in mind of his misery, and (as it were) the more to vpbraid and

cast

cast in his eyes the greatnesse of his fall, and the lastnesse of his destruction. And surely this [illegible] must likely set foorth the abiect condition of wicked Kings: for there is no seruitude so vile and base as this of sinne which may well disgrace all royalty and soueraignetie, but can neuer be graced by it.

Finally, vnto this quill of sinne, into which kingdomes though abuse do mislead the great potentates of the world, we may adde the mill of punishment, which has [illegible] companion, still waiteth vpon [illegible] the Monarchie [illegible] breaking the law in their owne hands, [illegible] from comming to the bar, & [illegible] from the iudgement seate of earthly men, yet can they not escape the iudgement seate of God, but of necessity they must come to their answere, and vndergoe [illegible] punishment when the Lord comes in visitation. A notable place to this purpose we haue in the sixth chapter of the booke of Wisedome, vnto which for breuitie sake I referre the Reader. So also Iob saith, *He ouerthrowes the state of Kings, and leades Princes in a prey, and ouerturneth the mighty: but peruerts sentence from the Princes, and maketh the strength of the mighty to faile.* Now the punishments which more especially the Lord inflicteth vpon euill Princes are for the time of their raigne terrible feares, and affrighting horrors: and secondly he alloweth to their tyrannie but a very short time, and then bringeth vpon them sodaine destruction. In the former respect tyrants and wicked Kings are most miserable in the middest of all their royaltie and nobilitie, being continually haunted with deadly feares, as with hellish furies, and so affrighted through the guilt of their owne wickednesse, that they neuer rest, nor haue any peace or true ioy in their hearts, in the middest of all their outward mirth and iollitie. They feare company like cowardlinesse, that for feare of ambushes, and this for want of helpe. In the day time they seldome looke straight forward for feare of being surprised at vnawares, but continually they looke asklew with many fearefull glances, as though they were in a world of enemies, and looked who should giue the first stab. Neither haue they more rest in the night; for hearing the least noise stirring, they suspect a conspiracie, and being alone, they are affrighted with horrible dreames, and fearefull visions. They are so much in feare of their enemies that they are neuer quiet till hauing contriued their ruine, they haue also brought them to destruction. And of their friends so iealous and suspitious, that the least occasion turneth the confidence which they haue of their fidelity into doubting and distrust, which being a little nourished with selfe-guiltinesse, their friendship is turned into enmitie, and their loue into mortall hatred. So that a tyrant is neuer in safety, no not when hee is compassed with his strongest guard: for a king cannot there be safe, where nothing is in safety from the king: or though he should be sometime safe, yet can he neuer be secure, for it is of necessitie, that he whom many feare, should also himselfe feare many, euery one desiring his destruction, whom he seruilely feareth; and that his owne danger may bee preuented with the others ruine. And hereof it is that howsoeuer tyrants desire rather to be feared than loued, yet they are ready againe to feare this feare, lest what they threaten against others bee retorted vpon their owne heads. In regard of which terrors and continuall feares many tyrants and wicked kings could desire to be vnburthened of their greatnesse, that they might also bee deliuered from these dangers and expected euils; but that they hold their kingdome as a bandog by the eares, there being neither safety in keeping nor forgoing it. For howsoeuer at first it was in the tyrants choice whether he would lay claime vnto it or no; yet hauing taken it vpon him, he hath not the like liberty and safetie to desist from his gouernment when he will, in regard of the many outrages which hee hath committed, and iniuries which hee hath offered, which would be punished and reuenged, if he were not still armed with soueraigne power.

Non tutum ibi regni vllo, vbi a rege nihil tutum est. Necesse est multos timeat quem multi timent Senec. lib. 2. de ira cap. 11. *Metui cupiunt, metuique timent.* Senec. in Agamem. 93.

9. Sect. 13.
That God bringeth vpon euill kings hastie destruction.

The second small punishment which God inflicteth vpon tyrants and euill kings, is hasty and vnexpected destruction; which is so common and ordinarie, that a man shall hardly find a king that reigneth long which ruleth wickedly: insomuch that the wise man of Greece being demanded what he had seldomest seene; answered, a tyrant liuing to old age. The which as it is chiefly brought to passe through the just iudgement of God, who when there is none to iudge & punish, doth himselfe goe the circuit, and sit vpon the bench; so in respect of second causes it standeth with reason, that he for whom euery one layeth snares should at length bee catched of some, though he haue escaped many. And well were it with tyrants if this were all their punishment to haue a shamefull death after a sinfull life: but this is but the beginning of their miserie; for after this first punishment of bodily destruction, inflicted vpon them (as it were) at the quarter sessions; there is a farre greater reserued for the time of Gods generall assises, euen the eternall death and condemnation both of their bodies and soules, as a just recompence of all their oppressions, iniuries, cruelties and outrages which they haue offered against their brethren, for whose good and preseruation all their power of

Thales apud Plutarch. in conuiu. 2. *Sapt. violenta nunq; imperia continuis diu, moderata durant.* Senec. in Troade. 260.

§. Sect. 14. Of the spirituall kingdome which euery one should labour after.

of gouernment was by God committed to them.

And thus haue I briefly shewed the manifold euils which accompanie kingdomes, whether they bee well vsed or abused; all which may serue as reasons to shew their worthlesnesse, and to incite all, that if they will needs be ambicious they would aspire to kingdomes of greater value and excellencie; namely, that soueraignty and regiment which is spirituall and heauenly. And first that they spiritually raigne whilest they continue on earth, that so they may continually raigne in the kingdome of heauen. So the author of the booke of Wisedome exhorteth: *If your delight* (saith he) *bee in thrones and sceptres, O kings of the people, honour wisedome, that you may raigne for euer.* Now this regiment is chiefly exercised in our selues, when as deposing sinne from raigning in our mortall bodies, we doe erect in vs the kingdome of Iesus Christ, suffering him to raigne in vs by his word and holy spirit. And when by vertue hereof our reason being sanctified and assisted, doth raigne and rule ouer our corrupt affections and vnrulie passions, reforming some which may be seruiceable, and subduing, mortifying, and slaughtering others which are vnprofitable and vnmendable. Especially when as wee crucifie our carnall concupiscence, our greedie auarice and proud ambition, and set vp in our minds true contentation, which maketh vs truly kings, injoying all, and needing nothing, and neither hoping after that we haue not, nor fearing to forgoe that we haue. Which kingdome euery one may haue, and none can take away.

wisd. 6. 21:

Rex est qui metuit nihil. Rex est qui cupit nihil hoc regali sibi quisque dat. Senec. in Thyeste.

Finally, if we will needs raigne as kings, let vs not affect and set our hearts vpon earthly kingdomes, but rather let vs bee content here in this vale of teares to suffer with Iesus Christ, that wee may eternally raigne with him. Let vs not aspire vnto worldly monarchies, where the impossibility of obtaining may justly free vs from affecting and hoping: for as the world hath but one sunne, so a kingdome admits but of one soueraigne; but let vs seate our affections in heauen, where we shall all raigne as kings, and yet one not any whit lessen another's dominions; but the greater the number is, the greater is the royalty and glory of all, the greater also is their joy and happinesse. Finally, let vs not much affect this earthly soueraignty, which is accompanied with so many cares, troubles, labours, feares and dangers; but rather let vs set our hearts vpon that kingdome of peace and glory, where there is no care to disturbe our quietnesse, no trouble to hinder our happinesse, no griefe to distast our joyes, no feares nor dangers to disquiet our minds; but secure rest, vnspeakeable happinesse, glory without measure, and joyes without end; which whosoeuer seeke shall surely find, and hauing attained to it, shall neither be disturbed in it, nor deprived of it.

§. Sect. 15. That we are to labour after the kingdome of heauen.

2. Tim. 2. 12.

Apoc. 22. 5.

Chap. XIIII.

Of the worthlesse vanitie of worldly riches.

NOt this haue I shewed the vanity of worldly honours and preferments. Let vs in the next place consider of worldly riches; which if wee throughly examine wee shall finde, that howsoeuer worldlings make such high account of them that they preferre them before the saluation of their soules: yet they are in truth if wee compare them with Gods spirituall graces and heauenly joyes, vaine, worthlesse, and void of excellencie. For if honours which are esteemed more excellent, are, as we haue shewed, vaine & of no worth; and pleasures which are more sweete and comfortable are (being thus compared) of no value or esteeme, as wee shall see hereafter; then how great is the vanitie, and how small the excellencie of worldly riches, which are of a more base and contemptible nature, being but (as it were) seruants vnto the other, which are onely desired and prouided to serue for their vses and imployments? Neither doth any man (vnlesse it be some foolish miser, who in getting riches haue lost their wits) esteeme of riches for their owne sake, but as they serue for their vse, either to aduance their honour and reputation by bestowing them bountifully, where they may haue most credit; or for the obtaining and enjoying of their pleasures and delights. To which purpose serue stately houses and rich furniture, pleasant gardens, and fruitfull orchards; daintie faire, and soft clothing; which ends if riches aduanced not, they would like contemptible garbage rest vntouched in the earths bowels without any to admire or sue for them. Now if these ends themselues which are their chiefe good be void of excellency and full of vanity; then how vaine and worthlesse are these base riches, which in an abject subjection serue but (as it were) to hold the stirrup to mount men vp into the seate of honour; or for porters to open vnto them the doore of pleasures? And this was the cause why the Apostle *Paul* so lightly valued them, that comparing them with Christ and his righteousnesse, hee esteemed them no better than dung; which if it bee not vaine and base enough to shew their vanitie because it is of some vse and profit, consider that the wise *Salomon* valueth them by that which is yet of lesse worth,

Phil. 3.

worth, calling them nothing: *Wilt thou* (saith he) *cast thine eyes vpon that which is nothing?* and lest yet this Nothing should haue some esteeme, as doing no hurt, though it doe no good: the Apostle further telleth vs in the former place, that hee esteemed the things of this world as losse, which is worse than nothing, that he might win Christ, and be partaker of his righteousnesse.

But let vs consider of the worthlesse vanity of worldly wealth in some particulars: and first, what great excellency is there in large Lordships, and great lands, seeing the whole earth is not so big as a pease, in comparison of our heauenly Country; and yet they who hold the greatest possessions, haue not so much as a little pricke or point in this small Globe of the World: and therefore (as sometime *Socrates* said to *Alcibiades*) haue not so much when they glory most in it, as may haue the least place, or smallest resemblance in the greatest Map? What worth or excellency is in them, because they hold them in fee-simple, and haue them as perpetuities annexed to their successours, seeing though they should thus continue to the end of the world, it were but a moment of time in respect of eternity? And yet the longest liuer hath but a small part of this moment, euen to the short period of his owne life: so that to him notwithstanding the glorious Titles of fee-simples and perpetuities, his inheritance and possessions are but momentany, and (as it were) tenements holden at will, out of which hee is ready daily to be turned at the Land-lords pleasure. And yet these small Lands oftentimes bring with them no small incumbrance; seeing as an heauy load they oppresse mens mindes, so as they cannot mount vp aloft in heauenly meditations, nor haue their conuersation in their owne Country, being clogged with this lumpe of earth: and these momentany possessions, are causes vnto many of no momentany mischiefe; seeing they depriue them of their euerlasting inheritance, when they set their hearts vpon them: especially if (as the Prophet speaketh) they haue vsed oppression to inlarge their Lordships, joyning house to house, and field to field, inclosing Commons and dispeopling Townes, that the poore being rooted out, they may place themselues alone in the middest of the earth: by which cruelty inlarging their possessions which are but momentany, they make themselues subject to an eternall woe, and most fearefull malediction.

Neither is there more excellency or worth in gold and siluer, which by the wise *Salomon* are reckoned & ranged among those vanities, which bring no good to the Owners, but vexation of spirit; and by the Prophet directed by Gods Spirit, they are called thicke clay, which haue their valne and prehemi-nence aboue other earth, because they are a little more shining and refined; neither haue they their worth and value from nature, but from mens opinions. For (as one noteth) those things which are naturally excellent, doe shew their own excellency without any Mounte-banke to commend them, or to set them out to the shew, as the Sugar his sweetnesse, the Sun his brightnesse, and the earth his fruitfulnesse: but these wares which are of imaginary worth, need a Monitour to tell vs of their excellency, or otherwise wee should not know, much lesse admire them. For if we doe see Copper gilt, we are delighted with the beauty of the mettall, and wee call it Gold; but when those which are more skilfull come and admonish vs that wee are deceiued, our errour and admiring wonder leaue vs both together. Moreouer, wee see that God in the very placing of these mettals, would take away from vs al opinion of their worth and excellency: for whereas the Lord hath placed his creatures according to their dignity (man only excepted, who is in the place of his Exile and Banishment) as the holy Angels in the highest Heauen, the Sun, Moone and Starres in the Firmament, the Elements as they are more pure, so in place one Superiour vnto another: hee hath seated these so much admired mettals, in the intrals of the most grosse element, as though hee would haue vs so far from seating them vpon our heads, or our hearts vpon them, that hee would haue vs with contempt to tread them vnder our feet. Which also seemeth to haue beene practised by the Primitiue Church, who deliuered not the price of their possessions into the Apostles hands, but cast them at their feet, to shew how meanly they accounted of them. And as hee hath placed them in this inferiour place, as fit to be contemned, so also in the hidden cauernes of the earth, farre remote from humane sight, out of which they are not gotten without infinite toile and labour; that he might hereby withdraw our greedy eye from looking after them, and our couetous hearts from desiring them; or at least though wee should couet them, yet we might be discouraged with this intolerable paines in the pursuite of these worthlesse vanitie. Besides he hath not there seated them in their beauty and perfection, fined and purified, but in their Oare, vnsightly and base to look vpon, as hauing in it much more drosse than pure mettal, fro which it is not purged and refined without endlesse moyle, and labour of the workmen: who besides all their paines haue their health thereby so impaired, and their faces blemished with swartnesse and dead paleness, that they seeme to haue taken vpon them the deformities of the mettall, and to haue beene content to make themselues vgly, that it may receiue beauty and brightnesse. Notwithstanding all which vaine man doting vpon this

Chrysost. In 1. Tim. 6. Hom. 15.

Senec. Epist. 94

Hieronym. ad Demetriadem.

this worthlesse pelfe, is not discouraged with all these labours, but is content to spend his life and strength in searching and seeking, digging and mining, purging and refining of this earthy drosse, not caring to lose himselfe that he may find it. And that which is worst of all, when by the worke of his own hands hee hath brought it to its full beauty and perfection, he doth not only make it his chiefe ornament, who is much more comely and gracefull in himselfe, placing it aboue his head, which God had seated vnder his feet, but also erecteth it as his idoll in his heart, & (as it were) falleth downe before it to adore and worship it, whilest hee loueth, trusteth and hopeth in it more than in God himselfe, whereby it commeth to passe that their soules are more deformed who possesse it, than their bodies who in the Mines digged for it; and more indangered to death eternall, than they to any temporary perils: for howsoeuer their Gold it selfe shall be vnto them but a momentany good, yet the rust thereof shall continue to the day of Iudgement, to be a witnes against them for their confusion and condemnation, as the Apostle speaketh. Seeing therefore these base minerals are in themselues so contemptible, and bring vnto vs so little profit, and oftentimes no little hurt: we may well admire, and euen be astonished at the cause, why men should so dote vpon them, louing them so dearely, and the ioyes of Heauen so slightly, and taking so great care and paines for them, whereas they take little or none for the sauing of their owne soules. So as it may seeme that there is in them a kind of witchcraft which thus seduceth and abuseth their admirers, seeing there is no reason to be giuen, either in nature or religion, why men should contemne those eternall treasures and heauenly excellencies, and pursue with a besotted and madding affection, this earthly trash and base vanities. Let vs therefore learne wisely to stop our eares against these Charmes; and howsoeuer wee are not vtterly and absolutely to reiect Gold and Siluer, as being the creatures of God: which (as hath beene shewed) may serue for good vse; yet let vs take heed that we doe not set our hearts vpon them, but contemne and despise them, when they come in comparison with Gods spirituall graces, or our heauenly patrimony. And making account of money, as Trauellers of their prouision for their journey, which being moderate serueth for their vse, and to helpe them forward; but being excessiue and superfluous, toileth them as an heauy burthen, and hindereth them in their way; let vs content our selues with a competencie and sufficiencie; & being not able to attaine vnto it, let vs supply that with our minds, which is wanting vnto our outward estate, laying vp our chiefe treasures in Heauen, where (as our Sauiour saith) the rust cannot corrupt them, nor Theeues spoile vs of them.

Iames 5. 3.

Fascinatio quædam est huiusmodi res, quæ earum & vrgentium & nobis tanti pendatur, & animarum nostrarum nulla cura, Chrysost. in. 1. Thess. 5.

Neither is there lesse vanity, or more worth in other kinds of riches: for what true excellency is in rich iewels and precious stones, which are by the Creatour contemptibly cast vpon the earth and sands with worthles regard; but being sought and found by men, are sold at such high rates, as not their owne worth, but the buyers phantasie sets vpon them. In regard whereof the same iewell or stone altereth the price according to the worth of the Owner, and that which is esteemed in the hand of a poore man at a small value, becommeth precious and of great worth when a richer and more noble Master is Owner of it. So that these are commended by their rarity more than by their excellency; by opinion rather than sound reason; by the wealth of their Owners, rather than by their own worth, & are in truth meer trifles for wantons to play with, rather than any solid or substantiall good, which brings true profit to those who are possessed of them. The like also may be said of rich furniture, and sumptuous houshold stuffe, which in comparison of those more excellent things, are meere vanities and worthlesse trifles. Neither is there any cause why any man should much desire these things if hee want them, or glory in them if hee haue them; for the chiefe ornaments of a house are not gorgeous Hangings, rich Beds and such like furniture; but the vertues and graces of the Inhabitants, the wisedome and discreet gouernment of Superiours, the duty and obedience of inferiours, with piety, honesty, and good order obserued of all. Euen as contrariwise the chief disgraces and deformities thereof, are not walls couered or coloured with nothing but smoke; empty roomes, or poore furniture: but when (as our Sauiour speaketh) it is cleane swept of all vertue and goodnesse, and blemished and dishonested with disorder, vice and wickednesse. Again, the great labour which these things of small worth require, may serue to wean the hearts of any from them who are not too full of pride and vaine glory: for as at first they are not easily gotten; so they are kept with no lesse difficultie, there neuer wanting occasion of looking to them, folding, vnfolding, brushing, cleansing, altering, remouing; to say nothing of the manifold discontents and occasions of anger which they bring to the Owners, if any of them chance to miscarry, or to be misused. In all which the trouble and griefe oftentimes exceed the comfort and contentment which they bring vnto them. Or if there be such care, prouidence & pains vsed, that none of these things happen, but all is preserued in its full beauty and good order; then it is a manifest signe that most of their time is spent about these vanities, and the

Quid homini pecunia sua nisi quoddam vitium est? multis oneri, moderata vsui, Ambros. lib. 3. Epist. 44.

the whole mind so wholly possessed & taken vp with them, that the soule is neglected, and little or no paines taken to decke it with the rich ornaments of Gods spirituall and sanctifying graces: so that when one commeth into a rich mans house where there is such costly furniture, so curiously and carefully disposed and ordered, he may probably suspect that he setteth all the goodnesse of that house at the first view, and that there is nothing better then that which presenteth it selfe in the outward shew. Furthermore we are to know that these glorious things bring to the Owners no lasting delight, or durable contentment: for howsoeuer whilest they haue them but in their desires, or are newly possessed of them, they take great pleasure to thinke vpon and behold them; yet when as they haue them continually in their eye, and that they are become common & ordinary, their delight presently ceaseth; especially if they chance to see more rich and costly things of the same kind in the possession of other men. And no maruell, for if the Sunne it selfe becomes worse to daily worketh no extraordinary delight, although the darke night comming betweene his setting and rising, setteth fine edge on our tired affections; how much lesse are wee to expect that wee can find it in these earthly trifles, whose chiefe glory being compared to the Sunnes brightnesse, is but obscurity and grosse darkenesse? Finally, the more we abound with these rich furnitures, the more are wee exposed to the feare and danger of fire, thieues, yea, filly moathes, which howsoeuer they be base and contemptible, yet haue they power enough to pull downe this pride, and to consume the matter and occasion of this vaineglory. Or if all these with prouidence be preuented, yet these spirituall theeues doe seldome faile to expose vs to envy, which vsually fasteneth vpon these outward appearances of worldly happinesse, and finding pineth those vnto whom it possesseth, though they want the meanes to make ostentation of such pompe and glory. Seeing therefore these things are not onely full of vanitie, but also of many euils and inconueniences, how much better were this cost bestowed vpon the poore members of Iesus Christ, then vpon these needlesse superfluities, many whereof are so fine and costly, that the Owners can neuer almost find in their hearts to vse them, but keepe them locked vp in their chests, suffering them to see the Sunne, vnlesse some speciall occasion, which happeneth but once a yeere, when as pride meeteth them to shew to all its bravery, causeth them to make ostentation of all their glory? How much more were it for their credit and profit with their neighbours beneficially to many poore to dwell in such houses then pompously furnished? How much more wisely should they employ their wealth for the good of men, than vpon Carpets and hangings? vpon liuing and reasonable creatures, than vpon dead and senselesse wals? How much more profitable were it to haue clothed friends, than adorned Lodgings, the one seruing for defence, the other exposing them to the prey? Lastly, it may well weane our hearts from being in loue with this riotous excesse, if we consider that it will make our account more hard and difficult at the day of judgement. For how doe we thinke will this reckoning be accepted of our Lord and Iudge, when as we haue spent his Talents vpon needlesse superfluities, and suffered the poore members of Iesus Christ, for whose vse also we receiued them, to want necessaries? when as wee haue adorned our wals with Arras and Tapestry, and suffered men created after Gods Image, yea, our Brethren and fellow members of the same body, to starue for want of cleese to couer their nakednesse? when our Horses are decked with Gold, Silke and Velues, and poore Christians neglected, not affording them rags to couer them, and bread to feed them? How will this goe for currant at this great Audit, that we haue suffered in the time of dearth a great many to starue for want of relieſe, whereas wee might haue redeemed their liues from death, by parting with an vnprofitable jewell, or some needlesse furniture which is scarce euer vsed? or how can wee then hope to finde mercy with God, when as we haue shewed so little compassion to one another?

Auro parietes, auro laquearia, auro sustentat capita columnarum, & nudus atque esuriens ante fores nostras Christus in paupere moritur, Hieron. ad Gaudent.

And thus it appeareth how vaine and worthlesse these rich jewels, and costly furniture are justly to be valued and esteemed. Let vs in the next place consider of stately houses and sumptuous buildings, wherein worldly men so much glory and delight; in which after due examination wee shall find no more excellency, or lesse vanity. And first, if we will credit the wise *Salomon* (who hauing for a time his affection greatly set vpon them, wanted neither wit curiously to contriue his stately Buildings for most conuenient vse, and greatest state and glory, nor yet wealth to second his inuentions) he will tell vs on his owne experience, that when in this kind we haue done all wee can, yea, all we will, and in our hearts desire, wee shall, in the end, of all cost and labour, find nothing but vanitie and vexation of spirit. Againe, if there were any excellencie in these sumptuous buildings, it is chiefly the glory and prayse of the builders and workmen, whose art and skill is hereby commended, and not of the worke master and owner, who had no other part to act in these workes, but to disburse the money and beare the charge. The house therefore doth not grace the inhabitant, but he his habitation, whereas he maketh it an holy Temple for religious duties, a mansion for vertue and good order, the

¶. Sect. 5. Of the vanitie of sumptuous buildings.

Eccles. 2. 4, 11.

seat of good hospitality, and a place of refuge and relieſe for the needy and afflicted. Neither will theſe ſtately buildings greatly profit vs, for they doe not bring to the Owners any ſound joy, quiet and contentation, which dwell more often in poore Cottages than in ſtately palaces. They doe not free vs from care and griefe, wherewith ſtately buildings are often peſtred, when as thatched houſes are priuiledged and exempted. They doe not preſerue their Lords from the encounters of ſickneſſes and diſeaſes; yea, rather there lieth an open paſſage to let in Gouts, Palſies, Collickes, Conſumptions, when as they are kept out from entring ſuch ſlender buildings, as will ſcarce beare off a ſtorme, or hold out raine. The thickneſſe of their ſtone or well timbred waller, nor the ſtrength of their nailed gates will ſerue to keepe out death; neither will the height of their buildings make him need a skaling ladder, when he commeth to aſſault their liues; for when hee knocketh the doores flie open, and he findeth an eaſie paſſage into their ſecret Chambers. Furthermore, let vs conſider that the moſt ſumptuous buildings haue within a while a time of ruine; and though they are aſſaulted with no outward violence, yet they haue their periods, when as they will fall with their owne waight. Beſides, oftentimes they come through fire, ſorren forces, and ſuch like caſualties to vntimely ruine; for not only in the ages of men, but alſo in buildings, immature death, and vnexpected deſtruction, rageth with fury vnreſiſtable, which if we know not by our owne reaſon, let at leaſt the example of others teach vs. For behold the ſtately buildings which haue beene of old, what are they now but ruines? And where are their Builders, which in all this coſt affected a name, but rotten and conſumed in the graue, without name or memory? Laſtly, let vs remember that theſe ſtately houſes are ſeldome erected without oppreſſion; for either *Nabaths* Vineyard lieth neere vnto them, which if he loue his life hee muſt ſell them, becauſe it is conuenient to make them a Garden, or the poores houſes ſtand on the beſt ſeat and muſt giue place, or hinder their proſpect, and muſt be pulled downe; or elſe they muſt gratifie them (though for feare more than loue) with their labour, Carts and carriages without wages or reward. By which courſes, when theſe ſumptuous and beautifull Buildings are erected, a grieuous wo and beauy curſe lieth vpon the Owners: *Woe vnto him* (ſaith the Prophet) *that buildeth his houſe by vnrighteouſneſſe, and his chambers without equitie; that vſeth his Neighbour without wages, and giueth him not for his worke, &c. Shalt thou reigne becauſe thou cloſeſt thy ſelfe in Cedar, did not thy father* (though hee dwelt in more homely buildings) *eate and drinke and proſper, when hee executed iudgement and iuſtice? when he iudged the cauſe of the afflicted and poore, he proſpered, &c.* The like woe the Prophet *Eſay* thundreth out againſt thoſe, *who ioyne houſe to houſe* laying on them this curſe from God, that *their houſes ſhould bee deſolate, and though they were great and faire, yet they ſhould be without any inhabitant*; according to that malediction denounced in the Law, *thou ſhalt build an houſe and not dwell therein.* Which curſe lieth heauy vpon many Builders in theſe dayes, though they neuer thinke vpon their burthen, who make ſtately Houſes and neuer inhabit them, and ſpend all in building, but nothing in hoſpitality; as though the vſe of building were only, like the Pyramides of Egypt, to make a glorious ſhew; and as though they had no other inducement to be at all this charge and labour, than theſe had that built the Tower of Babel, that is, to threaten Heauen with their Houſes height, and get a name vnto themſelues vpon the earth. Seeing therefore theſe ſumptuous buildings are alwayes vaine and worthleſſe, and often accompanied with ſinne and wickednes; let vs learne (though the World and worldlings ſo highly value them) to contemne and think baſely of them; labouring to be inhabitants of that Diuine and Angelical habitation, which is *not made with hands, but eternall in the Heauens.* And when beholding theſe ſtately Houſes on earth, wee begin to be beſotted with their momentany beauty and falſe glory; let vs preſently caſt vp our eyes towards Heauen; and if hauing lifted our minds and meditations vpon that heauenly and diuine beauty, we doe from thence reflect our eyes vpon the chiefe glory of earthly Buildings, they will ſeeme but as childrens houſes, which in play they build vpon the ſands, which euery blaſt of winde defaceth, and euery waue of water waſheth away; and as the houſes of Spiders, which being made with great labour, are with themſelues eaſily bruſhed away with a Wing or Broome. For then wee will eaſily conclude, that if there be ſuch goodly habitations in our pilgrimage and place of baniſhment, then much more glorious Manſions are prepared for vs in our owne Country, where the Lord is purpoſed to glorifie and reward vs: if Gods enemies haue ſuch ſtately Palaces on earth, then how much more excellent hath the Lord prouided for his children in Heauen? If the great Monarches of the World haue Manſion Houſes beſitting their might and majeſty; then how glorious is the Court of Heauen, and chiefe Manſion Houſe of the King of Kings, which he hath purpoſely fitted and prepared, as is moſt beſeeming his glory and greatneſſe? Surely being ſuitable and agreeable vnto his Majeſty, which is infinite, it muſt needs alſo be of vnſpeakable and incomprehenſible excel-

Non ſolum in ætatibus hominum, verum & in ſtructuris ædificiorum immaturo mors furit. Chryſoſt. in 1. Tim. Homil. 16.

Iuſſit ædificia ſumptuoſaque olim extruxerunt: quid nunc ſunt? ruinæ: vbi ædificatores? in orco, Baſil. Orat. 25. de auaritia.

Ier. 22. 13, 15, 16.

cellencie. If the World haue ſuch a goodly vaulted roofe, beautified with ſuch glorious Lights, and imbelliſhed with ſuch ſhining Stars; then what ſhall we thinke of our heauenly habitation, whoſe floore is much more glorious than this ſtately roofe? Finally, if the Kings of the earth haue their Marble, Iuory and Ieat, to adorne their Buildings, then may wee well conceiue that which the Apoſtle ſaw, namely, that our heauenly Citie is of much more precious ſtuffe, the wals of Iaſper, garniſhed with all manner of precious ſtones, the gates of Pearle, and the ſtreets of Gold. And therefore if wee affect ſtately Buildings, let vs contemne theſe baſe Cottages on earth, and labour to be Owners of thoſe glorious and heauenly Habitations; which as they are by infinite degrees more goodly and excellent, ſo are they alſo euerlaſting habitations, which neuer need repaire, nor any whit abate of their firſt glory.

And thus haue I ſhewed the vanitie of ſumptuous buildings. Let vs in the next place conſider if there be any more worth and excellency in many Seruants, & a great retinue; where alſo we ſhall find, that howſoeuer it is pronounced a glorious thing in the world, to haue a multitude of attendants, and a great traine attending at their Maſters heeles, yet it is but a meere vanitie, yea, if it be poſſible, more vaine than any of the former. And this alſo appeareth by the teſtimony of the wiſe *Salomon*, ſpeaking vpon his own experience, who ſeeking herein for ſome worldly happineſſe, miſſed of it; and hauing retained ſuch a multitude of ſeruants, as ſerued not only for his neceſſary vſe, but alſo for pompe and ſhew, for pleaſure and delight; concludeth of this as of the reſt, that he found nothing in it, *but meere vanity and vexation of ſpirit.* Vnto which teſtimonie we may adde diuers reaſons, which ſhew the worthleſnes of this great attendance: for howſoeuer a man hath hereby from the mouthes of many, the goodly Titles of Lord and Maſter, & the outward reuerence of Cap and Knee; yet what is hee in truth, but a common ſeruant vnto them all, and euen (as it were) the Steward of the Family, who taketh the care and paines to prouide them of all neceſſaries? yea, which is worſe, hereby he becommeth a ſeruant to his owne auarice and concupiſcence, it being a chiefe cauſe and motiue which inducech him to toile and labour, ſcrape and rake together, to oppreſſe and incroach vpon other mens rights, that he may haue wherewith to maintaine this numerous multitude to attend vpon him. The which errour were ſo much the leſſe, if all theſe men thus entertained, were faithfull wel-willers, and (as one ſaith them) humble friends, ready at all aduentures to ſeeke his good, and to ſtand in his defence with their owne hazard: but contrariwiſe experience teacheth, that among many ſeruants are many enemies, who becauſe they are reſtrained of their wils, or puniſhed for their faults, or not rewarded according to their expectation, though it may be aboue their deſerts, maligne their maſter, and wait for occaſion to ſhew their hatred. Now theſe domeſticall foes are of all others moſt dangerous, becauſe they are no leſſe priuy to all their Maſters infirmities, than ready to diuulge them vnder-hand, where they may moſt diſgrace him; neither can any thing he doth in the Family be hid from thoſe who wiſh him worſt, becauſe as hee hath many eyes to obſerue his hidden counſels and greateſt ſecrets, ſo hath he alſo many tongues to reueale and vtter them. Yea, and that which for feare they but ſecretly whiſpered whileſt they remayned in the Family vnder the gouernment of their Maſter, they are ready with profeſſed malice to proclaime publikely when they haue left his ſeruice, and be vnder the rule of another, vnleſſe they be reſtrained more with feare of their new Maſter, than with loue of the old, leſt he might juſtly ſuſpect that hee alſo ſhall receiue at their hands the like meaſure, when they leaue his ſeruice. Now this miſery is ſo much the more miſerable, not only becauſe it is impoſſible to preuent theſe dangers, which come by theſe ſecret Traytors, who are hidden and vnknowne, but alſo becauſe they are faine vnwittingly to nouriſh theſe Vipers in their boſome, feeding, clothing and rewarding them, when as they do them moſt hurt, and are ready vpon all occaſions to plot againſt them any miſchiefe. Vnto this wee may adde, that where there is a multitude of ſeruants, there are alſo many contentions and domeſticall quarrels, much brawling and wrangling, clamour, and noiſe; which muſt needs be exceeding troubleſome to the Gouernour, when as he muſt be faine to be a ſtickler in theſe frayes, and euery hand-while be diſquieted himſelfe that he may ſet them at quiet, and accord their differences and contentions. Yea, but at leaſt where there are many hands there is an eaſie and quicke diſpatch of houſhold buſineſſe, and all things are done ſeaſonably and in good order, to the contentment of the Maſter; ſurely nothing leſſe. Yea, contrariwiſe, vnleſſe there be an exceeding wiſe and ſtrict gouernment, there as are moſt Seruitours, there is worſt ſeruice, diſorder, negligence and confuſion: either becauſe the ſlothfull are incouraged to continue in their idleneſſe, ſeeing they may eaſily hide it in a crowde, and faſten their negligences and defaults vpon ſome of their fellowes; or becauſe the diligent are diſcouraged in their painfull labours, ſeeing others marre that which they make, and alſo for that particular notice cannot well be taken of their Gouernours, by reaſon of the multitude of their wel-deſeruing, that ſo they

they may receiue due prayse and reward. Or finally, because they straine courtesie, and put off the businesse to one another, thinking his fellow may doe it as well as he; whereof it commeth to passe, that that is neglected of all, which might be done of many. Moreouer, he who entertaineth a multitude of seruants, doth hereby waste and consume his estate, which might be much better spent, not only by continuall feeding so many idle bellies, and clothing so many backes; but also because where multitudes are, there is much lauishing, spending and rioting, none taking care to spare or saue any thing, because his faithfulnesse and frugality would not be obserued among so many; and therefore seeing all will be spent, he thinketh best to doe like his fellowes, and to take his share before all be gone. To say nothing of their pilfering and purloyning for their owne vse, and their wastfull prodigalitie in bestowing vpon others their Masters goods; if at least they can haue them as their instruments and Deputies to doe their businesse, whilest they spend their time in pleasures or idlenesse. Finally, it is a thing of great difficultie to gouerne well such a multitude in the Family, to keep them in good order, and to make them diligently to performe their duties to God, their Master, and to one another: for if euery one findeth it a hard matter to rule a few in such sort as God requireth; then surely it must needs be almost impossible to rule so many. And this commeth to passe, partly because the Master among such a multitude cannot haue his eye at all times vpon all, to obserue their disposition, cariage and behauiour; and partly because there is almost alwayes amongst a great number some corrupt and vicious, who, like scabbed sheepe in a flock, infect and taint their fellowes with their wicked behauiour and conuersation. Lastly, what doe they else who entertaine a great multitude, but take vpon them a great charge, of which they must giue an account how they haue discharged it at the day of iudgement? For it is not sufficient for such to haue liued like good men, if they haue not also carried themselues as good Masters; nor enough that they haue themselues serued God, vnlesse also they haue beene carefull to make those vnder their gouernment to ioyne with them in the like seruice. And if so bee through their default, either because they haue not encouraged them in good, or discouraged and restrained them from euil, they haue neglected their duty and liued wickedly, they shall be found accessary vnto, and guiltie of their sinnes before God. Which if Masters would but seriously thinke vpon, they would not be so much exalted and delighted to see the gloriousnesse of their sumptuous traine, as amazed and affrighted to consider of the greatnesse and difficultie of their reckoning and account.

Chap. XV.

Of the vanitie of costly and braue Apparell.

The last thing wherein we will consider the vanitie of riches, is costly and braue apparell; which is a thing so much esteemed among Worldlings, that they place in it no small part of their happinesse, thinking themselues best when they are braueſt, and most esteemed when they haue got on the richest suite. And this maketh them to set their hearts so vpon it, that they thinke no time too much, no cost too great, which is spent in adorning of themselues; yea, they are readie to sell Religion, Conscience, and Credit, to purchase this excessiue brauery; and to commit all manner of wrongs and injuries, oppression, and violence, to maintaine their gay and gorgeous apparell. Which folly, that we also may not fall into, let vs learne basely to esteeme this, which the World so much admireth, and to contemne it as a trifling vanitie; which is not onely void of all worth and excellencie, but also through common abuse, subiect to much corruption and sinne. And yet lest for the abuse wee should reiect the lawfull vse, and Cynically refuse that Christian libertie, which God herein hath liberally allowed vnto vs; let vs in the first place consider, that there is a good and lawfull vse of these rich Attires, and costly Apparell; namely, when as they are well fitted & sorted vnto the calling of those that weare them. For as the Lord hath made diuers estates and degrees of men; so would he haue euery one to Apparell themselues according to their degree and calling, that so these diuers orders and conditions of men may the better be distinguished the one from the other: Kings with Royall Apparell, Nobles according to their Nobilitie, with that which is rich and costly; Gentlemen, as beseemeth their Gentry; and the meaner sort according to their qualitie and condition. The which difference may lawfully appeare both in the matter, and also the forme of their garments. For in the former respect, it is lawfull for those who are in high estate, to weare Silkes and Veluets, Gold and Siluer, Iewels and precious stones; neither were these creatures causelesly created, but for the vse of men; and that not only Heathens, Worldlings and Infidels, but chiefly and principally for Gods owne children and seruants, who onely haue iust title and interest vnto them. The like difference there may also be in the forme or fashion of Apparell; for the King and the meane Subiect, the Courtier and the Countriman, the Gentleman & Yeoman, the old and the younger sort, as they are not to haue the same matter of their ap-

apparell, but one more coſtly, another more meane and cheape according to their qualitie. & it is fit that they ſhould alſo differ & be diſtinguiſhed in their ſeuerall fashions, as doth beſeeme euery ones degree and calling. And thus in the time of the Law the Iewes had a peculiar kind of apparell allotted vnto them. The Prophets had their rough garments, whereby they were knowne: kings and queenes had their royall ornaments; the man one kind of apparell, and the woman another, which was vnlawfull for them to interchange. Thus *Rebecca* had her golden abilements and bracelets; and the Iſraelites their earerings and other iewels, & that by the appointment of God himſelfe. And our Sauiour Chriſt the welbeloued of his father, ſeemeth to allow vnto courts and kings houſes, ſoft raiment and gorgeous apparell, as beſeeming thoſe who in the world are aduanced to theſe high places. Yea but the Apoſtles *Paul* and *Peter* doe forbid this brauerie and gorgeous garments as vnbeſeeming Chriſtians. I anſwere, that their ſayings are not to bee vnderſtood as generall and abſolute prohibitions; but onely as admonitions, whereby they withdrew them from ſetting their hearts vpon pride, vanity and brauery, as though they were things greatly to bee eſteemed and deſired, to the end they might fix them vpon the ſpirituall ornaments of the ſoule, Gods ſanctifying and ſauing graces, as being much more excellent; which alſo appeareth by the antitheſis there vſed. Againe, this gorgeous apparell might bee interdicted thoſe Chriſtians vnto whom the Apoſtle wrote, as being in thoſe dayes for the moſt part of meane quality and condition, as the Apoſtle elſewere affirmeth; and therefore howſoeuer it were lawfull in it ſelfe, yet it was altogether vnbeſeeming their eſtate. Beſides that, the Church was then vnder grieuous perſecutions, in which reſpect theſe coſtly ornaments were vnfit, as being a time of humiliation; and alſo becauſe of the great wants of the many poore members of Chriſt, which the richer ſort were to relieue, not only out of their ſuperfluities, but euen out of ſuch neceſſaries, as might otherwiſe haue well beſeemed their place and calling.

So that notwithſtanding this obiection, it is lawfull to weare rich & coſtly apparell, if it bee fitted to the eſtate and condition of thoſe that weare it. Yea men may offend in the contrarie extreame, when as they vſe ſuch baſe and beggerly attire, and in ſuch a ſordidous and ſlouenly faſhion, as is altogether vnbeſeeming men of their quality, valeſſe it bee in ſome particular caſes, as in the time of faſting and humiliation, or when the Church is in extremitie and want, and muſt of neceſſity be relieued &c. When notwithſtanding decency and comlineſſe may bee obſerued, though it bee but in a poore habit and meane attire: and therefore the practice not onely of ſordidous miſers is to bee auoided who will not be at the coſt to maintaine themſelues in ſuch apparell, as their place and calling requireth, but alſo of thoſe, who out of their religion, or rather ſuperſtition, goe in beggerly and poore clothing, to make oſtentation of their humility, and contempt of the world. All which looke the ſame way, though vnder another vizard, with thoſe proud cynicall Philoſophers, who affected the glory of the world by their contempt of brauery, euen as ſome of themſelues who were infected with the ſame diſeaſe judged of others, whom they ſaw tainted with it. So *Socrates* telleth *Antiſthenes* that he could ſpie his pride through the holes of his cloake: and another hauing cenſured the Rhodians for their pride in apparell, and afterwards ſeeing the Lacedemonians in baſe and ſordidous clothes, ſaid, behold another kind of pride. So one of the ancients ſaith, that there may be glorying, as well in baſe, as in gorgeous apparell, which is ſo much the more dangerous, becauſe it deceiueth vnder the colour of Gods ſeruice: and therefore another exhorteth vs to auoid the one extreame, as well as the other; becauſe the one ſauoureth of wanton delicacie, the other of vaine glory.

Diogenes apud Ælianum. lib. 9. de varia hiſtor.

Auguſt. de ſer. Domini.

Ornatus & ſordes pari modo fugiendi ſunt, quia alterum delicias, alterum gloriam redolet. Hieron. ad Nepolian.

But I ſhall not neede to ſay much of this argument in theſe dayes, wherein men and women generally are fallen into the contrarie abuſe of exceſſe, forgetting all reſpect of order or degree. For whereas our Sauiour reſtrained gorgeous apparell to Kings courts, now it is growne common in euery houſe, without any reſpect of ſtate and calling: gentlemen going in their attire and habit like nobles, the yeomanry like the gentrie, cottagers like yeomen, citizens like courtiers, ſubjects like Princes, and ſeruants like maſter and miſtreſſe; as though their eyes were ſo dazled with pride, that they miſtooke anothers apparell for their owne. The which abuſe as it hath tainted all, ſo eſpecially the women kind, who decke themſelues with ſo many vaine toies, & load their bodies with ſuch gorgeous attire, as that we may truly ſay with the Heathen man, that they are the leſt part of themſelues. Neither are worldlings alone infected with this contagious plague of brauerie and exceſſe, but the profeſſour of religion and the prophane perſon, the harlot and the honeſt woman, are ſo like one another in their habits and attire, that a man ſeeing them both, can put no difference betweene them, as one of the ancients in his time complained. And therefore ſeeing this running canker hath infected and corrupted the whole bodie of our ſtate, it were to be wiſhed that our an-

9. Sect. 3. Of the great abuſe of apparell, through exceſſiue brauerie.

Auferiatur cultu, gemma auro, teganturne omnia, pars minima eſt ipſa puella ſui. Ouid. lib. 2. de remed

Tertul. de cultu fœmin. lib.

cient Lawes against this excesse were put in execution. Or because our sores are growne so desperate, that they cannot be cured wth ordinarie and easie medicines; that there were prouided for them some sharpe corrasiue, like the Lacedemonian Law, which ordered vnder a great penaltie, that none but harlots might vse glorious and rich apparell; that so honest women might bee brought out of loue with this pride and brauerie.

Clemens Alexandr. Pædagog. lib. 2. cap. 10.

Brauissimis loculis patrimonium grande proseritur, vno lino decies sestertium infertur, &c. Tertul. de habit. mulier. lib. 1

Clemens Alexandr Pædagog li. 2. ca. 10.

Quid de habitu dicam? in quo iam non color sed color requiritur magis & cultui vestium eadem virtutum assistat, &c. Bernard. Ser. super psalm. 90. &c.

¶. Sect. 4. Of the abuse of apparell, in in respect of costlinesse.

Now these abuses of apparell are either in respect of the causes, or the vse thereof. The causes are the matter, forme, or end. In regard of the matter men shew their vanitie and sinne, first, when in the cost bestowed on the stuffe, they exceed their calling or abilitie, wearing such things as are aboue their estate, or more than their rents, reuenues, or other meanes may well maintaine. In which kind there was neuer greater excesse since the beginning of the world, than in our times, euery one herein exceeding their state and condition; the tenant will haue as costly stuffe as his land-lord, the farmer as the gentleman, and ordinary gentleman as great nobles. In so much as the abler sort sticke not to hang the price of a good farme at their wiues eare, and a great lordship about their neckes; and the poorer sort neglect all good duties, yea pinch their owne bellies; that they may weare the most costly stuffes, and adorne their backes with silkes and velvets. So that wee may justly take vp that complaint vsed by an ancient of his times, namely, that whereas the thing couered, should much exceed in value the couer or case in which it is contained; as the iewell the cabinet, the soule the body, the body the garment: now contrariwise, when as the body it selfe being set to sale, would not yeeld many groats, one suite of apparell wherewith it is adorned, is not bought for many pounds. Of which excesse of cost in maintaining pride, wee might well bee ashamed, if we considered that our first parents had no better cloathes of their owne making, than such as were made of fig-leaues; and when God prouided for them, their apparell was of no richer stuffe, than beasts skins, which were only fit to couer their nakednes, and to keepe them from the iniuries of the weather. Secondly, in respect of the matter, they offend who make choice of such stuffes as are so slight, as will serue to no vse, but to couer their nakednesse (for which also sometimes they are vnprofitable) and are almost no sooner made, than worne out, which they purposely affect that they may shew varietie of brauery, and often change into new fashions. Wherein as they doe much exceed their ancestors in costlines, who clothed themselues with the dearest, but yet most lasting stuffes; so doe they take away one chiefe end of superfluous apparel, which was, when themselues had laid it aside, to clothe therewith the poore members of Iesus Christ.

And as men sinne in respect of the matter of their apparell, against their particular callings, by exceeding their state and meanes; so also they offend against their generall calling of Christianitie in respect of the forme and fashion, and that both in the excesse and defect. For as Christians ought to looke that the matter of their apparell be not ouer costly; so also they should take speciall care that the fashion be graue, sober and modest. For so the Apostle requireth, that *women should array themselues in comly apparell with shamefastnesse and modestie, not with broyded haire, or gold, or pearles, or costly apparell.* And the Apostle *Peter* likewise chargeth them that their apparell shall not *be outward, as with broyded haire, and gold put about*, &c. Now in this respect people offend two wayes: first, when as they affect fashions, which are not graue and modest, but light, vaine and wanton; whereby they outwardly discouer the lasciuious lightnesse and vaine immodestie of their hearts, and by hanging out this signe of incontinencie, doe set their honestly to the sale. And of this kind are those habits and attires especially, which doe not couer the naked parts, which God and nature would haue hid; as also when men effeminately affect fashions like vnto women, and women mannishly goe in such apparell, as doth hardly distinguish them from men. Secondly, they offend through phantasticall pride, which moueth them as often to change their fashions, as the Cameleon his colour, a sinne vnto which our people in this land are exceedingly addicted, and therein notablie shew their vanitie and follie. For if constancie be an inseparable fruit of wisedome; so that they who are most wise, are most vnchangeable in their courses and actions, because at first they are able to discerne what is best, and knowing it adhere vnto it (whereof it is that God who is infinite in wisedome, is also immutable in all his counsels) then must also by the same reason mutabilitie, and phantastical change, bee a notable effect and signe of follie, which being not able to judge of that which is good, often shifteth and changeth, that at last it might find it out. Againe, vpon this often change there followeth another mischiefe; for when they haue tired their wits, and runne through all fashions which themselues can thinke vpon, they craue aid of forraine inuentions, and follow the fashions of others countries; sometimes the French, and sometimes the Italian, one while the Dutch, and soone after the Spanish. Now it is vnlawfull not only to breake the Lawes and statutes of our countrie; but also

1. Tim. 2. 9.

1. Pet. 3. 3.

¶. Sect. Of the abuse of apparell in respect of fashions.

also the manners and customes, wherein they are odd diuisers from Gods word; secondly, in the breach of humane societie, for in manie things in our habit we differ from the rest. And as wee are loth to be iested by the Lawes of strangers: so neither ought wee to follow their customes, vnlesse they be much better and more conuenient than our owne: which also when we haue received them, we must constantly hold vs to them, that so they may in time grow reasonable among our selues. Neither must euery one according to his owne phantasticall humour vary from his countrie fashion, seeing that euerie is vgly and monstrous which agreeth not with the whole body; nor must hee through vaine inconstancie affect strange fashions, for this also will induce him in time to imitate their vices and corruptions. In which respect God threatneth to punish Princes and kings children (who a man would think should in this kind be allowed greater libertie) *because they were clothed with strange apparell*, and would not follow their countrie fashion. In the defect also men offend through slouenly vnhandsomenesse, not caring how their apparell hangs vpon them, nor how beastly and nastie their clothes are, so they keepe them from the cold, into which disorder they fall either through slothfull negligence, because they would not be at the labour of dressing themselues, or through affected pride, seeking for praise at the backe dore, and desiring to be talked of, and to seeme notable for somewhat. But this also is vnlawfull; for the holie Scripture which forbiddeth excesse in broidered haire, pearle and gold, doth also require that wee should clothe our selues in handsome, decent and comely apparell, as becommeth shamefastnesse and modestie.

Lastly, men offend in their apparell in respect of the ends thereof, the which are two, honestie and profit. In regard of the former, apparell is worne by man to couer his nakednes, and to hide his shame which after his fall insued by reason of sinne. The other end is profit, which is two-fold, first for necessarie vse; secondly for honour and comelinesse. Apparell is necessarie vnto vs; for howsoeuer before the fall there was such a iust temperature of the aire, that it was not at all offensiue to mans naked body, and consequently in this behalfe there was no neede of garments; yet through sinne this temper being lost, and an inequality following of heate and cold, both intolerable vnto man, and hurtfull to his health, apparell became necessarie to preserue him from the outward iniuries of the weather, and to keepe him in equall temperature. Secondly, apparell is profitable for comelinesse, honour and ornature, not onely as it couereth naturall deformities, but also as it now maketh the body seemely and gracefull, which in its selfe was more comely and beautifull before the fall. And this end the Apostle speaketh of, where hee saith, that vpon *those members of the body which we thinke to be lesse honourable vpon these we bestow most abundant honour, and our vncomely parts haue more abundant comelinesse.* And in the verse following, that *God hath tempered the body together, and hath giuen the more honour to that part which lacked.* And these are the ends of apparell; in which manie failing doe shew much vanitie and sinne. For how manie are there in these dayes who dishonest themselues by their wanton and light garments, wearing such as will not couer their nakednesse, but discouer their bare breasts to open view, whilest their apparell either couereth them not at all, or in couering doth not hide them? How many are there who in apparelling themselues haue least respect to necessary vse, or to preserue their bodies from the iniuries of the weather, but affect thin and subtile fineneſse, more than wholesome warmenesse desiring rather to bee adorned than clothed, and to delight others eyes, than to preserue their owne health? Finally, how many are there who doe not honour their bodies with graue and decent apparell, but disgrace themselues with phantasticall fashions, and lasciuious habits; proclaiming by their outward garments, their inward pride and wansonnesse, as though they would haue all men to take notice of their vanitie and lightnesse?

1. Cor. 12. 23.

Nec vestitum appetimus sed ornatum; quæritur ad inducendum non quod vtilius, sed quod subtilius inuenitur, non quod repellat frigus, sed quod superbire compellat. Bernard. Apol. ad. Guliel. abbat.

Q. Sect. 7.
Of the abuse of costly apparell in respect of the common vse thereof.

And these are the abuses of apparell in respect of the causes thereof. In regard of the vse also it is abused, when as gorgeous and costly apparell, which might sometimes bee lawfully worne in respect of the dignitie of the person, is daily and ordinarily put on, for greater ostentation of pride and vaine-glorie. For as wee may offend by wearing such rich and costly garments as are aboue our state and calling; so when these might well beare it in due time and vpon fit occasion, wee offend also when we shew excesse in neglecting these circumstances, and in keeping reuels all the yeere. And this was the sinne taxed in the rich glutton, not that hee was clothed in purple and fine linnen; but because hee was excessiue in respect of time, vsing these costly ornaments euerie day. In which respect men and women greatly offend in these times, who (not obseruing the course and customs of their ancestors, which hauing this rich attire befitting their callings vsed it sparingly, at certaine great festiuals onely or some few extraordinarie meetings) doe make it their daily habite, and (as we say) worke-a-day attire, as though the chiefe end of their comming into the world, were to prank them-

Luke 16.

themselues in riotous pride, and superfluous braurie.

And thus haue I shewed in what respects apparell in which worldlings so much delight, is vaine and sinfull. Now in the next place, let vs consider of some arguments which may weane vs from this vanitie, and may moue vs, both in our iudgements lightly to value it, and in our affections to despise and contemne it. The first reason is, that God in the Scriptures hath forbidden this glorious and gorgeous apparell, vnlesse it be to some persons, and at some times. So the Apostle *Paul* giueth women in charge that *they array themselues in comely apparell, with shamefastnesse and modestie, not with broidered haire, or gold, or pearles, or costly apparell (but as it becommeth women which professe the feare of God) with good workes.* Likewise the Apostle *Peter* willeth them that *their apparell should not be outward, as with broidered haire, and gold put about, or in putting on of ornaments; but that the hid man of the heart should bee vncorrupt, with a meeke and quiet spirit, which is before God a thing much set by.* If therefore wee would shew our obedience to our great Lord and master, wee must not conforme our selues to the fashions of the world, by wearing such costly apparrell, and glorious or garish habits, as beseeme not our place and calling. But alas such is the vanitie of the times, that people sticke not to come into the publicke congregation, whereout of Gods word this pride and excesse is condemned, with their broidered, curled and frizled haire; gold, silkes, veluets, and excessiue braurie, as though they would openly professe their disconformity with the Scriptures, and rebellious disobedience against God, in doing that which hee forbiddeth before his face, and euen in that very time when by his word he doth condemne it: as if they should plainely say, I will not forsake the fashion of the world, though it be neuer so much or oft forbidden. Which as it is a great offence among our selues, so doth it scandalize pagans, infidels and worldlings much more, and as a stumbling block in the way hinders them from the profession of our religion, when as they heare our doctrine, and see our practice; obserue what the Scriptures which wee professe to beleeue, and propound as the rule, according to which wee frame our liues, condemne and forbid this vanity, and we euen when we heare them read, vie that excessiue braurie, which the heathens themselues would neuer tolerate.

§. Sect. 8. Reasons to diswade all from abuses in apparell: first because God hath forbidden this excessiue braurie.

1. Tim. 2. 9. 10.

1. Pet. 3. 3. 4.

Secondly, if we would call to minde the first originall of apparell, we should haue little cause to affect braurie, or to wax proud of gay cloathing; for had our first parents continued in the state of innocencie, they should haue remained glorious in themselues, and not haue needed any apparell; but hauing transgressed Gods commandement they saw their nakednesse, and being ashamed of their deformities, they sought to hide themselues, and to couer their shame by the helpe of garments. In which respect what is our apparell but a daily monitour, to call our sinnes and shame to memorie? What is it but a Lazers cloth, cast ouer our filthy sores of sinne, that wee may not become lothsome through our deformities to our selues and others? and consequently what doe they which vaunt themselues in this vanity, but like the thiefe, who being adiudged to weare an halter in perpetuall remembrance of his foule crimes, doth make him one of silke, or gold twist, and seeing it to make a glittering shew, doth wax proud of that which should rather humble him, as being a continuall testimonie of his sinne and shame? so they wax proud of that which is the ensigne of their sinne and miserie, and conuert the habits which were giuen vs to hide our sinnes, into sin it selfe. Againe, if we consider the vse of apparell in the first institution, which was not onely (as I haue said) to couer our nakednesse and hide our filthinesse; but also to preserue our bodies from the iniuries of the weather, wee shall finde little cause which may moue vs to affect or delight our selues in this superfluous braurie. For this enmitie betweene vs and the creatures which makes vs neede these armours of defence, puts vs in minde of the cause thereof, which was our enmitie with God by reason of our sinne; these couers to hide vs, argue to our shame, that there is something vnder them which needes couering; and these plasters, though they be of silke or veluet, shew that vnder them are some loathsome sores, which being seene would disgrace and shame vs. In all which respects the most glorious garments bring with them cause of blushing rather than of boasting; for before man sinned hee was glorious in his naturall beautie; and a garment to him would haue beene but as a cloud to the sun, which doth not grace it but hide its brightnesse. Neither would these ornaments haue more adorned him than a silken case a sweete rose; but when his beautie was by sinne blemished, then, like the withered rose reserued in a bag of silke, hee was driuen to seeke for ornaments, and to supplie naturall defects with the helpe of art. So that he who is proud of these poore supplies, is like vnto him who being blind glorieth in siluer eyes; or vnto a lame man, who hauing lost his legge, boasteth and braggeth of a gilded stumpe, which was not giuen him for glory and ostentation, but as a poore support to hold him vp, and as a sorie helpe to relieue his miserie. And this the Lord plainely in-

§. Sect. 9. The originall of apparell should preserue vs from taking pride in it.

inclined in thoſe firſt garments which hee gaue our gree progenitours; for howſoeuer hee could as eaſily haue prouided apparell of ſilke, as veluet, curiouſly imbroydered with gold and ſiluer, as of any meaner ſtuffes, yet hee clothed them with beaſts ſkins, which were oncly fit for thoſe vſes of hiding their nakednesſe, and defending them from the weather, and ſerued rather to humble than to puffe them vp with pride, not onely by putting them in minde of their brutiſh condition, but alſo of their frailety and mortality, ſeeing the creatures for their ſakes were already ſubject to death and vanity.

Thirdly, let vs conſider, that howſoeuer it may beſeeme worldlings to let it out daily in their gorgeous attire, becauſe they haue nothing to glorie in but theſe outward things; and alſo haue their proud habits ſuting with their proud hearts, and the reſt of their outward carriage and behauiour; yet it much misbeſeemeth Chriſtians herein to faſhion themſelues to the cuſtome of the world; for their chiefe ornaments are not outward and carnall, but inward and ſpirituall, when as they are decked with Gods ſanctifying graces; they are moſt glorious when they are moſt humble, and what hath humility to doe with the enſignes of pride? they are beſt adorned with modeſty and chaſtity, which outwardly ſhew themſelues in ſober and graue attire; and therefore what haue they to doe with phantaſticall faſhions, and the wanton and light habites of laſciuious and filthy harlots? They come neereſt the truth of their profeſſion, when as following the rule of the Scriptures, they *put on the habit of holineſſe, and array themſelues in comely apparell, with ſhamefaſtneſſe and modeſty, and are adorned with good workes, as it becommeth thoſe that profeſſe the ſeruice of God*: why therefore ſhould their practice giue the lie to their profeſſion, by accuſtoming themſelues to weare gorgeous and gay garments, which harlots vſe as baites to ſet out their beauty to the ſale, and to intice vaine perſons to follie and filthineſſe? Why will Chriſtian women ſeeme ſuch as they would beeloth to be, and hauing nothing to ſell, why doe they hang out ſignes to intice cuſtomers? Finally, ſeeing in our Baptiſme wee haue renounced the world with the vanities and luſts thereof, why ſhould wee in our apparell ſhew our ſelues as vaine as the vainest, or hauing caſt thoſe luſts out of our hearts, as it were, the chiefe city, why doe we ſuffer them to reſt vpon our backes, as in the ſuburbs, where they ſpare vnto many day to make a iourney, and to bring with them all vice and vanitie? Againe, let vs remember, that if our Sauiour Chriſt would not haue vs, who profeſſe our ſelues children of our heauenly father, to take any care for food and raiment, but to reſt our ſelues vpon his all-ſufficient prouidence; how much leſſe would hee haue vs to trouble our braines about curious and coſtly ornaments and vaine faſhions? how farre would hee haue vs from ſpending our time and ſtudy about variety of colours, imbroydery, iewels, dying and curling of haire, painting, periwigs, and ſuch like vanities? Finally, ſeeing wee profeſſe our ſelues pilgrims on earth; why ſhould we goe like, not onely citizens, but courtiers of the world? and ſeeing we ſay that wee are trauelling towards our heauenly countrie; why doe we loade, not ſo much our bodies, as our minds, with the intolerable waight and heauie care of variety and ſuperfluity of ſuits, made more maſſie and burthenſome with gold, ſiluer, and precious iewels; all which before we come to our iournies end, we muſt leaue behind vs, if at leaſt we doe not make the poore our porters to beare them for vs.

Fourthly, that wee may bee weaned from this vanity of coſtly and gorgeous apparell; let vs conſider that it is of no worth and excellencie: for the moſt rich clothes doe not better the body that weares them; much leſſe the mind that takes care to prouide them; but as it is vnto this the bellowes of pride, ſo vnto the other an vnprofitable burthen; and were it not for opinion and affection which lighteneth the load, what leſſe waight and cumber is there in a chaine of gold, than in a chaine of iron? what leſſe trouble to haue the fingers loaded with gold rings ſet with poiſned diamonds, than to weare vpon them rings of beaſts ſet with flint or ſmall peebles? ſeeing the price doth not lighten the burthen, but onely a deceiuing and falſe conceit? Againe, what excellencie or worth is there in the richeſt ſilkes, and fineſt clothes, the matter of the one being the excrement of vnwreling wormes, the other the fleece of the ſillie ſheepe? both which within a ſhort time weare out to ragges, or with vntimely decay may bee conſumed with moathes and filthy vermine, and what excellencie is in that, which as wormes breed, ſo wormes deſtroy? And of what worth is that to be valued which man borroweth from beaſts and creeping things, which are creatures farre inferiour vnto himſelfe? A noble man much ſcorneth to borrow clothes of a meaner perſonage, or being by preſent neede conſtrained to be thus beholding, he would rather be aſhamed than glory in it: although theſe both are creatures of the ſame kinde, made by the ſame workeman, and caſt out of the ſame mold, and yet man borroweth ornaments from all the inferiour creatures; from one his fleece, from another his skin, from this his light feathers, from that his teeth

Q. Self. 11. That this brauerie hath in it no worth or excellencie.

Collum extenſa compringis, &c. nil refert an corpus aut veſtis geatur an ferro. Si ceruix premitur, ſi grauatur incceſſu, nil gratiæ inuenit. Ambroſ. de virgin. lib. 1.

teeth and solid bones, from wormes their intrailes, from cats their excrements, from the sands its stones, from the earth its gold; and when with the crow he hath made himselfe gay with these borrowed feathers, hee glorieth and vaunteth himselfe in his owne worth, as though they grew all vpon his owne backe; and that nature and not art, had put this difference betweene him and others.

§. Sect. 12. That in this brauerie wee haue no preheminence before those who are of base condition.

Quid enim sibi vult plerumque illud aurum? ea enim qui in scena sunt ista conueniant, & meretricibus, quæ omnia ad lasciuiam & spectantur. Chrysost. in Hebræos cap. 12. Homil. 8.

Let not therefore any who professe christianity much affect these trifling vanities, or hauing them, glory in their base toies, vnto which beasts, birds, and silly wormes haue the first title and most naturall interest, whereas man onely commeth by them (as it were) by conquest, violence and force of armes. With all which ornaments when men or women haue with great cost and labour decked themselues, yet shall they find small excellency in them, seeing herein they are matched by many, and exceeded by some; and that not those onely of the noblest rancke, but also such as are of meane and base condition; as players, dancers, harlots, who adorne themselues with as glorious apparell as the best, that ravishing the minde and dazling the eyes of their beholders, they may allure them to offer to this idoll of beautie and glory, the sacrifice of fooles, and to become contributors towards their maintenance in these lewdest courses. Yea not onely are they herein matched by men, but also with their horses, whom vsually they adorne with gold, velues, and imbroderies, and because them to communicate with them in an equall share of this glory and brauerie; and what excellencie is in that, wherein man is not priuiledged aboue the brutish creatures? To this purpose one of the ancients speaketh fitly: *I pray you* (saith he) *shall we esteeme those comely which equally decke their horses and mules with golden ornaments? you bestow other things, that priuiledge vs richer then, to make vs fooles. They communicate with some bestowe on their horses and their mules, like kind of ornaments belonging to them both; and by the same things, they desire to make their minds glorious and famous, wherewith they adorne their coaches, traines and attendants?* Yea herein men are not onely equall with the beasts, but also inferiour to the senselesse creatures; for when they are in all their royalty and brauerie, they are not to be compared (as our Saviour Christ speaketh) with the lilies and flowers of the field; and who would thinke that any piece of mans excellency, who was created after Gods owne image, after Gods image, wherein these inferiour creatures doe so farre exceed him?

Vti & in hac vanitate exercitemur, qui lauerati & equos & vxores amicimur, &c. Chrysost. in Philip. 3. serm. 10.

Mat. 6. 28. 29.

§. Sect. 13. That this exquisitenesse and curiousnesse of ornaments is of no vse, but meerely vaine.

Fifthly, on this worthlesse vanity and inutility and want of profit, for howsoeuer worldly men procure them with great cost and labour, as if their chiefe happinesse consisted in them; yet they doe them no good, nor make them a whit the better when they are adorned with them. For howsoeuer purple and scarlet, siluer and gold, silkes and veluets haue in them some beautie and glory, yet they doe keepe it to themselues, and doe not communicate it to those that weare it; and therefore seeing the glory which commeth by the putting on of the apparell, vanisheth away when it is put off, without leauing any signe behind; it hereby appeareth, that it is the glory of the vesture and not of the owner. So that vicious men haue little cause to glorie in this externall and strange beautie, when they haue lost their owne, the inward vertues of the minde. As therefore no man iudgeth a horse the better which is set out to sale, because he hath a veluet footecloth, or golden trappings, yea rather suspecting this brauerie, he vncouereth him of them all, and looketh vpon him in his naturall beauty: so neither is a man to bee esteemed better for his glorious ornaments, but laying these aside, weare to value him according to the inward beautie of his minde; for if that which is outwardly seene of man, is not man, but the soule, vnto which his body is but the case or couer; how much lesse are wee to esteeme gay apparell any part of mans excellencie and goodnesse, seeing it is but a meere accident, which may easily be put on, and with more ease laid aside?

But this vnprofitableneſse will better appeare if wee consider that this glorious apparell doth not aduance those ends for which it is vsed: for first, whereas it is put on as an ornament to commend vs, it is manifest that it faileth herein; for (as one saith) he who thinks that gold adornes him, must acknowledge himselfe inferiour to that whereby hee is adorned; and being inferiour, hee is no more a master of it but a seruant: now what is more absurd than for a man to acknowledge himselfe inferiour, and lesse comely and beautifull than this Lydian fragment? Neither in truth doth this gay clothing adorne and commend any in respect of their state and person, body or mind, if it be excessiue in its selfe, or immoderate and too too common in respect of time; for if a man thus goe about his calling, in stead of making himselfe commendable by all his cost and labour, he is of some enuied, of others scorned; one he prouoketh to anger, another to laughter, and all to displeasure and dislike; yea they who bow vnto those thus richly adorned and doe them reuerence, euen in the performance of these outward complements, doe secretly condemne them in their hearts, censuring them of pride, vanitie

vanitie and wantonnesse, seeing if they were not wholly possessed of these vices, they would not with so great cost and labour attire themselues aboue their calling, nor with such phantasticall and light fashions deforme their bodies. Wherein the just iudgement of God threatned against the proud lieth heauily vpon them: for when they thinke by their cost and brauerie to exalt themselues in euery ones iudgement, and to be commended and approued of all that behold them, the Lord resisting them in their pride, pulleth them downe, and maketh them to please none, whereas they intended hereby to please all. For God approueth them not, yea, rather hee professeth to oppose against them; the vertuous and humble like them not, for hating pride in themselues, they cannot loue it in others; those who are as proud as themselues are not hereby pleased; for they who are their Superiours disdaine that they should match or come neere them in brauery; their equals emulate and contend with them who shall exceed other; their inferiours enuy and maligne them because they cannot bee as fine as they; yea themselues are not pleased with themselues, because they neuer think that they are braue enough, which is the reason that they so often alter their attires and change their fashions, because none can long please them, and giue contentment. In a word they please no body with their brauery, but onely the prince of Pride, whose subiects and seruants they professe themselues by wearing his badge and liuery. So that if a man would commend himselfe to the iudgement of all: it were a much wiser course to attire his apparell according to his place and calling, yea, to carry a lower saile than the wind may well beare, abating somewhat of the brauery which his estate may well warrant and maintaine: for hereby also we shall find it more true, that he who exalteth himself shall be cast downe, and hee who humbleth himself shall bee exalted, euery one seeking rather to adde vnto his prayse, who rather endeuoureth to deserue it, and to detract from him, who too much affecteth and catcheth after credit and commendations.

And as costly and gorgeous apparell cannot commend the person or state of any; neither doth it make their body or minde more commendable, whether they be beautifull or deformed, indued with rare vertues, or defiled with foule vices. For if they bee beautifull by nature, what need they the helpe of art, for it is but a vaine thing to seeke to adde vnto that which is perfect already? if deformed, goodly ornaments do not much to the hide, as story doth not adde any praise in the iudgement; euery one being ready to attribute a great part of their beauty and comelinesse to the setting forth and garnishe in apparell, imagining that almost any other would bee as praise worthy as they, if they were so decked and adorned. In which regard a careless neglect of beautie better pleaseth; and oftentimes not to be adorned is in stead of the best ornament. Againe, this brauerie as little helpeth those who naturally are deformed, seeing it doth not take away their deformities but rather sheweth them, when as it inuiteth the eies of all to behold them, and so causeth them to think in their iudgements, that so great cost is but ill bestowed. Neither doth it at all profit the mind of man, whether he be indued with vertue, or blemished with vice; for if the glorious beames of vertue doe shine in any, the brightnesse thereof so much excelleth these outward ornaments, that they adde no more grace to a man, than a Candle-light when the Sunne shineth. Contrariwise if the mind be destitute of vertue, and deformed with vice; this outward decking will little auaile to furnish it with the one, or cleare it from the other. It will not make any more religious, humble, just, and temperate; yea, rather as experience sheweth, it bringeth men to the contrary extreames, it doth not abate pride and vaine glory, yea, rather it increaseth it; it doth not extinguish the heate of lust, but rather doth inflame it; it doth not warme our hearts with Charitie, nor repell the force of the Deuils Darts, but causeth rather our loue to freeze, and endangereth vs to Satans blowes; it doth not free vs from injustice, raging anger, enuie, malice, intemperance, couetousnesse, ambition and such like vices, but rather giueth occasion and way vnto them. In which respect a vicious man adorned with glorious garments, is like a dead Corps stucke with flowres; or like a glorious Sepulchre, containing in it a putrified and rotten bodie, which is tainted thereby with vnsauourie stench, but can giue no beautie or excellencie to the dead and corrupted carcase. So that rich attire neither beautifieth nor bettereth either the body or the minde; and therefore those who being destitute of vertue or of naturall beauty doe thinke to adorne and commend themselues by their goodly Apparell, fall into the errour of the Painters Boy, who being to paint the faire *Helen*, and wanting art to set forth her beautie, daubed Gold on her apparell, making her clothes rich, because hee could not make her face beautifull.

Secondly, Worldlings vse these rich ornaments because they would be more admired and respected; the which end also is often frustrate, especially, when as by often vse they are made ordinarie; for Gold and Siluer, Silkes and Veluets, being as common as Stuffes, Cloth, and Freese are within a while as little regarded and admired. Yea, though men could match the Sunne in gloris, yet if with

Neglecta decoris cura plus placet, & hoc ipsum quod non ornamus, ornatus est, Ambros. de virgin. lib. 1

Pulchrum ornatum turpes mores prius cum uno colluunt. Lepidi mores turpem ornatum facile fallit comprobant, Plaut. in Pœnulo.

Clemens Alex. pædagog. lib. 2 cap. 12.

Q. Sect. 16.
That costly apparel doth not make those that weare it more respected.

with the Sunne they should daily appeare in this brauery, it would work in the beholders no wonder or respect, howsoeuer at the first sight they were much admired; yea, contrariwise because they waste their states, and spend all their liuings in maintaining this brauery, and superfluous excesse, which was heretofore bestowed, vpon charitable vses and good hospitalitie; therefore the meaner and poorer sort, receiuing no reliefe or comfort from them, detest their pride, and enuie their brauerie. Much wiser therefore was the course held by our fore-fathers, who hauing indeed costly attire befitting their callings, did not weare it commonly, but by the seldome vse thereof, made it the more to bee admired and respected, and howsoeuer making their garments of the best and most lasting Stuffes, they did not need to change them, but wore the same clothes many yeeres together; yet wearing them so seldome, and with such great distance of time comming betweene; and not glutting either themselues or others with their common vse, it was all one, as if at euery good time they had changed their suite and fashion. By which wise frugality they were enabled to keepe good hospitality, and to performe the workes of mercy; whereby as they had comfort to their owne consciences; so did they deserue the loue & reuerence of their inferiours towards them, when as they tasted of their bounty and goodnesse. Especially they were not driuen through their excessiue expences to inhance rents and increase fines, but hauing sufficient of their owne to maintaine their port, they were able to afford to their poore Tenants their Houses and Lands at such easie rates, as they might comfortably liue vnder their shelter. Whereby as their loines did blesse them, when they enjoyed these benefits from them; so in the time of peace they had so many seruants as Tenants, ready for all imployments; and in time of warre so many Souldiers, who in all dangers were ready to liue and die with them. Whereas now their pride hauing set rents and fines vpon the extremest racke, because nothing sufficeth to maintaine their excessiue brauery, and hauing turned hospitality and the workes of mercy into rich iewels, sumptuous furniture, and gorgeous apparell; their Tenants stand vpon equall termes with them, seeing their Houses and lands being brought to the Market Hill, they had onely a bare penny-worth for their penny, and therefore as their need is vnwilling (vnlesse they be forced by oppression) to doe them any seruice, or to hold but vpright them and any danger. So that whereas heretofore Gentlemen so [illegible] wealth, that it serued notably for their defence in time of perill; now finding it vpon leuells [illegible] Plate and Furniture, [illegible] peace it repoiseth them to Enuy, and the danger of Theeues, and in time of warre to the common spoyle.

And thus haue I shewed the vnprofitablenesse of costly and gay apparell: which if it be not sufficient to weane our hearts from it, let vs further consider that it is not onely empty of profit, but also full of euill, both in respect of sinne and punishment; for it is euery way sinfull as being sinne in it selfe, the cause and also the effect of sinne. Concerning the first, they who exceed in this excessiue brauery offend first against the majesty of God himselfe, not onely by transgressing his Commandement, whereby he hath forbidden it, and by neglecting his worship and seruice, because their whole time almost is taken vp either in caring for, prouiding, or putting on their ornaments; and thereby either want time on Gods Sabbaths to come to his publicke seruice, or else rush into his presence without all due preparation; but also through the grosse abuse of his creatures and good blessings bestowed vpon them. For they were not made Stewards of these rich Talents, that they should bestow them in excesse and vanitie: but that with the surplussage of their wealth they should relieue their poore brethren, & performe the works of Charitie and Mercy, which either respect the good of the Church or Common-wealth. And therefore fearefull will their account be at the day of Iudgement; when as it will not excuse their neglecting the poore members of Christ, to say they could spare nothing from these vses, because all was too little to maintaine their brauery and excessiue cost in apparell; nor yet that their riches and reuenues was great, and therefore they might well adorne themselues in gorgeous attire; seeing their wealth was not giuen them, that they should waste it in superfluities, but that they should bestow it in relieuing the poores necessities, in which respect this excuse of abundance will be no better, than if a man should cause his garments to be made farre too large and long for his stature, and excuse himselfe by this, that he had too much stuffe. For as it is absurd and ridiculous, to make the garment not after the measure of the bodie, but the quantitie of the peece out of which it is cut: so is it no lesse absurd to waste a mans substance in such costly apparell, as is aboue his calling, and not fitting to his state and condition, because hee hath abundance of wealth lying by him.

Secondly, herein they sinne against themselues: first, by neglecting their soule, which is their most excellent part, whilest their whole care and paine is taken vp in adorning of their bodies; for too much care of the bodie plainly argueth, the too little care of the soule; richnesse in apparell, pouerty in vertue; outward ornaments, inward deformities, and spirituall nakednesse, and (as one saith)

ſaith) Whileſt men are cloathed with ſilke and purple, commonly their conſciences are ragged and beggarly; whileſt they gliſter with jewels and chaines, their manners vſually are loathſome and fordidous. In which reſpect they are not vnfitly compared to Beares or Coffins; for as they are moſt adorned, when as they haue a dead body in them; ſo theſe bodies are moſt decked with gorgeouſneſſe, when they haue in them a ſoule deſtitute of vertue and dead in ſinne. And in the ſame regard one of the Ancients compareth them to the ſtately Temples of Egypt, which had the outward Courts, Porches, Walls and Rooфes, richly adorned with Gold, Siluer, curious caruing and ingrauing, and with all other ſtately and gorgeous ornaments; but if a man ſhould goe no further into the inmoſt parts, to ſee the Idoll which was there worſhipped, in ſtead of ſome goodly Image ſet out according to the reſt of the brauerie and pompe; he ſhould find nothing but the baſe picture, or other reſemblance of ſome Cat, Crocodille or vgly Serpent: for ſo theſe women who load themſelues with Gold, Siluer, Iewels, and coſtly apparell, if this outward glory be remoued, and they more narrowly ſearched what they haue in the inmoſt Temple of their heart, they cannot ſhew vnto vs Gods Image ſhining in his ſpirituall graces, but rather a man ſhall find in them Crocodiles and Serpents, that is, beaſtly luſts, pride, wantonneſſe, immodeſtie, and ſuch like impieties. Againe, thoſe who affect this coſtly apparell hurt themſelues, whileſt by their pride and exceſſe brauery they lie open to the hatred and enuie, the cenſures and bitter frumps of all that ſee them. For euen thoſe who are ſober, graue and humble, when they ſee thoſe who are inferiour vnto themſelues in place and calling, ſo farre outſtrip them in this outward brauerie, cannot chuſe but diſdaine and ſcorne it; and others who thinke themſelues as good as they, comming ſhort of them for want of meanes, or will, ſo to beſtow their coſt, doe as much enuie and hate them. This ſheweth the extreame folly of theſe vaine perſons; for whereas they might haue loue in due reſpect among their Neighbours good cheape, they rather chuſe to purchaſe hatred, enuy and contempt, at theſe deare rates. Finally, by this outward brauery they diſgrace themſelues, and bewray vnto euery obſeruer beholder the ſecret corruptions which lie lurking in their hearts. For when the heart is infected and poyſoned with the damnable vice of pride, it tainteth outwardly the whole body with the markes and tokens, which commonly prognoſticate death and deſtruction, without repentance. So if the outward with folly, it diſcouereth it ſelfe in fooliſh and phantaſticall faſhions; if with prodigall vanity, it appeareth in the outward ſuperfluitie; if with leſt, it ſheweth it ſelfe in a wanton habit: and finally, if it be an heart ſoft and effeminate, it will eaſily be diſcerned, by ſoft rayment and wanton delicacie. So that as one ſaith, this vanitie of apparell doth not ſo much adorne the body, as diſcouer the mind; and as the ſonne of *Syrach* telleth vs, *A mans garment, exceſſiue laughter, & gate, plainly declare what perſon he is.* And therfore the Lord reproouing Iſrael ſaith, that their *pride did teſtifie againſt them to their face*, becauſe they did diſcouer it outwardly in their very countenance and gay apparell.

Non hoc ornamenti cultus ſed mentem deterget, Quintilian. *Eccluſ.* 19.28.

Hoſ 7.10.

Laſtly, by wearing theſe coſtly and gorgeous garments they alſo ſinne againſt their Neighbours: firſt, by way of offence, when as by their example they allure and draw them on to imitate their brauerie; for ſuch is the pride of mans heart, that he is impatient to be any way inferiour to thoſe whom he eſteemeth but his equals; and therefore when he ſeeth his Neighbour in coſtly clothing, fearing leſt he ſhould be preferred before him, he inwardly diſdaineth, enuieth, and vieth with him who ſhall excell in brauerie; whereof it commeth to paſſe, that this vanity of gay apparell, hauing infected any corner, doth in a ſhort time like a running canker ſpread it ſelfe ouer a whole Countrie. Againe, they are ſcandalous to thoſe who are without, as they hinder and diſcourage them by their pride and exceſſe from the imbracing and profeſſing of their Religion, when as in this they can perceiue no difference betweene a profeſſour of Religion, and a profeſſed vain perſon; the children of God, and the children of the Deuill; thoſe who profeſſe mortification, and they who are worldly & profane. Whereas contrariwiſe, if they were according to their profeſſion, humble, modeſt, graue and ſober, in their habit and outward carriage, they might moue them to a liking of their Religion for their vertues ſake, who profeſſe it, and in time draw them on to the profeſſion and practice of it. Finally, if in ſinceritie of heart we profeſſe and practiſe Chriſtianitie, and yet be ouertaken with this vanity, as we doe thereby wrong our ſelues by impairing our good name; ſo by ſeeming that wee are not, wee giue occaſion to wicked worldlings of falling into ſinne, whileſt for this infirmitie they are readie to blaſpheme Gods Truth, which wee profeſſe, and cenſure and condemne vs for hypocrites and wicked perſons, who are as proud, wanton and laſciuious as any other. Which ſuſpicions wee ought to ſhun by auoiding theſe outward appearances of euill; for if my heart bee cleane and vpright in it ſelfe, why ſhould I giue occaſion to haue it ſpoond and blemiſhed in anothers conceit and eſtimation? Why ſhould wanton and laſciuious perſons haue any hope

Q. Seſt. 19. That they who vſe exceſſe in apparell, offend againſt their brethren by giuing offence.

Tim 2.3.

Tertulde cultu fœmin. lib.

of finding that in me which I abhorre? Why doth not my habit proclaime the affection of my heart, lest impudencie should be incouraged to taint it, by infusing the poyson of lust and wantonnesse by my eares? Why should I not professing charity seek rather to edifie than destroy my Neighbour: and being a Souldier of Christ why should I not put on mine owne armour, badge and liuery, and manfully professe open emnitie against the World and worldly vanities?

ℙ. Sect. 20. Their excuse taken away who pretend inward humilitie though they exceed in outward bravery.

That therefore will not serue their turne which Professors of Religion vsually say for their excuse; that whatsoeuer men may think of them when they see their brauerie and vanitie, yet they haue cleere consciences towards God; though their apparell be garish and wanton, yet their minds are humble and chast; and though they fashion themselues according to the World, and doe after the custome of the most, yet they are not of the World, nor approue of worldly vanities, but could find in their hearts, if others would accompany them, to lay all these proud clothes and wanton fashions aside; whereas now they are carried away with the the streame of time, and are ouer-ruled euen against their owne minds by the tyrannie of euill custome. For we are bound to labour with the Apostle to haue a cleere conscience before God, and before men; wee ought to conforme not only our hearts, but also our outward habits vnto the obedience of Gods Law and reuealed will; and so to performe the duties of the inner man towards God, as that wee ought also to haue speciall care, that our outward carriage be not scandalous to our Neighbours. We must *procure honest things, not onely before the Lord, but also before all men*, as the Apostle enjoyneth vs. We who professe Christianitie, *are as the lights of the world*, and as *a cittie set vpon an hill*: and therefore our endeauour should be so shine before others in all holinesse of conuersation; neither is it enough for vs to haue light in our selues, but wee should also haue our lights *so to shine before men, that our heauenly Father may be glorified*, and our Brethren edified in the holy faith. We must not onely be good, sober, humble and chast for our owne sakes, but we must also appeare so, for the good of others. And the Christian must haue his head and heart so full of the sweet Oyle of Gods sanctifying graces, that they must also ouerflow euen to his garments and shirts of his clothing, that by these precious Odours, not only himselfe may be comforted, but others also may be refreshed by the perfume of his holy example. Neither ought they vse to vnseemly fashions, and excessiue costlinesse in their apparell, because it is the common custome of the times; seeing we haue an expresse Commandement, that we should not *fashion* our selues *according to this world*, nor conforme *our selues to the fashions of the world; but be outwardly changed by the inward renuing of our minds*. Wee must not stay our reformation of apparell till we may carrie it with most voices, nor expect a Parliament to take away these abuses; not laying them aside till we haue the whole Countrie to beare vs company; but the Law of Gods Spirit ruling in our hearts, must make vs herein to be a law vnto our selues, seeking the reformation of that which is amisse, though none would accompany vs in well doing. For if so be worldlings and vaine persons bee bold on the behalfe of their Master Satan, to bring into common vse costly attire, and strange and wanton fashions, whereby they poyson and corrupt all that are neere vnto them by their il example: why should not wee who professe the name of Christ, shew the like or greater boldnesse in a better cause, obeying our Lord and Master, and labouring by our modest, graue and sober apparell, to moue others to imitate vs, and reforme their vanitie, and excessiue brauerie, by our good example? Which if in these times Christians would begin, there is great hope that their endeuour would haue good successe; not onely because many would be drawne for conscience sake to follow their practice; but also because the most being almost cloyed with the common vse of brauery, and all quite tired with the excessiue charge which goeth to the maintaining of this costly apparell; doe inwardly desire reformation, so it might be generall, and could be content to weare more modest, sober, and frugall Attire, if the rest of their Neighbours would beare them company.

But here the weaker sexe doth further obiect, that either they must offend others by putting on this rich and vaine apparell, or their Husbands by laying it aside; who vnlesse they adorne themselues, will either bee displeased with them, or at least take no delight in them; and better it were to offend strangers by excesse, than those who are so neere and deare vnto them, by not setting themselues forth in such apparell as best pleaseth them. To which I answer, that if any haue such Husbands, delighted with folly and vanitie, their Wiues haue in this kind greater libertie than other women, because smaller inconueniences are to be vndergone, that greater may be auoided; but let such vnder colour of libertie beware of licentiousnesse, and vnder shew of pleasing their Husbands, let them take heed that they doe not displease God, wound their owne consciences, and offend their Brethren, by wearing such costly or garish apparell, as is either aboue their particular state and calling, or not beseeming their generall calling of Christianitie. For howsoeuer they ought to please their Hus-

Rom. 12.2.

Matt. 5.14, 16. 1. Pet. 3.12.

Rom. 13.14.

ℙ. Sect. This excuse ordinarily pretended is plausible but not

Husbands rather than strangers, yet they should labour more to please God, than them both, yea, euen their Husbands in that which is good, rather than their Husbands in that which is wicked and vnlawfull. But further I admonish them to take heed lest this be a meere pretence and false excuse, and that they doe not by this brauery studie to please their Husbands, but rather their owne proud humours, yea, euen strangers themselues, whilst they affect by this brauery their esteeme and commendations. For if they angled onely for their Husbands loue, they would exhibit this bewtie before his eyes alone, more carefully adorning themselues at home whilest they are in his presence, than when they goe abroad into other company: whereas they follow the contrary practise, curiously decking themselues when they are to goe forth into the company of strangers, and putting all off againe when they come and returne vnto their husbands. Finally, let such know that if at all they are constrained to seeke to please them by these vaine ornaments, it is for the most part for want of better things, whereby they should be commended. For if in their behauiour and conuersation they were religious, wise, modest, sober and sober, and towards their Husbands meeke, humble, louing, and respectfull, they would by these vertues and duties please them better, if they haue any religion, conscience, or true wisdome, than by wearing the goyest ornaments: or if they be yet strangers to the grace of God, they may through his blessing winne them (as the Apostle teacheth vs) to the profession and practise of Religion, by this their holy and vertuous conuersation.

And thus it appeareth that the wearing of costly and gay apparell, vsurping out of time and calling, is in it selfe a sin. It followeth now for vs to shew that it is both the cause and effect of other sins much greater than it selfe. And first, it is the cause of many sinnes, which men daily commit, both against themselues & against their neighbors, in both which regards an excessiue brauerie is a fruitfull mother of much wickednesse. It is the cause of lust and wantonnesse both in themselues that weare it, as it doth effeminate the minde and softeneth the heart, making it vaine and wanton, and fit readie to receiue any impression of lust, as also in others, as it doth incourage them to giue the assault to chastitie, with hope of obtaining victory, when as these weapons of Wantons being displayed, do presage nothing lesse than the foyle in the first encounter. It is also the cause of much pride; for as pride first breedeth brauery, so no sooner is it borne, but presently it nourisheth the mother that bred it, making men in these gay clothes to thinke better of themselues than otherwise they are more meanly attired, and to contemne others as base, who are not decked in such rich attire. It causeth men, and much more women to misspend their time, whilest they consume a great part of their life, either in casting with themselues how they may be most braue, and what fashion will best become them; or in putting their purposes in execution, whilest they spend the greatest part of the morning in prancking and trimming of their bodies; or finally, in contriuing their plots, and vsing the meanes for the vpholding and maintaining of their excesse. Whereby it commeth to passeth, that they haue little or no time to adorne their soules with Gods sauing graces, knowledge, faith, charitie and the rest, but remaine ignorant, impenitent, secure, and full of infidelity; neither yet to performe the publicke duties of Gods seruice, nor their owne priuate deuotions, (for they dresse themselues by the houre, and pray by minutes) nor finally the duties of their particular callings in their houses and familes. For whereas the calling of the woman-kind tieth them to keepe the chiefe part of their residence at home, imitating the Snaile which carrieth her house vpon her backe; contrariwise hauing spent a great part of the day in dressing of themselues in their rich & costly attire, they haue now no power to stay at home, but needs they must goe abroade to shew their brauery, as thinking their costly apparell and vain fashions not worth the wearing, vnlesse they might be seene often, and much admired. And to say truth, such are as well abroad as at home, seeing by their habit they haue made themselues vnfit for any huswifely dutie; for neither may they come neere those places which require their chiefe residence, for soiling of their clothes, neither are they able to stir themselues more than Images, for the performing of any businesse. Yea, to that height of pride is the world come, that euery pettie Gentlewoman scorneth to be seene in any such huswifely imployments, whereas in ancient times, Princes and Queenes thought it their chiefe glory, as we may see in the example of *Salomons* mother.

Prou 31.

And as this pride of apparell is a cause of much sinne in respect of themselues that vse it; so also in regard of others, whether we respect priuate persons or the whole Common-wealth. For what greater euils I pray you is there of bribing and extortion, fraud and cousonage, oppressing of the poore by cruell Land-lords, whilest vnmeasurably they increase their fines and inhance their rents, yea, of wrongs and injuries, rapine and violence, theft and sacriledge, than this excesse in costly apparell, men being resolued to run any desperate and wicked course, rather than they will want maintenance to their pride. Neither doth this excesse in apparell bring lesse mischiefe to the Com-

S. Iam. 4.3.
That this excesse causeth many euils both in priuate persons, and to the Common-wealth.

more wealth than to prouide for them. For first, it vexeth them all order of ciuill society, whilest euery one is in the outward habit no distinction of degrees: but the superiour and inferiour, the Master and the Seruant, the Mistris and Mistresse, the Nobleman and Gentleman, and the Gentleman and Farmer goe all alike, so as by the outward habite they cannot possibly bee discerned the one from the other. 2. Sine, it is the chiefe occasion of the decay of good hospitality, which is a principall pillar that vpholdeth the Commonwealth, as being the meanes to preserue loue and neighbourly friendship among the richer sort, and to giue releefe to the poore, who stand in need of helpe. Now whereas there was much hollowed this way by our Ancestors, whilest they contented themselues with meane attire; now they who succeed them, although they haue doubled and redoubled their fines and rents, cannot keepe open doores, but are faine to leaue their Countries, and to lurke in corners of great Cities, to saue charges in housekeeping, being not able with all their meanes to maintaine halfe their fore-fathers Family, because all which they can take and scrape together, is much too little to maintaine their bravery in apparell. Finally, there is no cause equall to this of impouerishing the Common-wealth, of causing dearth and scarcitie of all things necessarie, and consequently of bringing the whole Commonalty to want and misery. For to maintaine this excesse in apparell, Land-lords are faine to racke their rents; and the Tenant being not able with all his labour properly to maintaine his charge, and pay his rent, is constrained to raise the prices of all his Country commodities, as double rate. Artificers and Tradesmen are likewise forced to increase the prices of their worke and wares, being not otherwise able to maintaine their Families; and none smart so much as the poorer sort, who being destitute of meanes, haue no entercourse of dealing with the rest, nor cannot (like the other) heale their owne wound by biting of their fellow, or being not able hauing done their worke to forbeare the sale, are for the sustaining of their present necessitie faine to part with their wares at such rates as the buyers please to giue them. Finally, nothing doth more impouerish the Common-wealth than this excessiue bravery, seeing our monies and chiefe Commodities, which are of much better vse, are daily transported into other Countries, to buying in lieu hereof nothing but costly Stuffes, Silkes and Veluets, gold and silver laces, and such like toyes and vanities, which within a few moneths wearing come in rags, not worth the taking vp if a man should find them in the streets. In which respect this pride of apparell endamageth the Land more than any other wastfull expen-

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ce; for how great much cost is superfluously bestowed vpon sumptuous Buildings, Plate, and excesse in diet, yee haue the riches of the Common-wealth continually amongst vs, and doe but onely change their Master, and that commonly a richer for a poorer: whereas this apparell is the cause why our chiefe riches and treasures are yeerely transported into other Countries, and in the meane time their own commodities are vilified and lightly esteemed, and the poore people want imployment, or at least a sufficient reward for their great labour. To say nothing of the durable continuance of houses & plate: whereas these gay clothes euery yeere, yea, (in our times) almost euery quarter, must bee new either in themselues, or at least in their fashion, and so bring a continuall and heauy charge to all that vse them. In which regard though Religion and Conscience should not preuaile with vs, yet (me thinkes) ciuill policie, and loue of our Countrie and common welfare, should perswade vs to loath and lay aside this pride and bravery.

And thus is apparent that this rich and costly attire is the cause of many euils. Now to the end that we may plainly see, that it hath neere alliance to all kinds of wickednesse, we are further to consider that it is also the effect and fruit of sinne, namely, of pride and self-loue, which worke in men a desire to seeme excellent, and in all things to exceed other men, howsoeuer oftentimes they faile of their end, for as much as others being as proud as they, rise and contend with them for this preheminence. Neuertheless though they misse the marke, yet doe they continually ayme and shoot at it, propounding this as the maine end of all their bravery and excessiue cost, that they may excell & put downe others. And thus some adorne themselues that they may seeme more beautifull; some that they may be thought more noble and better descended, and some that they may be reputed more wealthy, and of better estate than the rest of their Neighbours. And as hereby they labour to aduance themselues into the highest seat of mens hearts, and seeke to be greatly esteemed, and much admired of all that looke vpon them; so by the same meanes they aspire to haue the precedence before others, the vpper hand & highest places in all meetings, not because these things haue any worth in themselues, or merit the least part of their cost and labour, by any true good which they impart vnto them, but because their pride affecteth them, as signes which argue their excellencie, and as meanes to make them more respected than other men. So that this gay apparell is (as one truly called it) the very enseigne of Pride, and nest of Luxury; for take away beholders and admirers, priorities in estimation and precedence in place, & there would

would need no ſtraunge reſtraint to prohibite this exceſſe.

Finally, as this exceſſiue brauerie in apparell is euery way euill in reſpect of ſinne; ſo alſo it is euill in regard of puniſhment: for firſt, thereby the mind is exceedingly vexed and troubled, not onely in inuenting fashions, and in ſtudying how the body may be moſt beautified and adorned; but alſo in laying plots and contriuing meanes to maintaine this brauery. For men beſtowing exceſſiue coſt aboue their meanes about this vanity, are forced to runne into debt, which is the very bane of a quiet mind, and to borrow moneys vpon vſurie, or to take vp their ſtuffes at worſe rates, which by reaſon of the increaſe of the price, and defect of their ability, they are commonly worſe able to repay at the time appointed, than when they tooke it vpon credit; and therefore they are forced to trie and tire all their friends, to change often their creditors, borrowing of one to pay another, to receiue proud repulſes, euen of thoſe whoſe lending is their liuing; to endure vpon euery default of payment hard words, and bitter menacings; yea oftentimes ſuites, arreſts, impriſonment, and many ſuch like miſeries: for as the wiſe man ſaith, thoſe that borrow loſe their liberty, and become thrals and vaſſals to thoſe who lend vnto them. By all which courſes neerely the minde is exceedingly tormented, as being continually vpon the racke of paſſion; reioycing when they haue borrowed, ſorrowing when they are to pay, fretting when they receiue repulſes and diſgraces, and fuming when as though default of payment they haue hazarded their ſtate by mortgages and ſtatutes, fines and forfaitures, or their perſons, when as they goe daily in danger to be arreſted and impriſoned; but alſo their ſtate is vtterly ruined: for their ordinarie rents and reuenues not being ſufficient to maintaine this pride and prodigall exceſſe, they are after much ſhuffling and tumbling among their creditors, forced to ſell ſome part of their lands to pay their debts; fooliſhly imagining that they may hereafter (it may bee when their charge increaſeth) liue vpon a part, whom the whole before could not ſuffice: of which vaine hope when as they faile, they (being ſtill reſolued to abate nothing of their brauerie) are conſtrained to ſell one part of their reuenew after another, till within a while the whole eſtate is ruined & brought to nothing. When as being pinched with want and miſery, they are glad of cloth and freeſe, who before adorned ſilke and veluets, valeſſe they were cut and mingled, pinked, and laced, as beſt ſuited their vaine fantaſie: and to become loathſome and troubleſome gueſts at other mens tables, to whom before pride had ſhut them out of their owne houſes, were able to giue liberall intertainement vnto others. To ſay nothing of thoſe who end their dayes in priſon, and lie in holes and dungeons: wanting meate to ſuſtaine their pinching hunger, and homely clothes to couer their nakedneſſe, the which notwithſtanding is the caſe of many, as the counters and iayles in all places can beare me witnes. And as hereby they diſquiet their minds and ruine their temporall eſtates, ſo do they bring vpon themſelues for their pride, Gods heauie puniſhments, and fearefull malediction; for the Lord by his prophet threatneth, that the *high looke of man ſhall bee humbled, and his loftineſſe abaſed, and that the day of his viſitation ſhall fall out moſt heauie to the proud and haughtie, and vpon all that is exalted, that is may be made low.* And more particularly he denounceth miſerie, pouerty and deſtruction againſt the daughters of *Sion*, becauſe being haughtie in their hearts, they exceeded in this wanton and coſtly attire, and threatneth that in the day of *his* vengeance he will viſit the princes and the kings children, for their vaine faſhions, and ſtrange apparell.

Iſa 2.11.12.

Iſa.3.16. 17. &c.

Zeph.1.8.

Seeing therefore this coſtly and gorgeous apparell, is forbidden in the Scriptures, and is the badge and remembrancer of our ſinne and ſhame: ſeeing is misbeſeemeth thoſe who profeſſe Chriſtianitie, to affect or vſe it, much more to dote and ſet their hearts vpon it, becauſe it is in it ſelfe vaine and void of excellencie, and vnto them not only vnprofitable, but euery way euill, both in reſpect of ſinne and puniſhment; let vs labour to weane our hearts and affections from this worthleſſe and wicked vanitie, that we may place and fixe them vpon much more excellent and precious ornaments; ſtriuing and indeauouring to adorne our ſoules with the ſanctifying and ſauing graces of Gods Spirit, which will not only ſerue for garments to hide and couer our ſpirituall nakedneſſe, wherewith being cloathed, we ſhall appeare beautifull and glorious in the ſight of God, and all his holy Saints and Angels; but alſo for armour of proofe, to defend and preſerue vs from all the furious aſſaults of our ſpirituall enemies: and as the Apoſtle exhorteth vs, let vs aboue all things labour to decke our ſelues with humilitie, and with the wedding garment of faith, and a good conſcience; and put on Ieſus Chriſt, that being cloathed with his righteouſneſſe and obedience, we may bee accepted of God in his beloued, and ſo ſhall we, when we haue finiſhed our courſe with much ioy and peace, haue thoſe long white robes of glorie, and eternall happineſſe beſtowed vpon vs in the day of Gods appearing, and as fit gueſts of the bridall chamber, follow the Lambe whitherſoeuer he goeth.

Q. Sect. 26. That we are much to preferre the ſpirituall ornaments of the ſoule, before corporall, *Purpurea, aurea, & ſplendida veſtes, bis demum conuenient, quibus nullus vitæ ſplendor, nullum virtutis decus ſuppetit.* Nazianzen. ad Olympiadem.

Pſal.45.13. Epheſ.6.10.12.

1.Pet.5.5.

Reu.19.14.

Apoc.7.13.14.

CHAP. XVI.

Of the vanitie of worldly pleasures.

§. Sect. 1. Worldly pleasures are of no worth, in comparison of heauenly ioyes.

NOw thus haue I shewed the vanitie of riches in the speciall kinds thereof. Now it followeth in the last place that we examine worldly pleasures, to see if we can find any more worth and excellencie in them, than in the other: where vpon the truth wee shall find, that howsoeuer they may be preferred before honours and riches, as being the end of them both: for therefore doe men affect honors, because they delight and please them, and riches because they would enioy them, and reioyce in their fruition, as also because they are much more free from trouble, and full of sweetnesse; whereof it is that the wise *Salomon*, who had experience of them all, concludeth, that among worldly things *there is nothing better, than that a man should reioyce in his affaires, because that is his portion*: and that *there is no profit to man, but that he eat and drinke, and delight his soule with the profit of his labour*: yet neuertheless if we compare them with the spirituall ioy of a Christian in this life, or the heauenly ioyes in the life to come, they are to be esteemed vaine and of no value, and to be contemned as being altogether worthlesse and void of excellencie. For howsoeuer *Salomon* comparing them with other worldly things, doth giue them the preeminence; yet considering them in their owne nature, ioyned with our vse, hee condemneth them as vaine and vnprofitable, in respect of any sound good, or true happinesse which they bring vnto vs. *I said in my heart* (saith he) *goe to now, I will proue thee with ioy, therefore take thou pleasure in pleasant things: and behold this also is vanitie. I said of laughter, thou art mad: and of ioy, what is that thou doest?* And afterwards hee saith, that he sought for ioy and contentment, in stately buildings, fruitfull vineyards, pleasant gardens and orchards, sweete and delightfull musicke, and in all other worldly pleasures which his heart could thinke of; but in conclusion found, that there was nothing in them all, but meere vanitie, and which is worse, vexation of spirit.

Eccles. 3. 22. and 2. 24.

Eccles. 2. 1. 2.

§. Sect. 2. That worldly pleasures are gifts of an inferiour nature, which are bestowed most plentifully vpon the wicked.

But how vaine and void of excellencie these worldly pleasures are, it may hereby appeare, in that if we take them at the best, they are but of a meane, inferiour and imperfect nature, whose goodnesse chiefly consisteth in their mediocritie and measure, rather than in the pleasures themselues; which measure being exceeded, they become vile and loathsome, as we may see in the excesse of eating, drinking, playing and the rest. Now how base and meane is that good to be esteemed, whose abstemious vse is better than full fruition? and whose limited measure is more commendable, than plentie and abundance? yea how void of excellencie, and neare vnto nought is that to bee accounted, which becommeth euill by increasing, and when it hath greatnesse, loseth goodnes? And hence it is, that the Lord, whose most wise iudgement is the true ballance, that discerneth solid good, from light vanitie, esteeming these worldly pleasures, as vaine and worthlesse trifles, carelessely casteth them in common among all, and suffereth the bad as well as the good, his enemies as well as his friends to communicate in them. Yea seeing that the wicked set their hearts vpon them, and loue them much better than their Creator, and his owne children, being too carnally incorous, prone ready to surfet vpon these sweet meates of worldly delights; hauing scattered them in common among all, in his iust iudgement to the one, hee leaueth them to their owne libertie, and letteth them gather their fill: and in his rich mercie to the other, he holdeth them backe, when they runne after them with too eager an appetite, and suffereth them to feed vpon them but sparingly, and in small quantitie. And because being tainted with the fall of our first parents, as they still retaine some goodnes of their creation, so there is infused into them a malignant qualitie, which filleth those who too much feed vpon them, with the grosse and dangerous humors of corruption: therefore the Lord the wise Physition, either restraineth his patients, whom hee intendeth to cure, from their vse, or if yeelding so much to their appetite, he suffereth them to feed vpon them; hee doth so correct and qualifie them with the cordiall preseruatiues of his grace, that they doe not hurt them; or if the grosse humors of sin breed in them by this voluptuous diet, he purgeth them away with the bitter potions of troubles and afflictions. So that the wicked haue a greater portion in these worldly delights than Gods dearest children; yea and much more carnall pleasure in their fruition, because in the security of their harts they inioy them, letting the raines loose to their licentious will, and suffering their appetites to take their fill, vntil euen they glut themselues with these delights, & be made drunke with abundance of pleasure. Whereas the children of God dare only taste of these bewitching cups, or if being allured with the sweetnesse, they take a more deepe draught, they feele them bitter in digestion, for not only doe they find much trouble in the very fruition of their pleasures, whilest they are faine to watch with great care and vigilancie ouer their hearts, that they doe not surfet of these delights, by exceeding iust measure, lest in pleasing themselues they displease God; but finding

finding that they are shuttle and ouertaken, they haue their sweet pleasures so wrely sauced, with greefe, griping of the heart; and checkes of conscience, and afterwards when the delight is vanished, it leaueth behind it bitter sorrow and repentance. Whereby it appeareth that the children of the world haue in this respect a greater share in these carnall pleasures, than the children of God: and therefore our Saviour Christ plainely telleth his Disciples, that *they should weepe and lament, when as wicked worldlings should reioyce*; and solace themselues in their delights. The which also the experience of all times hath plainly proued: for *Dauid* was afflicted and persecuted, when his wicked enemies wallowed in their delights, and through their daintie fare, ease and pleasure, had their eyes swollen with fatnesse; so the rich Prophet fate daintily at *Iesabels* table, whilest poore *Elias* is fed by the rauens, and glad of any scraps: proud *Herod* delighted himselfe with his feasts and reuels, whilst holy *Iohn Baptist* lieth in prison, expecting death; and the rich Glutton goeth sumptuously and fareth deliciously euery day, whilest poore *Lazarus* is couered with sores in stead of cloathes, and being famished with hunger cannot haue the crummes of his table, or the least part of his needlesse superfluities. By all which it appeareth that these worldly pleasures are of little worth, seeing the Lord doth so plentifully bestow them vpon those who are most vnworthie; and that they haue little goodnesse in them, because with a sparing hand hee imparteth them vnto the good, and suffereth those who are voide of goodnesse to bee glutted with them.

But how vaine and worthlesse these worldly pleasures are, it may further appeare, in that the Lord more freely, and in greater measure bestoweth them vpon the brutish creatures, than vpon those who are reasonable; implying thereby that they are so base and contemptible, that they are fitter for beasts than for men. And this may easily appeare, if wee consider that the brute creatures haue full freedome in the vse of their delights, hauing no Law to limit them but their owne appetite, and consequently are priuiledged in their pleasure from all blame, guilt and punishment; whereas man is limited by the Law, so as he dare not doe what hee list, but is pulled backe with feare when his appetite most draweth him on, being subject to punishment when in his delights he exceedeth due measure. Or if hee desperately goe on, hee hath all his mirth marred with the pangs of an accusing conscience, and loseth much of his present delight, through feare and expectation of future punishment. Against which they are so guided by instinct of nature, and haue their appetite so fully conformable to its direction, that they take delight in those pleasures, which are vnto them most good and profitable; they joy in that food which is most fit for their nourishment, and take pleasure in no more than will doe them good; they satisfie in seasonable time their naturall lusts, and enioy their sports when it best pleaseth them; they doe not compasse their pleasures by fraud or iniurie offered to those of their own kind, nor enjoy them enuying, or being enuied; their pleasures are free from shame, because they are free from sinne, and haue not like men their delights damped with lookers on. They haue more strength and health than men to enjoy their pleasures, and their appetite is no more strong to desire these sweete delights than their stomacke to digest them; they haue no crudities in concoction nor superfluitie of ill humours through bad digestion; or if they haue, they can easily cure themselues with their knowne physicke, and neuer need the apothecaries lothsome drugs. Finally, they securely enjoy their pleasures without feare of losing them; and when the object of their delight is taken away, they haue no carking care in seeking it, or griefe for losing it. By all which is appeareth that the brutish creatures haue many priuiledges in their pleasures more than men; and therefore farre be it from vs to set our hearts vpon these vanities, as though they were of great worth and excellencie, seeing the very beasts herein excell and goe before vs: for (as one saith) if this were mans chiefe good to enjoy pleasures, in vaine was reason and wisedome bestowed vpon him, seeing he might more easily and perfectly attaine vnto and enjoy them, if hee had onely the guide of sense and sensuall appetite, like the brutish creatures.

Cleanthes apud Stobæum Serm. 6.

Lastly, howsoeuer these worldly pleasures be vaine and worthlesse in themselues, yet they become more base and of lesse value, by reason that we are ready through our corruption to abuse them vnto sinne; being apt in the middest of our delights to forget God, and neglect his seruice, to vse prophane iesting, and wanton communication, intemperance, and excesse; and finally to remaine in our security and hardnesse of heart, putting farre from vs the euill day, and together with it our repentance and conuersion vnto God. In which regard the wise *Salomon* saith, that it is *better to goe into the house of mourning than into the house of feasting, because this is the end of all men, and the liuing shall lay it to his heart; and that anger is better than laughter, because by a sad looke the heart is made better; and finally, that it is a signe of a wise heart, when it frequenteth the house of mourning, and a badge of folly, when it moueth vs to haunt*

Q. Sect. 4. That worldly pleasures are of lesse esteem because they are apt to be abused.

Eccles. 7. 2, 3, 4.

the house of mirth. But of this I shall haue occasion hereafter to speake more largely, as also of the vncertaintie, inutility, and hurtfulnesse of worldly pleasures, all which prouue them most vaine and worthlesse; and therefore it shall suffice in this place to haue thus briefly touched them.

5. Sect. 5. That the vanity of worldly pleasures should make vs to seeke spirituall and heauenly ioyes.

Seeing therefore these carnall delights are so vaine and void of excellencie, let vs not like filthy swine, take our chiefe joy and contentment to wallow our selues in the puddle of worldly pleasures: neither let vs like the serpentine brood creepe groueling vpon our bellies, licking the dust of these earthly and sensuall delights; but rather let vs seeke while wee continue here, to take our chiefe delight in the Lord, in meditating and studying in his word, in doing his will, in our reconciliation and peace with God, in our spirituall joy, grounded vpon our assurance and hopefull expectation of our heauenly happinesse; and finally in all other Gods spirituall fauours and graces. For if the heathen man justly taxed such of folly as did seeke for pleasure in tauernes, rather than in their owne houses: and in vnlawfull sports, rather than in their honest labours; how much more are we to be reproued, if we seeke for our joy and delight in voluptuous, carnall, and sinfull pleasures, which being vaine and momentanie, doe end in bitternesse, and eternall woe and miserie, and not in Gods loue, holy obedience, and all other testimonies of his mercy, and pledges of our owne saluation? In which (if our hearts were not too too carnall, sauouring onely earthly things and our negligence exceeding great, in making a holy and comfortable vse of them) we might take infinite more true delight and comfort in one day, than wee haue done in all worldly pleasures and vaine sports in our whole life. An example whereof we haue in the kingly prophet, who had so weaned his affections from the world, and inured them to feed on these spirituall banquets, that feeling their sweetnesse he could not in comparison thereof relish at all the chiefe comforts which he found in the world: for so he professeth, that he had more joy of heart when the light of Gods countenance shined vpon him, than worldly men had, when their wheate and wine did abound; that he desired Gods Law rather than gold, yea though it were most pure in qualitie, and much in quantitie; and that he found more sweetnesse in it than in the honie and honie combe; that Gods testimonies were his delight and his counsellers; that he had taken Gods testimonies as his heritage for euer, because they were the joy of his heart, and that he rejoyced in Gods word, as one that had found a great spoile. And therefore when for his sinne hee had lost the sense and feeling of this delight and comfort, it was not all the joy and pleasure of a kingdome, that would giue his mind contentment, but as one robbed and depriued of all his pleasure, he earnestly desireth God to restore it vnto him: *Make me* (saith he) *to heare ioy and gladnes, that the bones which thou hast broken may reioyce: restore vnto me the ioy of thy saluation, and stablish me with thy free Spirit*: and elsewhere, he saith, *that except Gods Law had beene his delight, he should haue perished in his affliction.* So it is said, that when the people offered willingly towards the building of the Temple, they reioyced with great joy. And thus our Sauiour Christ tooke such pleasure in doing his Fathers will, that it more delighted him, than to eate his meat when he was an hungred; and his beloued Apostle professeth, that he taketh no greater joy in any thing, than to see the fruits of his Apostleship, and to heare that his sonnes, whom he had begotten vnto God, did walke in his truth. Which examples (if we had the like holy hearts & sanctified affections) wee would follow, weaning our selues from delighting in worldly vanities, that we might wholly joy in the Lord, and in these spirituall pleasures; which if we would doe, then should we find more comfort in this course, than euer the world could afford vnto vs; for the Lord would not giue vs joy with a sparing hand; but as the Prophet speaketh, wee *should bee satisfied with the fatnesse of his house, and God would cause vs to drinke out of the riuers of his pleasures*: yea then should we be, as he also saith, eternally blessed: for they who delight in the Lord in this life, they shall find in his presence in the life to come, *fulnesse of joy, and pleasures at his right hand for euermore.*

Zeno apud Stobæum.

Psal. 4.7.

Psal. 19. 10. & 119. 14. 24. 97. 103. 111. 161.

Psal. 51.

1. Chron. 29.

Iohn 4.34.

3. Iohn 4.

Psal. 43.

Psal. 63. 5.

Psal. 16.

CHAP. XVII.

That worldly things doe satisfie, nor bring contentment to those that haue them.

HAuing shewed the vanitie of the world, and of those worldly things which are most admired and affected. It now followeth that according to my order propounded, I also proue, that by reason of this their vanitie, they doe not satisfie, or bring contentment to those who most abound with them. For whereas that which is substantially and truly good, filleth and replenisheth the place where it is, these worldly things which are but vaine shadowes and false resemblances of this goodnesse, being receiued into our hearts, though they much cumber the roome, yet they doe not fill it, but

6. Sect. 1. That worldly things cannot bring contentment.

but in this greatest plentie, leaue the greatest emptinesse. They promise indeed when we pursue them, that they will giue vs contentment: (when wee go for them; and thinke the hardest in the Prouerbe) when they haue vs once fully, and to the continuing of our finall damnation, by setting our hearts on them more than God, that we shall quite our selues of our loue: and those who are inflamed with these inticements, wherewith all their desires and painefull endeauours they pursue these bewitching vanities, they imagine like the foolish builders of Babel, that they shall eternize their name, and climbe vp euen into heauen in their owne conceite: but vpon triall they find nothing but trouble and confusion: for these goodly castles of their hopes which the great Magazine of heauen offered vnto them for the wages of their painfull seruice; as places of sure refuge in all wants and dangers, vanish away when in their greatest need they flie vnto them for succour and defence: and these beautifull Strumpets, with whose loue hee hath wounded their hearts from God, like shadowes vanish, when they come to imbrace them, leauing behind them no comfort or contentation. In which respect those who doe vpon worldly vanities, and thinke to satisfie their minds in their fruition, are like vnto the hungrie man, who dreameth that he eateth, but when he waketh his soule is still empty: or to the thirstie man, who dreameth that he drinketh, but arising from his sleepe remaineth still a thirst, as the Prophet speaketh: or as the Wise man pronounceth them, they are like vnto the graue and destruction, which are neuer satisfied: and to the horse-leaches, which crie, giue, giue, and are neuer filled. And as those who being vexed with the disease called the dogge hunger, are alwayes eating, but neuer satisfied, so as it is more ease to burst their stomacher, then to satisfie their appetite: so howsoeuer worldly men are still feeding their hopes and desires, with these earthly vanities; yet their minds remaine as emptie and vnsatisfied, as they were when they first tasted of them: whereby the vanitie and worthlessenesse of these worldly things plainly appeareth, seeing that is said to bee vaine, which like a shadow maketh some appearance, but filleth not the place where it is found: and they are vaine, so also they are worthlesse and of no value: For as that is not to be esteemed pure, which is enough; because it satisfieth not: so contrariwise, that is not to be esteemed good, or greatly to be valued, which doth not satisfie the minde; but leaueth the same empty, and his owner full of nothing but vexation and discontentment.

Yea so farre are these worldly things from satisfying them that loue them, that they inlarge their desires, and set an edge vpon their appetites, seruing rather for sauces to sharpen the stomacke, than for substantiall food to allay the hunger, and for baits to allure vs rather than meate to satisfie vs. For those who most deuour them, doe most desire them; like those that are diseased with the dropsie, who being full of water, doe most complaine of drought, and crie out of want, when as they are ready to burst with fulnesse. And as those who are sicke of a burning feuer, how soeuer in the time of their health they were not much troubled with thirst, being inwardly vexed with the raging burning of their disease, doe desire abundance of drinke; and hauing that they longed for, are not satisfied, but the more they drinke, the more they thirst, because it is an vnnaturall heate which causeth this vnnaturall appetite: so when soules are in health, a little doth content them, but when they are diseased with the burning heate of worldly concupiscence, this vnnaturall appetite is neuer satisfied, but the more they haue, the more they desire, and the neerer they are to abundance and superfluitie, the further they are from contentation. And whereas at first they had some stay of themselues, and some power to moderate their desires, now hauing giuen the raines to their concupiscence, it runneth on with headlong violence, and admitteth no restraint: like vnto those standing on the top of a steepe hill, who how soeuer they can easily rule themselues whilest they keepe their place, or if they warily creepe downe by little and slow degrees, yet if they begin once to runne, they can make no stay, till with great perill they come headlong to the bottome.

The reasons of this vnsatiablenesse are diuers: first and principally it commeth to passe through the iust iudgement of God, who (seeing worldlings loue his gifts better than himselfe that gaue them, and in stead of being moued by his bountie to serue him with more alacritie, doe commit idolatrie with these earthly vanities) doth lay this heauie curse vpon them, that they shall not be able to satisfie them or giue contentment, yea rather the more they shall feed vpon them, the more their hunger shall bee increased. And this is that iudgement and malediction which the Lord denounceth against the Israelites, for neglecting the duties of his seruice, that they *should eate and not haue enough*; the which iudgement was accordingly inflicted on them, as the Prophet *Haggai* telleth them: *Ye haue sowen* (saith he) *much, and bring in little, ye eate, but yee haue not enough; yee drinke, but yee are not filled; yee cloath you, but yee be not warme; and he that earneth wages, putteth the wages into a broken bag.* Another reason

may

things possessed doe but inflame the desire.

Q. Sect. 3. The reasons why the mind of man cannot be satisfied with earthly things.

Hosea. 4. 10. Micha. 6. 14.

Haggai. 1. 6.

may be, that our appetite and the desires of our hearts being spirituall, are in comparison of these earthly things almost infinite, and of such exceeding large extent, that the whole world cannot fill & satisfie them, there being no end or limits set vnto them, or at least such as the earth and earthly things cannot afford vnto vs. The which vnsatiablenesse of the heart by the world (one wittily saith) is implied and signified by their diuers figures, for the world is round, and the heart three cornered; and a triangle cannot be filled with a circle. It is therefore the Lord alone that can satisfie this insatiable heart of man, for being created of a spirituall substance, and according to Gods image, and that to this end, that it might be a fit temple for his holy spirit, there is nothing lesse than God can fill and satisfie it. And therefore that soule which seeketh full contentment in any thing saue God, is like those vncleane spirits which seeke for rest but find none: yea it is not only frustrate of all fruite of its labour, but findeth that which it seeketh not; that is, much disquietnesse and vexation of spirit. These worldly vanities being vnto them like wind to the body which puffeth vp, but nourisheth not; tormenteth, but not satisfieth. Whereas on the other side, he in whose heart God lodgeth and dwelleth by his holy spirit, is throughly filled, and fully satisfied; and though it should enlarge it desires beyond the bounds of the highest heauen, yet should no part thereof be emptie and vnreplenished, for as the Psalmist telleth vs, *if we delight in the Lord, he will giue vs our hearts desire*; and rather than it should not bee satisfied he will giue vs himselfe, whom who so enjoyeth can want nothing. And therefore we should not set our hearts vpon these worldly things which cannot satisfie vs, but vpon the Lord, whose fruition bringeth full contentment. And because (as one saith) no man possesseth God, but hee who is first possessed of him, let vs become a possession vnto God, that he may become a possession vnto vs; and if we haue him we shall haue enough: for what can satisfie him whom the infinite Creator cannot satisfie? Another reason of this vnsatiablenesse of mans minde with these worldly vanities, may bee their difference in nature, in that it is heauenly and spirituall, and these earthly and corporall, in regard whereof there can bee no proportion betweene them; and therefore as it is impossible to replenish a corporall emptinesse with a spirituall substance, as a chest with vertues, or the stomacke with wisedome; so is it no more possible to fill a spirituall emptinesse with a bodily substance, as the soule and minde of man with earthly treasures, or worldly preferments. And therefore when we feed our hungry soules with this vnnaturall food, it doth not satisfie our appetite, but rather encreaseth our hunger. Whereas if wee feed them with spirituall food which is of like substance vnto themselues, they will thereby bee nourished; and if we hunger after the bread of life, and desire to replenish our emptie soules with Christs righteousnes, we are by him pronounced blessed, because we shall bee throughly satisfied. Finally, our appetites are vnsatiable, not through any necessity which wee haue of earthly abundance, but through vnlimited and vnnaturall greedinesse; for in respect of vse, nature is content with a little, as well as with much; but when the soule being sicke of worldly concupiscence, hath once passed the limits of nature, whereby these things are measured vnto vs, according to necessity and profit; the desires thereof become endlesse and infinite, and are by accesse of these vanities rather encreased than diminished. For being applyed to the minde to cure it of this vnsatiable greedinesse, like weake and ouer gentle medicines, they onely stirre the humours of our corrupt concupiscence, whereby we become more dangerously sicke than we were before, but doe not all purge and free vs from them.

Let vs not therefore foolishly imagine that our minds can bee satisfied and filled with these worldly vanities, nor greedily affect and seeke after a greater measure, when as we are not sufficed with a lesse, supposing that the accesse of quantitie may bring contentment; seeing the hunger which wee feele in our hearts proceedeth not from the want of earthly abundance; but because it is vnnaturall nourishment for the mind of man, so that it can no more satisfie our soules hunger, than it can satisfie our bodies to feede vpon the wind. And therefore as his folly were ridiculous, who being an hungred should seeke to satisfie his appetite by gaping after the wind; and finding that a lesser gale would not suffice, should run to the wind-mill hill to receiue a greater: so no lesse foolish are those worldly men, who finding their hearts emptie, and tormented with the hunger of greedy concupiscence, doe thinke to stay their appetite by feeding vpon this wind of worldly vanities; and failing of their expectation in a lesser quantitie, thinke to attaine vnto their hope, when they have heaped vp to themselues a greater; for the defect is not in the matter, but in the nature and qualitie of the nourishment, there being no similitude or proportion betweene a spirituall soule, and corporall substances. They doe indeede for the present season to satisfie and asswage the hunger, but afterwards it is enraged with greater greedines: euen as cold drinke doth giue some present cooling and refresh-

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Zanch. in Ephes. 5.

Capacem Dei quicquid Deo minus est non implebit. Bernard. declam. in Mat. 19. Matth. 12.

Eccles. 3. 11.

Psal 37. 4.

Nimis exiguum est cui Deus non sufficit. Bernard. in Cant. Dominica ser. 7. *Sed quomodo vnius Dominus possidet, nisi qui possidetur ab eo, fiamus ipsi pars Dei possessio, & efficietur nobis possessio Deus, &c.* Augustin. de salutar. documen. cap. 5.

Mat. 5.6.

ingeo him who is in a fit of a burning Feuer, but soone after the heat returning with greater violence bringeth with it more intolerable thirst. And as the fire is the first casting on of wood or oile, hath for the instant the heat thereof somewhat abated, but presently after having caught hold of the matter, it maketh much more hote than it was before: so worldly men pursuing these earthly vanities, after they haue attained vnto their hopes, haue for the instant some contentment; but within a while the rage of their concupiscence reuiueth and increaseth, tormenting their soules with more vnquenchable thirstinesse than that which they felt before they tasted them. If therefore we would haue such sufficiency of these worldly things as may bring contentment, wee must attaine vnto it by moderating our affections, rather than by multiplying these vanities; if wee would haue this eguish thirst slaked and asswaged, it must not be by larger drinking of these vnsatisfying drinkes, which will but encrease our appetite; but by purging away the feruing choler of worldly concupiscence, which is the true cause of our vnsatiablenes. And if we would haue this deuouring fire of our greedie desires quenched, let vs not foolishly heape vpon it more of that matter whereby it is nourished; but rather cast on it the water of carelesse contempt, whereby this flaming heate will bee soone extinguished. For much more easily shall wee finde contentment, and haue our soules satisfied, by diminishing our desires, and cutting off our greedie concupiscence, than by nourishing them with outward supplies, seeing they are not nourish affections, for then they would delight in necessaries and not in superfluities, but monstrous births, aberrations, and corruptions of nature, which were rather strangled than nourished, insatiable diseases and dropsies of the soule, which torment with fulnesse, and are soonest cured by longest abstinence.

But this insufficiencie in worldly vanities to satisfie that minde and giue contentment, will more clearly appeare, if we would make vse of our owne experience, and set them before vs as examples who haue most abounded with them. For how many doe we daily see aduanced to the highest honours, abounding with riches, and wallowing themselues in all earthly delights, who are as vnsatisfied and farre from contentment, as those who want them? How many shall wee obserue consuming their dayes in melancholick passions, and tumultuous discontent, whom the world hath enriched with his best meanes to make them happy? how many are there who are heauy, sorrowfull, and euer complaining, who if they were asked cannot tell what they want, as though they were pressed downe with the weight of their own felicity, and thought themselues vnhappy, because they haue drunke so deeply of the Worlds happinesse? And this commeth to passe because this Sun-shine of worldly prosperity doth mollifie & effeminate the mind, making it foolishly wanton, and through wantonnesse wayward and peeuish; and through this froward waywardnesse, hardly pleased with all the worlds best fauours, and discontented when the least occurrent crosseth their will, or but the least appearance of euill looketh towards them. Herein like vnto foolish children, who being brought vp vnder seuerer discipline, and continually restrained of their will, doe patiently endure it, though they are denied necessaries, and are much affected and ouer-joyed when they haue a little liberty, or some small fauour vouchsafed them from their Gouernours; whereas if they be cockered by their Parents, and haue in all things their wils and vaine humours satisfied, they grow in a while so wanton, and through wantonnesse so wayward, that nothing will please them, or keepe them from crying & complaining; but are much more froward in their fulnesse, & discontented in the fruition of all that they can desire; than the other in their greatest wants, and when their wils and appetites are most crossed.

9. Sect. 6. That honours bring no contentment to those that haue them.

And thus haue I generally shewed the insufficiencie of worldly vanities, for the bringing of contentment to those that haue them. Let vs now take a more speciall view of it in honours, riches, and bewitching pleasures. And first for honour, how should it satisfie and giue contentment, seeing it is but a name, title, or conceited shadow, which hath its subsistence in the vngrounded opinions and vaine breath of the vnconstant multitude, and like a smoake is carried about with the winde of mouthes? And therefore those that rest vpon it for the sufficing of their ambitious and hungry appetites, haue that slender pitrance of the false Pastors, through Gods just judgement allotted vnto them, in stead of meat feeding vpon the aire; and with *Ephraim* they gape after the wind which puffeth them vp with vain-glorious pride, but affordeth vnto them no substantiall nourishment: and therefore vnto such the saying of the Prophet *Haggai* may fitly be applied, *ye haue eaten and are not satisfied.* In which respect this breath of honour is not vnfitly compared to the smell and odour of the Kitchin, which doth not nourish, or so much satisfie with the sent, as it doth sharpen the appetite by the sight. By reason whereof ambitious men are insatiable in desiring honours (because they are vaine and doe not satisfie) and being not filled with that which they affect, they conceiue no end nor satisfied appetite; still they are climing the Ladder of preferment, and as fast as they them-

Ier. 23. 28.

Hosea 12. 1.

Haggai 1. 6.

themselues in the throne of highest honour; but neuer doe they finde contentment in the things they so much desire; for either they catch a fall whilest their hast in climing exceedeth their prouidence and herd; or being come to their desired height, they are not so much satisfied with this superlatiue and transcendent glory, as discontented and displeased, because there is no higher place vnto which their ambition may aspire. It may be when they first gaue way to these proud desires, they propounded vnto themselues some low or meane pitch, which if they could attaine vnto, their deceitfull heart promised them to rest contented; but as the rich Glutton craued but a drop of water to coole his tongue, when as a whole Riuer would not haue quenched his tormenting heate: so at first they desire but small preferment, and (as it were) to set vp but one foot vpon this Ladder, but finding herein little ease, they aspire higher and higher; till at last they haue ascended so high, that they hold it vnsafe to turne themselues, or stand still vpon this tottering Ladder, and thinke there is no securitie till they be come to the top, and haue seated themselues in the Royall Throne. Manifold examples hereof we haue in the Book of God, and in the Histories of all ages. It was not sufficient for *Corah* and his companions, to haue chiefe places in the Congregation, so long as *Moses* and *Aaron* were aboue them. *Abimaleth* could not induce to gouerne with his Brethren, but he must be sole Monarch, though to accomplish his desire, he must commit them all to the slaughter. It was nothing to *Absalon* to bee the Kings Sonne, in possibilitie after his fathers decease to weld the Scepter, vnlesse presently he may clime vp into the Throne, though hee could no otherwise ascend, vnlesse he would make his desire fathers dead body his first step. Among the Heathens it is said of *Cæsar*, that he could indure no superiour, and of *Pompey*, that he could not abide an equall; and of great *Alexander* it is recorded, that the world could not satisfie his ambition, and therefore his great Soueraignty and Monarchy could not bring vnto him so much ioy and contentment, vnto refrayne teares, because there were no more worlds to conquer; or as some haue it, because hearing there were many, he had not yet conquered one. And of the most of the great Emperours wee see it manifest, that earthly glory could not satisfie them, vnlesse they also assumed vnto diuine honours, and were reputed among the Gods. Neither is it any marueil if these men could not get out of this intricate and endlesse labyrinth of pride, hauing no better guide than blind nature to lead them; seeing the Apostles, who had heard so many holy and powerfull Sermons of Humilitie, preached by our Sauiour Christ, and confirmed vnto them by his gracious example, were yet notwithstanding so ambitiously affected, that they thought it not preferment enough to haue chiefe places in his glorious Kingdome, but contended which among them should haue priority and chiefe preeminence: whereas the most meane aduancement in that heauenly happinesse, is a much more glorious preferment, than to be a perpetuall Monarch of the whole World. By all which it appeareth, that after wee haue once drunke of this poyson of ambition, our inward burning heate maketh our thirst so vnquenchable, that wee shall sooner burst than rest satisfied. And therefore the Prophet fitly compareth this thirsting after worldly honours, to the thirst of Drunkards, for as their first Cups serue to quench their thirst and satisfie nature, but those which follow, inwardly inflaming them, doe remue and increase their appetite, till at last it grow insatiable: so whereas these men might haue rested satisfied and contented, when their honours and preferments were moderate, now hauing by addition of more matter inflamed their hearts with the fire of ambition, nothing will suffice, but their desires (as the same Prophet speaketh) being inlarged like the gulfe of Hell, and the vnsatiable jawes of death, can no more be satisfied than either of them; neither doe they euer thinke whence they ascended, but onely whither they are purposed to clime; nor euer marke how many they haue out-ranne in this race of honour, but only obserue how many are still before them.

So likewise there is no satietie or content in riches, if once men begin to set their hearts vpon them, for though the couetous man hath in euery ones iudgement far too much, yet in his owne he hath not enough; though in others conceit he seemeth to abound, yet to himselfe he seemeth to want. Well may he fill his chests, but not his mind; and sooner may he by oppression make thousands poor, than make his owne minde rich with content; for couetousnesse may bring riches, but not rest, and empty others, but not fill it selfe, like *Pharaohs* leane kine which deuoured the fat ones, and yet themselues were in neuer the better liking. Yea, though it were possible for couetous men to empte the Western parts of Gold and Siluer, and the East of Pearles, yet all this would not repleniish their hearts emptinesse: neither can riches euer bring content to the mind, vnlesse it bring it first to them; but the more mans dropsie heart drinketh of this golden stream, the more is is inflamed with vnsatiable thirst. So *Salomon* telleth vs that there is no end of couetousnesse: for (as he saith) he who is infected therewith, *commeth on euermore greedily*; so elsewhere, *he that loueth siluer shall not be satisfied with siluer, and he that loueth riches*

shall

shall be without the fruit thereof. An example hereof we haue in *Achab*, who was not satisfied with the riches of a Kingdome, but greedily coueteth *Naboths* Vineyard, taking no ioy in all that hee had, because his poore Neighbour had that which pleased him: and in the rich man in the Gospel, who had filled all his barnes, but not his heart, and therefore he resoluеth to inlarge them, that they might bee somewhat proportionable to his minde; a thing foolish, because impossible; for though they had beene neuer so large and full, yet the capacitie of the heart being farre greater, he would still haue found it emptie and vnsatisfied.

It is true indeed, that these worldly riches promise contentment, and the heart of the couetous man deceiuing him, maketh him beleeue, that when he hath filled such a bag, & raised his state to such a proportion, when he is become Master of such an house, and hath purchased such Lands or Lordships, it will then rest satisfied and contented, whereas hauing attained vnto his desires, his greedie appetite groweth faster vpon him than his wealth; and all that he addeth to his estate is but fuell to increase the flame and fury of his concupiscence; for when he hath what he would, he hath not that he now willeth; but the obtaining of one wish is the beginning of another; and when he hath heaped all he can together, it putteth not an end to his concupiscence, but only serueth as a degree or step, whereby it may ascend higher. And this commeth to passe partly because riches are vaine, and therefore fill not; partly because they are not the naturall food of the soule, and therefore cannot satisfie it; and partly in that the desire and appetite of mans heart, hauing passed the naturall bounds of necessitie and vse, becommeth so vnsatiable that nothing may suffice it: for that which is abundant vnto nature, is too little for luxuriousnesse & greedie auarice. And from this vnsatiable desire of still hauing more couetousnes with the Grecians hath it name; for it is called πλεονεξία, because it is the nature of couetousnesse, to make men when they haue that they desired, still to desire more; and when they haue that also, yet to remaine still vnsatisfied. And though they haue more than they can tell how to vse, yet their care and labour in heaping after more is no whit abated, like vnto an hungry stomacke whose appetite exceeding the faculty of concoction, doth desire more than it can digest. In which respect the couetous man is fitly compared to the Sea, Quicksands, which deuoure all they can come by, and yet remaine vnsatisfied; hauing that their insatiablenesse tendeth to the poore of Mankind, whereas the greedinesse of couetous Misers, is to humane societie hurtfull and pernicious; no lesse to the greedie Dogge, who hauing one bit after another cast vnto him by his Master, swalloweth them downe, and as though he had none giuen him, still looketh in his Masters face for more: wherein to say truth they are much worse; for whereas the Dogge casteth his eyes vpon his benefactour, they neuer looke vp towards the author of their good, but like the vnthankfull Hogge their eyes and hearts are inclined towards the earth, and neuer by thankesgiuing vnto God acknowledge him the fountaine of these benefits: or as themselues doe compare themselues; they are like vnto the graue, *swallowing downe all whole, like those that goe downe into the pit*: or as *Salomon* compareth them, they are like vnto Hell, which is neuer satisfied. And to this (as one saith) the Gentiles alluded, calling *Pluto* the Prince of Hell, and the couetous rich man by the same name, not only to note that they are subiects of that Kingdome, but also that the couetous man is an vnsatiable gulph of riches, who the more he swalloweth and deuoureth, the more he burneth in concupiscence. In vain therefore do couetous men toile themselues, whilest they seeke to satisfie their hungrie appetite by multiplying their wealth; for as the Ivie groweth with the Oake, so doth couetousnesse with riches, and as their wealth increaseth, so likewise doe their desires that haue it. Wherein couetousnesse resembleth a River which hath but a small beginning, and a weake course at the head & fountaine from which it first springeth; but receiuing by the way many Brooks which fall into its streame, groweth strong and vnresistable; for so when a man first letteth couetousnesse into his heart, it is but weake and easily checked; but when wealth and riches come vpon him, the streame of his concupiscence groweth so violent, that neither reason, nor religion can withstand it.

Prou. 1. 12.

Prou. 30. 15. *Ditem dicunt Gentiles inferorum praesulem, arbitrum mortis. Ditem appellant & diuitem*, &c. Ambros. lib. de Nabuth. cap. 6

By which it plainly appeareth, that the more couetous men abound with wealth, the more their pouerty is encreased, for seeing the minde is the true measure of riches, and hee onely is to be accounted rich who hath such sufficiencie and plentie as doth giue contentment; and seeing (as I haue shewed) those who set their hearts vpon riches, haue by their increase their appetite also increased, and the more they abound in wealth, the lesse are their minds filled and sufficed, therefore it must needs follow, that as they increase in externall riches, so like wise their internall pouerty is increased. For the more they haue, the more they desire, the more they desire, the greater is their want, and the more they want, the poorer they are; and consequently the more they haue, the more their pouerty is increased. What they haue not, that they desire; what they desire, or that (at least in some iudgement) they stand in need; how great therefore is the want of these rich Beggars, which need all the wealth that is in the

Q. Sect. 9. That couetous men, the more they abound, the more they want.

Tota mundo regit, cujus non capit mundus cupiditates, Ambros. de Naburh. cap. 12. Chrysost. in Rom. 8. Ser. 13

the World, saving that small pittance which they hold in their owne possession? So that (as one saith) this vice of couetousnesse hath in it such contrarieties, that it is like vnto a Riddle; seeing he that hath most, hath also the greatest want; for as they increase in wealth, they increase in their wishes and desires, and great desires argue great wants. For example, whilest a man is poore he wisheth onely for hundreds, promising vnto himselfe contentment if he could obtaine his desires; hauing attained hundreds, hee now wisheth for thousands, and comming to thousands he affecteth Millions, and thinketh it now a kind of poverty to haue his riches and treasures numerable. So that hee now scorneth his old desires, and contemneth hundreds if they be offered vnto him as a prey; not for that he is satisfied and needeth no more, but because with his wealth his wishes, and with his wishes his wants are increased; and therefore he despiseth these small cups, because hee thirsteth after great Riuers, and no lesse than whole streames of riches can so much as promise him contentment. Now if it be the onely true riches, not to haue much, but to stand in need of nothing, & to abound in all things which a man desireth; then how great is their poverty, who being vnsatisfied, want so much? how farre are they from true riches whilst are so straitned in their mindes, and haue their hearts like a bottomlesse gulfe full of nothing but want and penury?

Diues est non qui multum habet, sed qui nulla egent. Quid est itaque diuitem esse, nisi abundare, &c. Ambros. ad Simplicianum Epist. lib. 1. Epist. 10.

¶. Sect. 10. That couetous rich men are more in want than the poore.

In which respect the condition of couetous rich men is much more miserable than theirs who are of the poorer sort, seeing their wants being measured according to their desires, are much greater; for these need but little, because they desire not much; whereas they stand in need of abundance, because it is no little will giue them contentment. Now was his estate is very miserable who is tormented with an insatiable thirst, though he haue his Cellers full of drinke; and hee much better in his condition, who as he hath little store, so also hee hath little thirst; so much more miserable are those whose minds is insatiable through this disease of couetousnesse, though hee haue abundance, than such an one as hauing little, is not withstanding contented with that hee hath. Take for example, *Achab* and *Naboth*, the one hauing a Kingdome, the other some small possessions. But yet hee who had abundance, and therewithall a Kingdome, is not satisfied with all hee possesseth, but greedily coueteth the poore mans Vineyard on the other side *Naboth*, hauh but little, yet that little is contenteth him; than he desireth none of the Kings abundance. Now which of these was truly rich, hee that seemed to want, because his poore Neighbour had a Vineyard which he thought worth his desiring; or the other that is satisfied with his owne possessions? whether of the two was poorer, he who wanted no more than he enjoyed, but rested content with his owne: or hee who greedily coueted that which belonged to another? Surely this man was much more poorer in his affection, than the other in his estate and possession. Whereby it appeareth that the insatiable rich man, is much worse than those that are of poore estate; yea, surely herein the very beasts are to be preferred before him; for they when hunger inciteth them hunt after their prey, but when their stomacke is sufficiently filled, their appetite also resteth satisfied, desiring no more till againe hunger prouoketh them. But (as we say) the couetous mans eye is far worse than his belly; for when hee hath enough and too much in his possession hee greedily hunteth after more, and is neuer satisfied so long as hee seeth any thing which is to be desired. To this purpose one of the Ancients speaketh fitly. Couetousnesse (saith he) the more it taketh from others and raketh together, the more poore it is in it owne opinion; it enuieth all men, and is vile to it selfe; it is poore, in abundance of riches; and needie in affection, when it is rich in possession. It hath no meane in raking, because it hath no measure of desiring. It so inflameth the mind, and feedeth its soule with its fire, that it seemeth onely in this to differ from lust, that this lusteth after beautifull persons, and that the heauy earth. It troubleth the Elements ploweth vp the Sea, diggeth the earth, and with variety of wishes wearieth the Heauens, being thankfull neither for faire weather nor for foule; it repiningly extenuateth the yeerely profits, and findeth fault with the fruits of the earth.

Seeing therefore couetousnesse is insatiable; let vs not seeke for sufficiencie and contentment in earthly abundance, imagining that the more we increase in riches, the sooner we shall rest satisfied: for when our desires exceed measure, we cannot attaine vnto contentment by adding to our wealth, but by detracting from our concupiscence; not by increasing our riches, and filling our chests with siluer and gold, but by diminishing our greedy appetite, and emptying our hearts of insatiable couetousnesse. For as well may a man fill a Sieue with water, or a bottomlesse Purse with money, as a couetous heart with sufficiencie of riches. And therefore as his folly were ridiculous, who should endeauour to fill a leaking or bottomlesse vessell in a Ditch or Pond, and not being able so doe it, should carry it to a full River, or the maine Sea; because the reason why it cannot be filled, is not in the quantity of the water, but in the quality of the vessell, for if he would stop the leakes, he might as easily fill it in a standing poole, as in the great Ocean: so the folly of couetous worldlings

Ambros. lib. de Naboth. cap.

¶. Sect. 11.

is no lesse absurd, who when they cannot satisfie their greedy hearts with competent store of riches, couet after more, thinking to giue them contentment when they can wallow in the abundance of their wealth: but all in vaine; for the fault is not in the too little quantity of their riches, but in the vnsatiable greedinesse of their minds, which can neuer be satisfied, And therefore they should not seeke contentment by filling their empty hearts in an Ocean of wealth, but rather by stopping those leakes which are made by couetousnesse, and so would small store of wealth better satisfie them, than the great reuenues of a rich Kingdome. For he is not contented who hath enough, but hee hath enough who is contented, seeing when hee cannot fit his state to his minde, hee fitteth his mind to his estate, & so is satisfied with a little, because he desireth not much. Now as he is truly rich which hath as much as he wanteth or desireth; so he only is to be esteemed poor which wanteth that which he hath not; for if not hauing wealth he neither wanteth nor desireth it, he is rich in his mind, though he be poore in possessions: neither is he to be esteemed poor, whose mind agreeth with his state, but he who though he haue abundance is not satisfied: seeing pouerty consisteth rather in the penury of the mind, than in the absence of riches, and not in hauing little, but in not hauing that which is enough.

Another reason why the heart is not satisfied with these worldly things, is, because they who are possessed of them, cannot find in their hearts to vse them; and though they haue abundance of earthly treasures, yet are they so charmed with these Idols, vpon which they haue set their hearts, that they dare not touch them, or any way conuert them to their benefit: resembling herein the Indian Ants, which (as it is said of them) taking great paines in gathering Gold, doe neuer vse it, but only hide it, so that others can haue no benefit by it: or him who being spent with sicknes, hath his Table furnished with all manner of dainties, but wanteth a stomacke to feed vpon them: wherein greedie auarice hath one folly peculiar vnto it selfe, aboue all other kinds of concupiscence. For whereas other vicious affections moone men to long after their objects for fruition, as the Glutton after dainty meats, that hee may feede vpon them: the Drunkard after pleasant Wines, that hee may drinke them; the ambitious man after preferments, that he may enjoy them; neither doth loue in any other thing make a man abstaine from the vse and fruition of the thing loued; only couetousnesse maketh a man fall into this folly, letting his money lie by him without vse of it (vnlesse it be such a vse as whereby it selfe is increased) and abstaineth to feed on these dainty meates, which aboue all other his soule loueth, because hee hath an ouer great appetite vnto them; as if a man would not therefore put on his clothes, because hee is cold; or drinke, because he is athirst: whereof it commeth to passe that he hath no more contentment by his wealth, nor vse of any thing which hee possesseth for the satisfying of his greedy appetite, than a thirstie man hath of the drinke, which still remayneth vndrawne in the vessell, for the quenching of his thirst.

Now howsoeuer such men may haue all manner of abundance, yet it cannot at all satisfie them, and therefore though they haue full bags and rich chests, yet seeing they haue empty soules and poore hearts, they are falsly tearmed rich; for as the Prophet speaketh, *A Niggard shall no more be called liberall, nor the Churle rich*: seeing true riches consisteth not in the possession of much, vnles also fruition bee joyned with it, which being wanting, their leather bags, and iron-barred Chests might bee said to bee rich as well as they, if only custody could intitle to the name of rich. Neither can these earthly treasures, Gold, Siluer, and such like, be truly called riches; for (as one saith) wee vnjustly call them riches, which doe not take away pouerty: but euery one that doteth on these things, is by so much increased in the pouerty of concupiscence, by how much these treasures which hee so much affecteth are increased: and how can they bee truely called riches, whose increase increaseth their pouertie that possesse them? And the more they abound, the more heate of concupiscence they bring to their louers, and the lesse satietie? Howsoeuer therefore these Misers abound with store of true Gold and Siluer; yet they are but false riches; seeing they only stretch and inlarge the jawes of greedie auarice, but doe not fill or satisfie them, and rather inflame than quench the heate of couetousnesse. Well therefore was the speech of the Heathen man fitted to the rich Miser: All (saith he) account thee rich, but I affirme that thou art very poore, because not the possession, but the vse justly intitleth riches. If thou art partaker of thy wealth, it doth by the vse become thine own; but if thou reserue thy riches for thine heires, presently from that time they are made other mens. To which purpose another saith, Thou hast indeed the riches of a rich man, but the minde of a Begger; thou art rich to thine heires, and poore to thy selfe.

Yea, in truth these rich Misers are of all others most miserably poore; for whereas all other men want many things, these want all; seeing they want as well that they haue, as that they haue not: for whatsoeuer others haue they want, because they haue it not in possession, and they want also that which themselues possesse, because they haue it not

Q. Sect. 13. That it is not the bare possession of riches that maketh rich; Clem. Alexan. Pædagog. lib. 3 cap. 6. *Esay* 32. 5.

Idiotam illum putare debitum quæ non auferant egestatem, Aug. in Hag. 2. Homil. 30. Tom. 10.

Incerti, apud Stobæum, de iniustitia, Ser. 10. *Pallade apud Stobæum.*

Q. Sect. 14. That rich Misers are of all others poorest.

Desunt multa omnibus, multa omnia.

Auaro desit tam quodhabet, quam quo non habet, Hieron. In Proleg. Biblia.

Defunt inopiæ multa, auaritiæ omnia, Senec. Epist. 108.

in vse. In which respect they are worse than any Begger; for whereas but some things are wanting to these, all, both which they haue, and haue not, is wanting vnto them. Neither is there in truth any pouertie alike wretched to this wilfull penury of rich Misers, for they thirst in the middest of the waters, and haue empty bellies, when their garners and store-houses are full of Corne: they are cold and haue not the heart to prouide them garments, or hauing them to weare them: they are hungry, and yet dare not for feare of impairing their estate, feed vpon that food which is good and wholesome; so that they wilfully take vpon them that punishment which the poore suffer through necessitie: for these fast when they want meate, they when they haue it; the poore haue not money to vse, the Miser hath it, but will neither vse it himselfe, nor suffer others. They digge Gold out of the veines of the earth, and hide it therein againe; and if but an egge be set before them, they complaine of losse, because a Chicken is killed. In which respect the Miser may not vnfitly bee compared to the Mineral out of which these rich metals are digged; for that keepeth Gold as well as he; that hauing Gold hideth it in the secret veines of the earth, and hath no further vse of it, and so doth he: but herein they differ, that whereas the Mines freely communicate their wealth to those that seeke and labour for it, the couetous man so hideth and gardeth it, that neither himselfe nor others can receiue any profit by it.

Ambros. de Nabuth. cap. 4.

2. Sect. 15. The miserable condition of rich Misers.

Wherein what doe they else shew, but that of all men they are most miserable, foolish, and void of goodnesse? For what greater misery can there be, than to sit vp in water to the chin, and yet die of thirst? To haue all good things in possession, and nothing in fruition and vse? To sell their good wine vnto other men, and themselues to drink sowre vineger, lees and dregs? To goe with an empty belly, that they may the sooner fill their Chests; not that themselues may enjoy that which they haue gathered, but that they may leaue it to their Heires, who will wastefully spend that which they haue wickedly gotten; and consume vpon superfluities, that which they haue spared from necessaries, and (as it were) haue borrowed from their owne bellies. Wherein what are they, but like, such miserable Cookes, who dressing all curious dainties for other men, whereon they will riot and surfet; and yet themselues being pinched with hunger, either cannot or dare not so much as licke their owne fingers? For though these Misers bee hungry, yet they haue no power to take a good meales meate of their owne allowance; only (as one obserueth) they haue good stomacks at another mans Table, when as greedily they stretch out with ouer-much fulnesse, their straitned and empty bowels, that it may serue for a double meale, and ease them of so much charge; though hereby they are distempered with crudities, and the day following, beare the punishment of the former dayes miserable gluttony. Againe, what can bee more miserable, than for a man to toile and labour for his whole life, and to haue no power to enjoy any fruit of his labours? to beare like an Asse a golden burthen all the day, and without any further vse of it, at night to haue it taken away, reseruing nothing to himselfe but a galled conscience? to haue goods, and no good by them? to keepe that money which they haue gotten by painfull labour, with toiling care locking it vp, as if it were a strangers, and (as if it were theft) not daring to touch it, for the benefit of themselues, their children, or friends. As though they had no other end of keeping it, but that others might haue no benefit by it: and yet wretches that they are, they call these possessions their goods, and by sole vertue of this jaylorship, they lay claime to the Title of goodnesse, as though they deserued to bee called good men, because they haue goods in possession, notwithstanding that they doe not at all vse them, for the good either of themselues, or any others: but much more right haue they vnto that Title of Misers, which is justly allotted vnto them, seeing of all other men they are the most miserable. And as they doe by their wretched courses bewray their misery, so also their extreame folly: for whereas wise men propound vnto themselues some end of their labours, which is better than the pains it selfe; they either haue no end at all of all their toyle, or at least such as is sottish and ridiculous; for the end of their gathering riches is to gather them, and therefore gathering for no end but for it selfe, they can make no end of gathering. As though the sole end of their comming into the world were like Harbingers and Purueiours to prouide lodgings and good fare for others, and so to depart without tasting of it: or to play the Bailiffes, who haue nothing to doe, but onely to gather the rents of large reuenues, that others may haue them to spend and enjoy. And this foolish vanity the wise man in his time obserued. *There is one alone* (saith hee) *and there is not a second, which hath neither sonne nor brother, yet is there no end of all his trauell, neither can his eye be satisfied with riches. Neither doth he thinke; for whom doe I trauell, and defraud my soule of pleasure? This also is vanity, and this is an euill trauell.* Or if they haue any ends of their care and labour, they are foolish and absurd; for either out of a distrustfull care of Gods prouidence they trust to their owne, scraping abundance together, lest in time to come they might be brought to want and misery; or else because

Eccles. 4.

Plutarch.

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at their death they would bee accounted rich men who haue left behind them such large possessions. Now what can bee more foolish and ridiculous, than to liue in want for feare of want? to bee presently poore, vpon a bare doubt of pouerty for the time to come? as though a man should hang himselfe for feare of death; or goe naked for feare of wanting clothes? The which folly is more absurd, in that many being inured to these miserly courses in their meane estates, doe hold on and continue in them, when as their wealth is encreased to such abundance, that they could not if they should liue to old age, see any end of it, though in a large proportion they should spend vpon the stocke. Neither is their other end lesse foolish of leauing a great estate behind them. For what can be more absurd for a man to liue poore, to die rich; to take nothing himselfe, that he may leaue all to his heires? and to affect hereby a name, when as being remembred onely for his follie and miserie, he doth by continuing his fame, continue his infamie and reproch?

Finally, as these misers are wretched and full of folly; so are they emptie of all goodnesse, seeing they are neither good to others, nor to themselues; others haue no good by them, seeing they are ready rather to scrape from them by oppression and deceit, than to communicate to their necessities. For whereas they vsually alledge, that they therefore gather, that they may prouide for their posterity, or that they may doe good deeds at their death; it is manifestly false, both because those that haue no children, or neere friends, are as wretchedly couetous as they who haue most; and also because if they gathered riches to communicate them to the good of others, they would (seeing charity beginneth at home) impart them to their owne vse and benefit: if it were simplie their desire by their wealth to doe good after their death, they would also bee ready in some measure to imploy it to these vses in their time of life: if loue of their posterity made them so greedily to heape vp riches, this loue would moue them to impart some share vnto them, when as they might still keepe it in their owne possession. But experience teacheth vs, that these rich misers pinch euen their dearest children of their necessarie allowance which belongeth to their backes and bellies, and which is worst of all, will not afford vnto them good education, because it requireth cost: whereby is manifestly apparent, that the loue of nothing but of their money, and that for its owne sake, without respect of further vse, is the true cause of all their greedy scraping. And to say truth, how can he bee good to others who is naught to himselfe? how can he be a louer of others friend, who is his owne mortall enemie? But the couetous miser (as euen the heathen man could discerne with the eye of nature) though hee bee good to none, yet he is worst of all to himselfe; for hee robbeth his owne soule of necessaries, that he may leaue behind him superfluities; and like an vnnaturall theefe, hee defraudeth himselfe of those rich blessings which God in his bountie hath imparted vnto him. He fareth hardly, and goeth basely, and in all respects maketh vnto himselfe a more short allowance, for all his great care and labour, than any master (vnlesse he were as wretched as he) would afford vnto him. In which respect one concludeth that the miser is not onely a theefe, but also a selfe-murtherer, seeing hee will not allow vnto himselfe necessaries to preserue life. What (saith hee) is a couetous man? a murtherer of himselfe. What is couetousnesse? a liuing poore for feare of pouerty. Wherein the miser doth only this worke of iustice in all his carriage, that he doth not cast away his wealth vpon his vnworthy selfe, but reserueth it safe and vntouched, for those who better deserue to enjoy and spend it. Rightly therefore is this miserableneſse called a wormewood sinne, which bringeth its punishment in the very committing, sauing that it is neither sweete nor wholsome, but a delightfull vexation, a rich beggerie, a superfluous penurie and affected want, which turneth Gods blessings into cursings; his gifts into clogs, and maketh all his benefits heauie burthens. And this commeth to passe by the just judgement of God punishing their immoderate loue of these earthly things; that though they should haue abundance in possession, yet they should haue nothing in fruition, much in keeping and nothing in vse, because he so straineth their hearts and restraineth their liberty, that like the prince in the booke of the Kings they only behold this great plenty with their eyes, but haue not the power to taste of it. And this judgement the wise man obserueth. *There is an euill* (saith he) *which I saw vnder the sunne, and it is much among men. A man to whom God hath giuen riches, and pleasures and honour, and and hee wanteth nothing for his soule of all that is desireth; but God giueth him not power to eate thereof, but a strange man shall eate it vp: this is a vanitie, and an euill sickenesse yea* (as hee saith in the verse following) *much worse than vntimely birth.*

In malum auarus bonum est, in optimum pessimus. Senec. epist. 108.

Quid est auaritia? paupertatis timor, semper in paupertate viuens. Bernard. epist. Syluest.

Eccles. 6. 2, 3.

And thus haue I shewed that there is no contentment in worldly riches, both because they are vaine and cannot satisfie, and also because our hearts are vnsatiable, and our auarice so strong and tyrannous that we neither can nor will bee satisfied by them. Now in the last place wee are to examine pleasures, to see whether wee can in them find any satietie or contentment: where-

9. Sect. 17. That worldly pleasures satisfie not, nor giue contentment.

vpon triall wee shall find, that they are as vaine and insufficient for his purpose as either of the other. For like sweete drinkes, they serue not to abate and quench, but to encrease the voluptuous mans thirst; making him after the enjoying of one pleasure, to hunger after another; and after he hath enioyed thousands, to bee as farre from contentment, as when first hee began to couet them; because being vaine they vanish in the fruition, and slip away whilest they are betweene our hands; like a shadow, leauing nothing behind them but an emptie mind and hungrie desire after new varietie. Yea rather the more wee enioy them, the further wee are from contentation; seeing euery delight is vnto vs as a tast of sweetnes, which doth not satisfie but sharpen our licorous appetites & howsoeuer like the water in the smiths forge, they seeme for the present to quench and allay our heate, yet soone after, the flame of our concupiscence increaseth, and burneth much more hotly. So that howsoeuer before wee tasted of these bewitching delights, we were masters of our owne affections, and could moderate our desires: yet after we haue beene allured to enter into pleasur's maze, we find not our comming out so easie as our going in; and when wee haue beene inticed to drinke of these golden, but yet intoxicating cups, wee are presently made drunke with delight; and drunkennesse increasing thirst, maketh vs in the end to grow insatiable. And this emptines and insatiety doth make vs often both to change, and also to reiterate the same pleasures; that they which cannot at once satisfie, may by our continuall feeding on them, at least keepe vs from famishing. For example, what doth dainty meates bring with them, but a vaine delight, which presently vanisheth, either by renued hunger, which againe desireth them, or through their surcharging the stomacke, vpon which follow crude humors and ill digestion, which causeth vs to loath them? So, how vaine is the pleasure of the most delicate drinks, which delight no longer than they are swallowing downe, and do not fully satisfie, but only for the present allay our thirsty appetite? The like may be said of odoriferous smels, which delight then onely whilest they are at the nose; of pleasing sights, which no longer please than they are in the eye; of sweet musicke, which vanisheth and leaueth nothing behind, when the consort ceaseth; of merrie company, and pleasing sports and pastimes, whose delight lasteth no longer, than their present fruition; and in a word, of all other pleasures that the world affordeth, which filling vs full of nothing, but vaine emptinesse, doe make vs like the thirsty grounds to open the mouth, gaping after the pleasing showres of new delights. And of this *Salomon* himselfe had experience, who though he surfetted of pleasure, yet he was not filled, and when hee had suffered his heart to glut it selfe with variety of delights, yet he remained altogether vnsatisfied, onely in the end by much vse became to loathing satietie, and was vexed in his minde, because he had spent so much good time in the fruition of these base vanities. *Eccles. 1.*

CHAP. XVIII.

Of the miserable effects which accompanie the insufficiencie of worldly things, as discontent in all estates, loathing satietie, and an endlesse desire of changing.

FRom which insufficiencie of these worldly things proceed diuers effects, which bring much trouble and disquietnes to the life of man. The first is, that because no man is satisfied with the things hee possesseth, therefore none are contented with their owne state and condition, but seeing onely their owne wants, and not other mens, and by a foolish and selfe-deceiuing sophistrie, comparing themselues with others, not in those things wherein they match or exceed them; but setting the beautie of other mens state, against the blemishes of their owne; their commodities against their owne discommodities, and matching their fulnesse, with that wherein they are most wanting and defectiue; at last they grow to this conclusion, that no man is so miserable as they; the which in truth is not so, or therefore only so, because they thinke so: whereas if in comparing themselues with others, they would obserue due proportion, fitting their owne benefits, with the benefits of others, their owne defects with their wants, and their discommodities and euills, with those which others sustaine; they would be comforted, either because, all things considered, their owne estate is better than other mens; or else because in their miseries, they haue all the world to beare them company. But this discontentednesse, the vsuall companion of insatiety, will better appeare, if we descend to some particulars, and take a briefe view of the seuerall states and conditions of men. And first for men of honourable quality, because honour in selfe is vaine and doth not satisfie them, they are neuer contented with their owne estate, but finding in themselues an hungring emptinesse, and pinching want, and not knowing that it is the disease of their mind, but rather imagining that it is some defect in their outward condition, they grow into dislike of it, and aspire to some higher preferment, thinking that height and happinesse, aduancement and content will come

S. Bath. That diuers are discontented with their estate, and neuer thinke their estate of happinesse rightly considered.

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together. Thus the man of meane qualitie thinketh his baſenes an heauie burthen, and aſpireth vnto the reputation of a gentleman, ſuppoſing that there is much more contentment in gentilitie than in yeomanrie; but when hee hath attained vnto it, not finding in his new eſtate, that for which he looked, he reſteth not here, but goeth on in his endleſſe iorney of ambition, and affecteth nobilitie; and being enobled he is neuer the nearer vnto content, becauſe he doth not looke vnto thoſe whom he hath out-gone, but vnto thoſe who are yet aboue him; and therefore is not ſo much contented becauſe hee excelleth the moſt, as he is tormented to ſee any preferred before him. And this maketh him not to ſtay heere, but now hee affecteth Soueraigntie, imagining it a goodly thing to rule, and that there is great contentment in this ſupreme authoritie, vnto which all ſtoope, it ſelfe ſtooping to none; but before the crowne bee well ſetled to his head, he finds that it doth not giue his headach of ambition any eaſe, but onely tormenteth him with the heauie waight, and therefore being not yet ſatisfied, he affects Monarchies; and hauing no higher place vnto which he may clime on earth, he aſpires vnto diuine honours, vſurping both the titles and worſhip which is peculiar vnto God. And thus doe ambitious men tire themſelues in ſeeking content where it is not to bee found, and torment themſelues when they find it not: and hauing placed their happineſſe in honour, they aſpire vnto one preferment after another, thinking when they miſſe of it, that it is onely wanting in that degree vnto which they haue attained, and not in honour it ſelfe.

The like diſcontent is to be found among thoſe who affect riches; for being altogether vnſatisfied with their preſent poſſeſſions, they grow into diſlike of their eſtate, thinking others more happy, becauſe they are more rich; and therefore hauing outſtripped one richer than themſelues, they labour to ouertake another, and hauing alſo out-runne him, they propound vnto themſelues a third; imagining that there is none in worſe eſtate, whileſt there is any better; none poorer, whileſt there is any richer; and that they haue outgone none, ſo long as they ſee any goe before them; as though other mens abundance were their want, and ſo much were detracted from their eſtate, as they ſee others doe exceed them. And thus alſo thoſe who place all their felicitie in wordly pleaſures, are vtterly diſcontented with their ſtate and condition, when they find that thoſe they haue doe not ſatisfie them, becauſe that others goe beyond them in varietie of delights; taking no pleaſure, but rather fretting and enuying, when they ſee their idoll thoſe propitious to others, then themſelues, though they alſo haue in the ſame kind a large meaſure of fauour imparted vnto them. And thus the glutton abounding with good fare, thinketh that he feedeth but groſſly, when hee ſeeth more daintie cates at another mans table: thus the drunkard loatheth his beſt wines, when he meeteth with better in another mans cellar: thus hee who delighteth in muſicke contemneth his owne conſort, as though there were nothing in it but iarring diſcord, when he heareth more melodious harmonie. And in a word, thus all ſorts of voluptuous men diſtaſte their ſeuerall delights, when either being glutted with them, they find ſatietie without ſatisfying; or ſee that others haue any priuiledge and preeminence more than they, in reſpect of the qualitie or varietie of their pleaſure.

9. Sect. 3. That all men in all ages and in all eſtates, are full of diſcontent.

Neither are only theſe worldly things, honours, riches, and pleaſures, accompanied with diſcontent, but all other things in the world bring the ſame diſlike to euery condition and eſtate: and to begin with the beginning of our life; wee ſee that the child is wearie of his childhood, becauſe he feareth the rod, and by ſeuerer diſcipline is reſtrained from his deſired delights; wiſhing that hee were come to ſuch an age as might exempt from theſe feares, and procure his liberty. Being come to youth he runneth himſelfe out of breath, vnder the conduct of his vnbridled paſſions, till at laſt panting for wearines, he deſireth that hee were come to ripe age, when as hee might reſt from theſe vaine courſes, and ſettle himſelfe in ſome profitable calling, vnto which when hee hath attained he is not content, but thinking old age honourable, deſireth that hee might haue a ſhare in that reuerence and reſpect which is due vnto it, in the meane time neuer thinking of the manifold infirmities, griefes and diſcontentments which it bringeth with it. Of which when hee taſteth, they are ſo burthenſome vnto him, that hauing now no other age to change withall, he deſireth to be vnburthened of them euen by death it ſelfe. They like diſcontent is to be obſerued in all other eſtates and conditions: hee that leadeth a ſingle life is wearie of his ſolitarineſſe, and thinketh there is no comfort equall to that ſweet ſocietie of man and wife; being maried, hee waxeth wearie of his yoke, either becauſe hee hath made an ill and vnequall choice, or becauſe hee is impatient of the cares and troubles incident to this eſtate, and now wiſheth againe that hee were at libertie. He that hath no children taketh no pleaſure in his poſſeſſions, becauſe hee wanteth an heire to ſucceede him, and little playfellowes to beare him companie: he that hath children is not contented, either becauſe they are vnruly, or ouer burthenſome, imagining that if he had leſſe companie, hee

Gen. 15, 2.

should

should haue better store, and liue in greater plentie; and yet if he be taken at his word he is ready to repent, and to thinke that there is no greater losse, than when by hauing his companie lessened, he saueth of his former charges. The seruant thinketh his life a bondage, and wisheth meanes of liberty that hee might liue at his owne command; and when he is come to be a master, he is discontented much more, in gouerning and prouiding for his family. The people dislike their subjection, and grieuously complaine of their heauie burthens, tributes, taxes, customes and impostes; supposing that all worldly contentment resteth in soueraignty; the prince is no lesse wearie of his toile in ruling, of his troubles, dangers, and continuall care, hauing not only himselfe and priuate familie to looke to, but the whole people and common-wealth which shrowdeth it selfe vnder the wings of his prouidence. He that leadeth a priuate life, though he liketh of his ease, yet he is discontented, because hee wanteth respect, and is not crouched vnto by suters, hauing no authority either to helpe or hurt them: they who are aduanced to publike place commend retiredneſſe, complaining that they are so wholly taken vp with other mens businesses, that they are constrained to neglect their owne; and whilest they labour for forraine intelligence, become ignorant of that which is done in their owne familie. The poore labouring-man is not contented with his condition, seeing after hee hath toiled all the day, and commeth wearie home, hee there findeth but course fare and hard lodging; enuying the rich man his easie life, full tables, and downe-bedding. The rich also, though shame keepeth him from complaining, disliketh of his estate, wishing that hee had lesse wealth so he had better health, and more labour so he had more strength; and could find in his heart to change fare with the poore man, so hee might also change stomackes; and to lie as hard, if also he could sleepe so soundly, and take such quiet rest. The countrie man seeing the plentie and brauerie of citizens, groweth in dislike with his home-spun suit, and houshold prouision, and wisheth rather that he lacked his farme, than that by staying him at home, he should bee thus debarred of citie preferments. The citizens thinke themselues ill seated by reason of bad aires, and dangerous sicknesses that raigne among them, and like better of the countrie mans life, as being more healthy than theirs; and of his estate, as being more certaine, and in lesse danger of ruine and alteration. And finally, in the Citie the artificer is wearie of his great paines and small gettings, and wisheth that hee could change estates with the merchant, who haue more pleasure and greater abundance. The merchant running many dangerous courses, by reason of boysterous tempests, spoyling pirats, and barbarous nations, thinketh them happy that sit quietly, though but poorely, by their owne fire; and if by any casualty their state bee impouerished, they wish that they had beene brought vp in some handy trade, and preferre a mechanicall art aboue a great stocke, and skill in merchandise, seeing that may bee lost, and so this grow vnprofitable, whereas the other neuer faileth, but as a lease for life, bringeth in continuall maintenance. In a word, there is no man that is contented with his estate, but thinketh euery mans better than his owne, not because it is so, but because hee is neerer acquainted with the miseries of his owne condition, and so is better able to declame against them, than with those that are incident vnto other men, euen as contrariwise they extoll in their iudgements any benefits injoyed by others farre aboue their owne, and are ready to admire with rauishing wonder that in anothers possession, which they would thinke scarce worth the owning, if it were in their owne custodie.

Now this commeth to passe, partly because wee are much more sensible in feeling our owne miseries, and partly because by experience wee find the insufficiencie and vanity of those worldly things which our selues enioy, and are apt to thinke others benefits of a better quality. Whereas in truth whatsoeuer is in the world is vaine and sufficeth not; and euery condition hath good and euill, miseries and benefits, in such just proportion tempered the one with the other, that if a man knew all, he could hardly tell which to chuse: and in that this man is contented with his estate, and another is not: the true cause of this difference is not in the outward condition, but in the heart and minde. For all estates bring with them causes enow of discontentment, but one beareth them with wisedome and patience, and in thus bearing lesseneth them; whereas another by impatiencie aggrauateth his burthen, which in it selfe is not so heauie, and by strugling and striuing to shake it off, findeth no ease, but galleth his mind with griefe and sorrow. And as we see those who are of a strong constitution contentedly endure all weathers, whereas he who is weake and vnsound complaineth in winter of cold, & in the summer of heate: so those whose minds are healthy, constant, and strong in patience, are prepared for all estates and conditions; whereas he who is infirme through impatiencie, and subject to the ague fits of passion, with equall discontent afflicteth himselfe with the cold winter of aduersitie, and the hoate summer of a prosperous estate, and both these come to passe

N. this doctrine auoucheth not the opinion.

A. Sell. of the cause why worldlings are so full of discontent.

passe, not because the one feeleth no waight, but because hee hath strength to beare it; or that the other hath an heauier burthen, but because by reason of his weakenesse, a light loade is sufficient to presse him downe. As therefore the foot fashioneth the shooe, and not the shooe the foote; for a crooked foote, maketh the shooe also crooked; but contrariwise, a straight shooe will not make straight a clubbed and crooked foot: so the state is fashioned by the mind, and not the mind by the state; for if it be quiet and contented, then all outward things bring contentment to it; whereas if it bee impatient, wayward and peeuish, euery feather seemeth an heauie burthen, all kind of occurrents vex and displease; and that which would be anothers paradise and delight, is vnto them an hell and grieuous torment. And hereof it is that men are discontented and complaine, not for the same causes onely, but also for those which are diuers, yea quite contrarie one to another. As for example, one complaineth of his poore and base estate, which maketh him neglected and contemned of all; another that his honours and authority are too burthensome, and that he is sued vnto by too many. One is vexed because he hath too many children; another because hee hath none at all: this man crieth out of his multitude of businesse, and his neighbour is as much troubled, because he is not troubled; and liuing at too much ease, wanteth imployment. One is tormented with iealousie, because hauing a beautifull wife shee is loued of all; another with satiety and loathing, because she is deformed, & affected by no body. And this commeth to passe partly because these worldly things are vaine, and cannot satisfie those that haue them; and partly by reason of the weakenesse and infirmity of mens minds, who bring no more contentment to their estate, than it bringeth to them; but make all things they enioy, which in themselues are vaine and scarce worth the keeping, to become vnto them troublesome burthens, which bring cumber in carying, and ease when they are shaken off. For as the weake and sickly stomacke is made more sicke, and surfetteth with a small quantitie of wholesome food, turning the best meate into noysome humours, whereas that which is strong and healthy is well refreshed, with a great meale of the courcest fare, and conuerteth it to profitable nourishment: so a weak & froward mind is surcharged euen with the delicates of a prosperous estate; whereas an heart which is indued with constancie and patience, is contented, and can well digest the meanest condition, and groweth daily in better liking, whilest it is fed with the bread of affliction, and water of sorrow.

A second effect of the vanitie and insufficiencie of worldly things is, that in stead of satisfying they bring with them loathing satietie; for howsoeuer whilest men are in pursuit of these vanities, they thinke them of such excellency, that they would account it a great part of their happinesse, if they might enioy them; yet hauing obtained their desire, they are straight glutted with their companie, and now looke vpon that with loathing contempt, which, before they had it, they beheld with rauishing delight. And this commeth to passe, either because they afterwards see things more desireable, and worthy their loue, in the possession of other men; or because they haue these things in excessiue measure, which maketh that which is most sweet to become loathsome; or because their appetite which was sharpned with want, labour in seeking, and difficultie in obtaining, is dulled and taken away by their assiduitie, and easie inioying, without any competitour to sharpen their loue: or finally, because whilest they were in the pursuite of these vanities, they were deceiued with a false conceit of their worth and excellencie; and this opinion is afterwards confuted by their owne experience, which manifesteth their worthlesse baseneſse, and insufficiencie to satisfie and bring contentment. In which respect these worldly vanities are fitly compared to the apples of Sodome, which allure the eye & sharpen the appetite, but if any touch, or set his teeth in them, they fill his mouth with dust, or vanish into smoak; and those which dote vpon them are like vnto those who hauing sicke & weak stomackes, doe long for many things when they heare them but named, and when they are procured with cost, and prepared with labour, they begin to loath them, as soone as they see them, and to waxe sicke as though they had surfetted, before they haue scarce tasted of them. Or like vnto fond louers whose affection being sharpened with competition, and difficulty of obtaining, doe make idols of their mistresses, and admire them as though they were free from all fault and blemish, and full of diuine excellencies: but afterwards inioying them for their wiues, thinke them scarce good enough to be their vnder fellowes, there being now in their conceit many more excellent, and freer from imperfections. And thus the ambitious man groweth out of liking with his obtained honour, which before he had it, was rauished with delight, when he did but thinke of it with some weake and vncertaine hope of inioying it, either because hee seeth another (which selfe-loue maketh him beleeue is of lesse desert) better preferred, or because growing ordinarie and common by possession, it becomes stale and triuiall; or finally, because being vaine, it doth not satisfie and giue contentment, but rather

That worldly things in stead of satisfying bring with them loathing satiety.

rather sharpeneth the appetite, & inflameth the desire to aspire to an higher place; and a greater honour being but entertained by desire, and nourished with the least hope, maketh the lesser to bee contemned as base and worthlesse. Thus also the couetous man loatheth his owne possessions as good cheape and of small value, and desireth another mans, as being most pretious and worthy esteeme; and those things which he highly prised before he had them, being come into his owne keeping are thought scarce worth the hauing. Thus he taketh little joy in his goodly house and rich furniture, when his eyes haue beene a little glutted with their sight, though whilest they were in purchasing, he thought to find in them a great part of his happinesse: thus his pleasant gardens and orchards bring no more delight than the wilde woods, though with great labour and cost he purposely trimmed them, that they might bee vnto him his paradise and place of joy: and thus he pulleth downe his old barnes, when he thinketh of building bigger, and in his large housholdships thinketh himselfe straitned, as though he were in a prison, when he beholdeth others greater territories. Finally, thus the voluptuous man is straight glutted with the fruition of those pleasures, which before he much desired, the glutton loathing those meats which erewhile he longed after, and being cloyed with those drinkes, which when he was at another mans table, seemed most delicious. Thus he who delights in vaine shewes, sports and pastimes, taketh a monthes paines in preparation, and spares for no cost to make them most delightfull; and though both these set an edge on his appetite, yet he is often wearie of it before it be done, though it bee but of some few houres continuance, and not finding that joy and contentment which hee expected, wisheth that it were past. By which the great vanitie of worldly things, and miserie of worldly men plainly appeareth; for what can be more vaine than they, whose expectation was better than their fruition, and whose worth ceaseth when they are inioyed? what can be more void of excellencie, than that which is only precious when it is absent, and loseth all its value when it commeth to vse, experience spoiling it of all that worth which a false opinion had inriched it with. And consequently, what can be more miserable than a worldly man, who spendeth his whole life in the desire and pursuit of things future, and in loathing things present, and who [illegible] his hopes vpon such vanities which are more abhorrable in their vses, than in their hauing, and being obteined with [illegible] labour, when they [illegible] of all, become con-[illegible]

Diues quod suum est quasi vile fastidit; quod alienum est, quasi pretiosissimum concupiscit. Ambros. lib. de Nabuth. cap. 2.

Pretiphat quisquis vitam fol, & futurum desiderio laborat præsentem. Senec. de brevit. vitæ. cap. 9.

In which respect it were much better for him to spend his whole life in seeking, than to obtaine that which he could find in his heart to cast away againe, but that he would not seeme to haue lost all his labour; much better were he to be still suing, than euer to injoy, because in the pursuit he is delighted, and (as it were) fatted with his owne opinion; whereas fruition maketh him more leane and comfortlesse than he was before, because experience teacheth him that he hath spent all his sweate in hunting after a feather, and tired himselfe in seeking a vanitie, which being obtained bringeth no pleasure or contentment; and in stead of satisfying causeth loathing satietie.

Thirdly and lastly, from this insufficiencie of worldly things to satisfie and bring contentment, proceedeth an endlesse desire and affectation of change: for though these earthly vanities satisfie not, yet they bring with them cloying satietie, the which being accompanied with loathsome contempt, enforceth the minde which naturally affecteth happinesse, and full contentment (though it be ignorant of the meanes whereby it may be attained) to fixe the desires vpon new objects, to see if it can find that in them, which was wanting in the other, wherein finding as little contentment as before, they leaue also them and affect new, till hauing runne ouer all which they thinke worth the desiring, and hauing tried all things which the world calleth excellent (if at lest they can with all their care and labour attaine vnto them) at length (like those who affect new fashions and strange attires) when they haue tired their inuention, and know not what more to desire, they are faine to take vp the old againe which before they loathed, and after their glutted appetite is a little sharpned with absence and discontinuance, they place vpon it afresh their soone wearied delight, till their renued loathing moueth them vnto a new change. And thus worldly men (like the horse in the mill) tire themselues in trauelling this endlesse circle, ending where they began, and being at the night of death as farre from the iorney end of their desires, as when they began their dayes trauaile: and not hauing fixed their hearts, and grounded their hopes vpon that neuer failing foundation, God all-sufficient and the eternall ioyes of his kingdome, they haue nothing solid and substantiall to rest vpon, but like a feather in the aire they are tossed to and fro with euery winde, seeking rest but finding none. And hauing long tired themselues in vaine, after manifold trials and new conclusions, finding no contentment, at last they resolue to place all their delight in often change, and that which they cannot find in the substance or sufficiencie of worldly

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things, they looke for in continuall variety; for there is nothing pleasing vnto them which varietie and change refresheth not. Likewise those lying in bed, and not sleeping or taking rest, who being wearied with waking, doe spend the whole night in tumbling and tossing from one side to another, seeking for ease in their often change, which they cannot finde by quiet lying on either side. And as those who are sicke of a burning Feuer when they cannot satisfie their insatiable thirst, doe often change their drinke, one while longing after that which is tart & sharpe, and another while after that which is coole and smell, now affecting that which not long since in their health well pleased them in their Neighbours House, as though it would now also bring the same delight; and soone not finding their thirst quenched by change of drinkes, desire wine or water but all in vaine; for hauing tried all, they complaine that they are all to bitter, that they do not quench their thirst: whereas in truth it is the bitternes of their mouth distasted with choler, the cause of their disease, and not the fault of their drinke, and not because it is vnfit to quench their thirst, but because their burning heate still renning and augmenting it, maketh it vnquenchable: So wee being diseased with the burning heat of concupiscence, thirst after worldly vanities, thinking by them to haue our heat abated; and after wee haue made triall of many, and yet find our thirst nothing quenched, wee long after endlesse variety, neuer calling to minde that it proceedeth from our inward disease, and not from the want of outward things. A notable example whereof we haue in *Salomon*, who labouring to find contentment in worldly things, & not finding it in any one of them, giueth his heart liberty to run ouer all, making triall of one thing after another, till in the end he was tired with all. Hee sought for it in mirth, and findeth in stead of it madnesse in pleasure, and discouereth nothing but vanity: Then he shifteth from one thing to another, and looketh for it in great workes and stately buildings; where missing of it, hee goeth to seeke it in fruitfull Vineyards, in delightfull Gardens and Orchards, in Fountaines, Springs and pleasant Groues; where not finding it, hee proceedeth in the search, and looketh for it in the multitude of Siluer, Gold, and Princely Treasures; then in delightfull Musick, then in many seruants and great attendance; vnto which we may adde (that which shame made him conceale, but not forget) the embraces of Wiues and Concubines: but hauing tried all these and many other, with [illegible] nothing from his eyes which they desired, nor [illegible] his heart from any [illegible] in all this variety, as [illegible] of all his labour, [illegible] vanity and vexation of spirit.

But this will better appeare, if we doe but a little consider of the speciall instances. For thus the ambitious man affecting Honour, and not being satisfied with that which hee hath attained vnto, is presently glutted with it, labouring after new variety, one while seeking vaine glory, another while preferments; now the fauour of his Prince, and soone after the applause of the common people. Or if he settle his affection vpon any one of these, hee seeketh to refresh his glutted minde with varietie in the degree, climing one step after another, till hee commeth to the highest; where being seated, hee is now further off from contentment than at the beginning, because hee cannot change for the better, nor delight his vnsatisfied minde with wonted varietie. Thus also the couetous man being vnsatisfied with his riches affecteth change, shifting his wearied appetite from one thing to another, till all become tedious and troublesome. For finding no contentment in his old Mannours he desireth new Lordships, being not pleased with one House, hee buildeth another; and not contented with that, hee erecteth a third much more stately; and being maister of many, he findeth contentment in none, which is the cause of his oft shifting from one to another with great cost and labour; but all in vaine is his removing, seeing he still carrieth his disease about him; and therefore is no more eased, than hee who being sicke of an ague, doth often change his bed. And as being weary of his House hee affecteth often change; so also is he no better pleased with his Houshold stuffe, Furniture, Plate and Apparell; and therefore being glutted with the sight of the same thing, herein also hee makes variety the last refuge of his delight. And the like may be said of their Gold, Siluer and Treasures; of which though they be neuer weary in themselues, as being the Idols vpon which they haue fixed their hearts, yet are they discontented with their share and portion, and therefore still affect greater quantities, till they haue more than they can tell how to vse. Beyond all, the voluptuous man finding no contentment in his delights, affecteth variety of pleasures, being most affected with that which hee most seldome doth enjoy, and glutted with those which are in ordinary vse. For they put wine together sod on the same dish with an vnbecoming satiety, and therefore ransack both Sea and Land, Aire and all that belong vnto him, in seeking out variety of meats. And neither not affecting change enough to continue his insatiable [illegible] he [illegible] stayed appetite [illegible] of [illegible] thing many things together, [illegible] disposition [illegible] variety of sauces to [illegible] [illegible] to his [illegible]

b. Sect. 7. The former point cleered by some speciall instances.

Et voluptuarij ea quæ rarissimè contingunt imprimis desiderant. Epiphan. in memorab. dict.

rather ſharpeneth the appetite, & inflameth the deſire to aſpire to an higher place; and a greater honour being but entertained by deſire, and nouriſhed with the leaſt hope, maketh the leſſer to bee contemned as baſe and worthleſſe. Thus alſo the couetous man loatheth his owne poſſeſſions as good cheape and of ſmall value, and deſireth another mans, as being moſt pretious and worthy eſteeme; and thoſe things which he highly priſed before he had them, being come into his owne keeping are thought ſcarce worth the hauing. Thus he taketh little joy in his goodly houſe and rich furniture, when his eyes haue beene a little glutted with their ſight, though whileſt they were in purchaſing, he thought to find in them a great part of his happineſſe: thus his pleaſant gardens and orchards bring no more delight than the wilde woods, though with great labour and coſt he purpoſely trimmed them, that they might bee vnto him his paradiſe and place of ioy: and thus he pulleth downe his old barnes, when he thinketh of building bigger, and in his large lordſhips thinketh himſelfe ſtraitned, as though he were in a priſon, when he beholdeth others greater territories. Finally, thus the voluptuous man is ſtraight glutted with the fruition of thoſe pleaſures, which before he much deſired, the glutton loathing thoſe meats which erewhile he longed after, and being cloyed with thoſe drinkes, which when he was at another mans table, ſeemed moſt delicious. Thus he who delights in vaine ſhewes, ſports and paſtimes, taketh a monthes paines in preparation, and ſpares for no coſt to make them moſt delightfull; and though both theſe ſet an edge on his appetite, yet he is often wearie of it before it be done, though it bee but of ſome few houres continuance, and not finding that ioy and contentment which hee expected, wiſheth that it were paſt. By which the great vanitie of worldly things, and miſerie of worldly men plainly appeareth; for what can be more vaine than they, whoſe expectation was better than their fruition, and whoſe worth ceaſeth when they are inioyed? what can be more void of excellencie, than that which is only precious when it is abſent, and loſeth all its value when it commeth to vſe, experience ſpoiling it of all that worth which a falſe opinion had inriched it with. And conſequently, what can be more miſerable than a worldly man, who ſpendeth his whole life in the deſire and purſuit of things future, and in loathing things preſent, and who ſetteth his heart vpon ſuch vanities which are more eſteemable in their want, than in their inioying, and being obtained with great care, paines and labour, when they ſhould bee the reward of all, become contemptible trifles, if not troubleſom burthens.

Diues quod ſuum eſt quaſi vile faſtidit; quod alienum eſt, quaſi pretioſiſſimum concupiſcit. Ambroſ. lib. de Nabuth. cap. 2.

Precipitat quiſque vitam ſuã, & futurorum deſiderio laborat præſentium tedio. Senec. de breuit. vitæ cap. 7.

In which reſpect it were much better for him to ſpend his whole life in ſeeking, than to obtaine that which he could find in his heart to caſt away againe, but that he would not ſeeme to haue loſt all his labour; much better were he to be ſtill ſuing, than euer to injoy, becauſe in the purſuit he is delighted, and (as it were) fatted with his owne opinion; whereas fruition maketh him more leane and comfortleſſe than he was before, becauſe experience teacheth him that he hath ſpent all his ſweate in hunting after a feather, and tired himſelfe in ſeeking a vanitie, which being obtained bringeth no pleaſure or contentment; and in ſtead of ſatisfying cauſeth loathing ſatietie.

Thirdly and laſtly, from this inſufficiencie of worldly things to ſatisfie and bring contentment, proceedeth an endleſſe deſire and affectation of change: for though theſe earthly vanities ſatisfie not, yet they bring with them cloying ſatietie, the which being accompanied with loathſome contempt, enforceth the minde which naturally affecteth happineſſe, and full contentment (though it be ignorant of the meanes whereby it may be attained) to fixe the deſires vpon new objects, to ſee if it can find that in them, which was wanting in the other, wherein finding as little contentment as before, they leaue alſo them and affect new, till hauing runne ouer all which they thinke worth the deſiring, and hauing tried all things which the world calleth excellent (if at leſt they can with all their care and labour attaine vnto them) at length (like thoſe who affect new faſhions and ſtrange attires) when they haue tired their inuention, and know not what more to deſire, they are faine to take vp the old againe which before they loathed, and after their glutted appetite is a little ſharpned with abſence and diſcontinuance, they place vpon it afreſh their ſoone wearied delight, till their renued loathing moueth them vnto a new change. And thus worldly men (like the horſe in the mill) tire themſelues in trauelling this endleſſe circle, ending where they began, and being at the night of death as farre from the iorney end of their deſires, as when they began their dayes trauaile: and not hauing fixed their hearts, and grounded their hopes vpon that neuer failing foundation, God all-ſufficient and the eternall ioyes of his kingdome, they haue nothing ſolid and ſubſtantiall to reſt vpon, but like a feather in the aire they are toſſed to and fro with euery winde, ſeeking reſt but finding none, And hauing long tired themſelues in vaine, after manifold trials and new concluſions, finding no contentment, at laſt they reſolue to place all their delight in often change; and that which they cannot find in the ſubſtance or ſufficiencie of worldly things,

things, they looke for in continuall variety, so that now there is nothing pleasing vnto them which varietie and change refresheth not: Likewise those lying in bed, and not sleeping or taking rest, who being wearied with waking, doe spend the whole night in tumbling and tossing from one side to another, seeking for ease in their often change, which they cannot finde by quiet lying on either side. And as those who are sicke of a burning Feuer when they cannot satisfie their vnsatiable thirst, doe often change their drinke, one while longing after that which is tart & sharpe, and another while after that which is cole and small; now affecting that which not long since in their health well pleased them in their Neighbours House, as though it would now also bring the same delight; and anon not finding their thirst quenched by change of drinkes, desire wine or water: But all in vaine; for hauing tried all, they complaine that they are all to bitter, that they do not quench their thirst: whereas in truth it is the bitternes of their mouth distasted with choler, the cause of their disease, and not the fault of their drinke, and not because it is vnfit to quench their thirst, but because their burning heate still renuing and augmenting it, maketh it vnquenchable: So wee being diseased with the burning heat of concupiscence, thirst after worldly vanities, thinking by them to haue our heat abated; and after wee haue made triall of many, and yet find our thirst nothing quenched, wee long after endlesse variety, neuer calling to minde that it proceedeth from our inward disease, and not from the want of outward things. A notable example whereof we haue in *Salomon*, who labouring to find contentment in worldly things, & not finding it in any one of them, giuen his heart liberty to run ouer all, making triall of one thing after another, till in the end he was tired with all. He sought for it in mirth, and findeth in stead of it madnesse: in pleasure, and discouereth nothing but vanity: Then he shifteth from one thing to another, and looketh for it, in great workes and stately buildings; where missing of it, hee goeth to seeke it in fruitfull Vineyards, in delightfull Gardens and Orchards, in Fountaines, Springs and pleasant Groues; where not finding it, hee proceedeth in the pursuit, and looketh for it in the multitude of Siluer, Gold, and Princely Treasures; then in delightfull Musick, then in many seruants and great attendance; vnto which wee may adde that which shame made him conceale, his multitude of Wiues and Concubines: but hauing tried all these and many other, withholding nothing from his eyes which they desired, nor withdrawing his heart from any ioy; he findeth in all this variety, as the reward of all his labour, nothing else but vanity and vexation of spirit.

But this will better appeare, if we doe but a little consider of the speciall instances. For thus the ambitious man affecting Honour, and not being satisfied with that which hee hath attained vnto, is presently glutted with it, labouring after new variety, one while seeking vaine glory, another while preferments; now the fauour of his Prince, and soone after the applause of the common people. Or if he settle his affection vpon any one of these, hee seeketh to refresh his glutted minde with varietie in the degree, climing one step after another, till hee commeth to the highest; where being seated, hee is now further off from contentment than at the beginning, because hee cannot change for the better, nor delight his vnsatisfied minde with wonted varietie. Thus also the couetous man being vnsatisfied with his riches affecteth change, shifting his wearied appetite from one thing to another, till all become tedious and troublesome. For finding no contentment in his old Mannours he desireth new Lordships, being not pleased with one House, hee buildeth another; and not contented with that, hee erecteth a third much more stately; and being master of many, he findeth contentment in none, which is the cause of his oft shifting from one to another with great cost and labour; but all in vaine is his remouing, seeing he still carrieth his disease about him; and therefore is no more eased, than hee who being sicke of an ague, doth often change his bed. And as being weary of his House hee affecteth often change; so also is he no better pleased with his Houshold stuffe, Furniture, Plate and Apparell; and therefore being glutted with often sight of the same thing, herein also hee makes variety the last refuge of his delight. And the like may be said of their Gold, Siluer and Treasures; of which though they be neuer weary in themselues, as being the Idols vpon which they haue fixt their hearts, yet are they discontented with their share and portion, and therefore still affect greater quantities, till they haue more than they can tell how to vse. But aboue all, the voluptuous man finding no contentment in his delights, affecteth variety of pleasures, being most affected with that which hee most seldome doth enjoy, and glutted with those which are in ordinary vse. He may not twice together feed on the same dish without loathing satiety, and therefore traueth both Sea and Land, himselfe and all that belong vnto him, in seeking out variety of meats. And nature not affording change enough to continue his instable delight, hee refresheth his cloyed appetite by the helpe of art, compounding many things together, because being single they cannot please, & adding as great variety of sawces to meats, to giue contentment to his curious palate. Foole that hee is

Sect. 7. The former point cleered by some speciall instances.

Ex voluptuarijs ea quæ rarissimè contingunt imprimis delectant Epictet. in memorab. cap.

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to spend all this cost and labour in attaining vnto that delight, which hunger alone without their helpe would much more plentifully bring vnto him. And thus also they find no delight in their sweetest Musicke, if still they should heare the same Songs, and not haue continuall change of harmonie; nor in beholding the same shewes & sights, though at the first neuer so pleasing and delightfull; nor in their games, sports and pastimes, but often change from one to another, sometime affecting Chamber delights, and sometime more manly sports in the open fields; and neuer delighting long in any, because all are vaine, but affecting continuall variety, because the best of them not satisfying, within a while bringeth satiety and loathing.

Consibus nauis, non motu delectamur.

CHAP. XIX.

Of the excellencie of true contentment, and the meanes whereby we may attaine vnto it.

1. Sect. 1. That contentment is to be sought, not in the world, but in Gods spirituall graces.

And thus haue I shewed that worldly things cannot satisfie the minde of man, or bring vnto him true contentment; as also the euill and troublesome effects, which proceed from this insufficiency in them, and infatiety of the minde. Which as it should make vs to contemne these earthly vanities, as being not able to bring any tranquillitie or sound comfort; so should it moue vs to seeke for this contentment, without which the life of man is miserable, not in these outward things which afford it not; but inwardly in our owne minds, by purging and purifying them from worldly concupiscence, and by fixing our hearts and affections vpon Gods spirituall graces and heauenly ioyes, the one whereof we may haue in possession, and the other in hope; without which all worldly things cannot satisfie; with which though wee bee abandoned of all earthly vanities, wee may haue tranquillity of mind, and true contentment. For first if we haue the Spirit of God, and his sanctifying graces dwelling in vs, we shall be filled and satisfied: for as our Sauiour Christ himselfe hath promised, *Whosoeuer drinketh of this spirituall water which he shall giue him, shall neuer be more athirst, for it shall be to him as a well of water springing vpto euerlasting life.* And *he that beleeueth in him, out of his belly shall flow riuers of the water of life.* And if we would know what this Well and Riuer of the waters of life is, which thus filleth and satisfieth vs, the Apostle telleth vs in the next words, that it is the Spirit of God which hee giueth to all that beleeue in Christ. So the Psalmist pronounceth him *blessed whom God chuseth, and causeth to come vnto him, because he shal dwel in his courts, & be satisfied with the pleasures of his house, euen of his holy Temple.* And the Apostle maketh this the end of *knowing the loue of Christ which passeth all knowledge, that wee may be filled with all the fulnesse of God.* For if once we haue the Spirit of God, a liuely faith, sincere loue, assured hope, and the rest of his sanctifying graces dwelling in vs, then are we thereby perswaded of the remission of our sinnes, our reconciliation with God, our adoption, whereby we become not onely sonnes, but also heires of all his promises, then are wee assured of his fatherly prouidence still watching ouer vs, which turneth all things by the wise and mighty working thereof to our good, especially to the furthering of our eternall saluation. And this maketh vs to resigne our selues wholly ouer to be gouerned by his will, as knowing much better than our selues what is fit for vs; and to be not onely contented, but also to rejoyce, not in the state of prosperity alone, but euen in our affliction and tribulation, as the Apostle speaketh. An example wherof we haue in himselfe, who had attained vnto such a measure of this spirituall contentation, that it was able to beare him out, in all outward estates and conditions. *I haue learned* (saith he) *in whatsoeuer state I am to be content, and I can be abased, and I can abound; euery where in all things I am instructed, both to be full and to be hungrie, and to abound, and to haue want: I am able to do all things through the helpe of Christ that strengtheneth me.* And if wee haue this spirituall contentment in our hearts, then the Lord will not let vs want this contentment, which the Apostle had in respect of outward things: for so he saith, that if *his people would haue hearkened vnto his voice, and walked in his wayes, then would he haue fed them with the fat of wheate, and with hony out of the rocke would he haue sufficed them.* And the Wiseman telleth vs, that it is the blessing of God onely that maketh rich, and also giueth with riches comfort and contentation: *the blessing of the Lord* (saith hee) *maketh rich, and he doth adde no sorrowes with it.* Which blessing they alone haue sure interest in who are indued with Gods grace and holy Spirit: for well may those who are ruled with carnal concupiscence be rich in their outward estate, but they can neuer be rich in their mind with inward content; *for the wicked* (as the the Prophet saith) *are like the raging Sea that cannot rest, whose waters cast vp mire and dirt*; and the voice of God hath plainly said it, *that there is no peace vnto them.* But as for those in whose heart the peace of Gods holy Spirit dwelleth, they haue these outward things with content, or content without them; the Lord supplying their externall defects with a sufficient measure of patience, comfort and tranquillitie of minde, and

John 4.13,14.

John 7.38,39.

Psal.65.4.

and liuing godlines: he also maketh vs content with that wee haue, whether it bee much of little, something or nothing.

The which in ward contentation of mind, grounding it selfe vpon Gods prouidence and promises, is in it owne nature most excellent, and being compared is much to be preferred before any contentment, which the confluence of all worldly benefits can bring vnto vs; for notwithstanding all these we may (as hath beene shewed) be inwardly poore; in the middest of all our outward abundance; but this spirituall contentment alone maketh rich: for as the Apostle saith, *Godlinesse is great riches with contentation*; and why so? because (as before he told vs) *it is profitable for all things; hauing the promises of this life, and the life to come:* So that contentment which is grounded vpon outward things, is momentany and of short continuance, lasting no longer than they last; for take away riches, pleasures, and preferments, which are the causes of this contentment, and the contentment it selfe must needs faile: whereas this inward spirituall contentment is alwayes durable and most constant, seeing it wholly resteth vpon Gods loue, holy will, and gracious prouidence, and therefore cannot faile, or be taken away by any worldly accident, because it is not grounded vpon any worldly thing: and though all outward props should be pulled away, yet would it stand vpright, because it resteth vpon none of them. Finally, worldly content is vaine and imperfect, not fully satisfying the heart of man; but that which is spirituall is full in its degree, though not without infirmities, and doth satisfie vs, not only for a fit, but euen for euer. For as the Prophet speaketh, *The Lord shall guide vs continually, and satisfie our soules in droughts, and make fat our bones; and wee shall be like a watered Garden, and like a spring of water whose waters faile not.* In which respect this spirituall contentment is much more excellent, than any which can bee found in worldly things; euen as it is much better to haue enough, than to haue much; for he that hath much, if he want this spirituall contentment, still coueteth more in his greatest abundance, and he that coueteth, still wanteth; but he who resting on God is inwardly content hath enough, because hee desireth no more, and though his state bee small, yet it putteth an end to his concupiscence, which all worldly things cannot doe. For though we haue too much, yet if wee be not moderated with content, we thinke wee haue not enough; and though we haue much more than we desired, yet our concupiscence increasing with our comings in, wee are readie to desire more. Now as that which is enough, how meane a pittance soeuer it be, is not to bee esteemed little, so that is not to be esteemed much, how great soeuer, which is not enough.

But the excellencie of this spirituall contentment may hereby further appeare, in that whosoeuer hath it, hath a medicine for all miseries: for it is that which easeth the burthen of all afflictions, and maketh them light and easie: it turneth our pouertie into the greatest riches, supplying all outward wants with inward comforts; and euen whilest wee are Owners of nothing, it maketh vs Lords of all things; whilest wee seeme poore, it causeth vs that wee be not poore indeed, but only in appearance, seeing thereby we haue a secret riches that the world doth not take notice of, which giueth vs enough; and inableth vs to helpe others. For so the Apostle saith of himselfe, and of other of the faithfull, that they were not simply poore, but as *it were poore, making many rich; as hauing nothing, & yet possessing all things:* and of such the Wiseman speaketh; *There is* (saith he) *that maketh himselfe rich and hath nothing, and that maketh himselfe poore, hauing great riches.* Now this way of inriching a man selfe in the middest of pouerty is by contentation, as hee afterwards expoundeth it: *The righteous* (saith he) *eateth to the contentation of his mind, but the belly of the wicked shall want.* The reason hereof is, because a contented mind borroweth whatsoeuer it wanteth, of it selfe; for hauing little it desireth no more, desiring nothing, it wanteth nothing, and he that wanteth nothing, is of all others most rich. Againe, if wee be sicke, this content is our best Physician, which both mitigates our paine, and giues vs strength also to beare it; without which euery one is intolerably sicke in the time of health. Finally, if wee bee oppressed with cares, this content will free vs from them, by causing vs to cast them vpon the Lord, vpon whom we wholy rest, being assured of his power to helpe vs, and of his will also, by his gracious promises. So the Psalmist saith, *Cast thy burthen vpon the Lord, and he shall helpe thee:* and the Apostle *Peter* willeth vs *to cast all our care on God, for he careth for vs:* Whereas he that wanteth this spirituall contentment in God, is continually tormented with carking care in the middest of all his abundance; for his wealth, though neuer so plentifull, is vnto him as a great standing poole which though it haue store of water in it, is subject to drying vp: whereas the contented mans estate, though neuer so smal, is exempted from that feare; seeing it is as a liuing spring, issuing out from God the fountaine of all goodnesse, which though it bee little in quantitie, yet can neuer be quiteery, because it hath a continuall supply whereby it is fed. No marueil therefore if hee who is richest, is still turmoyled with carking care, seeing resting vpon his owne prouison hee hath good cause to feare, lest by some great drought of affliction, he may haue his owne

9. Sect. 3. That contentment is a medicine for all miseries.

2. Cor. 6. 10.

Prou. 13. 7.

Nihil interest vtrum non desideres, an habeas, Senec. Epist. 119.

Psal. 55. 22.

1. Pet. 5. 7.

ponds of prouision dried vp. Now what doth he but continually want, who is in continuall feare of wanting? In a word, this inward contentment maketh vs rich without riches, whole without health, warme without clothes, and merry in our greatest causes of heauinesse.

9. Sect. 4. That contentment is to bee sought, not in outward things, but in the heart and minde.

On the otherside, though wee should haue all things, and want this contentment, it were as good as nothing, seeing this contrariwise turneth peace into trouble, riches into pouerty, liberty into seruitude, health into sicknesse; yea, were sufficient to make a Hell of Heauen, if it were admitted into it, there being no happinesse where it inhabiteth, no want of any misery to those that haue it. For he is vnhappy, who doth not thinke himselfe happy; he is not rich, who thinketh himselfe poore, and therefore desireth more, although he possesse abundance, because his vnsatiable mind swalloweth vp his wealth; hee is not Honorable, though he were Monarch of the whole World, who thinking himselfe base & contemptible, is discontented in his greatest aduancement. And therfore seeing this contentation is such a precious jewel, that with it no estate, without it all estates are miserable: let vs labour to attaine vnto it, and not seeke contentment in outward things, but in our owne minds, for all the world and worldly things cannot bring it to our hearts, vnles we first bring contentment vnto them. For as our clothes cannot giue warmth to our bodies, vnles our bodies first giue it vnto them: wherof it is that a dead carcase which hath lost its natural heat, cannot haue it restored, though all the clothes in the world were laid vpon it: so neither can worldly things heat the Heart with comfort and contentment, vnlesse this spiritual warmth be first from the mind conueighed vnto them, and wher ethis vitall heat is quite wanting, it is not the Monarchy of the whole world that wil reuiue it. Let vs not therefore seek for contentment abroad, seeing wee may haue it so neere home, not in earthly things, but in our owne hearts, seeing the whole World can neither giue nor yet take it from vs, which when we haue, misery it selfe cannot make vs miserable. Wee may haue (if we will) sufficient in our owne store; and why then should wee depend vpon others, and liue by borrowing, whereby wee are brought into a wilfull seruitude? our own may suffice vs, if our mind suffice it selfe: and wee may abound in all plenty, if wee be not causes of our owne pouerty. For let vs but inrich our minds with content, and we may well scorne the Worlds riches; seeing the smallest pittance will be sufficient; & enough (as we say) is as good as a feast. Wee see that sound and healthy bodies, though they feed on the coursest fare, are strong, fat and in good liking; whereas those that are diseased, are leane and feeble, though they sit at full Tables, and feed only vpon the daintiest food: and therefore no man desireth sicknes, that hee may still feed on delicacies, but would rather content himselfe with the simplest Commons, so he might haue health to beare him company: so when our minds are in health, hauing in them that vitall heat of comfort and content in God, we are so strong and vigorous, that in the meanest condition wee are repleniſhed with joy, and though men should take all wee haue from vs, yet whether they will or no, they must leaue our chiefe treasure, *content*, behind them. But if wee be sicke of worldly concupiscence, nothing will either please or ease vs; and all our delicates will be but lothsome, if they be not serued in with contentation. Satan could take away *Iobs* goods but not his comfort, *Iob 1.21.* because his content was not in His outward estate, but in his heart, and hauing no commission to ransacke that, he could not ouercome him in the spirituall fight, seeing though all his riches were gone, his heart supplied wealth enough to maintaine the warre. And though hauing stripped him of all, he should haue had leaue to haue brought him out to execution, yet his chiefe comforter *content*, would haue accompanied him euen vnto death, seeing it was grounded vpon *Iob 13.16.* his affiance and hope in God, which death it selfe could not take from him. So though the Amalekites did spoile *Dauid* at once both of his wiues and wealth, yet his contentment was not taken from him, when all outward things failed, because it was not placed in them but in his heart, and in his God; and therefore when for lesse losses his company were so inraged through impatiency, that they were ready to stone him (like fooles and mad men striking those who are next vnto them) yet affliction being added to affliction, it is said that *Dauid* comforted himselfe in the Lord his God. But contrariwise wee see *Ahab* so weakened with his disease of couetousnesse, that hee surfeiteth with the very sight of *Naboths* Vineyard; and wanting inward content, a whole Kingdome could not satisfie him, nor raise or ease his dejected mind, which but an opinion of want had ouerthrowne.

Would wee therefore haue such contentment as is vnapproachable in the assault of any misery, and (as it were) out of the gunshot of any danger? Let vs seat it chiefly in Heauen vnder the protection of Gods prouidence, and so much of it as remaineth with vs, let vs place it in the castle of our hearts, which as long as life lasteth none can surprize and spoile; and not in outward things which easily are stolne away and it with them. For example, would we haue sufficiencie of Honours and worldly glory? why then we must not with that great Enemy of the Romane Monarchie, thinke of conquering one Nation after another, that so satisfying

fying our ambition, we may in the end find rest, and spend the remainder of our dayes in pleasure and delights: for Honours are vain, and doe not satisfie, and the minde is large, and naturally vnsatiable; and therefore here can be no fulnesse and content, for sooner may there want Kingdomes to ouercome, than a heart to couet them, as wee see in the example of the Grecian Monarch. But this sufficiency must be looked for in the minde and heart, not by satisfying, but by moderating & ouer-ruling them, and not by fitting our estate to our desires; (for they being endlesse, there would be no end of aspiring) but our desires to our estate, being content with that degree of Honour which God by lawfull meanes doth call vs vnto; counting it our chiefe Honour to contemne those Honours, which on ill and vnlawfull conditions are offered vnto vs; and that wee are then truly great, when as we can despise wicked greatnesse.

For seeing the excellency both of Honours themselues, and of their degree and quantity, consisteth chiefly in mens mindes and opinions, and not in any absolute goodnesse that is in themselues; therefore he hath enough of them indeed, who hath enough in his owne opinion; and though hee bee but meanly aduanced, yet if his estate giue contentment to his mind, or rather his minde to it, hee standeth not in need of more preferments, because hee hath as much as hee desireth. Whereas if the concupiscence bee not ouer-ruled with reason and religion, the more Honours we haue, the more ambition also; and consequently the lesse content. For seeing all desiring and aspiring commeth from opinion of want, and he that euer wanteth can neuer be satisfied; therefore it mattereth not how great our preferments are in themselues, if we thinke them little vnto vs; seeing he who thinketh he hath too little, still affecteth more, and can neuer be content till his owne heart telleth him, that hee hath enough. If therefore we would haue contentment in Honours, we must not labour to attaine vnto it by multiplying of preferments, but by moderating our ambion, setting before vs the example of the Prophet *Dauid*, who being by God himselfe anointed King, did not ambitiously aspire to take possession of the Royall Throne, by cutting off *Saul*, though he were rejected by God, but waited till the Lord himselfe did make him a way, by giuing vnto him lawful means. And when hee was highest in his estate hee was not haughty in his heart, but was as humble as a weaned child, whilest he wielded the Scepter, and held in his hand soueraigne power, whereby hauing his minde farre vnder his condition, though through his sonnes ambition he lost his Kingdome, yet not his content, but was willing to accept of any estate which the Lord would assigne vnto him. *Here am I* (saith he) *let him doe to me as seemeth good in his eyes.* 2. Sam. 15. 26. And this was that lesson which our Sauiour taught his Disciples, when as they ambitiously stroue one with another who should be greatest; not to satisfie their ambition by supplanting one another, or attaining vnto preferments, but to subdue their pride, and moderate their concupiscence, becomming as meeke and humble as those little children which hee set before them. *Mat.* 18. 3, 4.

Q. Sect. 6. If we would haue contentment in riches, wee must lay aside couetousnesse.

And thus also must we looke for sufficiency of riches, not in our outward estate, but in our mind; not by adding to our wealth, but by diminishing our concupiscence: for though the World may thinke it a strange paradoxe, yet it is an vndoubted Trueth, that a man is made truly rich, not by multiplication, but by substraction; not by increasing his riches, but by abating his immoderate desires. For seeing the riches of the whole World are finite, and the minde of man in some sort infinite and vnsatiable; therefore there can be no fulnesse or sufficiency by fitting riches to our minds, which is impossible; but by limiting and circumscribing our desires and concupiscence, making them so little, as that they may be satisfied, seeing the other can neuer be so great, as to fill and satisfie them in their full largenesse. And if wee thus confine our vnlimited desires with true content, we shall attaine vnto greater and better riches, than the whole World can yeeld, for that may giue vs much, but not enough, and where there is not enough there is want, and hee that wanteth is still poore, seeing penury and pouerty goe together; but content bringeth sufficiency to the meanest estate, and he that hath sufficiency wanteth nothing, and hee who wanteth nothing is aboue all others truly rich. And thus the Apostle preseribeth a way how a Christian may be rich, and neuer need to seeke helpe from the earthly Mammon: *Godlinesse* (saith he) *is great riches, with contentation.* 1. Tim. 6. 6. So that a man may be rich without riches, when godlinesse and contentation doe meet together. And to the same purpose one of the Ancients well defineth riches: Those (saith he) are true and neuer wasting riches, to desire that onely which is necessary for vse, and well to dispose of those things which are thus to be vsed: for as an ill man said well, If we liue according to nature, we shall neuer be poore, if according to opinion, wee shall neuer bee rich; nature desiring but a little, and opinion being insatiable. Hee therefore who is indued with Gods spirituall graces, godlinesse, and contentation, is truly rich, though his outward estate, be neuer so meane, and of him that may be truly said, which the Spirit speaketh to the Angell of the Church of Smyrna;

Chrysost. in Gen. 16. Hom. 37.

Si ad naturam vixeris nunquam eris pauper, si ad opinionem nunquam dives. Exiguum natura desiderat, opinio immensum, Epicurus apud Senec. Epist. 16.

Apoc. 3.18. Solum illum Deus diuitem nouit, qui sit diues æternitati, &c. Ambros. ad Simplic. Epist. lib. 3. Epist. 10.

na; *I know thy pouerty, but thou art rich.* For he onely is rich in Gods estimate, who is rich vnto eternity, laying vp in store the fruits, not of earthly abundance but of vertue: he which hath such peace and tranquillity of mind, that he desireth nothing, not is tossed with the waues of concupiscence, neither loathing his old store, nor seeking new, by perpetuall desiring, making himselfe poore in abundance of wealth. The onely way therfore to attaine sufficiency of riches, is to haue in all estates a contented mind; for thus we may be rich in the middest of pouerty, seeing he is rich who hath enough, and he hath enough whose estate agreeth with his mind; neither is hee poore who hath little, but he who not being sufficed desireth more. Whereas if we want this contentment, though we haue neuer so great store of wealth, yet we remaine poore; neither can it by satisfying our minds make vs happy, but onely change our misery, making vs now want in plenty, who before wanted through penury. And this commeth to passe because our minds continuing sick and diseased with discontent, which ariseth from their insatiety, doe make riches as troublesome, and more burthensome vnto vs than our pouerty. For as he who is sick of the Dropsie is alike tormented with vnsatiable thirst, whether hee drinke in siluer Plate, or in earthen Pots; and hee who is sicke of a Feuer is alike ill at ease, when he lyeth in a Bed of Iuory, and when he lyeth in a Bed of Wood; because where-soeuer he doth lie his disease followeth him: so if our minds be sicke of couetousnesse, it mattereth not whether we haue much or little, seeing these outward things cannot cure the inward diseases of the mind; nor whether we be poore or wealthy, seeing our concupiscence still accompanieth vs.

Non qui parum habet, sed qui plus cupit pauper est, Senec.

9. Sect. 7. That contentment in pleasure is had, not by multiplying them, but by restraining our appetites.

Finally, if wee would haue sufficiency of pleasure, it is not to bee found in outward things, which only satiate and neuer satisfie, but in the inward contentation of the minde, which wee may easily attaine vnto, if wee change our carnall delights into spirituall rejoycing in God, in the fruition of his spirituall graces, and in our assurance of his heauenly joyes. For this wil make our hearts so inwardly cheerefull, that wee shall take pleasure in all outward things, not onely such as the world delighteth in, but also in those which are tedious and troublesome vnto them: for this inward pleasure will turne our labours into recreations, and our sorrowes into joy, making vs to be merry and rejoyce, not onely in worldly prosperity, but also in tribulation, as the Apostle teacheth vs, both by his a doctrine and b example: and this is that joy, which, as our Sauiour Christ saith, is c full, and therefore satisfieth vs, and permanent, and therefore can neuer be taken from vs. But if besides this spirituall joy, we would be satisfied with worldly pleasures, wee must not looke for this sufficiency in outward things, but in our minds, not by multiplying our delights, but by restraining our appetites. For otherwise well may we be glutted, but neuer contented with worldly pleasures, like the arch-Epicure himselfe, who confessed that loathing costly delicates, he contented himselfe to feed on bread and water, not because he was weary of his dainty cates, so much as of the discommodities which he felt when he had surfeited on them. And thus the diuine Heathen bridled his voluptuous concupiscence, by accustoming it to want that which it most desired, when as being athirst, he would often draw water out of his Well, and powre it out againe without drinking, vntill hee had so mastered himselfe, that hee could quench his thirst with a moderate and wel-ruled appetite: and if wee would thus limit our desires, and curbe in our vnsatiable voluptuousnesse, if we would liue to nature, and not to lust, and be ruled by reason, and not opinion, then would a few pleasures satisfie vs, and being satisfied wee should want nothing.

Epicurus ... Stobæus ... Serm. 17.

Plato apud Stobæum ... Serm. 17.

And thus haue I shewed that the only meanes of attaining vnto sufficiency of outward things, is by inward contentment. Now it remayneth that I also shew how this contentation may be obtained, or else the difficulty were but onely changed, and not removed; as if the Physician should tell vs that such a potion would cure vs, but neuer teach vs how to make it, or where to haue it. The first and principall meanes of attaining vnto contentation, is wholly to resigne our selues ouer to the good will and pleasure of God, submitting our wils vnto his will, and saying with our Sauiour Christ, *not my will, but thine be done*: the which howsoeuer it be an hard lesson to flesh and bloud, yet may we easily learne it, if we know, and knowing beleeue, first, that the Lord vpon whom we wholly rely is infinite in wisdome, and therefore knoweth much better what is good and profitable for vs, especially for the eternall saluing of our soules, than we our selues. For if the child taketh no care for himselfe, but resteth contented with that prouision and allowance which his louing Father allotteth to him, because hee knoweth that his fathers discretion exceedeth his; and if being sick, we be content to receiue vpon the Physicians word, not only those things which we affect, but euen bitter Pils and vnpleasing Potions, which we loath and abhorre, because we know, his skill exceeding ours, he is much better able to direct vs for the recouery of our health: then how much rather should wee lay aside care, and rely vpon the allowance of our heauenly Father? How much rather should wee trust this spirituall Phy-

a Rom. 5.3. b Acts 16.25. 2. Cor. 7.4. c John 15.11.

Phyſition, whoſe skill and faithfulneſſe neuer failed? Wee in our fooliſh appetite deſire worldly honours, but he in his wiſedome denieth them, becauſe hee knoweth they are but windy meats, which would not nourish our ſoules, but puffe vs vp with pride. Wee affect worldly riches, but hee withholdeth them, becauſe hee well ſeeth they would be a meanes to make vs poore in grace, and as vnfit to enter into the ſtraite and low gate of Heauen, as the Camell into the needles eye. We dote vpon carnall pleaſures, but he withholdeth them from vs, becauſe hee knoweth that our licorous and greedy appetites would eaſily ſurfet of them, and ſo loſe our ſpiritual health and ſtrength, if not our bodily alſo: & therefore why ſhould we not bee contented to want theſe things, which if they would not bring more hurt than good, more loſſe than profit, our heauenly Father, and moſt cunning Phyſition would neuer haue denied them vnto vs. And this argument our Sauiour Chriſt vſeth to remoue carking care, and worke contentation, becauſe our heauenly Father knoweth better than our ſelues of what wee ſtand in need. Secondly, let vs conſider, that as he beſt knoweth what is fit for vs, ſo hee is omnipotent, and therefore moſt able to ſupplie it; and as hee can giue riches without contentment, ſo alſo is hee alike able to giue content without riches; for it is he himſelfe rather than his gifts, that doth *ſatiate the deſirous ſoule, and replenisheth the ſorrowfull ſoule with ioy*, as the Prophet ſpeaketh. And theſe two things knowne and remembred, may make vs reſt with content vpon his abilitie to doe vs good; for if hee knoweth what is beſt for vs, and hath power alſo to giue it, who can doubt of his ſufficiencie? But though hee be God all-ſufficient, and therefore able to prouide for vs, yet how may wee reſt aſſured that he will doe it? Surely this is no leſſe certaine than the other; firſt, becauſe his loue towards vs is infinite, as being our gracious Father in Chriſt, who hath loued vs ſo dearely, that he hath giuen vnto vs & for vs, his onely beloued Sonne, and that to ſuffer for vs death, euen that bitter and ſhamefull death of the croſſe, that he might worke the worke of our redemption; and thus he loued vs, not when wee were friends and children, but ſtrangers and enemies. From whence wee may conclude with the Apoſtle, that hee who hath giuen vnto vs his Sonne, when wee were in the ſtate of enmity, cannot poſſibly deny any thing which is good for vs to receiue, ſeeing wee are now reconciled and become his friends. Secondly, his will is manifeſted by his manifold and gracious promiſes, whereby hee hath vndertaken to miniſter vnto vs all things that are good, ſo the Pſalmiſt ſaith, that if wee *feare the Lord, there is nothing that is good ſhall be wanting vnto vs*; and that the Lord *our God is our ſunne and ſhield, who giueth grace and glory, and withholdeth no good thing from them that walke vprightly*. Our Sauiour likewiſe hath promiſed vs, that if wee firſt ſeeke the kingdome of God and his righteouſneſſe, all outward things alſo ſhall be miniſtred vnto vs. And the Apoſtle telleth vs that wee ought to be content with thoſe things which wee haue, becauſe the Lord hath promiſed that he will not faile vs, neither forſake vs. If he had promiſed his gifts and not himſelfe, there might be cauſe of diſcontent, when they are wanting; as for example, if he had promiſed only honours, riches, and pleaſures of the world, and ſaid that theſe would neuer faile, wee ſhould haue had little comfort or content in our diſgrace, pouerty and bitter griefes, becauſe all theſe things haue left vs; but when hee promiſeth vs himſelfe, that hee will neuer forſake vs, we can neuer haue juſt cauſe of diſcontent; becauſe what is wanting in our outward eſtate, he is ready to ſupply by his inward graces, and able to make our little ſufficient, as well as plentie, and euen our nothing as good as all things.

Matth. 6 33.

Hebr. 13. 5.

Seeing then our God in whom we truſt, is ſo infinit in wiſdome and power, ſo infinit alſo in his loue towards vs, and no leſſe gracious in his promiſes, than true in performance, as being truth it ſelfe, who cannot deceiue, and his words, Yea and Amen: what foule ſhame were it for vs who profeſſe Chriſtianitie, and by often inſtruction haue attained to the knowledge of theſe principles; not to rely our ſelues wholly vpon him with full content, ſubmitting our wills vnto his will, and liking of that which beſt pleaſeth him, ſeeing the very heathens, who were ignorant of this truth, and deſtitute of all theſe hopes & comforts, could yet reſigne themſelues ouer to be ruled at the pleaſure of their diuine powers. So one of them ſaith, that that ought to pleaſe man, whatſoeuer pleaſeth God: and againe, It is neceſſarie that euery man that is good, ſhould be of great piety towards God, and conſequently that hee ſuffer with a patient minde whatſoeuer happeneth vnto him, knowing that it happeneth by diuine prouidence which gouerneth all things. Neither in truth can there bee a more effectuall argument, to moue vs vnto contentation of mind, and to beare whatſoeuer befalleth vs with patience and comfort, than to conſider, that God, who is in himſelfe infinite in wiſdome and knowledge, and vnto vs moſt gracious and mercifull, doth ſo order and gouerne all things with his prouidence, that not ſo much as a ſparrow can light on the ground, or an haire fall from our head, but as they are guided by it. Whereof it is that

9. Sect. 9. That Chriſtians may ſafely and ſecurely reſt on Gods prouidence.

Placeat homini quicquid Deo placet. Senec. epiſt. 24.

Virum bonum neceſſe eſt ſuppoſuisse ergà deos curam, &c. epiſt. 76.

Matth. 6.

our Sauiour Christ perswading vs to lay aside carking care, and to rest wholly vpon God with contentation of mind, doth chiefly insist vpon this reason, as being most powerfull and effectuall. For if there be no doubt to be made either of Gods ability, or of his loue; and if we certainely know that by his wise, powerfull and most gracious prouidence, he appointeth, directeth and gouerneth all things whatsoeuer which happen vnto vs, or any way concerne vs: then must wee also necessarily conclude, that all that befalleth vs is for the best; and that the calling, state & condition wherein we liue, though in it selfe it may seeme euill & full of miserie, and were in truth so as it seemeth vnto other men, yet vnto vs it is of all others most good and profitable, seeing it is appointed and allotted vnto vs by God, whose infinite wisedome, power, truth, and loue would haue disposed otherwise of vs, had he not knowne this estate most fitting for vs; and would not haue denied vnto vs any thing which our hearts desire, but that hee knoweth that they would doe vs more hurt than good, and hinder, rather than further the eternall saluation of our soules. So the

Psal. 34. 9. 10.

Psalmist telleth vs, that those who feare the Lord shall want nothing; the which hee limiteth and restraineth in the next verse because we are ready to make our concupiscence, and not reason and truth, the measure of our wants, telling vs that they shall not want any thing which is good; for otherwise, if God should bestow vpon vs those things which he knoweth would be hurtfull vnto vs, though they be good in their owne nature, they would bee euill vnto vs, and through our abuse, of benefits become curses. And therefore whatsoeuer our condition or portion is, wee may safely conclude, that it is best for vs, and say with the Prophet *Dauid*, *the lines are fallen vnto me in pleasant places, yea I haue a goodly heritage*; praising the Lord for that wee haue, and not murmuring for that we haue not. For if wee know that for the care and loue which God beareth vs, hee hath giuen vnto vs that we haue; let vs know also that in the same care and loue hee hath measured vnto vs our proportion, which should make vs rejoyce in those things which wee haue receiued, and not breake out into impatience, because something wee desire is withheld from vs. Yea seeing the Lord keepeth nothing from vs, but such things as he knoweth would be tentations vnto sinne, let vs glorie in these wants, and giue thankes to God, that wee haue not more gifts than grace to vse them, nor receiued a burthen aboue our strength.

Psal. 16. 6. *Si nolit quod propter eum quem debet habet Deus, bona largiturus, illud quoque intelligas quod propter eandem curam mensuram tribuit.* Chrysost. in 1. Cor. 12. Homil. 29.

9. Sect. 10. The reasons why the Lord

Yea will some say, but I see others whom God loueth abound in honours, riches and delights, who notwithstanding serue God faithfully, and imploy these gifts which they haue receiued, to the glory of him from whom they haue receiued them; and why might not I also enjoying them bee bettered & not hurt by them as well as they? I answere, that all are not of the like nature and temper, but as wee say so many men, so many minds: by reason whereof it commeth to passe, that ones food is anothers poyson, one mans raysing is anothers ruine, and that which is most profitable for this man, is for another most pernicious. There is no wise physition giueth the same physicke to all patients, or in the same proportion; but hee fitteth it in quantitie and quality to euery ones neede, giuing one pils to purge him, another cordials to restore him; one must be launched, another must bee healed; one must haue sauces to quicken his appetite, another must fast & be cured by abstinence. Neither is there any wise housholder that particularly knowing the condition of his family, will prouide for, and feed all with like food, or with equall quantity; for one loueth that which another loatheth, and this man riseth hungrie with that allowance which would cause another to surfet with excesse. And doest thou deny vnto God that liberty of disposing vnto euery one that which best beseemeth them, when as thou allowest it vnto men? Shall the physition order his patients as he pleaseth, who often faileth in skill, and sometime in faithfulnesse; and shall not the Lord be allowed to purge or restore, wound or bind vp, cautherize or heale, as hee knoweth most fitting for his seuerall patients, seeing hee can neither erre in knowledge, nor faile in loue? Shall the housholder haue leaue to dispose of his owne goods in his owne family, who notwithstanding may be short in discretion, or partiall in affection; and must the Lord bee stinted, so as he may not giue according to his pleasure that allowance to euery one which hee knoweth most requisite, seeing his wisdome is infinite and his loue incomprehensible, respecting the person of none, but doing good to all, as their state and condition doth require? We find by experience that one man is bettered by liberty, another by restraint. One being of an ingenuous nature, is made better by benefits, another of a more seruile disposition becommeth worse, and is onely mended with threats and punishments: vpon the one kindnesse worketh, vpon the other feare. This man is fit for imployment when hee hath well fed, another is so drowsie that hee is good for nothing but to sleepe. Now who is most fit to iudge of thy nature and disposition, and accordingly to allot vnto thee the most fitting proportion? Thou, who being blinded with pride and selfeloue ouerweenest thy gifts, and thinkest thou could-

couldest well beare a saile, which in truth would ouer-turne thee; or God, who hauing made thee of nothing searcheth the heart and reines, and plainely seeth all thy secret thoughts and hidden imaginations, notwithstanding all those vailes which selfe-loue hath cast ouer them? Thou desirest honours, but God knoweth that pride lurking in thy heart, would if thou haddest them, make thee insolent and the more ambitious; thou wouldest wallow in worldly delights, but God knoweth that thou wouldest dote so much vpon them, that thou wouldest neglect the ioyes of heauen; thou wishest to be rich in goods, but God knoweth they would make thee poore in godlinesse: thou desirest health and strength, but God seeth they would make thy soule sicke and weake, causing thee to bee the more secure, and to put the day of repentance farre from thee. And therefore the Lord giueth thee contempt for honour to make thee humble, and fit by stooping to enter into the gates of heauen; he giueth thee miseries for delights, that being wearied from the world thou maiest hunger after his eternall ioyes: instead of riches, he giueth thee pouerty, that thy heart being empty of worldly vanities, may be filled with his graces; and for health he giueth thee sicknesse, that thou maiest daily cast vp thine accounts, and be alwayes ready when hee calleth for thee to giue a reckoning of thy stewardship.

Yea but the Lord if he would, might haue made mee honourable and humble, rich and gracious too, he might haue giuen mee abundance of his gifts, and a mind also to vse them well; and seeing others haue both, why haue not I as well as they? But who art thou O man who disputest with God! should the pot say to the potter, why hast thou made me thus? Though there were no other reason why thou hast not receiued these double gifts of prosperity and grace, but Gods sole will, it were sufficient to satisfie vs, seeing they are his free and vndeserued gifts, which he may iustly bestow where he pleaseth. For may he not doe with his owne what hee will? or is our eye euill because he is good? Is it not enough for vs to be seruants of his family, vnlesse wee bee stewards and chiefe officers? should we not rather be thankfull for receiuing many benefits, than repine because wee haue not receiued all? doth it not suffice vs that wee are made partakers of his chiefe iewels, & are adopted sonnes and heires of our eternall patrimonie, vnlesse wee haue also seruants wages, and a large share in earthly trifles? and can wee not bee content that the Lord hath giuen vs leaue to goe to heauen, if wee may not also chuse our way? But consider further that thou art not scanted of any thing thou desirest, because the Lord is niggardly in his gifts; for his bounty was such, that had it not beene our owne fault, wee might haue beene partakers of all: for in our first creation hee gaue vs grace and glory, vertue and happinesse, abundance of his blessings, and holy wisdome and pure affections wherby we were enabled rightly to vse them. But by our fall in the loines of our first parents, we brought our selues into the state of corruption, whereby we lost all right both to spirituall graces and worldly blessings; and are we not well though for a while wee haue not both, if the better part be restored vnto vs? By our sinne wee haue so disordered Gods blessings, and diuided his gifts, that very seldome his spirituall graces and temporall benefits will rest together, vnlesse by the supernaturall and admirable worke of his holy spirit they bee reconciled: and would wee daily haue God to doe miracles by ioyning the height of prosperity, and the height of grace, and (as it were) heauen and earth in the same subiect? Againe, consider that in this state of corruption, for the preseruing of humane society, it is necessarie that there should bee some of meane quality, as well as honourable, poore as rich, weake as well as strong: and why should any thinke that the condition wherein God hath placed him, is not as fit for him as for another? for wherein hath he deserued better at Gods hands that hee should preferre him? or what hath hee that hee hath not receiued? or why should any desire all, when as vpon examination hee shall find that hee deserueth nothing? Furthermore, if it pleaseth the Lord, the more to manifest the glory of his wisedome and power, to cast vs first downe whom hee meaneth to aduance; to make contemptible, whom hee purposeth to make glorious; to afflict with pouerty and miserie, whom hee intendeth to inrich with eternall happinesse, and to bring vs to heauen (as it were) by hell gates; why should wee not willingly follow him euen in the foulest way that will bring vs to the faire iourneies end of ioy and blessednesse? Finally, let vs remember that the world was not made for our paradise, where we should haue all ioy without sorrow, and good without the mixture of any euill; but for our pilgrimage, where for sinne wee should be afflicted, tried and proued, that so through Gods free mercy being found fit, we might bee receiued into our heauenly countrie, and there injoy our happinesse and felicity, without the disturbance of any miserie. Lastly, let vs consider, that God in his kingdome hath seuerall rewards, though the same blessednesse, and (as it were) crownes of glory, of diuers makings. Hee hath one reward and crowne for the patient poore, and another for the bountifull rich;

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one for them who are humbly honourable, and another for them who are courageous in contempt; one for them who doe well, and another for those that suffer for well doing; measuring his rewards according to the measure of his gifts and graces: why therefore should wee not desire to haue all fitted? Why should wee not bee content with any so wee may be sure of one? why should we not with patience and cheerefulnesse suffer here want, that there wee may haue fulnesse; miserie that we may find ioy; pouerty that we may be inriched with those treasures; and ignominie and contempt, that we may receiue this crowne of glory. And this argument of comfort and contentation our Saviour Christ vseth: for hauing perswaded his disciples to relie on Gods prouidence without carking care, and promised that if they would seeke first Gods kingdome and righteousnesse, they should haue also worldly necessaries supplied vnto them; because they were like to haue some small discouragement by their short allowance of those desired benefits, he willeth them not to feare for all this, because it was their fathers pleasure to giue them a kingdome.

Luk. 12. 32.

9. Sect. 12. The second meanes of contentment is to leade a godly life. 1. Tim. 6. 6.

The next meanes to attaine vnto contentation, is to liue an holy and Christian life, walking in the wayes of Gods Commandements in sincerity and vprightnesse of heart; for first godlinesse must enrich vs, before we can bee content with that wee haue: first God must dwell with vs by his spirit, before wee can bee content to forbeare the worlds company. Our hearts must be filled with better things, before we can be willing to part with worse; they must be inriched with heauenly treasures, before wee will leaue immoderate seeking of earthly trash; they must be indued with knowledge, faith, affiance, hope, loue and the rest of Gods sanctifying graces, before they can lightly esteeme of honours, riches, and earthly delights: for hauing a naturall appetite and hungring desires, either they must be filled and satisfied with that which is good, or else they will with vnsatiable longing effect and couet worldly vanities; like the stomacke, which vnlesse it bee sufficed with wholesome food, will suck in the wind, though being full of it, it is not satisfied, but rather tormented. Againe, if we haue any true contentment wee must haue it in the Lord, as hath beene shewed; but there is no contentment to bee had in God without godlinesse: for howsoeuer the Lord be infinite in wisedome, power, goodnesse, loue, and truth, yet we cannot comfortably apply any of all this to our selues, for our vse and benefit, neither in truth doe they at all appertaine vnto vs, vnlesse wee performe such conditions, as God requireth, louing, feasing, trusting in, & seruing him in simplicity, sincerity, & vprightnesse of heart; seeing the Lord hath limited the promises of all his mercies to such as obserue them. So the Psalmist saith, that nothing shall bee wanting which is good to those who seeke the Lord and feare him; that if we delight in the Lord hee will giue vs our hearts desire; that the Lord will bee a sunne and shield, giue grace and glory, and withhold no good thing from them that walke vprightly. So the wise man telleth vs it is the good conscience which makes a continuall feast; and that it is the feare of the Lord, which being put into the skale with a little, waigheth downe in worth and waight all worldly riches and abundance. Finally, our Saviour Christ telleth vs, that we shall haue from God a supplie of all earthly necessaries; but it is vpon the condition, that we first seeke his kingdome and righteousnesse. Those therefore who performe these duties which God requireth, may with comfort and contentation of minde rest securely vpon his prouidence and promises, because they haue assured interest and title vnto them; and they may ioyfully submit their wills vnto his, taking all he sendeth in good part, seeing his mercies are sweet, and his chastisements wholesome, and all whatsoeuer being foreseene and directed by his wisedome, ruled by his prouidence, and applied vnto vs in loue, must needs turne to our good, and further our saluation. Whereas contrariwise those who liue in their sinnes, and haue no desire to serue the Lord, can neuer haue this true contentation, because in the storme of troubles, they want this hauen to flee vnto, and in their wants cannot with comfort & assurance flee vnto God for helpe, seeing they conceiue of him as of a just iudge, who will take vengeance on them for their sinnes, and not as of a mercifull father, who will supply all their wants, seeing they liue not like his children, but like his enemies.

Psal. 34. 9. and 37. 4. and 84. 11.

Pro. 15. 15.

Mat. 6. 33.

Lastly, if wee would haue contentation in all estates, wee must as well haue an eye vpon those things which through Gods mercy we enioy, as vpon those things which we want; & thinke as well what we deserue, as what wee desire. For if we would consider that in our greatest wants we inioy innumerable blessings of God, whereas our sins haue deserued, that they should all be taken from vs, & his iudgements & punishments inflicted, as a fit wages for our sinfull seruice; then would we not be discontented for that wee haue not, but contented with that we haue, nor repine for wanting some things, but reioyce that the Lord vouchsafeth vs any thing. Againe, if wee would but consider how many benefits wee inioy which others want, who are much more wor-

9. Sect. 13. The third meanes to obtaine contentation is a well ordered wants.

worthies, if wee would looke how many come behind vs in rewards, that goe farre before vs in desert; we would not through discontent make our selues miserable, because we cannot bee so happy as we desire; wee would not fret because some goe before vs, but reioyce that wee are preferred before so many; nor repiningly thinke Gods liberalitie scant and streit, because we haue not all, but rather admire and thankfully extoll his infinit bounty, that hee vouchsafeth vnto vs any thing, who haue deserued nothing. Whereas if our finger be alwayes vpon our sores, and our eye vpon our wants, neuer thinking what wee haue, but what we desire; if we alwayes looke vpon those who go before vs, & neuer cast backe our eye vpon those that follow vs; if we compare our wants with others plentie, and our miseries with their ioyes; neuer looking at that wherein they also are defectiue, nor vpon those euils, wherein they haue their share; then can we neuer want sorrow and discontent, because we are our own tormenters, nor liue at ease with comfort and quietnesse, seeing we picke quarrels against our owne peace, and whip our selues with rods of our owne making.

And thus haue I shewed that our contentment is to be found in spirituall and not in worldly things: but so as much as we cannot here haue full contentment, because wee are not full of grace, nor be throughly satisfied with spirituall things, because they are imperfect, and our desires also worldly and carnall; let vs aboue all things labour to attaine vnto heauenly happinesse, and to bee partakers of those eternall ioyes which will fully satisfie without all loathing satietie, seeing by the infinit wisdome and power of God they are of such a nature, that their fulnesse is accompanied with a continuall appetite, so as they doe at the same time satisfie and inflame desire, prouoke and quench the thirst, and so inlarge the heart perpetually, as that they also fill and content it. And whereas the worlds pleasures like chil-blanes in the feete, doe itch and ake both together, and like the itch make vs lose that pleasure by smarting, which we tooke in scratching; these heauenly ioyes bring fulnesse and perpetuity of content, without the mixture of any trouble: so the Psalmist telleth vs, *that in Gods presence is fulnesse of ioy, and at his right hand there are pleasures for euermore; that wee shall be satisfied with the fatnesse of Gods house, and that God will giue vs drinke out of the riuers of his pleasures.* For God shall be vnto vs all in all, and beholding his face in righteousnes we shall be satisfied with his image, as the Scripture teacheth vs: for what can suffice if God satisfie not, seeing he is infinite in all goodnes, loue, louelines, beautie, wisdome and all perfections? And therefore if we be once certaine of these ioyes, though it be but by the assurance of faith and hope, we shall not mourne with discontent in the absence of worldly vanities, seeing we shall want them no more, if once this diuine brightnesse hath illuminated our hearts, than wee want the candle light when the Sunne shineth. Now if wee would attaine vnto this assurance of these heauenly ioyes, wee must make Christ our way, for none climeth thither but by this [a] ladder, and by a liuely faith bee ingrafted into him, that so in him being reconciled, iustified and adopted, we may being [b] sons, be also heires of euerlasting happinesse. As also wee must shew the fruits of our faith in sanctification of life, seeing the Scriptures plainely teach vs, that if wee bee not [c] sanctified, we are not iustified, and if we be not iustified, we shall neuer bee saued, that without [d] holinesse we shall neuer see God, that [e] nothing vncleane shall enter in thither, and that vnlesse we be [f] regenerate and borne againe, wee can neuer enter into the kingdome of heauen. And therefore if we would bee Citizens of the kingdome of glory, wee must first passe thorow the suburbs of grace; wee must doe God seruice, if we expect to receiue [g] wages; and [h] ouercome the spirituall enemies of our saluation, before wee can receiue the crowne of righteousnesse, and triumph as conquerers in euerlasting glorie.

a *Iohn* 14.6. *Act.* 4.12.
b *Rom.* 8.15.17.
c *Rom.* 8.30.
d *Hebr.* 12.14.
e *Apoc.* 21.27.
f *Iohn* 3.3.
g *Matth.* 20.4.
h *Apocal.* 3.21.

CHAP. XX.

Of the vnprofitablenesse of worldly vanities, in comparison of Gods spirituall graces and heauenly ioyes.

THE next argument which in my generall diuision I propounded to perswade all to a just contempt of worldly things, in comparison of spirituall grace and eternall glorie, is their vnprofitablenes. The which also is a necessarie consequent of their vanitie: for because they are vaine and worthlesse, therefore they cannot greatly profit those that haue them; whereof it is that the Wise man, hauing shewed *that all is vanitie*, presently inferreth, that *there is no profit vnder the Sunne.* And holy *Samuel* exhorteth the people *to serue the Lord with all their hearts, and not to turne after vaine things, which could not profit nor deliuer them, because they were but vanitie.* And our Sauiour Christ telleth vs, that it will not at all profit a man, *though he gaine the whole world, if hee lose his soule*, as hee surely doth, who more esteemeth gold than godlinesse, and setteth his heart more vpon these earthly vanities, than vpon God him-

9. Sect. 1. That there is no profit in worldly things to those who set their hearts vpon them.

Eccles. 2.11.
1. *Sam.* 12.21.
Matth. 16.26.

himselfe, and the eternall ioyes of his kingdome. So that these worldly things are like vnto glittering tinsels, which make a glorious shew, yet being vaine and worthlesse, serue to no good vse, but make those that weare them the prouder only, and not the warmer, as equally letting in the outward wind that cooleth them, and in the inward wind of vaine glorie, whereby they are swelled and puffed vp. Or like vnto cloathes full of massie gold, which adorne vs vnto others, but loade vs in our owne sense; for howsoeuer worldly vanities make a goodly shew to those who neuer had them, yet their owners find them vaine and vnprofitable, as being in their greatest need, rather combersome burthens, than sound comforts.

9. Sect. 2. That worldly honors are vnprofitable.

But this will better appeare in the speciall examples of honors, riches, and carnal pleasures. For what profit is there in vaine-glory, the praise of men, and worldly preferments, if wee ambitiously affect them, and set our hearts too much vpon them, seeing they doe not so much extoll and magnifie vs before men, as they abase and vilifie vs in the sight of God? And what will it profit vs to bee praysed of men, when God and our owne consciences shall condemne vs, either because wee haue compassed these honours by euill meanes, or sinne in their fruition, by preferring them in our hearts before God and godlinesse? What will it auaile vs, when running ill in the spirituall race wee haue the applause of the standers by; if the Iudge himselfe censure vs as vnworthy to receiue the garland? It is not these waxen wings of men prayses, which are ready to wind euery way with the heate of their affections, and melt and vanish when the scorching Sunne of affliction ariseth, that will carrie vs to heauen; neither is it their disprayses that can hinder vs in our ascent, if wee bee supported with the wings of faith and a good conscience, much lesse pull vs downe againe, when we are once seated on the throne of glorie. And therefore foolish is our course, if wee take more paines to seeme good in shew, than to bee so in truth; to haue the commendations of men, than the testimonie of a good conscience; and be more carefull to be applauded of those, who must stand at the same barre, than to bee approued of our Iudge, by whom one day we shall be justified or condemned.

Nec laudes hominum te leuant in calum, nec vituperationes inde te deponunt. Ille videat qui coronat, ille sit testis à quo iudice coronaris. August. in epist. Ioan. Tract. 6. Tom. 9.

9. Sect. 3. That there is no profit in worldly riches. *Luke 12. 15. Matth. 4. 4.*

Neither is there more profit in worldly riches, seeing as our Sauiour Christ telleth vs, though a *man haue abundance, yet his life standeth not in his riches*, because as elsewhere hee speaketh, *man liueth not by bread onely, but by euery word which proceedeth out of the mouth of God.* And though a man haue neuer so great store, yet he hath few priuiledges aboue him, who hath onely necessaries, or some small competencie: for as the Wise man saith, *When goods increase, they are increased that eate them, and what commeth to their owners, but the beholding of them with their eyes?* In which respect men abounding with worldly wealth, haue that benefit by their riches, that stewards haue in a great family, by the great summes which are committed to their disposing, whereby (at least if they be faithfull) they onely haue their care and paines increased whilest they make prouision for so many mouthes and bellies; and the greater and more difficult reckoning to make, when their masters call them to yeeld their accounts. For what are rich men but Gods stewards, who haue their abundance committed vnto them, not to spend their superfluity in riot and excesse, but to maintaine and relieue their fellow seruants? And what in this regard doe their great receipts profit them, seeing of all, they haue but meate for their bellies, and clothing for their backes, and of the rest must be accountant to our great Lord and Master how they haue bestowed it, when at the great day of his appearing hee shall call them to a reckoning. Yea but being stewards they may allow to themselues a double portion; and all things comming through their hands, they haue more liberall maintenance, and a greater share in those rich talents which are committed to their disposing. For example, they haue the priuiledge of full tables and daintie diet, of costly apparell, and soft beds; whereas the poorer sort haue scant and course fare, meane clothes, and hard lodging. To which I answere, that these benefits are exceeded by the inconueniences which doe accompanie them; and though they were not, yet in the very fruition of these things, wherein they glory most, they haue little priuiledge aboue them who are scanted of them; seeing howsoeuer they much exceed them in their store, yet neither in profit nor delight. For the pleasure of eating and drinking, consisteth not so much in the daintinesse of our fare, as in the disposition of those who sit at the table, seeing he who bringeth with him an hungrie appetite and good stomacke, feedeth on his course fare with more delight, than he who is glutted with often surfetting on his most costly cates, although his stomacke bee whetted with great variety of meates, and innumerable sorts of alluring sauces. But herein the poore haue priuiledge aboue the rich, because their labour prouoketh their appetite, which is satisfied at their meales without surfetting, either because by reason of the scantnesse of their prouision they cannot, or in respect of the coursenesse of their fare they will not exceed due measure: whereas the rich hauing their stomackes cloyed with in-

insobriety and intemperance, into which they haue fallen, whilest their bewitching dainties, and variety of dishes haue allured them, by pleasing their palate to oppresse their stomaches, and wanting the meanes of labour and exercise to recouer them; they haue still their hunger preuented with their prouision, and so comming to their meales with cloyed appetites, they rather loath then delight in their daintiest fare, and not knowing whether it were best to eate any thing or nothing of all their delicates, they inwardly fret that hauing so good meate, they haue no better stomackes; and repent of their last meales gluttonie, not because they hate their sinne, but because they haue lost their appetite; and now are deprived of all their pleasure, because they had then too much. Neither haue they any great benefit by their brauery aboue those that goe in plaine habits, seeing these no lesse than they attaine vnto the maine ends of apparell, which are to keepe vs warme and to hide our shame; whereas they by their superfluity gaine but more care and trouble, and by displaying these ensignes of pride, expose themselues to the skorne of their superiours, and to the enuie of those who are of meaner condition and estate. Finally, they haue no great priuiledge aboue the poore in respect of their soft beds, rich couerings, and costly canopies: for whereas the chiefe vse of a bed is to sleepe in it, and take our rest; the rich doe lest of all attaine vnto it, though their lodging bee neuer so easie and gorgeous; partly because their fulnesse and excesse are as great hinderances to rest, as hunger and want; and partly because their heads are troubled about their riches, whilest they are thinking either of getting more, or of keeping and disposing that they haue; whereas poore men which lie harder, doe sleepe much more soundly, after their sober meales, and dayes labour. And this the wise *Salomon* obserued: *The sleepe* (saith he) *of him that trauelleth is sweet, whether he eate little or much, but the satiety of the rich will not suffer him to sleepe.* By all which it appeareth that riches doe not greatly profit vs, no not so much as in respect of worldly benefits. Yea (as one saith) it is well with vs if wee doe not receiue hurt by their fellowship; it sufficeth that we be not made worse by them, seeing they cannot make vs better. It is true indeede that they who abound in wealth haue fit opportunity and meanes of doing the workes of mercy and of comforting and doing good vnto many, but this priuiledge they haue aboue the poore, onely in manifesting the bounty and goodnesse of their minde vnto men, for both are alike and equally accepted in the sight of God, the rich man who doth good deeds both with heart and hand, and the poore man, who wanting ability, is onely bountifull in his affection, and willing desire.

9. Sect. 4. That riches are most vnprofitable to sordidous Misers.

Now if this be true of those rich men, who by their vse of riches haue these vsuall comforts which they afford; then how much more is it verified of sordidous Misers, who howsoeuer they abound with all manner of wealth, yet their riches are altogether vnprofitable vnto them? For whilest they think of gathering and scraping more and more, they forget to enjoy that they haue, and so of Masters become only Iaylors and keepers of their wealth, hauing no vse of it themselues, nor letting others vse it; whereby it commeth to passe, that of all they haue they haue nothing, and yet are tormented with the want of all which they haue not. So that these are like him who was possessed with that vnruly Deuill, or rather Legion of wicked spirits, for this Deuill of sordidous couetousnesse, will not suffer them to dwell in their Houses, because they would not lose the hire; nor to eate meat, or weare their clothes, because they require cost, and hinder their bags from filling; but causeth them in franticke manner to breake all bonds of common honestly, to toile and trauell by sea and land, to runne a thousand desperate courses, and to wound their heads with cares, and their hearts with griefe, whilest they are drawne on with hope to encrease their wealth; and when with all this care and danger they haue attained to their desires, they haue no vse or benefit of all that which with so great paine and perill they haue scraped together. Like vnto them who being athirst, spend all their time in drawing water, and in filling their Cesternes, but yet haue no power to drinke, though all their vessels doe ouerflow. Wherein they commit that miserable folly which the rich foole in the Gospell fell into, who though he had abundance of all things, yet neuer thought of enjoying any thing till hee was ready to leaue all, bidding then his soule to liue at ease, to eate, drinke, and take its pleasure, when as in the very same night it was taken from him. And this folly the sonne of *Syrach* obserued. *Some man* (saith he) *toyleth by his care and niggardship, and this is the portion of his wages. But when he saith I haue gotten rest, and now will eat continually of my goods; he considereth not that the time draweth neere that he must leaue all these things vnto other men, and die himselfe.* Whereby it appeareth that abundance of wealth bringeth no true profit vnto these misers, because they defraud their own soules, not suffring thē to enjoy any thing they possesse. And as *Moses* onely saw the land of Canaan, but for his sinne was not permitted to haue any share or portion in it: so they haue for their miserable couetousnesse this punishment by God inflicted on them, that they shall onely see their goods with their eyes,

Luke 8.27.

Luke 12.20,21.

Eccl. 11.18,19.

but

but neuer enjoy them for their comfort: and that they shall toyle and moyle for their successor, oftentimes they not knowing who he shall bee, and receiue no manner of benefit by their owne labours, but as Pipes keepe none of the water to themselues that runneth through them, but conuey all to their Cisternes; so they are not able to retaine any of the goods which they possesse, for their owne benefit and comfort, but onely serue as Ouer-seers to conuey them to their heires; who for the reward of all their painfull labour, doe whilest they liue grudge them their liues, as they grudge themselues all the comforts of life; and doe not so much loue them because they shall hereafter receiue much by their care and prouision, as loathe and hate them, because already they haue not receiued it; they standing in their way, and keeping from them that which they so much couet. And after their death commonly spend in riot and excesse, that which they haue gotten with miserable niggardlines, seldome remembring their Benefactors, vnlesse it bee to flout their folly, and inuey against their sordidous auarice, the which they so much hate and abhorre, hauing seene the wretched fruits of it in their Progenitours, that vsually they runne into the contrary extreame, and become as prodigall as they were niggardly, and so within a while haue not that in possession, which the other had not in vse. So the Sonne of *Syrach* saith, that *hee who gathereth and scrapeth by defrauding his owne soule, he gathereth for others, and they shall make good cheere with his goods.* By all which it is euident that Misers may get much wealth, but no gaine or profit; great store of riches, but no goods. For that onely is good vnto vs, whereof we haue not the possession alone, but the vse and fruition also, whereas, like their bags, they haue onely the keeping of their money, and haue no good, but great hurt by it, whilest (like them) they are worne out with care and labour, in getting and keeping it, and haue no comfort by enjoying it. And thus by this their miserableneſse, they make Gods gifts to be no benefits, and turne his blessings into heauy burthens. So the Sonne of *Syrach* saith, that *riches are not good to a Niggard, and what should an enuious man doe with money?* For that is only good and to bee esteemed Gods blessing, whereby we receiue good, and haue it in vse and fruition, as well as in custody and possession: for so the Psalmist saith, *When thou eatest the labours of thine hands, thou shalt be blessed, and it shall be well with thee.* And the Preacher teacheth vs, that *there is no benefit to man in all he enioyeth, but that he eat and drinke, and delight his soule with the profit of his labour, and that we haue this of the hand of God.* And againe, *I know that there is nothing good in them, but to reioyce and to doe good in his life, and also that euery man eateth & drinketh, & seeth the commodity of all his labour; this is the gift of God.* Whereby he implyeth, that it is a gift and no gift, or a gift, & no benefit, when God bestoweth goods, and not grace to vse them for good purposes, both by reioycing in their fruition, and by imploying part of them to charitable and pious vses. Yea, rather the possession of riches without the vse hurteth the Owners, and not profiteth them, as being vnto them heauy burthens, and causes of the incurable disease of greedy couetousneſse. So the Wise man saith, *There is an euill sickneſse that I haue seene vnder the Sunne, to wit, riches reserued to the Owners thereof for their euill, and these riches perish by euill trauaile, and he begetteth a sonne, and in his hand is nothing, as he came forth of his mothers belly, he shall return naked to goe as he came, and shall beare away nothing of his labour, which he hath caused to passe by his hand? And this also is an euill sickneſse, that in all points as he came, so shall he goe, and what profit hath he, that he hath trauailed for the wind. Also all his dayes he eateth in darkneſse with much griefe, and in his sorrow and anger. Behold then what I haue seene good, that it is comely to eat and to drinke, and to take pleasure in all his labour, wherein he trauaileth vnder the Sunne, the whole number of the dayes of his life which God giueth him; for this is his portion. Also to euery man to whom God hath giuen riches and treasures, and giueth him power to eat thereof, and to take his part, and enjoy his labour, this is the gift of God.* As though he should say, this, and no other so far as for riches without vse, they are so farre from deseruing the name of blessings and benefits, that they are to be reputed curses and heauy judgements. So *Iob* saith of the wicked man, that in lieu of his sinne hee shall haue this punishment laid vpon him, that *though he should heape vp siluer as the dust, and prepare rayment as the clay: He may prepare it, but the iust shall put it on, and the innocent shall diuide the siluer.* And the Wise man teacheth vs, that to *a man that is good in Gods sight, he giueth wisdome, knowledge, and ioy, but to the sinner he giueth paine to gather and to heap, to giue to him that is good before God; this also is vanity and vexation of spirit.* And else-where, *hee that loueth siluer shall not bee satisfied with siluer, and hee that loueth riches shall bee without the fruit thereof.* Yea, so heauily doth this judgement of God sit vpon them, that afterwards he preferreth an vntimely & abortiue birth, before such a miserable & wretched life. And the Sonne of *Syrach* saith, that *there is nothing worse than when one enuieth himselfe, and that this is the reward of his wickednesse.*

And thus it appeareth that riches are vn-pro-

Si auarus es, non habes, si prodigus, non habebis. Eccles. 14.4.

χτήματα ἢ χρήματα.

Ἀ ἐφ' μικρολογῳ ἀ καλὸς ὁ πλοῦτος. Eccles. 14.3.

Psal. 128.2.

Eccles. 2.24. and 3.22, 13.

Eccles. 2.26.

Eccles. 5.10.

Eccles. 6.2.

Eccles. 5.15.

Eccles. 5.16.

Eccles. 5.17.

Eccles. 5.18.

Iob 27.16.

Eccles. 2.26.

Eccles. 5.10.

Eccles. 30.14.

Eccles. 40.29.

profitable to those who set their hearts vpon them: the like also may bee said of carnall pleasures, which if they bee ouer highly valued, and too much affected, doe vs no good, but are as vnprofitable as either of the other. And this the wise *Salomon* teacheth vs by his owne experience, for hauing sought to please himselfe with all manner of delights, and denied no joy to his heart which it could desire, concludeth at last that hee could finde no profit in any of them, *but vanitie and vexation of spirit.* If therefore hee who had all the delights which a great Kingdome, a peaceable and prosperous raigne, and abundance of all worldly Blessings, were able to yeeld vnto him, could not after hee had tried many conclusions, to giue his heart joy and pleasure, find any profit in any of them: how vnprofitable are our delights like to prooue, who want these plentifull meanes wherein hee abounded, and haue all our comforts crossed with many miseries, from which hee was priuiledged? But if wee would further consider, that that alone is to bee esteemed truely profitable, which doth profit vs in our place and calling, and aduanceth the maine ends at which wee ayme, wee should plainely perceiue how little profit there is in pleasure: for wee are called to the state of Christianity, to be the seruants and children of God, and the mayne end which wee propound in all our doings and proceedings, is to glorifie God in our owne saluation, to finish our course with joy, and to passe the time of our pilgrimage so in GODS feare, as that in the end of our liues wee may arriue at our heauenly Countrey, and inherit those eternall joyes.

But, alas, how little doe worldly pleasures (especially when they are too much esteemed and affected) in these respects profit vs? How slenderly doe they aduance these ends and further vs in this way? Yea, rather how much doe they endamage vs, and either slacken our pace or quite hinder vs in this spirituall race? Whilest being so besotted on these earthly delights, wee neuer thinke of our heauenly joyes, or spend that precious time in vaine sports, wherein wee should labour to furnish our hearts with Gods spirituall and sauing graces, and attaine vnto certaine assurance that we haue our part and interest in that eternall happinesse; or finally, whilest being pampered with these worldly pleasures, wee are made so pursie and short winded, that wee can take no paines in running this spirituall race, but either sit downe in the mid-way for want of spirituall strength, or being vtterly discouraged and out of hope of euer comming to the Goale and obtaining the Garlands, returne backe againe to the World that wee may take our fill of pleasures, and glut our selues with carnall delights.

But concerning the hurt which we take by worldly things abused through our corruption, I shall haue occasion to speake more hereafter; heere onely I aim to shew that they are vnprofitable: which that we may more cleerely vnderstand; let vs further consider, that howsoeuer they may somewhat helpe vs in some small trifles, and in attaining vnto our ends in some base and slight things; yet they are altogether vnprofitable in furthering our mayne ends at which wee should ayme, as neither deriuing vnto vs any great and desirable good, nor yet freeing or helping vs in our greatest difficulties, and most heauy and dangerous euils. For first, these outward things doe not impart vnto vs any essentiall goodnes, or by hauing them, make vs better than those that want them; they do not make vs more esteemable in Gods sight, *for hee accepteth not the persons of Princes, and regardeth not the rich more than the poore, for they be all the worke of his hands:* neither doth hee measure mens goodnesse by their goods, but by their godlinesse; *for better* (saith the Wise man) *is the poore that walketh in his vprightnesse, than he that perverteth his wayes, though hee be rich.* They doe not make vs better in our selues, for seeing they are not any way essentiall vnto vs, but outward accidents, wee haue nothing added to our perfection, when wee haue them, nor any thing diminished, when wee want them. That which truely maketh vs better, bettereth our being, and addeth some perfection to our essence; now whereas we haue a double being, one by generation as men, another by regeneration as Christians, the excellency of the former consisteth in the perfection of reason, and of the latter, in true godlinesse; and therefore seeing these outward things neither make vs more reasonable, nor yet more godly and religious, they doe not at all make vs better, our goodnes consisting in those things which they further not. If therefore we excell in the vse of reason, and in the knowledge and practice of true Religion, our goodnesse is not impaired when all these faile vs; but if we be defectiue in them, and be either foolish men, or lame and bastardly Christians, these outward ornaments will be but like gay Hangings on rotten and broken wals, which commend vs to the sight and view of others, but doe not better vs in our selues, by stopping our breaches, and repairing our ruines. And as those who are sicke of the dropsie, seeme fat and in good liking to those who are farre off; whereas it plainely appeareth to those who looke vpon them neerer hand, that their beauty proceedeth not from the good habi-

9. Sect. 6. That worldly things doe not further the maine ends at which wee aime, as first they doe not make vs truly better.

Iob 34.19:

Prou 28.6.

tude of their bodies, but from their fulneſſe of humours, which is the true cauſe of their diſeaſe: ſo thoſe who abound with theſe outward things, may ſeeme better and more happy than others, to thoſe that view them at the firſt ſight; but thoſe who better conſider of them, eaſily find that it is but a diſeaſed beauty which commendeth them, and that they are not in truth bettered by all theſe things, but rather the diſeaſes and ſpirituall ſickneſſes of their ſoules increaſed, and made more deſperate and vncurable. Let vs not therefore account our ſelues bettered by theſe outward things, for then our goods and goodneſſe will both at once faile vs, but by thoſe things in which our excellencie conſiſteth, and which being in vs, and peculiar to our ſelues, doe make vs juſtly to be preferred before all other creatures. Wee know that a Player is not better than his fellowes, becauſe he acteth a Kings part, ſeeing all his excellencie is in his outward habit, and nothing in his perſon, and if another acteth his part better, he is preferred farre before him, though hee ſuſtaine the meaneſt and baſeſt perſonage, becauſe his worth is meaſured, not by his gay clothes, but by his excellency in his owne faculty and profeſſion. A Surgeon is not commended becauſe hee goeth in braue apparell, but for his great skill in curing wounds; and the Scholler is not magnified for his faire Houſe, or full Cheſts, but for his excellency in all manner of knowledge and learning: neither is the Pilot praiſed, becauſe hee hath a faire ſhip gilt with Gold and well rigged, but for his ſkill in nauigation, & care in vſing al his knowledge for the good of the paſſengers. And thus alſo it is in other creatures, for the vine is not praiſed for its faire leaues ſtraight body, & good timber; but for its fruitfulneſſe in bearing good and pleaſant Grapes: neither is the Horſe bettered by his rich Saddle, and golden Trappings, ſeeing his goodneſſe conſiſteth not in theſe things which may at night be taken from him, but in his ſhape, ſtrength, ſoundneſſe, good pace, and ſure trauelling. And ſo the excellency and goodneſſe of a Chriſtian conſiſteth not in theſe outward things, as Honours, Riches, Pleaſures, but in the fruits of godlineſſe, which hee oftentimes beareth better, and in greater abundance when as hee is pruned, and theſe outward ſuperfluities taken away; not in his gay habit & rich Furniture, but in his ſwiftneſſe and ſureneſſe in running the ſpirituall race, which hee commonly beſt performeth when hee is lightened and vnloaded of this worldly brauery. If theſe earthly things would ſerue to enrich our ſoules with Gods ſpirituall graces, if they would purchaſe Chriſt, and procure for vs the rich robes of his righteouſneſſe; if they would further vs, and make vs more courageous and conſtant in the profeſſion of Gods Truth, and in the practice of all Chriſtian duties; then were they indeed much to be eſteemed, as being truly profitable; but the baſe as well as the Honourable, haue their part in the glad tydings of the Goſpell; and the poore as well as the rich; for Chriſt is gotten and applied by faith, and not with wealth, and his graces after which our ſoules thirſt, are bought without money, as the Prophet ſpeaketh; and therefore the Apoſtle *Peter* in the abundance of ſpirituall graces, wanting theſe outward things, profeſſeth, that he had neither Gold nor Siluer. Neither doe they inable vs to make our Chriſtian profeſſion in the time of danger, or imbolden vs to ſuffer for the teſtimony of the truth, nay, rather wee are moſt cowardly in performing theſe duties, when we moſt abound with theſe earthly vanities; and when Honour and Riches are ſilent for feare of loſſe, pouerty and meanneſſe make a bold profeſſion: Whileſt *Nicodemus* a great Ruler ſtealeth to Chriſt by night, the poore fiſhermen follow him at noone day. And hereof it is that when the moſt bold profeſſion was to be made, and the greateſt perſecutions to be ſuffered for the name of Chriſt, not onely the immoderate louing and deſiring, but euen the poſſeſſing of theſe wordly things, more than for neceſſarie vſe was forbidden, becauſe Chriſt knew well enough, that their poſſeſſion procured loue vnto them, and their loue wrought a feare of being bereaued of the things beloued, and this feare made them cowardly and backward in doing or ſuffering any great thing for Chriſt and the Goſpell.

And thus it generally appeareth, that theſe worldly things doe not better vs in that which is beſt and moſt deſireable; the which alſo might be eaſily ſhewed in the ſpeciall inſtances of Honours, Riches and carnall pleaſures. For theſe worldly Honours being things outward and accidentall, do no more better the perſons of thoſe that haue them, nor make them more eminent and high, in true worth and ſelfe-excellencie, than it increaſeth a mans ſtature when hee ſheweth himſelfe in the top of a Tree; and therefore as he were ridiculous, who being a Dwarfe, ſhould boaſt of his talneſſe, becauſe he hath gotten an high ſtanding: ſo no leſſe abſurd were he to be eſteemed, who being aduanced vnto eminent place of Honour and Dignitie, ſhould thinke himſelfe bettered by this outward addition, being otherwiſe deſtitute of vertue, worth, and ſelfe-excellency, the eſſentiall parts of true Nobility. For without theſe he is bettered only in place, and not in perſon; and hauing aſpired to that height, not by vertue and deſert, but by the vanity and proud ambition of his heart, his highneſſe of place may rather be aſcribed to his vaine lightneſſe, than to his ſolid goodneſſe, euen as the Chaffe lyeth higher than the Wheate,

Nemo veretur qui argentum non habet; non quæritur Chriſtus argento ſed fide, Amb. de fide reſurrect. Ser. 1. Tom. 3.

Wheate, becauſe it is lighter, and not becauſe it is better. Neither are wee made better by worldly riches in thoſe repects wherein wee are chiefly good, becauſe theſe are inward and ſpirituall, and thoſe externall and accidentall; in regard whereof one truly ſaith; that thoſe who not hauing in them any good parts or ſelfe excellency, doe meaſure their goodneſſe by their goods, are like vnto a penny Purſe full of money, which hath all its worth from that which it containeth; and therefore is contemned as a thing of no value when it is emptied of the Siluer. And in the ſame reſpect they are not vnfitly compared to the ſheepe with the Golden Fleece, for when the skinne was much ſought after by all the Gallants of Greece, the body in the meane time was contemned, and reſpected of none. Neither in truth doth this outward wealth make vs better, and more eſteemable before either God or good men; if they be ſeuered from the chiefe riches, ſpirituall grace, and true godlineſſe. For *Iob* telleth vs that *God reſpecteth the rich no more than the poore*, and that hee *regardeth not our riches and our Gold.* The Pſalmiſt ſaith, *that a ſmall thing to the iuſt man, is better than great riches to the wicked and mighty:* and the Wiſe man teacheth vs, that *the poore is better who walketh in his vprightneſſe, than hee that peruerteth his wayes, though hee be rich*; and preferreth *a poore and wiſe childe, before an old and fooliſh King that will no more be admoniſhed.* And as God doth not regard any for their wealth; ſo neither doe the godly value any according to their Gold, but according to their goodneſſe: for as one ſaith, *it is not meet to deſpiſe the poore man that hath vnderſtanding, neither is it conuenient to magnifie the rich, that is a wicked man.* So that riches are ſo farre from being able to make vs glorious in Heauen, that they haue no ſufficiency in them to make vs Honourable on earth; ſo farre from commending vs vnto God, that they doe not aduance our worth and eſteeme in the iudgement of godly men. And therefore the Apoſtle *Iames* taxeth and reproueth theſe, who reſpected the perſons of rich Worldlings more than poore Chriſtians, or one exceeding in wealth, before another ſurpaſſing him in godlineſſe; ſaying to the one becauſe he hath gold Ring and gay Apparell, ſit thou heere in a good place; and to the other becauſe hee is in meane attire, ſtand thou there, or ſit heere vnder my footſtoole, becauſe hauing no skill in Chriſtian Heraldry they tooke vpon them to diſpoſe of places, ſeating him in a lower place who is of better deſcent, of a more Noble Houſe, better ſtiled, and better mannered, euen a childe of God, and heire of Heauen, becauſe of his plaine habite; and aduancing another of baſe quality, the childe of the Deuill, and ſlaue of ſinne, becauſe hee is cloathed in rich Apparell. And ſurely this errour muſt needes bee foule: for if riches will not giue vs precedence before thoſe who are Honourable in the World; if they will not purchaſe true Nobility, nor place vs in the ſeate of true Honour; or if they doe, yet this Honour is eſteemed baſe, as being tied to their wealth, rather than to their perſons (for if euery one account is baſe to haue all his eſteeme for his ſeruants ſake; it is much more baſe to bee eſteemed onely for his money ſake, which is of leſſe excellency) then how much leſſe can this riches intitle vs to the true Nobility of a Chriſtian, which chiefly conſiſteth in vertues and true Godlineſſe, which are free gifts of Gods rich Grace, and neuer to be bought for any money? Finally, wee are not bettered by worldly pleaſures in thoſe mayne things wherein the goodneſſe of a Chriſtian chiefly conſiſteth, wee are not furthered by them in our courſe of Godlineſſe, nor made more zealous in Gods ſeruice; wee are not by them weaned from, but rather wedded vnto the World, nor helped forward, but rather hindered in attaining vnto our heauenly joyes. Yea, ſo farre are they from bettering vs in the beſt things, and aduancing vs to the fruition of ſpirituall Grace, and eternall Glory, that they doe not better vs in Worldly things: for they do not prolong life but ſhorten it; nor preſerue health but impaire it; nor make vs Honourable, but diſgrace vs; nor enrich our eſtate, but rather impaire and begger it: how vnprofitable and contemptible therefore are theſe vanities, which neither make vs better to God nor to the World; neither more honeſt in our ſelues, nor more honourable in others eſtimation?

Eſay 55.1.

CHAP. XXI.

That worldly things profit not to the attaining of thoſe things which are chiefly good, nor to the auoiding of our greateſt euils.

1. Sect. 1. That worldly things helpe not to inrich our minds with vertue and Gods ſauing graces.

BVt let vs deſcend to ſome particulars, and we ſhall eaſily ſee, that theſe Worldly things neither help vs to the attaining of thoſe things which are vnto vs chiefly good, nor to the auoiding of our greateſt euils. They doe not inrich our minds with true vertue, and Gods ſauing graces, they doe not make vs more humble, mercifull, patient, zealous, nor any other way religious: yea, rather doth not common experience teach vs, that worldly proſperity is a ſtep-mother to vertue, thoſe being moſt deſtitute of it, who moſt abound in worldly things; and they moſt rich in ſpiri-

tuall grace, who are moſt wanting in them? Doe wee not continually ſee with out owne eyes, that it is not thoſe who are aduanced to the higheſt Honours, nor thoſe who abound in wealth, and wallow themſelues in Worldly delights, that frequent the ſchoole of Vertue and Godlineſſe, the Church and Houſe of God; or if they doe, are ſo apt to learne ſpirituall inſtruction, and to profit in the knowledge of Gods ſauing Truth; but thoſe who are of meane condition, poore eſtate, and afflicted with Worldly croſſes? So as it may be truly ſaid, that thoſe who goe on foot, yea, thoſe who are old and decrepite, ſicke, lame, and blinde, doe make more diligent ſpeed, and go much faſter to the Church of God, the ſpirituall market-place of our ſoules, wherein they are furniſhed with all Vertues and ſauing Graces; than thoſe who ride on their foot-clothes, and are ſwiftly hurried in their gilded Coaches; or they who haue beſt health, moſt ſtrength, and the greateſt ſhare in all manner of worldly happineſſe. And therefore as ſobriety and abſtinence preſerue our bodily health, and helpe to free vs from thoſe diſeaſes which come of fulneſſe and repletion; ſo the want or ſparing vſe of theſe Worldly things preſerues the health of our ſoules, making them ſtrong and vigorous in grace and vertue; whereas the glutting ſatiety of earthly vanities corrupts the minde, abates our ſpirituall ſtrength, and fils vs full of the corrupt humours of vice and ſinne.

Q. Sect. 2. That worldly things doe not make vs more fruitfull in good workes.

And as they doe not helpe to ſowe in vs inwardly the ſeeds of Grace, ſo neither doe they cauſe vs to bring forth outwardly the fruits of Godlineſſe. For howſoeuer the ambitious man hath attained vnto Honours and Preferments, whereby hee is enabled to defend the weake and to ſhelter the poore vnder the ſhadow of his protection: yet either is his mind ſo wholly taken vp with his purpoſes and plots of riſing, that he hath no leaſure to thinke of the poore, or ſcorneth to haue his thoughts fixed on ſuch meane ſubiects; or finding ſome ſtrong oppoſition, dare not bee ſeene in the poore mans cauſe, leſt croſſing his Compeeres in their will, they ſhould croſſe him in his next preferment; or finally, ſo ſpendeth his whole eſtate in bribes, and wearieth all his friends in his own ſuits, for his further aduancement, that hee hath neither will, leaſure, nor meanes to do good vnto any in diſtreſſe, nor to releeue the neceſſities of thoſe that are afflicted. So likewiſe they who ſet their hearts vpon pleaſures, though they abound in ſuperfluitie, yet are they moſt poore in Charity, and in the workes of mercy; for as they exceed in wealth, ſo alſo in riot and exceſſe, and all they can make together is little enough to miniſter to their voluptuouſneſſe, and to conſume in pleaſures. Yea, ſo wholly are they ſet on their delights, that they had rather ſpend many pounds in Feaſts and Banqueting, in Maskes and Shewes, Sports and Paſtimes, than to giue a few ſhillings towards the reliefe of a poore Chriſtian; & can more willingly finde in their hearts, that many ſhould periſh for want of food, than to abate the leaſt part of their pleaſure, or deny vnto their neuer ſatisfied ſoules any one delight. Finally, if a man ſet his heart vpon the earthly Mammon, though he abound in wealth, yet is hee ſure to bee moſt poore in good workes, though hee flow in the plenty of meanes, whereby he is inabled to do good, and to exerciſe his bounty in the workes of mercy, yet are his fruits and good workes at the loweſt ebbe, becauſe his couetous minde ſtill maketh him beleeue that hee hath neuer enough for his owne ſtore. And by reaſon of this vnſatiable greedineſſe, theſe rich Miſers are euer ready, like Spunges, to ſuck vp any gaine and profit, but when they haue it, will part with none, vnleſſe they be preſſed, and (as it were) cruſhed with violence or importunity. Though *Nabal* was exceeding rich, and able to feaſt his followers like a King; yet it was neither the deſert, nor humble ſuite of *Dauid* that could obtaine at his hands the leaſt pittance of his abounding plenty. Though the rich man in the Goſpell tooke care enough, and more than hee needed, to fill his Barnes, yet ſo careleſſe was he in doing good, that when his Barnes were ouer full, he rather reſolued to inlarge them to his great coſt and trouble, than he would part with any of his ſtore in doing the workes of mercy, and releeuing thoſe who ſtood in need: and though *Dines* went in Purple and fine Linnen, and fared deliciouſly euery day, yet could he not ſpare the very crummes that fell from his Table, to keepe poore *Lazarus* from periſhing with hunger. So that (as the Sonne of *Syrach* ſpeaketh) *If the couetous man doth any good, he doth it, not knowing thereof, and againſt his will*: and rather than hee will part with his wealth to any good vſes, hee will part with his ſoule, and vtterly abandon the meanes of his owne ſaluation; as wee may ſee in the example of the rich young man in the Goſpell, who heard Chriſt with ſome patience till hee told him of parting with his goods towards the reliefe of the poore, but then he goeth away ſorrowfull, becauſe hee could not ſaue his ſoule, and reſerue his Mammon too, and deſireth no further to haue part in Chriſt, or in his heauenly inſtructions. And this commeth to paſſe, becauſe riches do naturally inflame the hearts of couetous men towards them; and loue making them loth to part with the thing loued, cauſes them rather to reſerue their wealth with the hazard of their ſoules, than they will aſcertaine themſelues of the leaſt loſſe, by feeding the hungry, and ſupplying

1. Sam. 25. 10, 11.

Luke 12.

Luke 16.

Eccleſ. 14. 3.

Matth. 19.

supplying the neceſſities of thoſe that want. In regard whereof theſe couetous wretches may be fitly likened to the mine all mountaines, which are full of gold and ſiluer, but barren and vnfruitfull; for ſo barren hee is in good works, that (as one ſaith) he neuer doth well but when he dieth, ſeeing then he hath an end of his vnſatiable couetouſneſſe, and ſetteth at libertie thoſe riches for the good of others, which were long enthralled in a wretched bondage. For whileſt he liueth hee will part with nothing which he poſſeſſeth, but rather than the poore ſhall ſhare with him in any part of his ſuperfluitie, hee will ſpend it on his backe in exceſſiue brauerie, on his horſe in rich furniture, yea vpon his ſenſeleſſe walles, and the very flower whereon he treadeth.

Furthermore, theſe worldly things doe not make thoſe merrie and cherefull, who moſt abound with them, if their hearts and affections bee ſeated on them; he that doteth vpon honours, doth not ſo much joy in twentie gotten preferments, as he doth fret at one miſſed, nor reioyceth in that he is aduanced before many, but is vexed becauſe he ſeeth any preferred before him; neither is he ſo much cheared in his mind, becauſe he hath the reuerence and obeyſance of cap and knee, from almoſt all men, as he is tormented if any one man wilfully denieth him that dutie and obſeruance which hee expecteth, his proud heart making him beleeue that his worth well deſerueth it. So when *Haman* being ſurfetted with ioy, in regard of the Kings eſpeciall fauour, came forth and ſaw *Mordecai* neglect him, in the middeſt of his iollitie and gladneſſe, he was filled with indignation, and like a forlorne man, full of diſcontent, he retireth himſelfe home, and telleth his wife and friends of all his riches, glory, and ſpeciall fauours, which he had receiued both from the King and Queene; but concludeth that all the honour which he had from all beſides *Mordecai* did him no good, becauſe hee alone did not reſpect and reuerence him. So what pleaſure and delight hath he, who abounding in riches, doth ſet his heart vpon them, more than the poore man, who hath but a ſmall competencie, and onely neceſſaries to releeue him? Yea doth not this man ſleepe more ſoundly, feed more ſauourly and with greater delight; looke more cheerefully, and reioyce more heartily than hee who is ouer-burthened with his abundance? For whileſt hee ſecurely enjoyeth that he hath, and contenteth himſelfe if he haue but neceſſaries to ſuſtaine nature, the other is not ſo much delighted with that he hath, as hee is vexed becauſe he hath no more; nor rejoyceth ſo much in that hee is rich, as he grieueth to ſee any richer. And this maketh him to beate his braines, and oppreſſe his mind, and ſpend his ſtrength with worldly cares, and with multitude of buſineſſe, either that hee may get more, or at leſt ſafely keepe that hee already hath. And when in his great ſtate any thing miſcarieth, or he by any caſualtie ſuſtaineth ſome triſling loſſe, he eateth out his heart with griefe, and is more fretted and vexed by loſing that little, than hee is cheared and delighted with all the reſt which he ſtill inioyeth. In a word if a mans heart be ſet vpon couetouſneſſe, he taketh comfort and pleaſure in nothing which doth not bring vnto him ſome profit, nor in theſe things neither, if (as they ſeldome doe) they doe not in gaine anſwere his expectation; hee taketh no pleaſure in beholding the Heauens, becauſe they ſend not downe ſiluer ſhowers; the ſunne in his chiefe glory delighteth him not, becauſe it doth not ſhine with golden beames: yea he hath no comfort and joy in God himſelfe, no further than he expecteth from him gaine and profit. Contrariwiſe, hee ſpendeth his dayes in murmuring and repining, alwayes caring and fearing, and neuer being at reſt: if there bee faire weather, he ſtraight complaineth of drought; if a little foule come, he ſaith all will be drowned and rotted; hee is alike diſcontented with great plenty, and with great dearth; the one becauſe he enuieth his neighbour, the other becauſe hee feareth to want himſelfe. And faine would hee, if he could tell how, haue plentie in his owne fields, and ſcarcity in other mens; ſuperfluitie at home, and dearth abroade, that hee might ſell his corne at the dearer rate. In reſpect of all which cares, feares, and griefes: the couetous mans life though he beneuer ſo rich, is compared to a funerall feaſt, which hath abundance of all things ſauing mirth and comfort. An example whereof we haue in *Ahab*, who though he poſſeſſed a kingdome, yet becauſe he deſired, and could not haue *Nabaths* vineyard, was ſo farre from reioycing in all that he had, that hee was euen ſicke with griefe, caſting himſelfe on his bed, and refuſing his food, as though hee had loſt all, whereas he onely wanted that which he neuer had. So that it is not a kingdome of wealth that will purchaſe to a couetous man a dram of pleaſure, it being ſo ordered by Gods wiſe and gracious prouidence, that pleaſures ſhould not bee purchaſed with gold and ſiluer (for then rich men would haue ingroſſed them into their owne hands to ſell them againe at dearer rates) but rather he would haue them bought with the coine of labour and neceſſitie, that the poore might haue a larger ſhare in them than they who abound in wealth, and contrariwiſe hath joyned griefe, care and cumberſome trouble with riches and abundance, that no man ſhould immoderately deſire them. So the

Aurum pulchritudine ceſi non delectatur, quia ſibi non affert aurum, nec magnitudine & motu ſolis, quoniam non immittit in domum ſuam aureos radios. Chryſoſt. in Matth. 26. Homil. 84.

Ariſtonymus apud Stobæum Serm. 8.

1. King. 21. 4.

2. Tim. 6. 10. Apoſtle ſaith, *that the deſire of money is the roote of all euill, which while ſome luſted after, they erred from the faith, and pierced themſelues thorow with many ſorrowes.*

6. Sect. 4. That worldly pleaſures are void of true pleaſure and ſound delight.

Finally, euen the pleaſures of the world are void of all pleaſure and ſound delight; for ſeeing they chiefly conſiſt in thoſe things which delight the fleſh, and ſatisfie the carnall appetite, ſ they are ſeldome vſed without ſinne, which in thoſe whoſe conſciences are not quite ſeared, hath ſuch a ſting accompanying it, that it marreth all their mirth, leauing after a ſhort and vaniſhing pleaſure (which a little while delighteth the eye, eare, and palat, or at vtmoſt reacheth no further than the throate,) much trouble and anguiſh of minde. For what is worldly pleaſure, but as one calleth it, vnpuniſhed wickedneſſe, which conſiſteth chiefly in reuelling and riot, in fornication and vncleaneſſe, in vaine ſights and ſhewes, in gluttonie and drunkenneſſe; and this is the worlds delight, if impunitie alſo bee ioyned with it? Now ſeeing euery one of vs hath a Law without vs, forbidding and condemning ſinne; and a conſcience within vs accuſing vs as tranſgreſſors, and applying vnto vs thoſe threatnings of heauie iudgements which the Law denounceth againſt ſinners; therefore it is not poſſible for worldly men to take any ſound and ſolid ioy and comfort in theſe ſinfull delights; but when they ſeeme moſt iocund and pleaſant, *they reioyce* (as the Apoſtle ſpeaketh) *onely in the face, and not in the heart.* And as the Wiſe man ſaith, *their laughter is madnes* like to the laughter of phrantick men, which is onely from the teeth outward, and not naturall and kindly; or vnto thoſe who are tickled, which laugh in their torment, as though they were rauiſhed with ioy, when as inwardly they are vexed, and not delighted. And as the mourning and ſorrow of the faithfull is not to bee reputed any extreame and bitter griefe, becauſe it is mixed with ſo much ioy and comfort; and therefore the Apoſtle maketh it but a ſeeming ſorrow: where he ſaith, *As ſorrowing, and yet alwayes reioycing*: ſo contrariwiſe wicked worldlings haue no true ioy in their worldly pleaſures, which is proper and peculiar vnto faithfull men, in their honeſt delights, which are warranted by the word, and approued by their owne conſcience, but onely a counterfait ſemblance thereof; ſo that it may as truly bee ſaid of them, *as reioycing, and yet alwayes ſorrowing*: for they that laugh when they doe euill, they laugh, but they reioyce not; and (as one ſaith) there is no truer miſerie, than this falſe ioy. Now if any worldlings boaſt that they ſecurely injoy their delights, without any ſuch pangs and terrours, it is a manifeſt argument that they haue a ſeared conſcience and hard heart, and are giuen ouer of God to a reprobate minde, and to commit ſinne with greedineſſe, till Gods wrath from heauen be reuealed againſt them? And conſequently they of all other are moſt ſharpely puniſhed, when as they haue no ſenſe of their puniſhment, and are moſt ſeuerely beaten when as they brag that they doe not ſmart.

Seculi letitia eſt impunita nequitia, &c. Auguſt. in Ioan tract. 12. Tom. 9.

2 Cor. 7. 12.

Eccleſ. 2. 2.

2. Cor. 6. 10.

Nulla verior miſeria quàm falſa lætitia: Bernard. tract. de gratia & lib. arbit.

Laſtly, whereas it is one of the chiefe comforts in this life to bee in the loue and fauour of God and men, outward proſperity and abundance of theſe earthly things, aſſureth vs of neither of them: for it is not a ſigne that we are choſen of Chriſt, that the world loueth vs, ſeeing it loueth onely his owne, and hateth thoſe who follow Chriſt. It is not a ſigne of our adoption when wee flouriſh in proſperitie, ſeeing the Lord chaſtizeth all thoſe whom he loueth, and they are baſtards and not ſonnes whom he correcteth not; whereas contrariwiſe wicked men doe moſt flouriſh in proſperity, as before I haue ſhewed. It is no good ſigne that wee are in the way to heauen when we haue all wee can wiſh, and find all things about vs pleaſant and comfortable, ſeeing the Scriptures teach vs, that thoſe muſt firſt bee conformable vnto Chriſt in ſufferings, who afterwards muſt bee conformable vnto him in glory, that the way to eternall happineſſe is afflicted and ſtraite, and that by manifold tribulations wee muſt enter into the kingdome of heauen. Againe, this ſtate of proſperity aſſureth vs not of the fauour of men; yea rather it maketh vs vtterly vncertaine who are our friends, and who are not. For they who flouriſh in the world haue many friends in ſhew, and few in truth, ſeeing they are friends to their proſperity, and not to themſelues, they honour their places and not their perſons; it is the idoll of wealth which the route adoreth, and not the aſſe that beareth it; it is the honie of profit which theſe hungrie flies haunt and not the pot that keepeth it; which being cleane waſhed, and the honie put into another veſſell, they ſtraight leaue that, and as cagerly follow this. It is not the man but mirth which is affected; and ſo long as they banquet, feaſt, and ſport together, they make great loue and friendſhip one to another; but let the bond of pleaſure be once broken, by want, or ſickneſſe, and theſe friends are ſtraightway ſcattered. And yet are men ſo blinded with ſelfe-loue, that being in proſperity, they thinke they haue ſo many friends as they haue flatterers; and howſoeuer their owne hearts tell them, that they themſelues fawne vpon many whom they doe not affect, and bow vnto a number whom they doe not inwardly honour, and keepe company with diuers, not for any great loue to their perſons, but becauſe they are fit inſtruments of their pleaſure and delight,

Rom. 1.

August. in Psal. Tom. 1.

6. Sect. That worldly things ... vs accidents ... the loue of God nor ...

Heb. 12. 6.

Apoc. 3. 19.

Heb. 2. 10.

Act. 14. 22.

light; yet such an opinion they haue of their owne worth, that they doe not once imagine that others pay them with their owne coine, but verily thinke that they are in good sadnesse, though themselues iest, and that all the honour and respect, loue and friendship which other men shew vnto them, is simple and from the heart, though they know that themselues make as faire a shew, and yet doe but counterfait and dissemble.

And thus it appeareth that these worldly things doe not profit, in helping vs to attaine vnto those things which are most esteemeable. But besides they are alike vnprofitable for the freeing of vs from the greatest euils, and succouring and deliuering vs in our greatest extremities. So the Prophet *Samuel* calleth them *vaine things which cannot profit vs, nor deliuer vs, because they are but vanitie*. For first, they doe not free vs from dangers, nor deliuer vs when wee are fallen into them; onely in the time of securitie and peace, they promise vs immunitie and freedome from perils, and in the time of danger they allure vs to relie vpon them; but when we come into our greatest extremities, they proue but reeds and broken staues, which doe not support vs, but rather wound our hearts with griefe, when as we see our selues forsaken of those things in time of neede, wherein wee placed our chiefe confidence. And as those who hauing fallen into the water, and are in danger of drowning, doe as they are falling, or whilest they are floating on the water, catch hold on that which is next at hand, neuer considering whether it bee sufficient to stay and hold them vp; and so their support prouing weake and rotten, faileth and falleth with them: so worldly men being ready to fall into the pit of danger, doe suddenly catch hold of the weake and brittle staies of earthly things, because they are neere them and subiect to their sense and sight: but they faile in their greatest extremitie, and notwithstanding any helpe which they will or can afford, they may well bee drowned in a sea of dangers, and perish whilest they hold those too weake staies betweene their hands. And as they doe not at all helpe vs themselues, so doe they disappoint and vtterly depriue vs of our chiefe hope and helpe which wee should haue in God; partly whilest trusting vnto them for deliuerance, we either not at all, or but in formall and faint manner haue our recourse vnto him, and craue his helpe, and partly because they haue made vs so to offend and displease God, that hee will not helpe vs. For when wee haue in the time of our peace and prosperitie giuen our hearts, which is Gods proper due, vnto these earthly idols, and haue loued and trusted in these creatures more than in the Creator, neuer leauing them, or leaning towards him, till we haue plainely found their insufficiencie and our owne error; then though we call vpon God he will not heare vs, though we flie vnto him hee will not helpe vs, but will in the time of our aduersitie leaue vs vnto those idols for succour and deliuerance, vpon which in the time of our prosperitie wee rested and relied; and suffer vs to fall in our owne ruine, which wee haue brought vpon our selues by our vaine confidence. Thus the Wise man telleth vs, that *he who trusteth in his riches shall fall*; and *Iob* coucheth both these together, shewing that neither will the worldling pray, nor the Lord heare him in the time of trouble. *What hope* (saith he) *hath the hypocrite when hee he hath heaped vp riches, if God take away his soule? will God heare his crie when trouble commeth vpon him? will hee set his delight vpon the Almightie? will he call vpon God at all times?* So that (as one saith) in respect of immunitie from dangers, they may sleepe more securely who are rich in their consciences, than they who are rich in these earthly vanities; for the all-sufficient God being the staffe of their stay, vpholdeth and supporteth them in the day of danger; but these who put their trust in these worldly things, may truly say with the wicked, *We haue made falshood our refuge, and vnder vanitie are we hid*. For the Lord wil bring vpon them the euils which they feared not, and in their greatest extremitie, he will make the cords of their confidence as weake as a rotten threed, exposing them to the laughter and scorne of all the godly, because they hauing left the Lord, their sure and sufficient hold, and rested vpon these broken reeds for helpe, haue caught a downe-fall through their owne folly. So the Psalmist saith, that when God shall execute iudgement in the destruction of these wicked worldlings, *the righteous shall see it and feare, and shall laugh at them, saying, behold the man that tooke not God for his strength, but trusted in the multitude of his riches, and strengthned himselfe in his substance: but I* (saith he) *shall bee like a greene oliue tree in the house of God, for I haue trusted in the mercie of God for euer and euer.*

Iudges 10.14.

Prou. 11.28.

Iob 27.9,10.

Diues in conscientia securior dormit in terra, quam diues in purpura. August serm. 113. Tom. 10.

Esa. 28.15.

Psalme 52. 7.8.

9. Sect. 7.

Worldly things do not cure the body of sicknesses and diseases.

Furthermore, the abundance of these earthly things doth not cure the body of sicknesses and diseases, which not being remoued make all the worlds comforts meerely vncomfortable. It is not worldly preferments, nor the praises of men, nor the highest seate, that will cure the gout, apoplexie, consumption and the rest; it is not the cap and the knee, which will preserue them to whom these courtesies are done, from stooping vnto sicknesse. It is not the honorable garter that will cure the gout,

1. Tim. 6. 10.

Apostle saith, *that the desire of money is the roote of all euill, which while some haue lusted after, they erred from the faith, and pierced themselues thorow with many sorrowes.*

§. Sect. 4. That worldly pleasures are void of true pleasure and sound delight.

Finally, euen the pleasures of the world are void of all pleasure and sound delight; for seeing they chiefly consist in those things which delight the flesh, and satisfie the carnall appetite, (they are seldome vsed without sinne, which in those whose consciences are not quite seared, hath such a sting accompanying it, that it marreth all their mirth, leauing after a short and vanishing pleasure (which a little while delighteth the eye, eare, and palat, or at vtmost reacheth no further than the throate,) much trouble and anguish of minde. For what is worldly pleasure, but as one calleth it, vnpunished wickednesse, which consisteth chiefly in reuelling and riot, in fornication and vncleanesse, in vaine sights and shewes, in gluttonie and drunkennesse; and this is the worlds delight, if impunitie also bee ioyned with it? Now seeing euery one of vs hath a Law without vs, forbidding and condemning sinne; and a conscience within vs accusing vs as transgressors, and applying vnto vs those threatnings of heauie iudgements which the Law denounceth against sinners; therefore it is not possible for worldly men to take any sound and solid ioy and comfort in these sinfull delights; but when they seeme most iocund and pleasant, *they reioyce* (as the Apostle speaketh) *onely in the face, and not in the heart.* And as the Wise man saith, *their laughter is madnes*; like to the laughter of phrantick men, which is onely from the teeth outward, and not naturall and kindly; or vnto those who are tickled, which laugh in their torment, as though they were rauished with ioy, when as inwardly they are vexed, and not delighted. And as the mourning and sorrow of the faithfull is not to bee reputed any extreame and bitter griefe, because it is mixed with so much ioy and comfort; and therefore the Apostle maketh it but a seeming sorrow: where he saith, *as sorrowing, and yet alwayes reioycing*: so contrariwise wicked worldlings haue no true ioy in their worldly pleasures, which is proper and peculiar vnto faithfull men, in their honest delights, which are warranted by the word, and approued by their owne conscience, but onely a counterfait semblance thereof; so that it may as truly bee said of them, *as reioycing, and yet alwayes sorrowing*: for they that laugh when they doe euill, they laugh, but they reioyce not; and (as one saith) there is no truer miserie, than this false joy. Now if any worldlings boast that they securely injoy their delights, without any such pangs and terrours, it is a manifest argument that they haue a seared conscience and hard heart, and are giuen ouer of God to a reprobate minde, and so runne headlong with greedinesse, till Gods wrath from heauen be reuealed against them: And consequently they of all other are most sharpely punished, when as they haue no sense of their punishment, and are most seuerely beaten when as they beg that they doe not smart.

Secundi laetitia est impunita nequitia, &c. August. in Ioan tract. 12. Tom. 9.

1 Cor. 5. 12.

Eccles. 2. 2.

2. Cor. 6. 10.

Nulla vtrior miseria quàm falsa laetitia: Bernard. tract. de gratia & lib. arbit.

Lastly, whereas it is one of the chiefe comforts in this life to bee in the loue and fauour of God and men, outward prosperity and abundance of these earthly things, assureth vs of neither of them: for it is not a signe that we are chosen of Christ, that the world loueth vs, seeing it loueth onely his owne, and hateth those who follow Christ. It is not a signe of our adoption when wee flourish in prosperitie, seeing the Lord chastizeth all those whom he loueth, and they are bastards and not sonnes whom he correcteth not; whereas contrariwise wicked men doe most flourish in prosperity, as before I haue shewed. It is no good signe that wee are in the way to heauen when we haue all wee can wish, and find all things about vs pleasant and comfortable, seeing the Scriptures teach vs, that those must first bee conformable vnto Christ in sufferings, who afterwards must bee conformable vnto him in glory, that the way to eternall happinesse is afflicted and straite, and that by manifold tribulations wee must enter into the kingdome of heauen. Againe, this state of prosperity assureth vs not of the fauour of men; yea rather it maketh vs vtterly vncertaine who are our friends, and who are not. For they who flourish in the world haue many friends in shew, and few in truth, seeing they are friends to their prosperity, and not to themselues, they honour their places and not their persons; it is the idoll of wealth which the route adoreth, and not the asse that beareth it; it is the honie of profit which these hungrie flies haunt and not the pot that keepeth it; which being cleane washed, and the honie put into another vessell, they straight leaue that, and as eagerly follow this. It is not the man but mirth which is affected; and so long as they banquet, feast, and sport together, they make great loue and friendship one to another; but let the bond of pleasure be once broken, by want, or sicknesse, and these friends are straightway scattered. And yet are men so blinded with selfe-loue, that being in prosperity, they thinke they haue so many friends as they haue flatterers; and howsoeuer their owne hearts tell them, that they themselues fawne vpon many whom they doe not affect, and bow vnto a number whom they doe not inwardly honour, and keepe company with diuers, not for any great loue to their persons, but because they are fit instruments of their pleasure and delight,

light: yet such an opinion they haue of their owne worth, that they doe not esteeme their owne saluation worthy their owne paines, but really thinke that they are worthy of heauen, though themselues iest, and doe all the honour and respect, loue and friendship which other men shew vnto them, is simple and from the heart, though they know that themselues make as faire a shew, and yet doe but counterfait and dissemble.

And thus it appeareth that these worldly things doe not profit, in helping vs to attaine vnto those things which are most aduantageable. But besides they are alike vnprofitable for the freeing of vs from the greatest euils, and succouring and deliuering vs in our greatest extremities. So the Prophet *Isaiah* calleth them *vaine things which cannot profit vs, nor deliuer vs, because they are but vanitie.* For first, they doe not free vs from dangers, nor deliuer vs when wee are fallen into them; onely in the time of securitie and peace, they promise vs immunitie and freedome from perils, and in the time of danger they allure vs to relie vpon them; but when we come into our greatest extremities, they proue but reeds and broken staues, which doe not support vs, but rather wound our hearts with griefe, when as we see our selues forsaken of those things in time of neede, wherein wee placed our chiefe confidence. And as those who hauing fallen into the water, and are in danger of drowning, doe as they are falling, or whilest they are floating on the water, catch hold on that which is next at hand, neuer considering whether it bee sufficient to stay and hold them vp; and so their support proouing weake and rotten, faileth and falleth with them: so worldly men being ready to fall into the pit of danger, doe suddenly catch hold of the weake and brittle staies of earthly things, because they are neere them and subiect to their sense and sight: but they faile in their greatest extremitie, and notwithstanding any helpe which they will or can afford, they may well bee drowned in a sea of dangers, and perish whilest they hold those poore weake staies betweene their hands. And as they doe not at all helpe vs themselues, so doe they disappoint and vtterly deprive vs of our chiefe hope and helpe which wee should haue in God; partly whilest trusting vnto them for deliuerance, we either not at all, or but in formall and faint manner haue our recourse vnto him, and craue his helpe, and partly because they haue made vs so to offend and displease God, that hee will not helpe vs. For when wee haue in the time of our peace and prosperitie giuen our hearts, which is Gods proper due, vnto these earthly idols, and haue loued and trusted in these creatures more than in the Creator, neuer leaning them, or leaning towards him, till we haue plainely found their insufficiencie and our owne error; then though we call vpon God he will not heare vs, though we flie vnto him hee will not helpe vs, but will in the time of our aduersitie leaue vs vnto those idols for succour and deliuerance, vpon which in the time of our prosperitie wee rested and relied; and suffer vs to fall in our owne ruine, which wee haue brought vpon our selues by our vaine confidence. Thus the Wise man telleth vs, that *he who trusteth in his riches shall fall*; and *Iob* coucheth both these together, shewing that neither will the worldling pray, nor the Lord heare him in the time of trouble. *What hope* (saith he) *hath the hypocrite when hee he hath heaped vp riches; if God take away his soule? will God heare his crie when trouble commeth vpon him? will hee set his delight vpon the Almightie? will he call vpon God at all times?* So that (as one saith) in respect of immunitie from dangers, they may sleepe more securely who are rich in their consciences, than they who are rich in these earthly vanities; for the all-sufficient God being the staffe of their stay, vpholdeth and supporteth them in the day of danger; but these who put their trust in these worldly things, may truly say with the wicked, *We haue made falsehood our refuge, and vnder vanitie are we hid.* For the Lord will bring vpon them the euils which they feared not, and in their greatest extremitie, he will make the cords of their confidence as weake as a rotten threed, exposing them to the laughter and scorne of all the godly, because they hauing left the Lord, their sure and sufficient hold, and rested vpon these broken reeds for helpe, haue caught a downe-fall through their owne folly. So the Psalmist saith, that when God shall execute iudgement in the destruction of these wicked worldlings, *the righteous shall see it and feare, and shall laugh at them, saying, behold the man that tooke not God for his strength, but trusted in the multitude of his riches, and strengthned himselfe in his substance: but I* (saith he) *shall bee like a greene oliue tree in the house of God, for I haue trusted in the mercie of God for euer and euer.*

Iudges 10.14.

Prou. 11.28.

Iob 27.9.10.

Diues in conscientia securior dormit in terra, quam diues in purpura. August serm. 112. Tom. 10.

Esa. 28.15.

Psalme 52.7.8.

9. Sect. 7.

Worldly things do not cure the body of sicknesses and diseases.

Furthermore, the abundance of these earthly things doth not cure the body of sicknesses and diseases, which not being remoued make all the worlds comforts meerely vncomfortable. It is not worldly preferments, nor the praises of men, nor the highest seate, that will cure the gout, apoplexie, consumption and the rest; it is not the cap and the knee, which will preserue them to whom these courtesies are done, from stooping vnto sicknesse. It is not the honorable garter that will cure the gout,

gout, or the chaire of eſtate that will helpe the ſtone and collicke, nor the crowne it ſelfe that will eaſe the head ach. Neither are riches more profitable for theſe purpoſes; for though a man haue goodly houſes, rich furniture, great reuenewes, and abundance of gold and ſiluer; yet all will not preuent the leaſt ſickneſſe before it commeth, nor free him of it when is hath ſeazed on him. Yea rather they are cauſes of weakning the ſtrength and impairing the health: for who ſeeth not by continuall experience that the poore doe much excell the rich; countrymen, citizens; and ſeruants their maſters in health and ſtrength, being much more able to indure hunger and thirſt, heate and cold, watching and painfull labour; and to continue in theſe laborious imployments without any great wearines, and with much chearefulneſſe, which in an inſtant would quite tire the other? And this commeth to paſſe, firſt, becauſe riches doe make men wanton and effeminate, whileſt they ouer-tenderly looke to their body, not ſuffering it to indure any hardnes, but inuiring it to warmth, daintines, and eaſe, which in a while cuſtome maketh ſo neceſſarie, that they cannot want any thing which they haue before vſed without impairing of their health. Secondly, becauſe either in getting, keeping, or diſpoſing their riches, or elſe by all theſe ioyned together, their heads are filled with cares, which will not let them ſleepe, nor take their reſt, without which health cannot long continue. So the Wiſe man ſaith, that the *abundance of the rich will not ſuffer them to ſleepe, whereas the labouring man ſleepeth ſoundly, whether it bee much or little that he eateth.* And the Sonne of *Syrach* telleth vs, that *waking after riches doth pine away the bodie, and the care thereof driueth away ſleepe: This waking care breaketh the ſleepe, as a great ſickneſſe breaketh it.* Thirdly, they impaire the health, as they miniſter food to voluptuouſnes whereon it ſurfetteth. In regard whereof one demandeth what we gaine by our riches, but drunkenneſſe, gluttonie, and abſurd pleaſures of all ſorts, which doe more hurt and torment vs, than moſt cruell maſters their ſlaues and bondmen. Laſtly, they prepare the ſeeds for all ſickneſſes and diſeaſes through their idleneſſe; for making it not onely a matter of eaſe, but of honour and ſtate, to abſtaine from all labour themſelues, and to doe all their buſineſſe by their ſeruants and deputies, they loſe that needfull exerciſe which preſerueth health, and for want of ſtirring, ſuffer hurtfull humours to increaſe and abound in them: neither haue they that ſtomacke and appetite to their meate, which they that labour haue, but come to their full tables, with fuller bellies and cloyed appetites, and ſo either eate nothing, or that which is worſe, againſt their ſtomackes. And whereas they who take paines neede no other ſauce but ſalt and hunger to ſharpen their appetite, becauſe exerciſe helpeth their digeſtion, and renueth their hunger, which giueth a good reliſh to their courſeſt fare, and maketh it wholeſome nouriſhment for their bodies: contrariwiſe, they who ſpend their time in ſloth and idleneſſe, wanting this helpe for their concoction, come to the table, hauing their ſtomackes full of the laſt meales crudities, which maketh them to loath their greateſt dainties, and ſo either to faſt, or to repleniſh and cram their bellies with renued glutonie. And as this abundance being vſually abuſed doth impaire health, ſo being ſicke, it commonly doth not helpe vs, but hinder our recouerie: and whereas the poorer ſort are much leſſe prone vnto ſickneſſe, or being ſicke, commonly need not the Phyſitions helpe, hauing onely ſome kitchin phyſicke, and knowne remedies, which being helped with the ſtrength of of their nature, doe eaſily reſtore them to their health; the richer ſort doe more eaſily, and often fall into diſeaſes, of which through their effeminate weakneſſe, and want of naturall ſtrength they cannot recouer; and therefore are faine to flie to the Phyſition vpon euery ſlight occaſion, from many of which they receiue ſo much the ſlower helpe, by how much the greater ſtore of money they haue to beſtow vpon them; and if they be not men of the better conſcience, all the good their wealth doth, is to betray them vnto further torment, and to make their liues to become a prey. By all which it appeareth that riches doe neither preſerue health, nor cure diſeaſes; yea rather it may bee truely ſaid, that the halls of the rich are the chiefe harborowes where diſeaſes inhabit. For as wormes ſooneſt breed in ſofteſt woods; and cankers moſt commonly gall and fret the goaleſt trees, which are tulleſt of ſap: ſo ſickneſſes moſt eaſily ſeaſe vpon ſuch bodies as are made moſt ſoft and effeminate with eaſe, wantonneſſe, and luxurious abundance; they hauing all diſeaſes incident to others, common vnto them, and certaine kinds of ſickneſſes proper and peculiar to themſelues, with which a man ſhall ſeldome heare that any poore man is troubled, as gouts, palſies, apoplexies and ſuch like, which are commonly the fruits of too great eaſe and plenty.

The like alſo may bee ſaid of wordly pleaſures, which being immoderatly loued, and exceſſiuely vſed, may well for the time delight the ſicke, but can neuer cure the ſickneſſe. Yea rather if wee aske the Phyſitions they will tell vs, that as temperance and abſtinence from theſe volupteous pleaſures

Eccleſ. 5. 9. 10.

Eccleſiaſticus 31. 1. 2.

Chryſoſt. in Philip. 3. Serm. 10.

Marginal: Mariam. medicina ſtomach.

Marginal: A. Gell. 2. Phyſitions do not cure diſeaſes.

sures is a speciall meanes both to preserue and recouer health; so the ouermuch vse of them is the chiefe cause of all sicknesses and diseases, and a notable hinderance vnto the recouerie of our health, when by any other accident it is impaired. For as one saith, hee that inureth a weake and sickly body to excesse of voluptuous pleasures; is like vnto him who launceth a leaking and rotten ship into the maine, for they doe not cure his maladies, but making open passages to let in a whole flood of more desperate diseases, they doe in the end wracke and sincke him. Hence it is that the Grecians (as one well obserued) called the intemperate, and they who wanted health by the same name, onely with the difference of one letter, to note the great affinity that is betweene sicknesse and intemperance. The which as it is true of the immoderate vse of all kinds of pleasures, so especially of those which consist in eating and drinking: for howsoeuer the sober and moderate vse of meats and drinks is a meanes ordained of God to preserue and recouer health and strength, and to affect vs also with honest delights; yet when men set their hearts vpon these pleasures, and place a kind of happinesse in abundant and daintie fare, they impaire their health, and bring vpon themselues innumerable dangerous and desperate diseases; for filling their stomackes with crude and indigested humours, and their heads with fumes: they within a while are vexed with megrims, palsies, consumptions, agues, goues, and what not? So that dearely doe they buy that short pleasure which they take in eating and drinking, which at the furthest extendeth but to the throate, whilest their diuers kinds of disagreeing meates being put into the same bellie, doe conflict one with another, and so ouerburthen and vexe the distended stomacke with their intestine dissension, that they occasion these voluptuous epicures to complaine of the last meales plentie, or of the vnwholesomnesse or ill cooking of some dish the next day; whereas they might more iustly complaine of their owne gluttony and intemperance, which present discommoditie is commonly attended vpon with grieuous and tedious diseases, as I haue shewed. In regard whereof the Grecians fitly call gluttony the throat, or belly frensie; for what greater madnesse can bee imagined, than for a short and brutish pleasure to lose the comfort of continuall health, and to sustaine the torments of tedious sicknesses? Yea in truth these gluttonous epicures vnwittingly deprive themselues of their maine end, which is their pleasure: for as temperate diet and meane fare is the mother, not onely of health, but also of delight; so contrariwise excesse and satiety, as it is the cause of many diseases, so also of loathsome dislike; for where there is fulnesse there is no appetite; and where appetite wanteth, there can bee no pleasure in eating and drinking. But these voluptuous pleasures which consist in meats and drinks, as they commonly deprive men of health and delight; so also of life it selfe, whilest their epicurisme and gluttony maketh way for diseases, and diseases for death. The which doth not alone seldome fall out by some rare-happening accident, but so frequently and daily, that wise obseruers haue not doubted to affirme, that many more haue died through gluttonie, than by the sword. So the sonne of *Syrach* saith, that *by surfet many haue perished, but hee that dieteth himselfe prolongeth his life.* With whom another agreeing saith, that gluttonie hath killed many, but spare diet none: wine hath hurt innumerable men, but abstemious sobriety no man; many haue lost their liues, or at least haue receiued their deaths wound euen at their banquets, defiling their tables with their owne blood; but not any haue miscaried with temperate diet. Yea howsoeuer famine is much more feared, yet in truth feasting is much more dangerous, both because innumerable numbers more perish by gluttonie than by want, and also because it bringeth them to their iourneyes end by a much more foule and tedious way: for whereas famine riddeth men out of their paine in a few dayes, this putrifieth and rotteth them (as it were) inch meale, and by tedious consumptions, and lingring torments, bringeth them at last to terrible, but yet often wished deathes. Neuertheless such is the follie of the most that they flee famine because of its fearefull visage, though few perish by it, and that by a more easie, or at least much more speedy death, and hug gluttonie in their bosomes, because a short pleasure accompanieth it, though it bring innumerable multitudes to much more foule and loathsome destruction.

Eccluſ. 37. 30.

Ambroſ. de Cain & Abel. lib. cap. 5.

And thus you see that these worldly things little auaile vs when wee lie vpon our sicke beds. But though they could profit vs, for the curing of some ordinarie and naturall diseases, by procuring vs physicke and better diet, yet how vnable are they to keepe backe old age, which is the next forerunner of death? For whilest these voluptuous pleasures, like strangers or enemies deuoure a mans strength, gray heires are heere and there vpon him, and he knoweth it not; as the Prophet speaketh in another matter. But though they could also stay the course of time, and we could by their helpe renew our age like the Eagle: yet what will they profit vs in the day of Gods wrath, when hee commeth in visitation to take ven-

Q. Sect. 9. Worldly things profit not in the day of Gods visitation.

Hoſ. 7. 9.

vengeance, on vs for our sinnes? Surely then shall the rich man cast *his siluer into the streets, and his gold shall bee farre off*; *his siluer and gold cannot deliuer him in the day of the wrath of the Lord*: So the Wise man saith, that *riches auaile not in the day of wrath, but righteousnesse deliuereth from death*; and therefore the Sonne of *Syrach* exhorteth vs, not *to trust in our riches, nor to say that we haue enough for our life: for they shall not helpe in the time of vengeance and indignation*. Finally, howsoeuer these worldly vanities do in the time of peace and security, like the ice beare vs vp, yet when the hot sunne of Gods wrath ariseth they shall melt away, and leaue vs to sincke in our greatest extremities: yea these earthly things shall in the day of Gods visitation, bee as fuell to his wrath, and make it burne more hot against those who haue abused them vnto sinne. The greater honours that men haue, the greater shall bee their ignominie and confusion of face at this day, if they haue not vsed them for the aduancing of Gods glory, and for the countenancing and maintaining of vertue and religion, as also for the discountenancing and suppressing of sinne and wickednesse. The greater wealth they haue, the greater shall be their plagues, if when God commeth to visit, it shall be found that they haue not by these rich talents honoured their Lord and Master, and comforted and relieued their fellow seruants, but haue consumed them on their owne lusts in riot and excesse. The more they haue abounded in voluptuous pleasures, the more shall they abound in paines; if in their mirth they haue kept no meane, and haue not onely recreated and refreshed themselues, but euen surfetted in these carnall delights, feeding (like the rich glutton) deliciously, and going richly apparelled euery day; and as the Prophet speaketh, drinking wine in bowles, delighting themselues with their sweete musicke, and stretching themselues on their iuorie beds, but in the meane time neuer remembring the afflictions of *Ioseph*, nor relieuing poore *Lazarus* with the crums of their table.

Ezech. 7. 19.
Zeph. 1. 18.
Pro. 11. 4.
Ecclesiasticus 5. 1.
Luk. 16.
Amos 6. 4. 5. 6.

§. Sect. 10. That worldly things profit not at the houre of death.

But let it bee supposed that these earthly vanities could preserue vs in safety our whole life; say they were armour of proufe to beate backe the gunshot of all euils whilest wee remaine in this worldly warfare; yet what will they profit vs when the houre of death approcheth? How vaine and insufficient shall wee then find them, to shield vs from this last mortall stroake, yea to purchase a reprieue euen vnto the next morning? For as they were no helpes to our birth and being, so they shall be no impedyments to our death and ending. How truly may wee then say to them, after that wee haue our whole life relied on their helpe, as *Iob* to his friends; Miserable comforters are you all; seeing when we most need refreshing, they will not afford vnto vs any consolation: not vnfitly in this respect compared to the brookes of Arabia, which are most drie when the passengers stand in most need of water. For when we are tormented with the pangs of death, and are terrified with the threatnings of the Law, and vexed with the inward accusations of our owne consciences, and affrighted with the apprehension of Gods deserued wrath, and assaulted with the subtile and strong tentations of our spirituall enemies; and besides our owne griefes, see our friends weeping and lamenting about vs, as being loath to part, and yet vnable to stay vs; when these (I say) and many other vnauoidable euils haue beset vs; what will it auaile vs, that we haue led our whole life in flourishing prosperity, and abounded in all which our hearts could desire: seeing now they can minister vnto vs no helpe, in this our last and greatest extremitie, but leaue and forsake vs when we stand in most neede of consolation? What comfort shall wee then find, that wee haue sate in the seat of honour, and beene aduanced to the chiefe preferments, and haue for small or no deserts beene famous and glorious in the eares and eyes of men? Seeing, as the Psalmist saith, these mortall gods must *die as a man, and these Princes shall fall like others, and when the glorie of their house is most increased, they shall take nothing away when they die, neither shall their pompe descend after them, but these honorable personages shall bee like to the beasts that perish*. And though they haue shined in glorious brightnesse, whilest the lampe of life lasted, yet if their light be not still nourished with the remembrance of their vertues, graces, and good deseruings, it shall then goe out and vanish away in smoake and stincke. What will it profit vs that we haue multiplied our treasures as the sands of the sea, seeing these golden rayes shall then set, and bring no comfort vnto vs in the night of death? How true then shall we find our Sauiour Christ, saying, that our life consisteth not in our riches and abundance? How easily then shall we subscribe to the saying of the Wise man, *The treasures of vnrighteousnesse profit nothing; but righteousnesse deliuereth from death*? Then shall wee finde the Prophets similitude fitted vnto vs: *As the Partridge gathereth the young which shee hath not brought forth: so hee that getteth riches, and not by right, shall leaue them in the middest of his dayes, and at his end shall bee a foole*. What will it auaile vs that we haue all our barnes full, when as the same night our soules shall be taken from vs? to leaue rich

Iob. 16. 2.
Mr. Greenham Iob 6. 15.
Psalm. 49.
Psal. 49. 16. 17. 18.
Luk. 12. 15.
Prouerb.
Luk. 12. 20.

rich Cheests behind vs, & to take with vs soules quite empty of all grace and goodnesse? to be-queath much riches to the World, and to carry no good workes with vs to the seat of iudgment? What good will our wealth doe vnto vs, which in all our liues we haue so dearely loued, as though it were this golden Ladder which would mount vs vp into Heauen; seeing see this fearefull houre, *Peters* curse will accompany it; *Thy money perish with thee*; because wee thought our heauenly inheritance could bee bought with this earthly trash? Finally, what comfort shall we then take in our worldly delights, seeing like a Cloud they are vanished away, and haue left nothing behind them but griefe and heauinesse? What pleasure shall wee then take in merry company, when as now none but our mourning friends stand about vs? Or in our former feasting, and delight in eating and drinking, when as our taste failing vs, wee can find no sweetnesse in our best dainties? Or what now helpeth it vs to haue often heard melodious Musicke, to haue seene many delightfull shewes, and to haue spent much of our time in vain sports and pastimes, when as being all passed away like a dreame in the night, nothing tarrieth with vs but paine, feare and anguish of minde? In a word, after we haue long tired our selues in hunting after these worldly vanities, we shal then conclude that wee haue spent our strength in vaine, and in our hands haue found nothing: for then all these things being taken from vs, wee shall goe out of the World as naked and bare as we came into it, hauing nothing of all which wee possessed, but a poore sheet to couer vs. And as the Milstone which curneth about all day, grinding Corne for others, and not for it selfe, doth at night stand in the same place where it was in the morning, and after that great plenty of graine hath passed by it, is emptied of all, hauing no good by the bargaine, but to weare it selfe out for the profit of others: so worldly men in attaining vnto earthly vanities toyle themselues the whole day of this life, & when the night of death approcheth, they are in the same case that they were in when they began, & hauing now only their labour for their paines, they retaine nothing of all that which hath passed through their hands but are constrained to leaue them to the World, from whom they first had them.

Now consider further, that by reason of this relinquishing all which they so well loue, they shall not only at their departure bring no comfort, but much griefe and bitternesse. For seeing in the whole course of their life, they haue set their affections chiefly vpon them, therefore when they are constrained to leaue them, they sustaine no lesse sorrow, than if their hearts were pulled out of their bodies; and as impatiently beare this seperation between themselues and their Idols, as the ensuing separation betweene their soules and their bodies. Thus will the paines of death be doubled to ambitious men (who hauing spent their whole liues in making themselues knowne vnto others, doe die vnknowne to themselues) when as all their preferments forsake them which they loued, as well as their liues, and much better than their soules. Thus the rich man griueth to part with his riches, more than to part with his life, and is tormented as much that another must haue them, as that hee must leaue them. And thus the voluptuous man sorroweth because he must now leaue all his pleasant company, good fare, and delightfull sports and pastimes, which all his life he hath loued much better than his owne soule. Now the reason of this their double death, and extreame sorrow: is first, because they part with these things which their soule loueth, hauing no hope of obtaining better things after this life. For whereas (as the Wiseman speaketh) *the righteous hath his chiefe hope euen in his death*: contrariwise, *when a wicked man dieth his hope perisheth, and the hope of the vnjust shall perish*. And *what hope* (saith *Iob*) *hath the Hypocrite, when he hath heaped vp riches, if God take away his soule?* No maruell therefore if they sorrowfully part with their false Idols, when as they haue no hope of enjoying the true God; and leaue with griefe worldly vanities, when they haue no assurance of heauenly joyes. Secondly, this parting with the world and worldly things, shall be at that day most bitter and grieuous, because when they forsake them, they shall leaue that sinne behind them, which hath beene occasioned by them, either in their getting, keeping, or disposing them. For being stripped of all these things, nothing shall be left vnto them but the gaules of an euill conscience, which in sense of smart shall then cry out vpon them, because they haue aspired vnto Honours by Machiauellian policies, or haue not vsed their credit and authority, for the aduancing of vertue and suppressing of sinne; and haue made themselues rich with deceit and oppression, or haue not communicated their wealth to the reliefe of the poore, and the furthering of pious and charitable actions; and haue wallowed in carnall pleasures, vtterly neglecting the meanes of attaining vnto the joyes of Heauen. And thus sinne shall accompany them when all things else shall leaue them. And as *Zophar* speaketh, *The wicked mans bones are full of the sinnes of his youth, and they shall lie downe with him in the dust*: with all which troubles, how miserably is the soule of the wretched Wordling troubled and tormented, when as hee shall vnderstand that in treasuring

Illi mori grauis incubat qui notus nimis omnibus ignotus moritur sibi, Senec. in Thyeste.

Mori adest? magis quam morte mordatur auarus diues quod diuitiæ suæ fient alienæ, Chrysost. Homil. ad Pop. 65 Tom 4.

Prou. 14. 32.

Prou. 11. 7. Iob 27. 8.

Iob 20. 11.

ting vp these earthly vanities, hee hath also treasured vp vengeance against this day of the declaration of Gods wrath; and that through that narrow way which hee must passe there is roome enough for his sinnes to goe with him, but no passage for these things which by his sinnes he hath compassed? For Death like an inexorable Porter standing at the doore, will not suffer any of these worldly things to goe with him, but being the Worlds, to the World hee must leaue them. O how true then will hee finde the saying of our Sauiour, *What will it profit a man to gain the whole world, and to lose his owne soule?* How much would hee giue at this day for a good conscience, and to haue peace made betweene God and it? How will he condemne his owne folly for consuming his life and strength in seeking these worldly vanities which now must leaue him, neglecting those heauenly joyes which being once obtained, would neuer haue forsaken him? How much now doth he prefer a dram of grace before an earthly Kindome, and a few good workes, before a world of riches? Finally, willingly now would he, if he might, exchange all his glory, wealth and carnall delights, with the scorne, pouerty, and afflictions of the most contemned Christian, so that also hee might share with him in his hopes, and partake with him in those heauenly joyes.

Rom. 2. 5, 6.

Matth. 16. 26.

9. Sect. 12. That worldly things profit not after our separation.

But though these earthly vanities could profit vs at our last departure, by sweetning death, and making its sting lesse grieuous, yet what good will they doe vs after our separation? Seeing now there is no difference betweene the rich and the poore, the King and the Begger; betweene him who languished in misery and trouble, and another which hath spent his life in pleasures and pastimes? For as nature putteth no difference between the one & the other in their birth; so neither doth it distinguish between the after their death: al haue the like ingresse & egresse when they enter into, and leaue the World; alike in the wombe, & alike in the Graue. For open the earth, and see if thou canst discerne the rich from the poore, or the Noble from the base; saue that only there is this difference, that more perisheth with the one than with the other; the rich hauing a fairer Tombe and finer Sheete, or more sweete Odours wherewith he is embalmed; all which are losses to the liuing, and not helpes to the dead, seeing these good things are bereaued of their grace and sweetnesse, but doe not inrich the dead Corps with their vertue and excellencie. Yea, if in this life wee haue set our hearts vpon these vanities, esteeming and louing them better than God himselfe, his spirituall Graces and heauenly joyes; if vnrepented sinne haue accompanied them, either in their getting or fruition, then how vnprofitable shall wee find them after death,

Ambros. lib. de Nabuth. cap. 1. Tom. 4.

yea, how hurtfull and pernicious to our wretched soules? For what will it auaile vs to be extolled where wee are not, and to bee condemned where wee are? to haue with *Dives* rich friends on earth, which haue the command of whole Riuers, and to bee our selues in Hell fire, not being able to obtaine a small drop of water with earnest intreaty? to haue left many delights behind vs, and to haue nothing but torments with vs? O how many Worlds would a man in this case giue for the redemption of his soule out of these hellish torrures, which he hath plunged himselfe into for the obtaining, for a small moment of time (as it were) a little handfull of these earthly vanities? How much doth hee now loath those things which before hee so much loued, seeing by wofull experience hee findeth that they haue depriued him of those true and eternall joyes, and haue beene the occasions of his fearefull condemnation?

Finally, though worldly vanities should accompany vs to the graue, yet what will they profit vs at the day of judgement? for then we shall be examined, not how we haue flourished in the World, but how faithfully we haue serued God. Neither will the Lord our Iudge then consider how honourable we haue beene amongst men, but how much we haue honoured him, who hath caused vs to be thus honoured; nor what great Offices we haue borne, but how wee haue discharged them; nor respect vs according to our earthly preferments, but according to the measure of that glory which by them wee haue deriued to him, and of that good which we haue done to his Church, and the poore members of Iesus Christ, with that credit and authority wherewith God endowed vs. Then the Lord will not regard how many prayses we haue had amongst men, but how praise worthy we haue beene in his sight; not how they haue magnified vs, but how we haue magnified his glorious name; nor how many Caps and Knees we haue had from our inferiours, but how oft and zealously we haue humbled our soules, and bowed the knees of our hearts in praying vnto him for his mercies wanting; and in prayising him for his benefits receiued. Then will not our Iudge respect vs for our riches which wee had in the World, (for he will not receiue bribes, neither shall we then haue any thing to giue) but those at this day shall haue his fauour, who haue abounded in the spirituall riches of his sanctifying Graces. He will not regard how rich we haue beene in Lands, but in holinesse of life, not in our Chests, but in our Consciences; hee will not esteeme vs for our wealth, but for our good workes; nor yet because wee in this life had abundance, but because wee did liberally bestow it in the workes of Charity and Mercy, and spared for no cost to further all pious and religious actions; v-

9. Sect. That worldly things will not profit vs at the day of judgement.

sing

sing like faithfull Stewards these rich talents vnto the glory of our Master, and the good of our fellow seruants. Neither shall those who heere hunted after worldly gaine be respected, because they seized on their prey, but he that *hath followed after righteousnesse and mercy, shall find life, righteousnesse and glorie*; as the Wise man speaketh. Finally, the pleasures of this life will then little profit vs, neither will it availe vs that wee haue had much joy in the World, but joy in the Holy Ghost; not that wee haue abounded in worldly delights, but that our soules haue delighted themselues in the Lord, and rejoyced in him, not onely in prosperity, but also in affliction and tribulation. Yea, contrariwise we shall find at this day that these worldly things shall but increase our bils of account, seeing wee shall be called to a reckoning how wee haue gotten, kept and disposed them; which accounts if we cannot make euen, either by shewing how wee haue imployed the talents receiued, or by laying before the eyes of our Iudge our acquittance and generall pardon bought with Christs precious bloud, and sealed vnto vs by his holy Spirit, wee shall be cast into the prison of outer darkenesse, there to remaine vntill wee haue paid the vtmost farthing. So that at this day those shall be our burthens, which were heere our honours; all our riches shall then be turned into debts which we must satisfie by our selues or by our Sauiour, shewing how wee haue laid them out in the seruice of our Master, hauing his Word for our warrant, or where wee are short in our reckoning pleading Christs payment. And for all our passed pleasures we shall, as the Wise man telleth vs, be brought vnto judgement. Then shall all that Honour which wee haue receiued of men, and haue not returned vnto God, be imputed vnto vs as stealth and sacriledge. Then shall our riches which we haue hoorded vp, and not imployed in the seruice of our Master, & reliefe of our fellow seruants, be accounted as stolne goods, and the rust of our siluer and gold shal be a witnesse against vs. Then shall all our pleasures but aggrauate our paines; if we haue not by them as by honest recreations, beene better fitted for Gods seruice, but haue vsed them immoderately, spending a great part of our life in sports and pastimes. O then what will it availe vs to haue beene praysed of men, God and our our owne consciences not approuing vs; seeing wee shall not now be defended of men when God shall judge, nor deliuered by them, when he shall condemne vs? What will it profit vs to haue beene rich in the World, when as being stripped of all, wee shall haue nothing left but our sinnes and scares which they haue made in our consciences in getting or vsing them? Finally, what good shall our passed pleasures then bring vnto vs, when as hauing abandoned and left vs, nothing remayneth of them but pollution and filthinesse of soule, and the just wrath of God, whom wee haue displeased by pleasing our selues with these wicked delights? or in a word, *What will it profit vs to haue gained the whole world, and to haue lost our owne soules?* *Mark 8.36.*

Seeing therefore these worldly things profit vs not, either as meanes to procure our chiefe good, or to free vs from our greatest euils. Seeing they doe not inwardly inrich vs with vertue and sauing grace, nor outwardly by good workes; seeing they doe not bring vnto vs true delight and comfort, and neither assure vs of the loue of God, nor fauour of men. Seeing they doe not free vs from dangers, nor cure our bodily diseases; nor yet preserue vs in the day of vengeance from Gods deserued plagues; nor minister vnto vs any true comfort or helpe at the houre of death, after death, or at the day of judgement: therefore let vs not any more ouer-ualue these vnprofitable trifles, nor set our hearts and affections too much vpon them; but rather let vs esteeme, affect and seeke after Gods spirituall Graces, and heauenly joyes, as being alone truely profitable, and nothing else in the World without them.

¶. Sect. 14. The conclusion perswading to seeke after Gods spiritual graces, and heauenly ioyes; which alone bring true profit.

Let vs delight our selues in hearing and meditating in Gods Word, & vpon our own experience we shall conclude with the Prophet *Dauid that the Law of Gods mouth is better vnto vs, than thousands of gold and siluer.* Let vs labour to inrich our hearts with *godlinesse*, which as the Apostle saith, *is the greatest gaine with contentation*: for it *is profitable for all things, as hauing the promises of this life and of the life to come*; the former to sustaine and comfort vs for a time, because God promiseth vs his helpe; the latter to satisfie vs for euer, because hee promiseth vs himselfe. And if the profit of these spirituall graces doe not fully content vs, by reason of their imperfections and our owne corruptions, let vs labour to attaine vnto assurance of heauenly happines, where we shall be perfect both in grace and glory. Let vs affect those eternall Honours which are accompanied with all good, and freed from all euill. *Let vs lay vp our treasures there where neither theeues can steale them, nor fire consume them*; let vs labour after those euerlasting joyes which wil fill vs with pleasure, and more profit vs than the worlds Monarchy. Which if wee once possesse, though it be but in assurance of faith, we wil easily in comparison thereof, not only contemne these earthly vanities as base and vnprofitable, but also abhorre them as losse and disaduantage, when they are the Deuils wages, hiring vs by sinning to hazard this happinesse, or his alluring baites to weane

Psal. 119.72.

1. Tim. 6. 6. and 4. 8.

Matth. 6. 19.

our hearts and affections from these heauenly excellencies.

CHAP. XXII.

Of the manifold miseries which doe accompany worldly vanities, in the whole course of mans life.

§. *Sect.* 1. That all worldly benefits are embittered with manifold miseries.

HAVE shewed the vanity and vnprofitablenesse of these worldly things, which were sufficient to weane our hearts from them, though there were no other reasons: for who would affect these worthlesse vanities, which neither satisfie, nor profit those that haue them? But though it should be granted, that they were not thus vaine, but in their owne nature of some worth; say that in themselues they were profitable, and therefore to be desired; yet let vs further know, that they are so mingled with miseries, and so distasted with the bitternesse of adherent euils, as that there is no reason why wee should much esteeme them, or set our hearts vpon them. For let vs put into the one Scale, those things that wee thinke worthy the name of good, which is to be desired; and into the other, the miseries, euils, inconueniences, and discontentments which alwayes doe accompany them; and wee shall finde that there is no proportion, betweene the huge heape of the one, and the little graine of the other; betweene the ocean of misery, and small drop of true delight and happinesse. It is true that this notable Hypocrite the World is alwayes ready to deceiue vs, by promising vnto vs excellent benefits, and things sincerely good, without the mixture of any euill; but when it commeth to performance, behold it tempereth a dram of Hony with a pound of Gall; it promiseth all good, but it payeth vs with euill, or at least mixeth it with so little good, that it serueth but to giue vs a more quicke taste and true relish of those euils which accompany it. It promiseth life and payeth death; it proffereth joy, but behold it giueth sorrow; and commonly if we haue but one good meale of delight and comfort, we must walke in the strength thereof many dayes, and hauing nothing to feed vpon but trouble and discontent, lose all that former pleasure many times ouer, with griefes and crosses, before our comforts be againe renued. And thus doth the World, like a stately built Sepulchre, make vnto vs outwardly a goodly shew, though there bee nothing within but rottennesse and putrefaction; and like a subtile Merchant, it offereth vs a good sample of bad wares, and outwardly presenteth to our view the best end of the fleece, whereas the inmost and middle parts are course and slight; and placeth the purest and choicest commodities in the vpper part of the vessell, whereas in the middle and the bottome, it is mixt, counterfeit, and purposely falsified to deceiue vs. Neither in truth is it more apt to deceiue, than we to be deceiued; for as those who are borne in a Mill are so well acquainted with noise, that it little disquieteth them; and as they who are bred and brought vp in a prison, are not much troubled with their restraint, nor offended with their little light, nor grieued to carry their Giues and Bolts; yea, contrariwise, when their irons are but a little lightned, they are comforted and refreshed, as though they were set at liberty, and thinke a little bettering of their scant and hungry meales, a great Feast and dainty Banquet: whereas those who haue beene brought vp in great plentie and full libertie, sorrow at the others joyes, and are tormented with griefe, in the middest of their wretched comforts. So because wee are from the first moment of our birth brought vp and inured to this noise of miseries; because wee had our first being, and breeding in this wretched prison of the World, we are ready to loue and rejoyce in our little inlarged imprisonment, as though we had attained vnto perfect liberty, and to account our least miseries our greatest happinesse. Whereas if either without first Parents we had euer tasted of the joyes of Paradise, or had but only in Vision with the blessed Apostle, the least glimpse of our heauenly glory, the Worlds greatest liberty would appeare to bee a thraldome, and his most delicious sweets would be as bitter as gall, and as loathsome to our taste as the infusion of Wormewood, yea, in truth as the Chymicall extraction of *Colyquintida*.

§. *Sect.* 2. The miseries of worldly things proued by reason.

But the miseries of the World and worldly things may be more cleerely shewed, by considering the testimonies of those who haue spoken vpon their own experience, and as they haue beene guided by Gods Spirit, which can neither deceiue nor be deceiued; as also by insisting in some speciall instances of these miseries, wherewith all men generally are acquainted. The holy Patriarch *Iacob* speaking as he had found by lamentable experience, telleth *Pharaoh*, that *the dayes of his life had beene few and euil*: and this *Iob* inlargeth to all the sonnes of men, saying, that *man who is borne of a woman, is of short continuance and full of trouble*: yea, the Wise man himselfe who had taken the deepest draught in the golden Cup of the Worlds prosperitie, euen after he had glutted himself with voluptuous pleasures, concludeth that all is not only vanity, but also vexation of spirit, & that all mans dayes are sorrowes, & his trauaile grief, so that his heart can take no rest, no not in the night, which time is purposely destinated to rest and quietnesse: and elsewhere he affirmeth, that *the misery of man is great vpon him*. With which heauenly

penly Oracles of diuine Truth, agree the manifold testimonies of the wiser sort of men. The Sonne of Syrach saith, *that great trauaile is created for all men, and an heauy yoke for the sonnes of Adam, from the day that they goe out of their mothers wombe, till the day that they returne to the mother of all things: Namely, their thoughts, and feare of heart, and the imagination of the things they wait for, and the day of death. From him that sitteth vpon the glorious throne vnto him that is humbled in the earth and ashes. From him that is clothed with blew silke and weareth a Crowne, euen vnto him that is clothed in simple Linnen: wrath and enuy, trouble and vnquietnesse, feare of death, rigour, strife, &c.* With him agreeth another, who was herein more wise and learned, because he saw and acknowledged his owne ignorance; O Lord my God (saith hee) this life present is full of labour and tribulation, as being led with bitter mourning, and lost with brutish teares; yea, so great is the affliction of this wretched life, that it deserueth to be called rather a death, than life; or some thing else, which is worse than death; seeing scarce any man passeth a day thereof, without cumbersome crosses, and cause of griefe. Behold (saith another) the World in passing by troubleth vs, and yet we loue it; it deceiueth vs, and we account it faithfull; it killeth vs, and yet as life it is sought it is affected and desired, it winded from vs, and wee embrace it. O defiling World, how wouldest thou rauish thy Louers with delight, if thou diddest flourish? but flourish thou doest not; seeing thou hast no sincere ioy, or stable constancy, but thy honey and sweetnesse hath his bitternesse, false delights, certaine griefe, vncertaine gladnesse, hard labour, fearefull rest, replenished miseries, and an empty hope of happinesse. And elsewhere, This present life is fraile & miserable, vncertaine, deceiuing, and vnstable: we are borne in paine and sorrow, we are nourished in misery & difficulty, we liue in labour and die in griefe; and in the end (which is most to be lamented) if we depart impenitent, we plunge our soules into the paines of hell. But this misery of mans life will better appeare, if we consider it in the parts thereof, which are chiefly two, sinne and punishment; of the former, we are borne in our first conception, so wholly defiled with that corruption of nature which hath beene deriued vnto vs from our first Parents, that we are not only dead in sinne, but dead to grace and all goodnesse, vnable so much as to moue in the way of righteousnesse which leadeth vnto life, although we runne with headlong hast in the way of wickednesse, which bringeth those vnto destruction that continue therein. And from this fountaine of originall sinne, flow the pernicious streames of actuall transgressions, whereby we breake continually, through the whole course of our life, all the Commandements of Almighty God, omitting the duties which he hath commanded and committing the sins which he hath forbidden. In which misery of sinne we are wholly plunged before we are called and conuerted vnto God, committing all manner of wickednesse with full swinge and consent of will, delighting our selues and rejoycing in our rebellion; by reason whereof we are naturally strangers and enemies vnto God, subiect to his wrath, to the curse of the Law, and to all those fearefull plagues and punishments, which therein are denounced against Transgressours, the slaues of sinne and Satan, and heires of eternall death. Yea, and after wee are conuerted vnto God, the flesh continually lusteth against the Spirit, and the corruptions of nature remayne so strong in vs, that wee cannot doe the good wee would, but the euill which wee would not doe, that doe we. And as we are by this Law of our members rebelling against the Law of our minde, daily led captiue vnto sinne; so are we thereby in such sort disabled, that we cannot, to the day of our death, offer vnto God any one pure and perfect duty, without the filthy spots and staines of our corruption. Now what a misery is this, that we who were created Gods glorious creatures, according to his owne Image, to the end that we should serue him in holinesse of life, should, as though wee had forgotten the end wherefore we came into the World, neglect all duty to our Creatour, and become voluntary slaues to sinne and Satan, ready to doe his will; though wee haue nothing for our wages but eternall death? Yea, euen after we are called and reconciled vnto God, how great is our misery whilest wee continue in this life, seeing we are daily intangled in the snares of sinne, and haue our best actions so imperfect and stained with our corruptions, that if the Lord should examine them according to his righteous iudgment, they would deserue a curse rather than a blessing, and punishment rather than a reward? What a misery is this, that after we haue with *Iacob* preuailed with God, we should halt of our corruptions to the day of death; and after we haue broken out of the prison of Satans bondage, and shaken off the chaines of his subiection, all our ioynts should be so stiffe and benummed, that we should to the very end of life, lamely performe all holy duties, and halt like wretched cripples in the wayes of God? Finally, that the more time is added to our dayes, the more we should adde to the heap of our sins, and prouoke our good God to just displeasure, who hath so tenderly loued vs, that hee gaue his owne deare Sonne to death for the purchasing of our redemption?

9. Sect 4. That the things of this life are commended onely by necessity.

And this is the chiefe part of all our misery, as being that cursed fountain from which all the rest spring and flow; for by reason here-of all the creatures in the World are made subject to corruption, and being made for blessings, they are turned into punishments; and though outwardly they seeme excellent and desirable, yet this hidden poyson of sinne secretly lurking in them, maketh vs to cast them vp with griefe, when with great pleasure wee haue swallowed them downe. So that euen those things which wee chiefly affect are full of wretchednesse, besides those innumerable miseries joyned with them, which all taking notice of, doe abhorre and shun. And though the things we desire were freed from outward and accidentall euils; yet themselues bring with them misery enough to make them justly loathsome to all that judiciously taste and relish them. For the chiefe goodnesse of these worldly things which we desire, consisteth not in any absolute excellency that is in themselues, but onely as they are present helpes to free vs for the time from the euils which we feare; and no other worth or esteeme haue they but as they come commended by some vrgent necessity: thus wee desire riches, not so much for any excellency wee see in them, as because wee feare and shun pouerty: thus Honours are esteemed, because wee feare disgrace; thus meate hath onely so much goodnesse in it, as men haue hunger that feed vpon it, and drinke hath its worth from thirst; thus Summer is commended vnto vs by Winter, warmth by our colde, and the coole aire by intemperate heate. In a word, nothing in the World is esteemed good, but onely so far forth as it bringeth letters of commendations from necessity, and serueth as a present means to free vs from euill, and to make vs lesse miserable. And if wanting the prayse which need imparteth vnto it, it offer it selfe vnto vs, it is vnwelcome, and we forthwith loath and dislike it. If meate come before hunger haue made way for it in our desires, who is not glutted with the sight of it? If drinke be not commended by thirst, who regardeth it? If we haue more clothes laid on vs when we are hot enough, we esteeme it a burthen and not a benefit: If abundance of wealth were offered vnto vs, not hauing before any want of it, and consequently no desire, we would not much value it. Finally, so much worth and esteeme these worldly things haue, as wee haue first want and misery. So that in truth he who hath most need, and is most wretched, he hath most joy and comfort by these earthly vanities when he hath liberty to enjoy them; he who is most hungry hath also most pleasure by meate; he that is diuillest, hath most delight in drinke; and we must first want in state, or at least in minde, before riches haue any great welcome. Yea, pleasure it selfe hath no sweet relish till our appetite be sharpened by the sharpe sawce of misery and affliction, neither would any man thinke himselfe more happy for the accesse of worldly things, vnlesse it were for former feit, or future feared vnhappinesse.

In which respect our life is most fitly compared to a continuall disease: for when wee begin to liue, we begin to be sicke; and these worldly things which wee so much esteeme, are but Medicines for our Maladies, and playsters for our sores, which do not perfectly cure vs, but onely giue vs some present ease. For in truth the diseases are naturall, hereditary, rooted in our first principles, and hauing setled themselues in our bones and marrow they are incurable. And therefore as that is esteemed the best Medicine for the Gout which remoueth the fit, and that the best salue which keepeth the incurable vlcer cleane and sweet: so those are esteemed best among worldly things, that for the present serue as Medicines to ease our naturall miseries, which it is altogether impossible fully to heale and cure. This will better appeare if we consider of some speciall instances; for what is hunger but a disease, which will consume a man in a few dayes, like that called the Wolfe, which if it be not fed with outward things, feedeth vpon the body till it haue destroyed it? And what is meate but the Medicine of that sicknesse, which because it cannot perfectly cure it, therefore it is continually applyed to remoue the fit, and to asswage the present paine? What is thirst but a sicknesse, which would soone dispatch vs, vnlesse drinke as a Physicall potion did for the instant serue for a remedy? So what is watching but a naturall disease? and what is sleepe but the Medicine, that for the time helpeth it? What is queasinesse but the soules Feuer? And what riches, but as a Medicine which sometime easeth the fit for the present, though afterwards it bee more raging? What ambition, but the hearts Tympany? And what Honours, but an instant refreshing, which for a while allayeth the griefe, though it rather increaseth than abateth the swelling? What is voluptuousnesse, but as the Wise man calleth it a *mercy madnesse*, which hath some present comfort, by pleasures and delights? What is labour, but a sicknesse, which rest easeth? What standing, but an infirmitie, which sitting mitigateth? And this also long vsed becommeth of a Medicine a disease, which another kind of disposition or posture of the body doth for the time refresh? All which though custome make them so familiar, that we doe not take any serious regard of them, yet if wee could possibly be freed from them but one yeare, and liue without hunger, thirst, cold, heate, labour, concupiscence, we would account them as troublesome diseases, if againe they should seaze vpon vs. And

9. Sect. 5. That mans life is a continuall disease, and worldly things, medicines to cure it. *Nasci hic in corpore morbi incipere aegrotare est, inquit Plato.* Ennius.

And thus man first made miserable by sin, doth but shew his wretchednesse whileſt hee frolickes it out in the fruition of those things wherein he chiefly delighteth; and being sicke of innumerable maladies, hee is perfectly cured of none; but onely is eased for the time by often changing his miseries with one another, hungring and eating, and after eating, againe hungring; interchanging waking with sleeping, and sleeping with waking, like a sicke man turning from side to side, to find some short repriuall of his paine; or as if one should leape out of the scorching heat, into the chilling cold, and often interchange the one for the other, accounting both his refreshing, whereas in truth they are both his torment. For so is man naturally besotted on these earthly trifles, if he be ignorant of true happinesse, and hath not fixed his heart on God and heauenly things, that he laboureth to haue them in abundance, which he hath no sooner attained vnto, but hee hath also the vsuall companion thereof, glutting satietie and loathsome wearines; and no sooner is he thus cloyed, but presently hee seeketh to refresh his dulled appetite with varietie and change; one while desiring motion, and another while rest, now affecting mirth, and soone after solemne grauitie; in the night wishing for day, and in the day for night, in heate for cold, and in cold for heate; eating and fasting, waking and sleeping, dressing and vndressing, sitting and standing, walking and lying, with such often iteration, as might well cause a loathing satietie, when as he is alwayes in the same motion, like the horse in the mill, and (as the Wise man speaketh) seeth *no new thing vnder the Sun.*

But besides these inherent euils which make these worldly vanities so much desired, in themselues distastefull, they are conioyned and mingled with innumerable other miseries which adhere vnto them; the which so far exceed in number, quantitie & quality, all the earthly delights & comforts which we enjoy, as the brambles the roses, or the field weeds the garden flowers. For who seeth not, yea who cannot speake vpon his owne feeling experience, that no day passeth without a number of miseries attending on it, whileſt either the euils wee feare do fall vpon vs, or the good things we hoped for faile vs, and deceiue our expectation, or the comforts which we presently enioy are either indeed lost, or at least wee in some danger, and feare of losing them? In which respect the miseries of this life may fitly bee compared to *Iobs* messengers, of which one had no sooner made an end of speaking, but another presently beginneth his tale; or like vnto the billowes of the sea, which without intermission come tumbling one in the necke of another, giuing vnto vs scarce time of breathing, till wee rest in the hauen of death. It is true that some of these miseries doe one so much exceed another, that the lesse is swallowed vp of the greater, like the riuers by the sea, and is not discerned, though if it came alone, it would force complaining: and so predominant are some griefes, that the lesser appeare no more, than the Starrs when the Sunne shineth, not that they are taken away but because the greater working a more vnhement impression, maketh vs insensible of the lesse. Yea so are we for our sinnes iustly scanted of things truly good, that to make some little equalitie to our owne comfort, wee are faine to fill vp the number by putting into the ranke of good things, those which wee thinke least euill, and things truely desireable failing vs, to make choice of such as are least worthie to bee refused. Herein behauing our selues like vnto politike Commanders, who seeing the armie of their enemies farre to exceed their owne partie in strength and number, haue, to fill vp places, and to increase their multitude, made shew of women in stead of men, and set vp a farre off on stakes puppets and skarecrowes for fighting souldiers, to dishearten the enemie, and encourage their owne followers. So wee being incountred with innumerable euils, and hauing few things truly good to refresh and cheare vs against their assaults, are faine to make choice of shadowes in stead of substances, and to make many things good onely by reputation and imaginarie esteeme, which a sound and vnpartiall iudgement scarce thinketh tolerable euils. Now if we further consider, that as our miseries doe infinitly in number exceed our comfort; so also one of them is sufficient to infuse such bitternes into a multitude of our most desired delights, that we cannot relish their sweetnesse; that one ounce of this gall of miserie, maketh loathsome a whole pound of our sugred ioyes, and that a small dram of this *Colyquintida*, is enough to distaste a whole a pot of pottage, making it to sauour of death; then how little sweetnes of comfort must wee needs haue, when as the part which wee loath and abhorre, so innumerable degrees exceedeth that which we like and loue? For who seeth not that one tooth aking doth more vex vs, than the health of all the rest of the body can delight vs? that wee are more tormented with a small losse, than comforted with great possessions? that when but one friend of many is taken away, wee haue more true griefe by him which is lost, than ioy and contentment in all the rest? that wee are more disquieted with one disgrace, than delighted with many honours? and that wee are not so much pleased in the fruition of many things loued and desired,

as wee are displeased when we are cut short of our hopes, or are troubled and cumbred with some euill which we loath and hate? And the reason is, because miseries doe make a much deeper impression in vs than our comforts, partly because they being in this vale of teares, (as it were) in their own place and element, haue more vigour and strength in them, one increasing the force of another; as diuers sticks in the same fire, and retaine their owne nature without alteration; whereas good things are more weake and feeble in this place of banishment, as being not proper to them, and lose much of their puritie and vertue, through the mixture and tainture of adhering euils: and partly, because by reason of our vnthankfulnesse, we are alwayes readie to extenuate Gods blessings, and neuer almost thinke of them, but when they are taken from vs; and contrariwise, if wee haue the least sparke of euill, we are apt and willing to blow vpon it with the flame of our impatiencie, vntill wee haue made it a great fire, which inflameth and consumeth our hearts with griefe and anguish.

§. Sect. 3. Of the miseries incident to a mans state.

But let vs descend to some particulars, and for orders sake distinguish the miseries of mans life into some kinds; not that it is my purpose to speake largely of all, seeing they are so many and innumerable, that it would require a mans whole life to make but a bare catalogue or relation them: but onely so many of them briefly, as may serue to weane our hearts from the world which aboundeth with such miseries; and to fixe them on God his spirituall graces and heauenly happinesse, which bring vs sincere ioy, without the mixture of any euils. The miseries then of mans life either respect him generally, or his seuerall ages and estates. The generall miseries vnto which mans life is subject, are either those which are his owne directly, or else his friends, which are his by sympathie, compassion & fellow feeling. Concerning the former, if we doe but take a slight view of those miseries to which our fraile life is subject, wee shall find that euen a large world of wretchednesse, doth ouerwhelme this little world of man, and that whether wee respect his state or person. For first, vnto how many miseries is man subject about his state, whilest he seeketh to preserue and maintaine, or to aduance and better it? with what painefull labours doth hee spend his strength in the workes of his calling, that he may prouide sufficient for himselfe and his charge, which dependeth vpon him? what cares, what watching, running, riding, buying, selling, plowing, sowing, reaping, and turmoiling to get a poore liuing? And this miserie *Eliphaz* pointeth at; (*Miserie* (saith hee) *commeth not from the dust, neither doth*

Iob. 5.6.

affliction spring out of the earth; but man is borne vnto trauaile, as the sparkes flie vpward. With all which labours when as hee hath worne out both bodie and mind, oftentimes for want of Gods blessings he hath no successe, and hath just cause to complaine, that hee hath spent his strength in vaine, seeing with all his industrie and labour hee cannot attaine vnto the things which hee laboureth for; but notwithstanding all his diligence pineth with want, or hauing found that he sought for, how is he troubled in the possession, how grieued with his losses, whilest God blowing vpon that hee hath, notwithstanding all his care and labour, it vanisheth like smoake, leauing him in pouertie, who ere whiles was rich, and in contempt and disgrace, who not long since was respected and esteemed of all? Againe, how innumerable are our wants aboue all other creatures in the world, and what care and paines is required to make a supplie, and to furnish vs with necessaries and sufficiencie? what adoe to prouide vs nourishment, what catering and cooking, boiling, roasting, baking, saucing? and when it is set before vs how ignorant are we of the measure of our owne bellies, how hardly doe wee keepe a meane in our diet, feeding sufficiently without surfetting? What care and cost is required to furnish vs with apparell, housing, lodging, bedding, and other furniture? What dieting and watching ouer our appetite that it doe not make vs ouer greedily to feed vpon that which wee too fondly affect, and so impaire our health? and being lost, what physicke, medicines, bitter pilles, and loathsome potions, cauterizing, cutting, lancing, and plastering are wee faine to vse that we may recouer it? Whereas the brutish creatures either want not these things, or easily supply their neede without care or labour. What lands and possessions are needfull for mans vse? what purchases, writings, conueiances, suits in Law, troubles and contentions, to hold that he hath, and secure his right? It were infinite to particularise those things which man wanteth, all which are necessarie vnto him, either in truth, or in his owne opinion, that his life without them cannot bee comfortable; and looke how much of them is lacking, and so much is detracted from his happinesse, and added to his miserie.

§. Sect. 4. Of the miseries incident to a mans person, and first in respect of his body.

Let vs adde to the miseries of state, the miseries of persons, and that both body and soule. The body of man is continually subject to many miseries; as hunger, thirst, heat, cold, watching and wearines; and that which is more cumbersome and grieuous than all the rest, vnto innumerable sorts of sicknesses and diseases. For how many maladies are peculiarly incident to euery time of the yeere; as spring, summer, au-

autumne, and winter, to euery countrie and region, sex and age? how many diseases which ouerthrow the health of the whole body, as plagues, feuers, agues, consumptions, palsies and the rest? Yea how many are incident to euery seuerall part, and as it were in whole troopes attend vpon euery particular member of mans body? Surely so innumerable are they, that physicians to this day cannot discouer, much lesse cure them; and howsoeuer they haue filled many large volumes with them, yet they come farre short of their infinite number, though those which they haue already found, would make a man sicke but barely to reckon them. Many of which though some escape, yet few or none are exempted from them all; it being a thing impossible, though wee were all an eye, to keepe such narrow watch ouer our health as may bee sufficient to preserue it from the violence of so many enemies which assault vs on all sides, within vs, without vs, and round about vs. Vnto which wee may adde the tedious trouble and loathsome remedies which we are faine to vse when our health is impaired, when as we are bound to forbeare the things which wee chiefly desire, and to vse those which our nature abhorreth, pining our bodies with abstinence, which were oppressed with fulnesse, and swallowing into our stomackes loathsome medicines, which wee haue first distempered with licorous meates. Whereby it is hard to chuse whether the physicke or disease, the medicine or the maladie be the worse: seeing our cure it selfe is a sicknesse, our helpes hurts, and our medicines torments; neither can we be deliuered from our griefes, but by suffering more griefe, nor free our selues from these kinds of punishments, vnlesse we be content to bee further punished.

And these are some of those manifold miseries which are incident to the body; the which are not more in number, or so grieuous and pernicious in their nature and quality, as those which trouble and torment the mind. For sinne is the sicknesse of the soule, and therefore looke with how many corruptions it is infested, and with so many spirituall diseases it is endangered. The vnderstanding is subject to the blindnesse of ignorance; so as we may say with the Prophet, that wee are beasts by our owne knowledge; seeing we neither know God, nor his will, our selues, nor our owne soules. Our wills are crooked and rebellious, and so whirled about with a wilfull frensie, as neither reason nor religion can rule or gouerne them. Our memories are subject to a spirituall lethargie, forgetting still what we should remember, and remembring what we should forget. Our consciences are either sicke of the dead palsie, hauing no sense or feeling of God, mercies or iudgements; or else full of melancholicke feares and terrours, sores and wounds, so as they are ready desperatly to crie out, when they haue the least touch. Our hearts are the harborow of almost all diseases, there lodgeth the swelling tumor of pride, the wolfe of ambition, the dropsie of couetousnesse, the madnesse of anger, and burning feuer of furious reuenge. In it dwelleth our tumultuous passions, which continually rebell against reason, and denie subiection to God and his law; there is the seate of carnall loue, which setteth the heart on fire with the thing loued, and vexeth it with continuall torment when it cannot enioy it. There dwelleth enuie and hatred, the one tormenting a man with anothers happinesse, the other turmoiling him in plotting and contriuing his neighbours ruine, making himselfe presently miserable, because hee would haue another so in time to come. In it is mirth and mourning, joy and sorrow, the one pulling open the heart, and letting in much vanitie; the other contracting and shutting it, that it may keepe out all comfort and contentment, and both like rackets tossing a man interchangeablie the one to the other, till he be tired, and euen worne out with wearinesse. There harboreth hope, the great deceiuer of mankind, which maketh him continually to expect better, though he still findeth worse; and causeth him daily to beleeue it, and to refresh his soule with false comforts, after it hath ten thousand times failed him, and innumerably often defrauded his hungrie desires. And there also dwelleth feare, which maketh a man presently miserable because he seeth a possibility of future miserie, and tormenteth him not onely by aggrauating those euils which are present, but also by recalling those which are past, and by anticipating, and present apprehending those which are to come, many whereof are nothing so grieuous felt as feared, and many neuer happening at all. And yet these false feares beget true sorrowes, and cause no lesse griefe though they neuer happen, than if they were already happened, killing a man with an empty sound, and (as it were) with paper-shot; and making him miserable in truth, because hee is so in his owne conceite. Wherein we are much more wretched than the brutish creatures; for they forget euils past, and flie from those which are present, and hauing escaped are secure for the time to come, quietly enjoying their present delights without any perturbation of future dangers; whereas feare maketh vs to engrosse all griefes, and as though wee could not be miserable enough with present euils, it recalleth those which are past, and layeth hold on those to come. And whereas it were

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our wiſeſt courſe to flie our ſorrowes till they catch vs, and to delay our miſerie, which wee cannot wholly eſcape, that wee may prolong our comfort as long as may bee; feare maketh vs fooliſhly to runne vpon our owne ruine, and to meete our torments in the mid way, not ſtaying for ſorrowes vntill they come, but wilfully ſending for them with poſting ſpeed, and haling them into our hearts before their time.

¶. Sect. 11. Of the miſeries of man, through the contrarietie and fight of his owne paſſions.

Moreouer, beſides theſe miſeries which accompanie euerie ſingle paſſion, thoſe are no leſſe grieuous and troubleſome, which befall vs through their oppoſition and fight, not onely againſt reaſon, conſcience and religion (in which conflict we are woumded notwithſtanding our ſtrongeſt and beſt aproued armour, ſometime with vaine-glory, ſometime with auarice, ſometime with voluptuouſneſſe, often with anger, and deſire of reuenge, and not ſeldome with many other vnrulie and violent affections) but euen wee are no leſſe turmoiled with that ciuill diſſenſion, and inteſtine conflict which is among our paſſions and deſires, the one againſt the other, which are ſo oppoſite, & countrary among themſelues, that no wiſedome of man can reconcile them. Whileſt ambition haleth vs into the ſeate of honour, feare pulleth vs backe, putting vs in minde of the burthen, and danger which doth accompanie it, and whileſt the former hath the vpper hand wee condemne our cowardize, whileſt the other wee exclaime againſt the miſchiefes of ambition. So vaine-glory perſwadeth vs to procure at the deareſt rates the prayſe of bountie, and to purchaſe the loue of all that are about vs; but couetouſneſſe checketh this motion, and will not heare of parting with riches to buy ſmoake, and yet after auarice hath ſhut the purſe, pride, whether it will or no, doth againe pull it open. So voluptuouſneſſe inticeth vs to follow pleaſures, but deſire of profit oppoſeth againſt it, telling vs how fooliſh it is to ſpend vpon the ſtocke, and how vnſeaſonable thoſe pleaſures are for time of ſtrength, which is allotted to induſtrie and labour; and yet when we haue put our hand vpon the plow, pleaſure clapping vs on the backe, maketh vs looke behind vs, and leauing our profit to follow our delights. Thus wee deſire the eaſe of a ſolitarie life, but loath neglect and contempt, and are in loue with the reſpect that accompanieth action, but hate the care and labour. Thus wee deſire the multiplication of our yeeres, but feare old age and death, as though we would be alwayes trauelling, and neuer be the forwarder in our way, and haue a daily addition, without any increaſe; for what is old age but the multiplication of many yeeres? and what is death but the hauen vnto which wee faile, and the iourneyes end vnto which wee are alwayes trauelling? Thus we loue learning & wiſdome, but loath the paines of ſtudy and obſeruation; wee deſire to bee rid of the tedious troubles of life, but preſently vnſay that wee haue ſaid, being incountred with the feare of death. And finally, we are rauiſhed with ioy when we thinke of the fruition of God, and the kingdome of heauen, but when we heare that wee muſt ſell that we haue, and giue to the poore, forſake all, take vp our croſſe and follow Chriſt, we goe away ſorrowfull. Wee would bee conformable vnto Chriſt in glorie, but not in his ſufferings, and ſit vpon his throne on his right hand and on his left, but wee cannot indure to drinke with him in the cup of affliction: and to conclude, we doe not ſooner with one affection deſire any thing, than wee are ſtraight ready to vnwith our wiſhes, by reaſon of ſome inconueniences which croſſe another.

¶. Sect. 12. Of the miſeries of mans life in reſpect of his ſelfe.

And thus haue I ſhewed the manifold miſeries which are generally incident to mankind, in reſpect of themſelues. From which if any plead immunitie, and that hee hath not yet drunke of this bitter cup, let him know that he is onely reprieued and not acquitted; and howſoeuer he is not brought out to execution, yet the ſentence of condemnation being paſſed vpon him, as well as vpon others, hee doth but ſtay the Iudges pleaſure till hee calleth him forth. Let him conſider that ſayling in this world (as it were) in a ſea of miſeries, he may for a time eſcape the tempeſt, but neuer the feare and danger; and that theſe miſeries which are incident vnto all, may happen vnto any, though they be not yet happened. Let them call to minde, that commonly after a faire ſummer, followeth a foule winter, and a bluſtring ſtorme after a ſun-ſhine calme; that proſperitie and aduerſitie haue their changes, and that no man ſauing the true Chriſtian can bee ſaid to bee happie before his death. But beſides theſe miſeries which reſpect a mans ſelfe, there are innumerable more which reſpect his friends; and to ſay nothing of falſe and pretended loue, whereby men proue moſt pernicious enemies, whileſt they profeſſe the greateſt friendſhip; to ſay nothing of the breaches, fallings out, and hot contentions which ſometime happen betweene thoſe who are coupled in the neereſt bond of amitie; and to paſſe by all thoſe diſcontents which are cauſed through the default of any partie: how many are the miſeries which accompanie true friendſhip, euen when it is moſt wiſely incertained, and religiouſly obſerued? For who can ſee his friend thunder-ſtrucken, and not tremble at the blow? who can behold him plunged into any miſerie, and not in

in compassion, and fellow-feeling communicate with him in his griefes? who sorrowes not at his friends losses; who groaneth not in his sicknesse, and bleedeth not at his wounds? Or though any man should be so happy as to haue his friends also exempted from these miseries, or so potent to deliuer them; yet how is he afflicted with his death, grieuing with so much more sorrow, by how much he was more worthy of his loue; and neuer reioycing that hee so long had him, but lamenting that he hath now lost him, and that sweet comfort which he tooke in his society? All which miseries though they bee somewhat eased with the contrary comforts, yet considering that the griefes of this life doe so farre exceed the joyes, and that crosses and afflictions, the profits and delights; therefore it must needs follow, that he who hath most friends, communicates in most miseries, and by compassion and fellow-feeling participates in most griefes and perturbations.

CHAP. XXIII.

Of the miseries which are specially incident vnto all the ages of man.

AND these are the miseries which are generally incident to mankind. Vnto which wee may adde those which are specially belonging to all ages and estates; for no sooner haue wee our being, than wee be in miserie; and long before we breath the aire, we draw in corruption, and are infested with the poison of sinne: before wee can sinne we are sinners, as being heires of our first parents transgression, and defiled with our next parents corruption: and we offend God, before we know what it is to offend him: for with our parents seed is mixed the seeds of all manner of sinne, and as we grow and wax strong, so sinne with vs groweth vntill it come to full maturity. Euen in our first conception wee also conceiue corruption; and then the foundation of wickednesse is laid, vpon which in the whole course of our life we build vp the strong holds of sinne. Then we are Atheists, Idolaters, blasphemers, Sabbath-breakers, adulterers, murtherers, theeues, false witnesse-bearers, not by actuall transgression, but by an habituall disposition; and so wee are said to be men, because we haue in vs the image of man; and seeds of [illegible] though we neuer did any manly sinne; seeing nothing is wanting but growth and maturitie: so by as good right we are called sinners of all kinds, because we haue the nature and very image of sinne; and the seeds of all corruptions liuing in vs, which if, wee grow still grow with vs, and come to full ripenesse, if we euer attaine vnto perfect age. And thus *Dauid* confessed, that *he was borne in iniquitie*, yea that his *mother conceiued him in sinne*; and *Iob* demaundeth, *who can bring a cleane thing out of filthinesse*, or *how man can be cleane which hath borne of a woman*? And the Apostle telleth vs, that *by one man sinne entred into the world, and death by sinne; and so death went ouer all men, because all men had sinned*. Now what a miserie is this to bee sinners, as soone as we be men? to be poisoned in the very fountaine, and leprous in the very first principles of nature; seeing our sicknesse is the more incurable, because it is hereditarie? to bee dead in sinne, as soone as we are aliue to the world, the slaues of Satan, before we are out of the prison of the wombe, and in the state of damnation, before we are in the state of the liuing? And as we are thus miserable in our spirituall estate when we are first conceiued: so our outward and corporal condition is also full of wretchednesse; for what are our matter and first principles, but a base excrement of nature and impure seed? what is the habitation of the noblest, but the strait and darke prison of the wombe, inuironed with the filth of nature? and what is his nourishment, but the impurest part of his mothers blood? But though it bee a prison in respect of misery, yet not in respect of safety, for the child in the wombe is sicke of the mothers diseases, surfeited with her intemperance, and pined with her want, it is subiect to euery rush, and endangered with euery spreine, euery small bruise bringing with it a maime, & euery maime, monstrous mishape. Finally, it is in danger of stifling, before it breathe, of choaking before it feed, and the wombe in which it is borne, is oftentimes the tombe in which it is buried.

Psalme 51.7. Iob 14.4. and 25.4.

Rom.5.12.

Parentes nostri fecerunt damnatum, antequam natum. Bernard.

¶. Sect. 2. Of mans miseries in his birth.

But say that hee escapeth the dangers of the wombe; say hee perisheth not with the miseries of these nine moneths close imprisonment; yet how great paine and perill indureth hee, when the day commeth of his mothers deliuerance and his liberrie? vnto what torments doth he vnwittingly put her, who hath so long borne and nourished him, himselfe bearing a great part in these paines and miseries? how paine are they to part the one from the other, and yet what sorrow is there at their parting? into what dangers and extreame hazard are both exposed, the mother in bearing, and the child in suffering? how many are there which depart, as soone as they are parted, perishing on the coast as soone as they are launched out into this sea of miseries? And they which could no longer liue together, die because they are seuered and put asunder. No marueil therefore if they are borne weeping and crying, not only presaging future miserie, but as feeling present paine; recei-

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uing these first sorrowes of their birth as the earnest of all the rest, which they are to suffer in their ensuing life. For though hee escape these dangers, and recouer of the hurts which he sustained in his first conflict, yet what is the prolonging of his life, but the increasing of his torments? seeing man about all other creatures is compassed with miseries; for whereas they are able as soone as they come into the world, to stand, goe, and helpe themselues, wanting but few things, all which they find ready for them: man as soone as he is borne, being poore, naked, and miserable, wanteth many things, and hath nothing to make supplie; hee standeth in neede of milke to feed him, cloathes to couer him, fire to warme him, nurses to tend him, being altogether vnable to helpe himselfe. Hee hath no vse of vnderstanding to know his wants, nor speech to discouer them, onely he giueth some generall notice of them by his bitter crying. Hee cannot goe, stand, or creepe, nor with all his wit and strength repell the iniuries of a fillie flie. And in this impotencie he continueth long, bringing much trouble to others, before hee hath any pleasure in himselfe. In respect of which present and ensuing miseries, *Ieremie* wisheth *that his mother's bulke had beene his graue, and her wombe a perpetuall conception, because hee came forth of the wombe to see labour and sorrow, and that his dayes should be consumed with shame.*

Ier.20.17.18.

§. Sect. 3. Of the miseries of infancie, childhood, and youth.

But proceed we from the birth to the infantie and childhood of man, and here we shall find no immunity from miseries; but rather as they increase, so these increase with them, and grow stronger with their strength. For no sooner are poore infants deliuered from the prison of the wombe, but they are presently bound hand and foot, and wholly at the dispose of others, as not hauing obtained liberty, but onely changed the prison and place of their restraint. And all the time of this infancie being without knowledge and vnderstanding, and darkned with more than brutish ignorance, is spent in naturall actions, eating, drinking, sleeping, crying, and such like, being destitute of all worldly delights and comforts, and onely sensible in griefes and miseries. Next vnto infancie succeedeth childhood, which as it hath more sport and pleasure, so also more feare and danger; for no sooner can they goe, but presuming about their strength, they get many falls and bruises; and hauing legs to carrie them, and little wit to guide them, they are exposed to many perils; and except they haue the better prouision, are ouertaken with many dangers. And whence is it, most part of men are ouercome, after they begin a little to relish pleasure, and their delights in sports and pastimes, especially they are checked in them by their superiours, and subjected to the gouernment of some master, who restraineth them of their liked liberty, and forceth them to follow their loathed studies. And now being kept in awe, they begin to distast the bitternesse of limited liberty; and either play with feare, or learne with tedious wearinesse, hauing their eye on their booke, and their hearts on their pastimes, and being forced with feare to displease themselues, whilest vnwillingly they please their ouerseers. So that now againe they recall in their wishes the impotencie and ignorance of infancie, that they might also recouer their secure liberty: or finding that impossible, they set spurres to running time, and wish the end and death of this seruile age, that being set at liberty, they may be at their owne dispose without controll. Vnto which when they haue attained, and pulling their necke out of the yoke of subjection, haue together with the age the priuiledges and liberty of youth, they are as farre from happinesse, and full of miserie as they were before. For now it fareth with them as with the bird which hath beene brought vp in the cage, who searcheth euery hole and corner to get a passage for her escape, and at length finding the doore open flieth out, and reioyceth in her new got liberty; but with little cause; for wanting wit and experience to shift and prouide for her selfe, she is presently endangered to killing by reason of her tamenes, or of staruing, because shee knoweth not how to get her liuing. Or like a new backed colt, who hauing cast his rider, doth for a while with frolicke wantonnesse course about the field, but being spent and tired, hee wisheth himselfe in the stable, subiect againe to his masters rule, that hee also may be partaker of his prouision. So these yonger prodigals, hauing shaken off the yoke of gouernment, and being wholly at their owne dispose, doe wildly runne many desperate courses, expose themselues to innumerable dangers, and hauing neither the skill of getting nor care of keeping, they consume all in riot and voluptuous pleasure, till their state is brought to so low an ebbe, that they are ready to starue for want of necessaries, who before surfeited of superfluitie, and to be in truth fellow-commoners with the hogs in this course fare of mast and draffe, who before were like vnto them in the allegorie, glutting themselues with pleasures, and wallowing in carnall and sensuall delights. And howsoeuer they haue now got a name of liberty, yet in truth they were neuer in the like thraldome: for they haue changed the gouernment of one father or master, into the tyrannie, or rather anarchie of innumerable passions. And reason being not yet setled in the throne, they are like vnto the people of Israel without

without a King, who did nothing well, because they did euery one what they would. And whereas their other Gouernours ruled with discretion, aimed at their good, restrained them from running on in licentious course, and kept them in some good order; these new guides, like Lords of mis-rule, leade them with head-long rashnesse into all desperate attempts, riot, excesse, and all kind of disorder, which seemeth but to promise the present fruition of some vaine delight: Now fond loue, and filthy lust, mad anger, and furious reuenge, proud emulation, and scornfull contempt, vngrounded hopes, and causelesse feares, immodest wantonnesse, and immoderate mirth; sports and pastimes no lesse full of sin and vanity, than of harme and dangers, and voluptuousnesse in all kinds, as surfeiting, gluttony, drunkennesse, gaming, whoring, rioting and reuelling, swaggering and swearing, are in their full strength, and chiefe predominance. Which if they yeeld vnto, they finde themselues tossed from one to another and neuer at rest, and (as it were) distracted and haled betweene so many furies, which day and night haunting them, carry them head-long into innumerable dangers of body, soule, [illegible] fame, wherein many suffer shipwracke, [illegible] are deuoured of these inticing Syrens, [illegible] they who escape with life, are so shaken and shattered, so full of leakes and rifts, that with much paines and difficulty they arriue at the hauen of safetie; where they haue just cause to spend the remaynder of their dayes, in bitter repentance lamenting the errours, and ill-guided courses of their sinfull and vnbridled youth. Or if God giue them grace to resist their passions in their full strength; how tedious and troublesome is their taske? With how many foiles and wounds do they obtaine the victory? How often are they ready to yeeld, and to looke backe to Sodome with strong desires of enjoying her sinfull pleasures? Finally, how hard and difficult doe they finde it to resist their naturall corruptions in their full vigour, to spend their time in fasting, watching, reading, hearing, and praying, when as corrupt nature with her full strength haleth them to vaine pleasures and sinfull delights? it being as our Sauiour Christ saith all one, as if they should plucke out their eyes cut off their right hand and foot, mortifie their members, deny themselues, and voluntarily beare the crosse, vpon which their owne bodies must bee crucified.

And these, with many more, are the errours, vanities, and euils which accompany youth, whereat wise men being sired and wearied doe desire to attaine vnto ripe and perfect age, that they may shake off all these infirmities and inconueniences, and spend the remaynder of their liues in a setled and well gouerned estate, vnder the guide of reason, and conduct of wisedome. But when they haue their wish, they finde themselues no more happy, or lesse miserable than they were before, hauing onely changed their euils and troubles for those which are greater, lesse pleasant, and more burthensome and intolerable. For still they remayne subject, and in bondage to their affections and passions, and are not freed from the seruitude of them all, but onely haue changed their Masters. And this alone difference there is, that the passions and affections of youth are more hote, rash, and violent, and consequently more vnconstant, short and momentany; whereas those to which this perfect age is subject, are somewhat more stayed and moderate, but withall much more dangerous and pernicious, because they are more constant and permanent. And whereas the foolish affections of youth are neerer vnto repentance, because men for their grossenesse are apt to bee ashamed of them, as directly contradicting and opposing against reason and the light of nature; these of riper age are more vncurable, because they are mad with reason and fill their mouthes with arguments to backe and maynteine their inordinate desires as lawfull and warrantable; calling their vices by the names of those vertues, which in some shadow of similitude they doe a little resemble. Now they leaue their prodigality and excessiue riot, and subject themselues vnto auarice and couetousnesse, vnder the name of frugalitie and good husbandry; defending all their vile courses of oppression, deceit, bribing, vsury and the rest, vnder the shadow of that laudable care, which euery one should take to maintaine his charge. They set aside their wanton pleasures and vaine sports, and giue themselues ouer to be ruled by ambition; with insatiable desire affecting one Honour after another, vnder the colour of preseruing their fame and reputation. They now dislike their open rashnesse, and violent courses in accomplishing their wils; and giue themselues to the practice of cunning plots, to dissimulation, double-dealing, treachery and deuilish subtilties, all which they intitle with the name of wisdome and good policy. Vnto which wee may adde the manifold cares which accompany men of this age, and the toylsome labours which they take in setling their state, in prouiding of such things as they call necessaries, in purchasing lands, building houses, and procuring sufficient maintenance for their wife and children whilest they liue, and after their departure; all which is requited oftentimes with vnfaithfulnesse in the one, and with vnduteifull vngratitude and stubborne rebellion in the other, the great difficulties which they finde in gouerning their household, the disagreeing of children, con-

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tentions of seruants, and manifold disorders of their families, which they are faine oftentimes to passe ouer, because they cannot tell how to reforme them; with innumerable other euils, which it were too long to stand vpon.

§. Sect. 5. Of the miseries incident to old age. *Cum sibi homines optant senectutem, quid aliud optant, nisi longam infirmitatem?* August. de Catechiz. rudibus cap. 16

Finally, if we attaine vnto old age, which all desire, and none like; what shall we there find but misery and affliction? For what is old age but a continuall sickneſſe, the receptacle of all humane infirmities, and the preludo of death? And howsoeuer men vsually make it the chiefe Harborough of their hopes, and are content to learne in their childhood, and to take paines and care in their youth and riper age, that now hauing plentie, they may liue vpon the stocke, take their ease and enjoy their pleasures; contrariwise olde age comming, is accompanied with so many infirmities, that though they haue much, yet they enjoy little, though they may haue many sports, yet they haue but a mouth and few delights. For to say nothing of those who haue gray haires and greene wits, and being olde in yeares are againe children in vnderstanding; to let them passe who loſe the chiefe priuiledges of that age, for want of wisdome and discretion, and are strong and vigorous in nothing which concerneth either body or minde, but only in their vices and corruptions: to let them alone who haue spent their time so ignorantly and vnprofitably, that they are ready to die, before they know what it is to liue, and to leaue the earth before they haue learned the way to Heauen: how many other infirmities and sorrowes doe attend it, which are sufficient, (if grace support not) to make it miserable? For then vsually the soule is vexed, and the conscience troubled with the errours and crimes of ill-guided youth, and with the wrongs, deceits, and oppressions committed in riper age. Then the body is tormented with the rushes and bruises taken in youthfull sports, and violent exercises, enfeebled with the cares, watchings, and labours sustained in that age which is accounted most perfect, and punished for the intemperance, voluptuousneſſe, surfeiting and exceſſe of them both, with innumerable sicknesses and diseases. Then is the time when Palsies, Gouts, Stone, Strangury, Collicke, and innumerable such like tortures chiefly sway: then the head shaketh, the back stoopeth, the joynts tremble, the limbes are weakned, lame and stiffe, ready to stagger and ruin because they cannot goe: the spirits languish, the vitall heate decayeth, hauing both spent the naturall moysture, and like a lampe consumed that whereby it was nourished: the eares deafe, or thicke of hearing, the eyes bleared, the sight dimmed, the feeling benummed, the smell and taste lost and perished, the face wrinckled, the skin riueled, the teeth rotted, the breath corrupted, and in a word, the whole body enfeebled and diseased. Vnto which wee might adde the infirmities of the minde, whet with vsually in this age it is extraordinarily cumbred, as the dulneſſe of conceit and vnderstanding, the stiffe perverſeneſſe of the will, the decay of memory, the disorder of the affections. For being made tender with infirmities they are easily angred, and hardly pleased; apt to conceiue jealousies and suspitions, and not so ready to receiue satisfaction; ouer-heauy and sorrowfull, repining and complayning, and senſelesly couetous and greedy in heaping vp wealth, when they are ready to leaue it, and haue no time to enjoy it. In a word, whether we consider the euils naturally incident to this age which respect the body or the minde, wee must needs conclude that it is full of miseries.

CHAP. XXIV.

Of the manifold miseries vnto which all estates of men are subiect.

§. Sect. 6. Of the miseries incident vnto [illegible] and [illegible]

THe like also may bee said of all estates & conditions of men, which are all so full of wretchednesse, that euery one hauing experience of their owne euils, wish rather to be any other than that they are; whereas if all should bring their miseries to a common banke, and plainly discouer them to open view, offering to exchange estates with one another; euen those who most complained of their condition, as being more wretched than any other, seeing the common miseries incident to all degrees of men; no leſſe grieuous than those which they sustain, would contentedly take their owne againe, and willingly depart without any desire of commutation. For there is no estate which hath not miseries euen attending on it, to make them wretched who liue in it, if they be not strengthened with present patience, and hope of future happineſſe. There is none in the World so happy, who if they compare their honey with their gall; and their comforts with their crosses, haue not just cause to complain of their vnhappineſſe. For doth a man leade a single life? Why then as he hath not the cares, so neither the comforts of wedlocke; and as he is priuiledged, hauing none to care for, so hee is punished hauing none to care for him: as hee hath few to bring vnto him want, so if hee be in need, he hath as few to relieue him; as he hath no children to trouble him, so neither to cheere and refresh him, when hee is otherwise troubled: to say nothing of his solitarineſſe vsually accompanied with sad melancholy, of the loſſe of halfe his kindred and friends which by marriage

stage are doubled, of the continuance of his life and memory in his posterity: of the troublesome conflict which hee continually hath against his owne concupiscence, of the discontents which he endureth, whilest either sitting his first vnder another mans Table, he is faine to eat when they are hungred, to goe to bed when they are drowsie, to make their appetite the rule of his diet, and to be subiect to their orders; or keeping a house without an huswife, & wanting an helper, which is (as it were) the one halfe of himselfe, he is subiect to receiue many indignities from his seruants, and to haue his estate wasted, and hauocke made of all, by those to whom he giueth food and clothing. On the other side, doth a man liue in the state of marriage? Then surely as he hath some comforts, so also many troubles: for besides his paines and care in prouiding for, and gouerning of his family, he hath many crosses in his chiefest comforts; for hath he a good Wife? Hee feareth to lose her, and is tormented with her losse. Hath he a bad one? shee is as a continuall dropping to his bed, and as a coruidian Ague to his bones? Hath hee no children? then with the holy Patriarch hee complaineth, that all he hath is nothing, hauing no heires of his body, to enioy his labours. Hath he but one? commonly he spoyleth him with cockering, and by ouer-louing him he maketh him vnworthy loue, and is more troubled with feare of losing him, than comforted with enioying him. Hath he many? then commonly some vndutifull and rebellious, by whom he is most vexed and grieued, than pleased & delighted in all the rest. Hath he few seruants? then also small attendance: hath he many to doe his worke? Then also many to whom hee must pay wages, many mouthes to feede, many businesses to ouersee; and hauing many to rule, hee hath so much the harder taske if he gouerne well.

The like also may bee said of other states and conditions: for doth a man leade a priuate life? He is subiect to contempt, injuries, and oppressions of those who are in authority. Is he a publick person? He is (as it were) openly vpon the Stage, obnoxious to the censures of the basest people, lyable to their slanders and euill reports, exposed to many dangers, surmoyled with much labour and many cares, enuied of his inferiours, and hated of the most, if they cannot serue their owne ends by his authority. Is a man of meane quality? His vertues, wisdome, and goodnesse, passe and perish vnrewarded, yea, vnobserued, as the Wise man noted. Is he nobly descended? He is exposed to more tentations, more prone to fall into many sins, and being ouer-taken, the greatnesse of his birth doth but aggrauate the greatnesse of his fault. And as he beareth a great port, so he is at great charge to maintaine it, at great care also to furnish himselfe with meanes: And if he come short, his state ouer-matching his ability, then are his cares multiplied and increased according to his imployments and occasions, wherein he is defectiue; then is he as bare and discontent, as hee who carrying a low sayle possesseth least, and all his pompe and greatnesse is nothing else but proud penury, and glorious beggery. Is a man in the state of subiection? His life and Lands, body and goods, are at his Soueraignes command; and if Conscience and Religion restraine him not, his frowne is as a Sword, and his displeasure bringeth death. Is he seated in the Royall Throne? the greatnesse of his command, doth but adde to the greatnesse of his care and paines; increaseth his feares, and exposes him to greater dangers, not onely of forraine force, but also of secret Conspiracies, and hidden Treacherie. Doth a man liue as a Merchant? hee liueth (as one saith) neither among the liuing nor the dead, there being in his best health but an inch betweene him and death; his person and goods are often at the mercy of the vnmercifull Seas, and more mercilesse Pyrats; and standeth at the deuotion of forraine Potentates, and barbarous people. Is hee a Tradesman? His honesty dependeth vpon the credit of other men, failing when it failes; his state is continually endangered with bad debters, who decaying, bring him also to ruine, and vsually hee is so prodigall in giuing credit to others, that in the end he leaueth not any for himselfe. Is he a Lawyer? he selleth his breath, if not his honesty and truth; he loseth his peace in finding his profit, and spendeth a great part of his time in wrangling and contending, whilest hee pretendeth to accord differences, and decide controuersies. Is he a Husbandman? his life is a continuall toyle, and after all his labour he is still in feare of losing all by vnseasonable weather, one while complayning of raine, and another of drought, now of too much heate, and soone after of frosts and cold; one yeare of mildewes and blasting, and another of wormes, cankers and caterpillers. In a word, there is in this World no mans estate so happy, but besides the innumerable miseries which are incident to all mankind, hee hath many euils proper and peculiar to his particular calling and condition.

Now if any thinke that Christianity, and the true feare of God will exempt men from this misery, and aduance them vnto happinesse; let him know, that howsoeuer this estate doth bring with it such inward comforts, as will not suffer them by misery it selfe to be made miserable, yet in respect of freedome from the miseries of this life, they haue but little priuiledge aboue others, and as little preferment in worldly

1. Sect. 3. Of some special worldly miseries peculiar to true Christians.

happinesse; so as they may truely say of their felicitie, as Christ of his kingdome, that it is not of this world, but reserued in the heauens: Yea rather (setting aside our spirituall comforts, and future hopes) that they of all men are most miserable, as the Apostle speaketh. For besides that they haue a large share in those miseries which are commonly incident to other men; they haue certaine others proper and peculiar to themselues; for no sooner hath our Sauiour Christ chosen them out of the world, but presently it professeth against them open enmitie, it enuieth their prosperitie, and plotteth their ruine; it scorneth, derideth, backbiteth and slandereth them; it wrongeth, oppresseth, afflicteth and persecuteth them, haling them before the iudgement seates, accusing, condemning and killing them for the profession of Gods truth. So that our Sauiour Christ might well say peculiarly of them aboue others, that *in the world they shall haue trouble*; because none in the world are so troubled. Vnto these we may adde the griefes which their righteous soules doe suffer in seeing the abominations committed by these cursed Sodomites among whom they liue; as when they behold Gods Worship neglected, and Idolatry erected, some adoting Images, and some making an Idoll of the World; the holy Name of God blasphemed, his Sabbaths prophaned, Authority despised, Gouernment disordered, Murthers committed and pardoned, the whole Land defiled with tolerated filthinesse. When they see all preferments attained by bribing and corruption. In the places of Iudgement, Iustice peruerted, Truth wrested, Equity contemned, the Guilty acquitted, the Guiltlesse condemned, wrong maynteined and right suppressed; and all things carried with fauour and respect of persons. And among priuate men cruelty and oppression bearing sway, every shop full of lying and deceit, every street full of pride and vanity, and almost euery man abhorring simplicity and faithfull dealing, and affecting the art of dissimulation, hypocrisie, treachery, double dealing, complementall friendship, and disguised enmity. What a griefe, I say, must this needs bring to a child of God, to see his heauenly Father thus dishonoured, his Lawes neglected, and trodden vnder foot? Yea, when hee shall behold those most aduanced and respected in the World, who most dishonour God by running on in the course of wickednesse? When hee shall see him who hath vsed most deceit most enriched, and he who is most rich most esteemed, the World measuring his goodnesse according to his goods, and not his vertues. When he beholdeth the Oppressour, Extortioner, Vsurer, who should stand at the Barre, sitting on the Iudgemente Seate; the rich Foole made a Magistrate to rule others, who hath not wit enough to gouerne himselfe; the Poet and Player more esteemed than the painfull Preacher; the ambitious aduanced, hauing nothing to rayse them but their pride and impudency, whereby they haue resolued that they will rise; the humble, though neuer so worthy, neglected and kept vnder; audacious boldnesse hauing free entrance, when as modestie is repelled and excluded; the Parasite and Flatterer much esteemed, & he who faithfully admonisheth and speaketh the truth from his heart, hated and disgraced. But besides the griefe which the faithfull sustaine in beholding the sinnes of professed Worldlings, they are much more vexed with the scandalous liues and exemplary sinnes of those who are the Professours of Gods true Religion; when as they who daily heare the word, make conscience of an Oath, abstaine from the vnprofitable corruptions of the time and make some outward reformation in their Family; are neuertheless as proud and phantastical in their apparell, as vnfaithfull to their friend, as false in their word and promise, as deceitfull in their dealing, as backward in all workes of mercy, and as couetous in all their courses, as the prophane contemners of all Religion: Seeing these sinnes doe more dishonour their heauenly Father, as being committed by those who are of his owne Family, and that against the light of knowledge, the often admonitions of Gods Spirit, & checks of their owne consciences: And also do more disgrace them who are professours of the same truth; whilest they besprinckle them with their filth, and dimme the light of their holy conuersation with the duskish smoke of their discouered wickednesse; causing them to be suspected of the same crimes, because they are of the same profession, and exercise themselues in performing the duties of the same Religion. Besides all which griefes which haue an outward ground; they haue inward causes of much misery, trouble, and bitter sorrow. For they are continually exercised in that dangerous conflict against the spirituall enemies of their saluation; Sathan daily like a roaring Lion seeketh to deuoure them, by suggesting into their minds wicked temptations, whereby hee alloureth them to lose their soules by sinne, for the hire of some worldly vanities; the World maligneth them, and alloureth them vnto euill by offering some pleasing baytes, or discourageth them from that which is good by troubles and persecutions: the flesh lusteth continually against the spirit, and maketh them to doe the euill they hate, and to neglect the good which they like and loue. In which spirituall warfare they are alwayes troubled, and often foiled, being ouercome with temptation, and led captiue vnto sinne. And this is the last and greatest misery wherewith the

1. Cor. 15. 19.

Iohn 15. 19.

Iohn 16. 33.

the faithfull are in this life afflicted and molested, in that they are through the strength of their enemies, and violence of their owne corruptions, often besides their purpose ouertaken of sinne, and thereby offend their gracious God, whose displeasure they shun as the greatest euill.

CHAP. XXV.

Of the miseries which accompany worldly things, in respect of their getting, keeping and possessing.

AND thus haue I shewed some of the manifold miseries which doe accompany the life of man: which if any thinke that they may bee cured with the counterpoyson of worldly prosperity, and that wee may find in earthly things such comforts, as may beare vs out in all these crosses, making our joyes to exceed our sorrowes; let such an one know that he is much deceiued, seeing they are so farre from freeing vs from the former miseries, that they helpe to increase them; and though like *Iobs* friends, they proffer their seruice for the mitigating and appeasing of our griefes, yet before they depart they adde vnto our sorrowes, and aggrauate the waight of our affliction. For besides the euils which they find, they bring many with them, and like liberall Contributers, they adde abundantly to the banke and heape of misery. For let a man but set his heart vpon these vanities, and with what care is hee presently surmoyled? With what hopes and feares is he continually racked? With what enuy, emulation, jealousie, rage, hatred, and contention is hee forthwith wholly possessed? spending part of his time in mad mirth, when he hath his desires; and a greater part in sad melancholy, because hee is crossed of his hopes; one while ouer-joyed and snatched vp into the clouds with rauishing admiration, and soone after suddenly dejected with discontent, because he can ascend no higher in the pursuit of those things which chiefly affect him. Thus he who taketh all his paines in sowing the seeds of Honour, hath neuer a haruest that answereth his greedy expectation, but hauing sowne the winde of vaine glory, he reapeth the whirle-wind of trouble and vexation, as the Prophet speaketh. For his head is continually surmoyled with cares to rise higher, and with feares left missing footing in his climing, he fall from that height vnto which he is already aspired: euery honour which hee misseth is vnto him a grieuous disgrace: the not-couering of his inferiours head, is a corrasiue to his heart; and the greatest honour doth not bring vnto him any joy and comfort, when as hee is but touched with the least contempt. The least frowne of his Prince, as a piercing Sword, inflicteth such a deepe wound into his heart, that all the smoothing tongues of his fawning Flatterers cannot make it whole againe with their often licking; only it is the renued beames of the Princes fauour, that can doe away these clouds of sorrow. So what cares and feares, troubles and discontents accompany worldly wealth, if it be immoderately loued and affected? In regard whereof one saith, that no man can wish an heauier curse vnto a couetous man, than that he liue long, because like the Indians he is continually tormented with the Idoll which hee worshippeth; and when he aboundeth most in wealth, he is not so rich in any thing, as in woe and misery. For what tedious taskes doth his golden God impose vpon him? How is hee constrained to watch whole nights in sitting attendance? How doth it thrust him into desperate dangers; for the compassing of that which being obtained, will not giue vnto him power to enjoy? In regard whereof that may be truly said of thē, which is spoken of the Angell of the Church of Laodiceans, that they only haue a name and bare opinion of being rich, whereas they are wretched and miserable, poore and naked.

Quid malis optes amaro, ni vt viuat diu?

Apocal. 3. 17.

The like also may be said of worldly pleasures; which are not only the companions, but also the causes of many miseries: for joy and sorrow like two Twinnes are borne and bred together; and no sooner doth the one appeare, but presently the other attendeth on it. So the Wise man saith, that *euen in laughing the heart is sorrowfull; and the end of mirth is heauinesse.* Fitly therefore are these carnall pleasures called the Worlds Syrens, which haue the beautifull faces of women, but the hinder parts of Scorpions, they haue hony in the mouth, but a sting in the tayle; for though they delight at the first taste, yet in the end they proue as bitter as the gall of Serpents; though in the beginning they please the carnall appetite, yet poysoning vs with many sinnes, at last they bring horrour of minde, trouble of conscience, and at the best bitter griefe, and painfull, though profitable sorrow, and repentance. In which respect they may fitly be compared to *Abners* play, which began with pleasure, but ended with bitternesse; to *Balthasers* Banquet, which began with mirth and jollitie, but ended with feare and trembling; and to sweete meats of hard digestion, which are pleasant in the mouth, but lothsome and burthensome in the stomacke. For who seeth not that riotous reuelling in worldly delights, is commonly attended on with want and beggery? that vncleane lusts, and filthinesse of life, are accompanied with inward diseases and outward shame? that banquetting and excessiue fare, is the Mother and

9. Sect. 2.
Of the miseries which accompany pleasures.

Prou. 14. 13.

Nulla fere longa est, dolor at voluptas inuicem cedunt; breuior voluptas, Senec. in Thyeste. *2. Sam. 2. 14, 26*

Nurse of the most sicknesses, and the common cause of vntimely death? yea, who seeth not that these carnall delights are not only accompanied with miseries, but in themselues miserable? for to say nothing of their common fellowship which they haue with sinne, which aboue all things in the World maketh a man wretched, we find by continuall experience, that these pleasures like sweet and luscious meates, grow presently lothsome, vnlesse our appetite be sharpened by the sowre sawce of interchanged miseries; that yet ill we haue enough of them, wee are troubled with our owne concupiscence, but no sooner haue we satiety, but there followeth tedious lothing: and seldome or neuer is there such a just equipoyse and proportion, but that wee are vexed with too much or too little. Finally, we find that extremity of joy is an heauy burthen, of which the heart seeketh no lesse to ease itselfe, by sending out whole floods of teares, than when the waight of griefe lyeth heauy on it: yea, that being excessiue it bringeth, as a more pleasant, so also more sudden death, than the greatest extremity of bitter sorrow; the heart letting out the vitall spirits, whilest it too much inlargeth and openeth it selfe, to let in pleasure and delight.

Gen. 45. 24. and 37. 29.

Q. Sect. 3. That worldly things are not gotten without great labour.

But the miseries which accompany these worldly things will better appeare, if wee more specially consider those which are incident vnto them, in respect of their getting, keeping and losing them: for they are gotten with labour, kept with care and feare, and lost with griefe and sorrow; or as it is in other words expressed; paines begetteth them, care nurseth them, and sorrow accompanieth them to their funerals. For first, howsoeuer these worldly things are of small worth, yet they are attained vnto with no small labour; neither is there any good thing in the earth to be bought and purchased without the Coine of continuall paines, and laborious industry: so the Wise man saith, that *all things are full of labour*, and that God hath giuen to the sonnes of men to humble them thereby, great trauaile with little profit. Neither is it small paines which men take in pursuing of these vanities, but so extreame and great, that euen they commonly consume and tire them; for so the Prophet saith, *Behold, is it not of the Lord of hosts, that the people shall labour in the very fire? the people shall euen weary themselues for very vanitie?* And surely who seeth not that worldly men doe take much more paines in attayning vnto earthly trifles, than Gods seruants take for heauenly treasures? and that with more ease wee might furnish our selues through Gods blessing, with all spirituall, sanctifying and liuing graces, than with a small competency of worldly necessaries? and secure our selues of the fruition of our eternall inheritance, with farre lesse labour, than is vsually taken in procuring of these worldly annuities, which last but for the short space of a momentany life, and oftentimes are not with all this paines enjoyed, they flying the more from some, the more earnestly that they are pursued? And yet so foolish we are that we neglect these rich treasures of spirituall grace, and eternall joy, which God (to take away all excuse) hath offered vnto vs freely and frankly without mony, and with lesse labour joyned with much comfort; and with all egernesse pursue these worldly trifles which cannot bee obtained without much paines and toyle: like little boyes who with great delight spend their sweate in catching a Butterflie; but are straight tired though they sit easily at their bookes to get Learning, and neuer take the least thought in securing vnto themselues the title which they haue to their inheritance.

Hab. 2. 13.

Eccles. 1. 8. & 3. 9, 10.

Gigauntur labore, nutriuntur curis, & sepeliuntur dolore.

The which folly is so much the greater, in that men doe not take these extraordinary paines for obtayning worldly necessaries, but for the most part needlesse superfluities, nor such as the necessity of our temporall life requireth, but such as insatiable concupiscence desireth & affecteth. For those things which are necessary to nature, and to the preseruation of life, as meate and drinke, clothing and lodging, Aire, Fire, Water, and the rest, are giuen liberally by God to those who take some moderate paines in their lawfull callings, & they lie out in common without inclosure, to be obtained with ease by those that need them: but superfluities are not so easily compassed, being either hid and not found without great search, or inclosed about with so many difficulties, that men cannot approach them without great paines and danger. For example, the Mines of Gold and Siluer are hid in the secret caues of the earth; precious stones, in the Sea and Sands; gorgeous clothes bought at deare rates, and delicious meates with much cost and paines procured, and with no lesse cooked and prepared. And yet (as one saith) though gold be hidden by the Indian Emmets, watched by the Griffins, deeply buried in the earth, and not without restlesse labour, and extreame danger gotten and obtained; yet men willingly take all this paines, and boldly hazard themselues to all these perils: But though grace be freely offered without money, and Heauen opened to all that desire, & but striue to enter; yet the most neglect the one, as not worth the receiuing, & lose the other, because they had rather not haue it, than take the least paines in trauelling to it. Yea so are men besotted with the loue of worldly vanities, that they take all these paines and endure these restlesse labours with pleasure and

2. Pet. 1.

Cicero. Hi paradoxa cap. 11.

delight,

delight, which otherwise would be intolerable, and as it is said of *Iacob* louing *Rachel*, they thinke many yeeres but a few dayes which are spent in compassing these things which they so fondly affect, that if this desire supported them not, would bee irkesomely tedious. They are in such hast in running after their trifles, that though they tread vpon prickles and briars they feele them not, so greatly doe they thirst after these worldly vanities, that though they bee made bitter with toilesome labour, yet they greedily swallow them with pleasing delight; and as the oxe accustomed to draw in the yoke, doth after he is loosed, againe yeeld his neeke vnto it of his owne accord, without compulsion; so these men being inured to the worlds slauerie, though they were set at libertie out of this thraldome, would againe voluntarily take vpon them the yoke of seruitude, and weare themselues out with toilesome labour, to attaine the vncertaine possession of these momentany vanities.

And thus doe ambitious men take infinite paines in attaining vnto worldly glory and preferment; for it is the seed of labour which bringeth forth the fruit of honour, and hee who will attaine vnto it must bee content to endure toilesome paines, and to runne himselfe into desperate perils, hee must spend the day in restlesse trauels, and the night in carefull watching, plotting those policies which the next day hee will put in practise, for the atchieuing or preseruing of honour and aduancement; like a common seruant hee is wholly taken vp by other mens businesses, his sleepe is broken by suiters, if not by his owne cares; his recreations are interrupted with affaires of State, and whilest hee becommeth other mens, hee ceaseth to be his owne; hauing no spare time to enioy himselfe, or to bestow on his priuate affaires, vnlesse hee will bee exclaimed vpon by his waiting clients, for their giuing too long attendance. He must in time of warre fight in the front, first enter the breach, and euen runne vpon the pike, and cannons mouth, exposing his body to wounds, and his life to the extremest perils, if he will haue honour. In time of peace hee must vndergoe no lesse perils, both of professed enemies, and vndermining foes, the one seeking to crush him, the other to trip him whilest hee is rising; nor yet indure lesse paines; for hee must labour whilest others rest, watch whilest others sleepe, and with a world of care vphold his state, whilest others liue at ease and taste their pleasure. So what paines and perils doe men vndergoe who will attaine vnto worldly riches? whilest they rise early, and goe late to bed, aduenturously, and get basely, pinching backe and belly, and withholding necessaries from themselues and theirs, to increase the stocke. If they stay at home they toile themselues in ploughing, and sowing, running and riding, with innumerable other labours to attaine vnto wealth. If their calling be such as imployeth them abroad, what miseries doe they indure? what paines doe they take? what dangers doe they runne into? they must leaue their owne country, and runne into voluntarie banishment, (as it were) into another world; they must forsake house and friends, parents and children, yea they must be content to part with their wiues, making a temporarie diuorce betweene them whom God hath conioyned, and (as it were) diuide themselues, leauing halfe at home, when the other halfe must goe abroade to seeke for worldly pelfe. They must commit themselues to the mercies waues, cruell pyrats, and barbarous people, and one while be in danger of drowning, and another while of spoiling, sometime of starueing on sea, and soone after of betraying when they are come to land. And thus as the Psalmist saith, *man walketh in a shadow, and disquieteth himselfe in vaine; he heapeth vp riches, and cannot tell who shall gather them.* The like also may bee said of pleasures, which haue more paine and griefe going before them, than ioy and contentment comming with them: for what preparations are required to delightfull shewes, reuels, and pastimes? and what running and riding, toiling and moiling, catering and cooking, is necessary for the prouision of vnnecessarie dainties? In so much as the epicure himselfe who made a god of his belly, and an idol of his pleasure, prescribeth to his disciples for their chiefe diet, rootes, apples, and ordinarie meates, which might bee procured with greatest ease; because exquisite banquets, and daintie fare, requiring for their preparation great care and labour, did bring vnto men more paine and trouble in their getting, than pleasure and delight in their enioying. In a word, whosoeuer purchase any of these worldly vanities, they are faine to buy them at so high a rate, that if at the first view the price were set vpon these deceitfull wares, all would passe by them, and not once cheapen them.

Pſal.39.6.

Hieron.lib.2. aduerſ.Iouin. Tom.2.

And thus haue I shewed what miseries accompanie these worldly things in respect of the paines which are taken in their getting. Now if we further consider that these wearisome labours of the body, are commonly ioyned with the sin of the soule, and that as they bring to the one temporarie troubles, so to the other eternall torments, if they bee not preuented by serious repentance, we may iustly conclude that in this respect also they are truely miserable. For what greater misery can be imagined than to toile for that which is not worth our

Q. Sect. 3. That mens paines in getting worldly things is commonly accompanied with sinne.

paines, and after all our labour to giue our soules to boot, for the procuring of these trifling vanities? to sell our soules vnto sin, and by sinne vnto death, which the whole world cannot redeeme when they are once loste? For if it will not profit vs by the losse of them to gaine the whole world, as our Sauiour speaketh; then how wretched is their estate, who sustaine by sinning this vnrecouerable losse, for the obtaining of some small pittance, and slender share of the worlds vanities? But who seeth not that few of many compasse these worldly things by honest and lawfull meanes, but take indirect and sinfull courses for the atchieuing of their ends? Some wronging others by violence, oppression, trecherie, and falsitie, fraud and deceit; and almost all wronging themselues with vnmeasurable toyle, and carking care, spending their strength, and hastening their death, for the obtaining of these earthly trifles. Whereby also they grieuously sinne against God, not onely by destroying his creature, but by dishonouring the Creator, whilest wholly resting vpon their owne care and labour, and vsing their owne meanes, they denie his prouidence, and refuse to bee ordred in their courses by his directions prescribed in his word, as though either he were ignorant and knew not their wants, or careless and did not regard them; or insufficient, and not able to relieue them; whereas in truth, he seeth all, ruleth all, and hath enough in store for all that depend vpon him: so that as the Wise man saith, *in the feare of the Lord is an assured strength, and his children shall haue hope*: seeing he neither wanteth knowledge, power, nor will to prouide for them. And thus do men draw vnto themselues iniquitie with the cords of these worldly vanities, as the Prophet speaketh, swallowing vnder these baites the hidden hookes of sin, and receiuing these earthly trifles as the wages of wickednesse; whereby they eternally lose themselues, for the temporarie gaine of worldly vanities. And yet so foolish men are, that they conceiue not of this miserable losse, but thinke onely those things deare which are bought with money, and those cheape for which they sell their soules; that losse alone which diminisheth their outward estate, and that aduantage, which addeth to their stocke, though it robbeth them of themselues, and their owne saluation. And whereas they would refuse many things which they desire vpon the base price of some little money, they will not sticke to purchase it by sin, wrong, iniurie, oppression, lying and deceit, though thereby they hazard body and soule to hell and eternall death: whereby it appeareth how highly men prize these worldly trifles, and how meanely they esteeme themselues, seeing they are readie to make exchange vpon all occasions, and to make sale of their soules to buy their vanities.

Mat. 16. 26.

Pro. 14. 26.

Esay 5. 18.

Thus those who are ambitious doe not onely toile themselues with excessiue paines, but also are ready to run on in any wicked course, which doth but promise to lead them vnto honour and preferment. They care not to breake the Lawes of God and men, they neither regard pietie nor humanitie, stranger nor familiar, kindred nor countrie, but are willing to confound all, to ouerthrow all, and to defile their consciences with blood, murthers, conspiracies, treasons and rebellions, rather than they will faile to attaine their proud hopes, thinking a kingdome well bought, which may be had at any price. They are euer plotting machiauellian policies, and think they are best aduanced, when they rise to their desired height by treading vpon others, whom by their fraud & treachery they haue supplanted; they make no account of lying, dissembling, swearing, forswearing, infidelitie and falshood, if by all, or any of them they can serue their owne turnes. Finally, hauing nothing in them worthie praise, they are ready to commend themselues by dispraising others, and hauing nothing simply good in them, they would appeare good in comparison, by making others seeme worse than themselues. Thus also couetous men are readie to commit all manner of wickednesse to increase their riches, as oppression, extortion, cruelnie, iniurie, briberie, vsurie, and all manner of fraud and deceit; yea they will not sticke with *Ahab* to murther innocents, that they may make a prey of their goods; with *Demas* to forsake Christ and follow the world; with *Iudas* to betray their master, and with *Demetrius* to stirre vp persecution against the disciples of our Lord and Sauiour, if they speake against that whereby they haue aduantage; yea in truth they are worse than *Iudas*, for he would not sell Christ vnder the price of thirtie siluer pieces, whereas they are daily ready to part with, and forfeit that right and interest which they haue in him by lying, swearing and deceiuing, for the base offer of a groat or penie. Yea when they haue sold their soules vnto sin, for the purchase of this worldly pelfe, they are ready (as the Wise man speaketh) to transgresse Gods Law for a piece of bread, and that euen when they abound with wealth, and haue no spurre of necessitie to pricke them forward; hauing full bellies, with riuenous greedinesse they hunt after euery prey, and like the fish which *Peter* caught, though they haue money in their mouth, yet are they nibling at euery baite, and so as rich theeues, they double their fault in stealing when they haue no need. Thus the

Wise

Wise man bringeth in couetous worldlings exclaiming vpon any wickednesse for the obtaining of riches: *Come, (say they) we will lay waite for bloud, and sodainly fall vpon them: we will swallow them vp like a graue, euen whole, as those that goe downe into the pit: we shall find all precious riches, and fill our houses with spoile.* And left you should thinke that this is the custome of those men only, he concludeth, that *such are the waies of euery one that is greedy of gaine, and it will take away the life of the owners thereof.* So the Lord complaineth by his Prophet: *among my people (saith he) are found wicked persons, that lay waite, as birders vse to watch fowles, they haue made a pit to catch men: and as a cage is full of birds, so are their houses full of deceit, and thereby they are become great and wealthie rich, they are waxen fat and shining: they doe ouerpasse the deedes of the wicked, they execute no iudgement, no not the iudgement of the fatherlesse, &c.* And the Prophet Micheas complaineth, that the couetous oppressors of his time did *take the good and leaue the euill, plucke off the skinne of the poore people from them, and their flesh from their bones, that they did eate also their flesh, flay off their skinne, breake their bones, and chop them in peeces as for the pot, and as flesh within the caldron.* And elsewhere, that they did vse false measures, false balances and deceitfull weights: that their actions were full of cruelty, and their mouthes full of deceit and lies; the which the sin is threefolde vpon their sinfull soules, because by their cruelty and deceit they oppresse the poore, making choice to goe ouer the hedge where they find an entrie, and treading those vnder foote, who are not able to resist or make resistance. And in regard of these and many other sinnes, which vsually accompany riches in respect of their getting, they are called by one wicked riches; and by our Sauiour Christ, the mammon of iniquitie: and in this regard also they are compared vnto thornes, because as when they are hastily catched they wound the hand, so these the consciences of those who greedily set their hearts vpon them; and vnto snares, which being couered with a baite, intrappe vs whilest they allure vs: for he who greedily desireth to haue riches, taketh no care to auoid sinne, and being taken like a bird, who with an hungrie eye beholdeth the baite of earthly things, he is vnwittingly ensnared with the snare of sinne. Hence also it is that couetousnesse by the Apostle is called the roote of all euill; and by another it is called the metropolis, or mother citie of all vice and wickednesse, because where it is entertained, there also all manner of sinne increaseth, and (as it were) keepeth continuall hanne. In regard of which sinnes vsually accompanying riches, in respect of the vnlawfull meanes which are ordinarily vsed in their getting, one doubteth not to affirme that a rich man is vnrighteous himselfe, or the heire of one which is vnrighteous: which though it be not alwayes so, yet it seldome faileth in those who immoderately louing wealth, resolue with themselues that they will bee rich, and making haste to satisfie their greedie desire with all possible speed, doe in short time accomplish thereby their wish. For as sudden fatnesse and fatnesse is an vndoubted signe of the ill disposition of the body; so when as a man suddenly waxeth great, and (as I may say) fat in his state, by ordinarie meanes, and by his owne industrie and labour, it is an argument more than probable, that his mind is full of the grosse humours of sinne. Of the former the Apostle saith, that *they who will bee rich* (that is, pitch and resolue vpon it) *fall into many tentations and snares, and into many foolish and noysome lusts, which drowne men into perdition and destruction, because the desire of money is the roote of all euill.* And of the other, the Wiseman telleth vs, that *he who maketh hast to bee rich, shall not be innocent*; and that he *who hasteth vnto riches, hath an euill eye*: for as the Author of the booke of Wisdome saith, *they make their whole conuersation to bee but as a market where there is gaine*; and they resolue with themselues and doubt not to speake it, *that they ought to bee getting on euery side, though it be by euill meanes.* Yea this the Heathen man could discerne by the light of nature: There is no man (saith he) suddenly made rich liuing iustly; for a iust man increaseth his wealth by little and little, through sparing frugalitie: but he that treacherously lieth in wait for those goods which others possesse, doth forthwith seaze on all, and all at once becommeth rich. Now what greater miserie can there be, than to find that trifling gaine which bringeth with it the greatest losse, in getting siluer to forfeit the soule, and (as one saith) whilest wee gaine some gold to lose our faith, and whilest wee decke our selues outwardly with these worldly ornaments, to bee spoiled inwardly of all those spirituall ornaments of grace and vertue? But this miserie accompanieth ill gotten goods; for the couetous man by his sinfull gaining loseth himselfe, and whilest he deceiueth his neighbour of his siluer, the diuill cosoneth him of his saluation. Which he whether for the present worldly men will not, being ouer ioyed because they haue seised on their desired prey; yet if euer they come to remember themselues, and to feele the weight of their sinne lying heauie vpon their consciences, they will account these euill gaines the greatest losse, and will take no more pleasure in them, than I doe in the sight

Diues est iniquum, aut iniqui heres. Hieron. in Ier. 6.

1. Tim. 6. 9. 10.

Prou. 28. 20. 22.

Ecclesiasticus 31. 5.

Wisd. 13. 12.

Menander in Colar. apud Stobæum.

Vt auulsi arum periissent, vsuris vestiri, intus exspoliari. August. Serm. 8. de verb. 10.

Antrum est quam lucretur, ipsum perdit, & antequam aliquid capiat, capitur. August.

Damnum appellandum tam male sana lucrum.

Mat. 27. 3. sighs of his thirtie pieces of siluer, when he saw also his sinne in betraying his Master; which did but worke in him horrour of conscience, & moued him to despaire to murther himselfe. Or if God present them with his grace, their wealth will comfort them no more than it did *Zachæus*; and that was neither in respect of his getting or keeping it, but as it did inable him to make restitution, and in liberall sort to relieue the poore. Let vs therefore take heede that wee doe not fall into this sinfull dotage of worldly men, who desire increase of their wealth though it be by euill meanes, seeing riches thus gotten are not onely vaine and momentanie, but also hurtfull and pernicious: for as the Wise man saith, *the gathering of treasure by a deceitfull tongue, is vanitie tossed to and fro of them that seeke death.* And the Prophet *Ieremie* telleth vs, that as *the Partridge gathereth the young, which shee hath not brought forth: so he that getteth riches, and not by right, shall leaue them in the middest of his dayes, and at his end shall bee a foole.* So also they are hurtfull and pernicious, seeing whileft they treasure vp wealth, they treasure vp sinne; and in treasuring vp sin, they also treasure vp wrath, and hauing in heaping vp wealth, heaped vp sin, they also prepare for themselues an intolerable waight of condemnation and destruction. And therefore let vs not set our hearts vpon this mammon of iniquity, but vpon the rich treasures of Gods spirituall graces, and heauenly ioyes; which as they are infinitely of more worth and value, so may we certainly attaine vnto these things purely good, by good and holy meanes; seeing our Lord and Sauiour of his free grace and mercy, *being infinitely rich, for our sakes became poore, that we through his powerty, might be made rich*, as the Apostle speaketh.

Pro. 22. 6.

Ier. 17. 11.

2. Cor. 8. 9.

§. Sect. 8. That worldly pleasures are seldome procured without sinne.

Finally, worldly pleasures are seldome compassed but sin accompanieth them; they being the diuels ordinarie baites which hee casteth before men, when he indeauoureth to catch them in the snares of destruction, and (as one calleth them) the very gate of sinne, which leadeth vs to the committing of all wickednesse. More specially men sin in getting of their pleasures, whileft they pursue them with immoderate loue, farre esteeming them aboue their worth and value; when as they are at excessiue cost in compassing them, spending those rich talents which God hath lent them, in their superfluities, which they ought to employ in relieuing the poore members of Iesus Christ. When as they take vp the greatest part of their cates and poinct, and not onely their owne, but many others also which are at their commaund; who spend a great part of their life in preparing theyres, sparry and pastimes, & in trauelling sea and land to make prouision of delicious drinkes, and daintie meates, which may delight their curious palates, causing a number of seruants many dayes for the procuring of that which bringeth but a momentanie delight, lasting no longer than their dainties are in swallowing downe, and in passing that short iourney betweene the mouth and stomacke. Finally, when as they raise their delights out of other torments, and maintaine their pleasures by oppression, cruelty, deceit, wrong and iniurie, making many heauie and sorrowfull their whole liues, that they may delight themselues with a few houres mirth. All which vnlawfull pleasures in euery Christian carefully auoide, and thinking it sufficient for vs *that we haue spent the time past of our liues after the will of the Gentiles, walking in wantonnesse, lusts, drunkennesse, in gluttonie, drinkings, and in abominable idolatries*: let vs passe the remainder of our time in holinesse and feare, labouring to take all our delight in those spirituall pleasures, which may be lawfully obtained, and being once inioyed, shall neuer be taken from vs.

1. Pet. 4. 3.

And thus hauing shewed some of those many miseries which accompanie these worldly things in respect of their getting and obtaining. Now further let vs consider of those which are incidents vnto men in respect of their keeping and possession. For as they are gotten with great toile and labour, so are they kept with much care and feare, in regard whereof they are no lesse troublesome in the inioying than they were in the obtaining; like herein vnto wild and sauage beasts, which cannot bee taken without great paines and perill, and being in hold, bring no lesse labour and danger to restraine them from doing mischiefe. And in this respect the Wise man passeth this sentence on all worldly things, that they are not onely vanity, but also vexation of spirit, troubling and molesting men both in their pursuit and possession. So hee saith elsewhere, that *the house of the righteous hath much treasure, but the reuenues of the wicked is trouble*: where if hee had vsed the antithesis, he should haue said, that as the one had much treasure, so the other much trouble; but to note the great molestation and anxiety of mind, which waiteth on the estate of worldly men, he is not contented to say, that it is troublesome, but trouble it selfe, or in it selfe trouble. The which trouble and restlesse vexation the Prophet *Esay* expresseth, by comparing wicked worldlings to *the raging sea that cannot rest, whose waters cast vp mire and dirt.* Now the cause of this care and feare in the keeping of these worldly vanities, is the immoderate loue which their owners beare vnto them; for as we securely possesse those things which we

Prou. 15. 6.

Esay 57. 20.

Cicero ad Len. philosophiæ nunquā satis, & animos quod nihil dum impedimenta in terra manent quæ quasi ancoræ tenent nos, ne cursum labamus. l. Pet. 4.

§. Sect. 9. Of the miseries accompanying worldly things in respect of their possession.

Chrysol. hom. 1. Corinth. Hieron. ep. Rusti. Basil. hom. 2. & 11.

Psalm

little

little regard: so if once we set our heart vpon any thing though neuer so vaine, wee are presently tormented with a iealous care in keeping it, and feare of losing it. And as little children are neuer at quiet when they are fond of any body in the familie, but crie after them as soone as they see them, and when they haue their companie, crie as much if they but seeme to stirre, for feare of losing them: so if wee once waxe fond of these worldly vanities, wee possesse them with such care and feare, lest they should bee taken from vs, that they bring vs much more disquietnesse and griefe, than comfort and contentment in their fruition. Neither can we euer securely enioy any worldly thing, or take delight in it without molestation, vnlesse louing it lesse than we loue our Creator, and possessing it with a desire moderated by his will, we be content to retaine it as long as it pleaseth him, and can part with it willingly, when it is his pleasure to take it away. For when we loue the world or any thing in it with vnlimited affection, and affect the creature more than the Creator, it is just with the Lord, that this excessiue loue should be punished with excessiue cares and feares, and that by immoderate louing wee should lose the comfort of our loue. Now if any shall say that they feele no such torment or molestation through these cares and feares; let them know that it is not the want of a burthen (which procureth their ease, but their madnesse of affections which maketh them senseles in feeling the waight: it is not for want of trouble that they are so well contented, but because their foolish loue causeth them to mistake crosses for comforts, and turneth torments into delights. Like those who are well pleased to haue their backs almost broken, whilest they are loaded with gold; or vnto such as being diseased with the dropsie, take their chiefe pleasure in drinking, though it be the chiefe cause of their paines and torments.

But how many miseries accompanie these worldly vanities it may more plainly appeare, if we insist in the speciall instances: for first as honours are begotten, borne and bred by perils and labours; so are they by the same nursed and preserued; neither can glorious fame bee long maintained, vnlesse it be vpheld by watching care, and painefull labour. And as those who climbe vp the high and steepe rocke of honour, must before they can get vp spend much sweate, and be euen tired with their laborious trauell, so being come to the top, they shall stand (as it were) vpon a narrow ridge, and find but tickle and slipperie footing, whereby they shall bee in danger of falling, vnlesse they haue a good braine, and a carefull eye. And this causeth those who are aduanced to high places, to be iealous and suspitious of all that stand about them, not thinking what they will doe, but what they can doe, nor what presently they vndertake, but what they may attempt in time to come; making their power of infringing their glorie, to be vnto them a continuall terror, as if already they were assaulted. They feare those who are vnder them, lest they pull them downe, that themselues may more easily ascend; those that are their equals, and (as it were) on euen ground, lest they should iustle them out of the path of honour, and crosse or ouerthrow them by competition, as being corriuals in the same loue, and much more doe they stand in feare of those who are aboue them, lest they should crush and tread them vnder foot, hauing the aduantage of the vpper ground. So that the ambitious man hauing with great paines ascended to the steepe top of honours hill, findeth himselfe not exempted, from the stormie tempests of troubles and dangers, but rather exposed to them; and these high Cedars are more often blasted, and shattered with thunders and lightnings, than the lowest shrubs. Which perils howsoeuer many escape, yet few or none the feare; for as the thunderbolt striking but one or two, doth affright and terrifie all those who stand about them; so when those who are highly aduanced, haue their greatnesse ruined and ouerthrowne, by those who are higher than they, or by the furie of popular rage, or because it is no longer able to beare its owne waight, those liue their part in the feare, though not in the danger, who are of the same qualitie and estate. Moreouer, adde vnto these feares and cares the manifold molestations, and fretting griefes, which are incident to those who are of honorable condition, whilest they vindicate their reputation, vpholding, and preseruing those honours which alreadie they haue receiued, or aspire vnto new preferments, being distracted betweene hope and feare of rising; whilest they enuie their superiours, emulate their equals, and magnifie themselues to their inferiours. Euery checke of their Soueraigne woundeth their heart, euery repulse or disgrace crusheth & breaketh it: they are vexed with euery salutation which they giue vnto their equals, if they be not resaluted; they are tormented if their inferiours faile in dutifull respect; and if any outstrip them who was behind in this glorious race, they sincke downe with sorrow, and eate their hearts with griefe. They are tormented if they doe not ouer-top all in height and greatnesse; and though they bee too high already, they haue little ioy in their aduancement, vnlesse they can rise to the full pitch of their proud hopes. Often they desire to doe euill, and yet are fearefull that it should bee discouered; and louing those

courses

courses of pride, insolence and tyrannie, which expose them to the enuie and iust hatred of all, they are neuertheleſſe fretted and vexed, when they are reputed to be ſuch as indeed they are, and when they find that they haue no more loue and reſpect than they haue deſerued. They would be lords ouer all, raigning and ruling at their owne pleaſure, and yet their pride abaſeth them to a ſeruile condition, ſeeing ouer them ſo many maſters as they haue familiars and acquaintance, whom they often, euen vnwillingly obſerue and pleaſe, becauſe they would not haue them diminiſh their fame and glorie, by detracting their praiſe and commendations. In a word, innumerable be the griefes and diſcontents accompanying this eſtate, many whereof are in their owne nature grieuous and very burthenſome, and many in themſelues but light, made heauie and intolerable, by the great ſpirits and ſmall patience of thoſe that beare them. Whereby it appeareth that theſe worldly honours, though they make outwardly a glorious ſhew, yet inwardly they are full of miſeries; and therefore when the world offereth, and beſtoweth them vpon its friends and fauourites, it dealeth with them, as the ſouldiers with Chriſt; for it giueth them glorious robes, but it is to mocke them; it putteth a ſceptre into their hands, but it is of reed, which breaketh in the managing, and moſt faileth when it is moſt reſted on; it beſtoweth vpon them crownes indeed, but they are of thornes, which being often ſmitten to their heads with the cruel ſtroakes of aduerſe accidents, wound in ſtead of comforting, and bring in the place of expected ioy, innumerable moleſtations and bitter griefes. Or though they be of pure gold, yet their worth is ſo much exceeded by their waight, that none will care to weare them, but onely ſuch as cannot ſafely lay them aſide, or thoſe who are ſo wholly carried with the furie of ambition, that they take pleaſure in their paine, and loue that which is their torment which being the caſe of many, gaue iuſt occaſion to one of making this exclamation: O ambition (ſaith he) which art the croſſe and torment of the ambitious, how doſt thou torment all, and yet pleaſe them in their torments, nothing more bitterly vexeth, nothing more grieuouſly diſquieteth, and yet nothing among miſerable mortall men is more magnified and extolled.

Approbatio vulgi quanto clariorem quempiam facit, tanto maioribus curis ſolicitudine, at q; periculis vexat: nec enim reſpirare, qui dominatui populi ſeruit, nec in re aliqua firmiter ſtare poteſt, &c. Chryſoſt. in Matth. 12. hom. 41. tom. 2. 366.

Mat. 17, 28, 29.

O ambitio ambientium crux, quomodo omnibus torqueris, omnibus places? Bernard. lib. 3. de Conſiderat. cap. 2.

The like or greater miſeries accompany riches, whileſt they are in cuſtodie and poſſeſſion, both in reſpect of that care and labour of body and mind, in keeping and diſpoſing them; and alſo in regard of the feare of loſing them, and of many miſerable effects which accompany them both. For as they are gotten with intolerable labours of the body, ſo they are poſſeſſed with infinit cares and perturbations of the mind, either whileſt they who haue them are troubled in diſpoſing and imploying them ſo, as may returne vnto them the greateſt increaſe; or in ſharing them with ſome indifferencie to thoſe who are of their family and charge (for when goods encreaſe they alſo are increaſed that eate them, as the Wiſe man ſpeaketh) or finally (if at leaſt they be poſſeſſed with a good conſcience) in watching ouer themſelues, that they be not corrupted with their abundance, and that their plenty of gold doth not make them poorer in godlineſſe. In which reſpect riches are compared to thornes, which being griped wound the fleſh, but be harmeleſſe if they lie in the open hand. So if they, being exceſſiuely loued, be (as it were) griped with immoderate cares, they pricke and wound the heart with many griefes and troubles; but if wee careleſſly keepe them, and ſlightly hold them, being ready to part with them vpon all good occaſions, and to ſuffer them to take their flight like an Eagle, when God calleth for them, they will become to their owners not onely harmeleſſe, but alſo profitable. To which purpoſe one demandeth: Who (ſaith he) would beleeue me, if I ſhould interpret thornes to be riches? eſpecially ſeeing they pricke, and theſe delight; and yet in truth they are no better than thornes, becauſe by their pricking cares they rent the mind, and when they intice vs vnto ſinne, they make it bloody with the wounds of wickedneſſe. And as they are continually vexed with theſe cares in keeping them; ſo alſo with feare of loſing them; for as before they had them, they purſued them with burning deſire, ſo being poſſeſſed of them, they keepe them with quaking feare. No ſooner haue they gotten riches, but preſently they loſe their ſecuritie, and now they are in feare of that wealth which before they wiſhed, ſicke of injoying their owne deſires; and fall into trauell, as ſoone as they haue their longing: for as *Eliphaz* ſpeaketh, *A ſound of feare is alwayes in their eares, leſt in their peace and proſperitie, the deſtroyer ſhould come vpon them.* If the couetous rich man ſeeth one ſtronger than himſelfe, he feareth violence and robberie; if one wiſer, fraud and deceit; if one richer and mightier, then he is afraid of being ſpoiled by oppreſſion; if one poorer and weaker, by theft and ſtealth; abroad he feareth theeues and robbers, at home hee ſuſpecteth his owne ſeruants; in time of warre he is afraid of common ſpoilers, in time of peace, of enuious and ſpitefull ſlanderers, which are ready to make him faultie becauſe he is rich, and an enemie to the common wealth, becauſe he hath too much for his owne particular. Finally, the couetous rich man is afraid of all things,

§. Sect. 11. Of the miſeries which accompanie riches when they are in poſſeſſion.

Origen. in Num. 1. ho.

Eccleſ. 5. 10.

Prou. 23. 5.

Hieron. ad

things, shuning Gods displeasure; and of louing all, except it be his owne soule, and the ioyes of Heauen: and such is his folly, that whilest he seareth to lose his Gold, Riches, Lands & Possessions, he is in no fear of losing himselfe, as though (excepting his owne person) he had nothing in his custody vnworthy the keeping. Hence it is that he keepeth such a mirror with such his wealth, and hauing inclosed and shut it vp vnder the sure custodie of many locks, Iron bard Chests, and strong lockes, which neither picking nor breaking can indanger, he addeth also to his aid so many seruants, as his couetous minde will suffer him to maintaine, that they may the better keepe the watch, and bring securitie; but all in vaine, for within a while he groweth iealous of his Guard, and suspicious of his Assistants; and the more able they are to keepe out outward violence, the more feareful he is lest they should breake open his Chests, and so spoyle him of his Treasures. And therefore thinking no house strong sufficient to keepe his Gold and Siluer from force or fraud, he hideth it in the ground, being ready to suspect his eyes & hearts, as priuy to his secrecy, lest inquiring into his tongue, it should reueale it as vnawares either waking or sleeping. And as one of the Ancients notes, such is the madnesse of these greedy Muck-worms, that after they haue with sweating paines, searched for their Treasures in the bowels of the earth, they are ready with shiuering feare to hide and couer them in the earth againe; like the Adders young, which being newly come out of their Dams belly, glide and returne into it for safety, when as they are frighted with any danger. Yea, and as though notwithstanding all this, it were not safe enough, they are ready (as one saith) to lie ouer the place in which their Gold is hid, and to bury their hearts together with their Treasures, that it may be the better watched. In a word, as they neuer thinke their money safe from danger, so are they neuer free from feare, they neuer securely eat or sleepe, but as the holy Martyr said, they sigh in their banquets, although they drinke in the richest plate; and after their Feasts, when they haue laid downe their bodies made lame with cares, and euen hid them in their beds of downe, they watch and can take no rest in their safe Lodgings; and when but a Mouse stirreth, they are ready to bustle vp, suspecting a Theefe; not vnderstanding, wretches that they are, that all their wealth doth but bring vnto them glorious punishments, that they are fettered with their Gold, and possessed of their riches, whilest they thinke they possesse them. The which folly of euer carefull keeping their wealth, as it is in all sorts and shapes, so is it most ridiculous, and yet most common in elder men; which though they haue already one foote in the Graue, yet doe they in this kind shew their foolish feare more than any other; burying their Treasures in the earth, not long before themselues are buried, as though howsoeuer they neuer had any good of them in this life, yet they were in some hope to haue it in the life to come. The which dotage befalleth men through the iust iudgement of God; for when as they neglect the loue of their Creatour, who is loued without any labour, he giueth them ouer to dote vpon the creature which they loue with laborious paines, and enjoy with many griefes; being ready at the command of their concupiscence to endure all labours and dangers for the obtayning of it; and to what purpose? Surely that they may fill their Chests with Treasures, and empty their mindes of peace and securitie; gaine Gold, and lose their sleepe. To which purpose one saith, that couetousnesse desireth Gold, sorrowfull labour findeth it out, and narking care keepeth it: *It is* the master of labours, perillous to the possessours, a weakener of vertue, an ill Master, and treacherous Seruant; no man thinketh that he hath it safe, vnlesse hee alwayes hide it, because it shineth to the owners destruction; in darknesse it is sought, and it is kept in darknesse. And the reason of all these miseries is, because men make Idols of their wealth, and loue it out of measure; neither can that be securely possessed which is excessiuely ouer-valued; whereas if louing God aboue all, they could in all estates be content with that which pleaseth him: if in the time of prosperity and plenty, they would learne the vanity of abundance, and make poverty familiar vnto them, not only by meditation, but by accustoming and inuring themselues to indure some want, they would enjoy their riches with much more security, and entertaine poverty if it happen to seize vpon them, with much more patience and Contentation.

August. Serm. 16. In Acts 3. Tom. 10.

And thus haue I shewed the care and feare which accompany riches in their possession. Now let vs consider of some miserable effects which issue from them both; as first through this care and feare they deprive their bodies of rest, and their minds of peace and quietnesse. For as the Wiseman speaketh, *the abundance of the rich will not suffer him to sleepe.* Whom the sonne of *Syrach* imitating, saith, that *waking after riches driueth away the body, and the care thereof driueth away sleepe; their waking care breaketh the sleepe, as a great sickenesse breaketh it.* Thus their concupiscence keepeth them waking, whilest it forceth them to tire their thoughts in plotting how they may keepe their owne store, or get other mens, and so turne their sufficiency into abundance, no lesse vexing their soules with enuy when they see other mens

¶. Still. 12. That riches deprive their bodies of rest, & their mindes of peace which too much loue them.

Eccles. 5. 11.

Eccles. 31. 1, 2. *Auras rumpunt: cella quietem vigilij, trahit purpura noctes. O pauent pectora dulcia quanies intus subsidit agit fortuna metus, Senec. in Herc. Oetæo.*

mens state hastily increase, than with sorrow because their owne estandeth as a they, orgoeth backward. One while sorrowing because the earth not yeelding fruitfull increase nor sufficient plenty, they haue not enough; another while no lesse grieuing at the great abundance of all commodities, because the Market falling, they cannot sell their owne at their owne rates, bewayling all that as losse wherein they come short of their greedy expectation. In which respect one truly saith, that when the loue of riches is excessiue and vnlawfull, they much more torment the soule with greedy desire, than they doe refresh it with any comfortable vse; and whilest a man too much leaneth towardes them in loue, they failing him, hee slideth and falleth into griefe and sorrow. He who lodgeth them loseth his rest, for when he waketh he thinketh of increase, and when hee sleepeth he dreameth of Theeues: hee is afflicted in the day, fearefull in the night, and alwayes in want and beggery, continually robbing himselfe of rest, for feare lest at any time hee should bee robbed of his riches. So also they load themselues with vnsupportable burthens; and as the Prophet speaketh, *with thicke clay*: and as Birds of heauy bodies cannot flie though they haue wings, being pressed downe with their owne waight; so though worldly Misers haue soules and minds which might carry them into Heauen in spirituall meditations; yet the burthen of their wealth, and their worldly conuipiscence, will not suffer them to rise, but presseth them downe grouling vnto the earth. Which burthen (as one saith) is not more vnreasonable, in that it being the time of warfare, and our enemies still in field, it is altogether vnmeet before the battell beended to load our selues with spoyles, which will make vs vnfit to continue the fight; but after we haue obtained the victory, then may we securely enjoy our Treasures. Moreouer, with their cares, feares, and restlesse watching they weaken their strength, and bring vpon themselues sicknesse, and vntimely death, and all for the obtayning of such trifling vanities as are not worth the labour in seeking and trouble in keeping them. In which respect their earnest endeuours, are fitly by the Prophet compared to the weauing of the Spiders web, in making whereof shee consumeth her owne intrailes, and being finished, it is good for nothing but to catch Flies: so couetous men weare out themselues with cares and labours, for the obtayning of Gold and Siluer, and when they haue them, breake their rest, and oftentimes their hearts in keeping them, hauing for all their paines, cares, and feares no reuenue of true profit: nor any more good by all their trauels, than their Bags and Chests wherein they keepe their mony, which are but worms

Edition iiber Orthodoxogr. lib. 1, cap. 52.

Hab. 2, 6.

Esay 59. 5.

out, and sometime broken open for the Siluers sake which they keepe in custodie. Finally, by their cares and feares they make themselues of Masters and Owners, Keepers and Iaylours of their riches, or rather in truth fellow prisoners; for not the limbes but the heart is bound with these Golden Chaines, and whilest they locke vp their Gold in their Iron-bard Chests, their minds also are imprisoned with it.

And thus haue I shewed that those who keepe their riches with immoderate loue, do together with them harbour many miseries. The which should serue as an effectuall perswasion to weane our hearts from the excessiue loue of these miserable vanities, and to make vs affect with our heartiest desires the rich Treasures of Gods spirituall graces, and heauenly ioyes, which bring comforts without cares; because all our cares are cast vpon God, who careth for vs, and true happinesse without the mixture of any misery; To make vs loath these vaine and worldly riches, which (as *Zopher* speaketh) filling vs with abundance, fill vs also with paine; and to be more in loue with those heauenly Treasures, which wee shall securely enjoy without any perturbation of our rest. Or if our affections cannot be withdrawne from this earthly Mammon, let vs as our Sauiour Christ exhorteth vs, labour to make friends of it; which we may doe if we vse it friendly, and loue it truly, as it ought to be loued, and we to loue. Now riches are truly loued when we vse them in their kind, and according to their owne nature, helping them forward to the attaining of their chiefe and best end, for which they were created; euen as we are said to loue Bookes best, when wee euen weare them out with studying; and meate best, when with a good stomacke wee feed vpon it; and our Neighbours best, when we moue them to glorifie God in their saluation, because these are the mayne ends for which they were made. But the chiefe end of riches is that wee may glorifie God in their vse; as when we imploy part of them to the necessary and sufficient maynetenance of our selues, and those who are committed to our charge; and that which remayneth, to the releeuing, feeding and clothing of the poore members of Iesus Christ, which is the mayneend of our plenty and superfluity; from which end also they haue their name, being called goods, because they inable vs to doe good, and are the instruments of well doing. And therefore they who hinder them of these ends, and will not vse them according to their owne nature, which is to doe good, by being communicated to those who stand in need, but keepe them fast locked vp (as it were) in close prison, not suffering their Gold and Siluer to be at liberty, which were created and ordained to be (as wee also call them)

1. Pet. 5. 7.

Luke 16. 9.

them) current money passing from man to man, as need requireth, they can neither be said to loue their riches, nor yet themselues; because altering their vse and nature, they make them to degenerate, and ceasing to be good & profitable, they cause them through their abuse to be hurtfull and pernicious. In which respect they are compared to hand-dogs, which are most fierce when they are tied vp, but gentle when they are set at liberty: and to Riuers, which if they be suffered to haue their naturall course in their owne current, they runne quietly and doe much good to the whole Country, but if any will stop their course, as desiring to ingrosse them to his owne vse, they rage and swell, breake downe their bankes, and drowne all that are about them: or vnto springing fountaines, which if they may purifie and cleanse themselues by sending out their pirling streames, they continue cleare and sweet, but if their liue be damned vp, and they made a standing poole; their water putrifieth and corrupteth: so if we suffer riches to haue their naturall course, like streames issuing from vs, by communication and Christian liberalitie, and to fill the empty places which are in their way, they will retaine their naturall purity and perfection, being vsed in their kind, but if we imprison and hoard them vp, they will corrupt and become vnprofitable, yea, in truth noysome, hurtfull and pernicious. Thus Clothes laid vp become Moth-eaten, Corne reserued ouer-long, becommeth musty and vnsauoury; meate kept past due time putrifieth and stinketh, and Coine it selfe being hoarded vp and not vsed, loseth its beauty and brightnesse, and is fretted with rust and canker. And that which is worst of all, these Moth-eaten Garments, corrupted riches, and cankered Gold and Siluer, shall be a witnesse against those who thus abuse them, eate their flesh as fire, and for their false and wrongfull imprisonment, shall cast them into the prison of vtter darkenesse, as our Sauiour Christ and his holy Apostle haue plainly taught vs.

If therefore wee truly loue riches, as our seruant, let vs not by hording them vp increase our owne cares and feares, and hinder them of their right vse and end, but let vs so dispose of them, as they may be most safe, and wee most secure, they preserued in their naturall perfection, and we benefited by their fruition. Now this we shall do: if wee enjoy part of them to our owne comfort, and communicate the ouerplus to the good of others, feeding the hungry, clothing the naked, and relieuing those who are way-stand in need. For we lose them truly riches in keeping them, and keepe them in bestowing them: if we giue them we shall euer enjoy them: if we reserue them wee shall surely lose them, seeing we cannot long continue with them, for either they shall be taken from vs, or we for them, carrying nothing with vs out of the World, but returning naked as we came into it. So that if wee would haue these perishing things permanent vnto vs; wee must giue them that we may alwayes haue them; and leaue them for a time, that we may enjoy them for euer. For as the Wise man saith, if wee cast *our bread vpon the face of the waters, after many dayes we shall find it*; if *wee giue vnto the poore, wee lend vnto the Lord, and hee will recompence and repay vs that which we haue giuen.* So our Sauiour telleth vs, that if wee giue to the poore wee shall haue heauenly Treasures. And the Apostle teacheth vs, that those who *be rich in good workes, and ready to distribute and communicate, doe lay vp in store for themselues a good foundation against the time to come, and obtaine eternall life.* If therefore wee so loue our riches, as that wee would eternally possesse them, let vs not hoard them vp in the earth, where we are sure to leaue them, carrying nothing with vs but the canker of our Coine, which shall beare witnesse against vs at the day of iudgement; but let vs send them before vs vnto Heauen, deliuering them to the poore who are Gods Factors and Receiuers; and so hauing conueyed and made ouer our goods (as it were) by bils of exchange, wee shall find the Lord a sure and all sufficient pay-master, who will giue vs more than double vsance, and yet pay vs at the first sight. If wee would haue our Corne continue sweet and good for a great space, let vs know that there are for this purpose no Garners comparable to poore mens stomackes, which will preserue our Graine for our vse vnto life eternall: if wee would haue our Clothes preserued from Mothes, and so last long, the backes of the naked are our safest Wardrobes: if we would keepe our Gold and Siluer from rusting and cankering, let vs commit it to the custodie of the poore, and they will not only keepe it bright, but become our Porters to carry it before vs vnto Heauen; whereas whatsoeuer they beare not for vs wee shall surely leaue behind vs. In a word, if wee would be rich truly and eternally, let vs as our Sauiour Christ counselleth vs, *not lay vp our treasures vpon the earth, where the Moth and Canker corrupt, and where Theeues digge through and steale, but let vs lay vp our treasures in Heauen*, whereas they shall be securely safe from all these dangers. And as elsewhere he exhorteth vs, let vs *sell that we haue, and giue almes, and so make vs bagges which waxe not old, lay vp a treasure in Heauen which can neuer faile, where no Theefe commeth, nor Moth corrupteth.* And if wee looke so finde rich treasures when wee come to our heauenly Country, wee must not giue it pinchingly and with a sparing hand, but

send it before vs in great plentie; if wee will therebe rich in glory, we must be heere rich in good workes, imitating our bountifull God, who giueth vs abundantly all things to enjoy, as the Apostle speaketh; if we will find there a fruitfull harueſt of joy and happineſſe, our ſeed time muſt not be niggardly and ſparing, for as the ſame Apoſtle ſaith, *he which ſoweth ſparingly ſhall reape ſparingly; and he that ſoweth liberally, ſhall reape alſo liberally.* The which liberalitie is not to be meaſured according to the greatneſſe of the thing giuen, ſimply conſidered; but as it is compared to his eſtate that giueth it, and proceedeth from a free and bountifull heart, in which reſpect the poore Widowes mite, and the cup of cold water giuen by him that hath no better thing to beſtow, ſhall haue as rich a reward, as hee that giueth much out of his abundance. But as our almes are fully in proportion to match our eſtates, ſo they are not to exceed them, for the Apoſtle giueth vs this rule, that we muſt lay vp for theſe charitable vſes, according as God proſpereth vs; and not whileſt we relieue others, bring our ſelues and thoſe who depend vpon vs to want and beggery. And as wee are to moderate our almes with Chriſtian wiſdome and diſcretion, leſt we lauiſhly powre out, in ſtead of liberall giuing; and by our preſent profuſeneſſe in waſting the ſtocke, diſable our ſelues for the time to come; ſo wee are much more carefully to take heed, that we doe not with-hold from the poore that which our ſtate will well beare, nor giue leſſe than our abilitie will preſently afford, for feare of wanting our ſelues in time to come; ſeeing this were but to bewray our diffidence and diſtruſt in Gods bountifull prouidence, yea, and after that he hath giuen vs a pawne and pledge of his liberall loue in prouiding for vs ſufficiens ſtore: from whence wee might conclude, that as God hath already furniſhed vs with neceſſary and conuenient plenty, ſo (as the Apoſtle ſaith) *he is ſtill able to make all grace to abound towards vs, that we alwayes hauing all ſufficiencie in all things, may abound in euery good worke.* To ſay nothing of their extreame folly, who vpon a ruinelleſſe ſuſpition, and diffident feare, neglect theſe workes of mercy, ſeeing hereby they certainly deprriue themſelues of the eternall ioyes of Heauen, vpon an vncertaine feare of wanting hereafter theſe temporary trifles, and without all doubt caſt themſelues into the torments of Hell: for as true, as truth it ſelfe hath ſpoken it, thoſe who haue not fed the hungry, giuen drinke to the thirſtie, cloathed the naked, and lodged the harbourleſſe, ſhall in the day of Iudgement heare that fearefull ſentence paſſing on them; *Depart from me ye curſed into euerlaſting fire prepared for the Deuill and his Angels; for I was an hungred, and you gaue me no meate,* &c. Euen as contrariwiſe thoſe who haue performed theſe deeds of Charitie, ſhall with infinite comfort heare their Iudge and Sauiour pronounce that ioyfull ſentence; *Come yee bleſſed of my Father, inherit the Kingdome prepared for you, from the foundations of the world,* &c.

And therefore if we will eſcape this curſe, and be partakers of this bleſſing, let vs not with carnall Worldlings take all our delight in poſſeſſing abundance; and (as it were) in burying our ſelues vnder an huge heape of this worldly droſſe, hiding theſe lent talents, and not imploying them to the glory of our Maſter, and good of our fellow ſeruants; but let vs liberally communicate of our ſtore to thoſe that ſtand in need. Which that wee may doe with more cheerefulneſſe, let vs further conſider that herein we ſhall approue our ſelues to be children of our heauenly Father, ſeeing wee reſemble him in his bountie and liberalitie, giuing abundantly according to our ability to the reliefe of all that want our helpe; and that wee take hereby the beſt courſe to rid our ſelues of carking care, and vnquiet feares of loſing theſe things which wee ſo much loue, ſeeing wee haue laid them vp in Heauen, where they ſhall ſafely be kept for vs (as it were) out of the gunſhot of any danger. Let vs call to mind that it is a more happy thing to giue than to receiue, and that thoſe who are moſt liberall in beſtowing almes, doe hereby obtaine farre greater benefits than they vpon whom they are beſtowed; for they giue tranſitory trifles, but ſhall be recompenſed with eternall treaſures, *as it is written, he hath ſparſed abroad, and hath giuen to the poore, his benevolence remaineth for euer: his horne ſhall be exalted with glory.* They beſtow ſingle benefits, but *they ſhall haue them returned an hundred fold, and haue euerlaſting life to boot.* And therefore if we truly loue our money, and be wiſely coueticus, let vs fall into the practice of this Chriſtian vſury, which will not onely bring vs in for gaine ten in the hundred, but an hundred for ten, yea, an hundred for one; for as wee may well ſay with the ſonne of *Syrach*, that if *wee beſtow our treaſures after the commandement of the moſt high, it ſhall bring vs more profit than our gold.* Neither is there any cauſe why wee ſhould ſuſpect our payment, ſeeing hee who hath promiſed it, is true and al-ſufficient, and neuer failed of his word. If therefore men be willing to commit their ſeed to the ground in hope of a fruitfull Harueſt, though there bee many accidents often happening which fruſtrate their expectation; if they can be contents in hope of a little gaine to truſt our their wares and goods to ſuch as they thinke ſufficient, though they are often miſtaken and deceiued of all; how intolerable is their diffidence, who dare not giue credit vnto the

Lord,

1. Tim. 6. 17, 18

2. Cor. 9. 6.

None eſt multum quod ſatis, cum ſatis quod multi.

1. Cor. 16. 2.

2. Cor. 9.

Matth. 6.

Matth. 25. 34.

Matth. 19.

Psalm. 112. 9.

Eccluſ.

Lord, promising them to repay that which they lend him with such infinite increase, but rather let their seed waxe mustie in their Garners, than they will imploy it in this spirituall husbandry, and repose more confidence in vnable and deceitfull men, than in the most true and al-sufficient God?

And thus haue I shewed the cares, feares, and manifold miseries which accompany riches in their possession, as also some meanes whereby wee may be vnburthened of them. It followeth that I adde briefly a word or two of worldly pleasures, which as they are gotten with labour and paine, so they are kept with much trouble and feare. For what care doe they bring to those who set their hearts on them to continue them so, that they may neither be wanting to their appetite, nor their appetite to them? How curiously doe they diet themselues one day, that the day following they may be more able, and (as it were) better breathed, to run on in their voluptuous courses? How discontented are they when hauing pleasures they can take no pleasure in them, because they are cloyed, and haue already surfeited of their delights? How are they vexed if they doe not answere their expectation, nor please their wanton palate, when as oftentimes there is no want in their pleasures, but because they being glutted with satiety cannot rellish them? How are they turmoyled whilest they feele an inward conflict betweene voluptuousnesse, and desire of Honour, and stand in feare left by enjoying their pleasures, they lose their credit and reputation, when either they are in themselues vnlawfull, or in their vse immoderate? What inward pangs feele they, when their consciences tell them that their voluptuous courses will not agree with Religion, and the feare of God, no nor yet with ciuility and common honesty? and what remorse, and stings of repentance doe they endure, when the sweetnesse of their pleasures are ouer-past; though they are so bewitched with these pleasing sorceries, that with the Drunkard in the *Prouerbs*, after they haue found themselues sicke, and surfeited of their delights, and euen beaten with the scourges of many miseries, they continue in their voluptuous courses, and with no lesse fondnesse than before doote vpon their pleasures? Finally, whereas the temperate man who hath learned to abound and to want, doth securely enjoy his delights, as not greatly valuing them, because he can as well bee without them as with them; contrariwise hee that is voluptuous, hauing set his heart vpon these bewitching vanities, and made an Idoll of his pleasure, is in continuall feare of losing that which he so much loueth; and when hee abounderh with those things which his heart desireth, his rejoycing is not so great in their fruition, as his feares, jealousies, and suspitions, left in time to come he should be depriued of them. And howsoeuer these carnal pleasures are but base vanities and childish toyes; yet men setting their hearts vpon them, they become great, not in themselues, but in opinion, which is the chiefe measure of worldly excellencie. Which opinion as it maketh them to enjoy them with loue; so it causeth them to keepe them with feare; like little children, which with no lesse care watch ouer their worthles trifles, than if they were the most precious jewels, and richest treasures.

9. Sect. 17. The miseries which accompany worldly things when they are lost.

But hauing sufficiently shewed the miseries which are incident vnto these worldly things, whilest they are in custodie and possession; let vs now in the last place consider, that as they are gotten with labour, and kept with care, so they are lost with sorrow and bitter griefe. For men hauing aduanced them infinitely aboue their worth, both in their judgement and affection, and made them their Idols, vpon whom they haue wholly set their hearts; when they are depriued of them they bewayle their losse no lesse, yea, in truth much more bitterly, and with farre greater passion, than if they had lost all part and interest in God himselfe, his Sonne Iesus Christ, and all those glorious joyes in his heauenly Kingdome. And hauing reposed in them all their joy and comfort, their hope and confidence, when with *Laban* they are robbed of their Idols, they lament their losse with more true griefe, and sustaine this burthen with much more impatiencie, than if they were at once spoyled of their wife, children, and all their friends; because they are together with them robbed also of their hearts, which are fast nailed, and inseparably affixed to them. Neither in this case is the worth of the thing lost to be considered, but the affection & estimation of him that loseth it; for those things which are possessed with immoderate loue, are lost with immoderate griefe, although in themselues they are vaine and worthlesse: euen as we see little children lamenting with no lesse true sorrow the taking away of their childish and contemptible trifles, than if they were depriued of their inheritance. So in like manner, worldly men ouer-valuing earthly vanities aboue their worth, are more tormented with griefe when they are forced to forgoe them, than for losing the glorious inheritance of the Saints, and the eternall joyes of Heauen. Yea their sorrow is so intolerable oftentimes, that to ease their griefe, they murther themselues; as thinking lesse torment, in death, yea, in Hell it selfe, than in liuing to sustaine so great a losse. For the greater they conceited their happines in the fruition of their vaine desires, the more miserable they thinke themselues when they are depriued of it; and now they heartily

Gen. 31.

wish that they had neuer enjoyed these pleasures, because at the last they are spoyled of them. Though in truth with great folly, for they hauing had formerly the fruition of their desires, might, were it not for their owne peeuishnesse, still delight themselues with the remembrance of it, and when they are most destitute and forsaken of the things they loued, they are (setting passion and opinion aside) in no worse case, than before they had them. Yea, sometime men are thus afflicted with bitter sorrow, when as they are deprined but of some small part of these worldly things, though they haue still the greatest share left behind; neither can their great remaynder so much delight them, as their little losse grieueth them, as though their joy and comfort were bound joyntly to all, and seuerally to euery part of these vanities, so that if any part be wanting, a forfeiture must presently be made of the whole summe. Wherein they may fitly be compared to little children, who though they haue twentie trifles wherewith they play, yet if but one of them be taken away without their consent, doe presently fall a crying, and in a moody discontent cast away all the rest, taking no delight in many, vnlesse they may still haue all. Yea, oftentimes it commeth to passe, that though they make but meane account of a thing whilest they haue it, yet they value it when they must forgoe it, beginning then onely to loue it, when they lose it, and highly to esteeme it, when they can keepe it no longer. And as their damage indeareth their affection, so answerably it increaseth their sorrow; and the arguments which they gather to amplifie the greatnesse of their losse, are so many quarrels against their owne quietnesse, and so many motiues to augment and aggrauate their impatiencie and griefe. In all which respects worldly men haue much more sorrow for the losse of these earthly vanities, than euer they had comfort in enjoying them, and after their false and counterfeit joyes, sustaine true and piercing griefe. And that which is worst of all, this worldly sorrow hath no comfort attending on it, but as the Apostle telleth vs, it bringeth death, and that not only of bodie, but of soule also, vnlesse they haue grace to bewaile this griefe, and be heartily sorie, that they haue so sorrowed.

Stultus quod perdidit, tantum amat.

2. Cor. 7. 10.

3. Sect. 18. Of the miseries which are incident to men for the losse of honours, riches and pleasures.

And as these things are of vndoubted truth in all other worldly things: so especially in Honours, Riches and Pleasures; for how vncomfortably doth the ambitious man grieue, and with what impatiencie doth he sustaine his losse, if hee bee deprined of his Honours and Preferments? How much more bitterly and heartily doth he bewaile it, than the death of his first-born or neerest friends? Yea, how much rather had hee die himselfe, than to liue disgraced, though it be but in the opinion only of his owne consorts? And though hee haue many Preferments, and much glory in the World, what comfort doth he take in all the rest, if he be deprived but of one, yea, if hee come short of his hopes where hee thought to obtaine; losing that which he neuer had, but only in conceit? So the couetous man bewaileth his lost riches, as if he had lost himselfe; and that not out of passion only, but out of an ill grounded judgement, which maketh him so to esteeme them, as though all his good and happinesse consisted in hauing them, and all ill and miserie in their want. And hence it is that in their vsuall phrase of speech they say when wealth is conferred on them, that they are made, and when it is taken away that they are vndone, or (as it were) vnmade againe; judging, that in hauing, or not hauing riches, their making or marring chiefly consisteth. Yea, so fast hold doth their immoderate loue of this earthly Mammon take of them, that they can more easily part with their soules than part with it, as wee may see in the example of the rich man in the Gospell, who when hee could learne of our Sauiour no other meanes to be saued, than by parting with all and following him, he went away sorrowfull for the losse of his soule, but yet resolued to keepe his wealth. And such as their loue is whilest they haue it, so such is their griefe when they are forced to leaue it, and that not only when they lose all, but also some small part or portion of it; in regard whereof, hee who hath the greatest riches, hath also most plentifull matter of sorrow and griefe; because in such abundance, and so many particulars which are all casuall, some things must of necessity euery hand-while miscarry, the losse whereof so much and often troubleth him, that it were much better for him, that he had neuer had them, than to sustaine such griefe in losing them. Neither can the greatnesse of their estates lessen their sorrow when any losse befalleth them: for as one said wittily; An hairie man doth with no lesse paine suffer his haire to be pulled off, than hee who is almost bald; and a wound bringeth as much griefe to a Giant, as to a Dwarfe; and so in like manner it is all one, whether a couetous man hath much or little, because his heart adhearing, and being (as it were) fast glued to his wealth, the paine is all alike when it is pulled from him. And this maketh men so impatient to thinke of parting with their riches, that they are readie with the Heathen, when they make their will, to make themselues their owne heires, and to bequeath vnto themselues their owne possessions. The like also may be said of voluptuous pleasures, which howsoeuer they bee but childish toyes, and of small worth; yet those whose their hearts vpon them, are vexed with

with no small sorrow, when they are depriued of them; and howsoeuer they had neuer any good by them in their fruition, either in respect of soule or body; yet being inured to them, they bewaile the losse of their company with bitter griefe: and whereas men remember their crosses, dangers, and troubles, with great comfort and contentment, when they are once past; contrariwise the greater their passed pleasures haue beene, the more bitter sorrow they bring to their hearts when they thinke vpon them.

Pſal.19.

And thus haue I shewed not onely that worldly things are mixt with, but also in themselues full of miseries. The consideration whereof, as it should weane our hearts from the immoderate loue of these vanities; which howsoeuer at the first they seeme sweete and pleasant, yet their after-taste is full of bitternesse; and though they bee crusted ouer with a thinne rinde of sugred delights, yet that being presently melted away, as soone as it is relished, the whole body and substance that remaineth, is no better, or more pleasing to our taste than gall or wormewood: so on the other side it should moue vs highly to esteeme, and chiefely to affect, and seeke Gods spirituall graces in this life, and heauenly glorie in the life to come, seeing the former in themselues are free from miseries, and leaue no after-sting behind them; but howsoeuer at the first taste they seeme a little bitter to flesh and blood, yet the more wee feed vpon them, the more sweete they will bee vnto vs; vntill at last hauing made them the ordinarie diet of our soules, they will taste more sweetely and delicately, than the hony or the hony combe, as the Prophet *Dauid* spake by good experience; and so they will not only delight vs in themselues, but relish our mouths when they are distasted with the bitternesse of worldly miseries. And for the other they are not onely in themselues sweet and pleasant, but also free from the mixture of all worldly euils, not tainted with the least trouble, nor distasted with the smallest griefe; for then all teares shall be wiped from our eyes, and all matter of mourning ceasing, wee shall be replenished with fulnesse of ioy, and be euen rauished with those happy pleasures which are at Gods right hand for euermore. Which if wee would truely seeke, wee should surely find, and attaine vnto them with farre lesse labour than we spend in compassing worldly vanities, and hauing obtained them, wee shall securely possesse them without trouble, care or feare; and neuer haue cause to bewaile their losse, because they are eternall, and shall neuer be taken from vs.

CHAP. XXVI.

That though with all our endeauours we seeke for worldly things, wee are not sure to obtaine them.

HAuing shewed the manifold miseries which accompany worldly things: it followeth that according to my generall order propounded, I come to the next maine argument, which may dissuade any from the immoderate loue of the world and worldly vanities; which is their great vncertaintie in respect of those who desire, and set their hearts vpon them. For though it were imagined, that the things of the world which men hunt after with such hungrie appetites, were in themselues truely good, and of great worth and excellencie; profitable to those that haue them, so long as they keepe them in their possession; and exempted from all the former miseries; yet were there great reason why wee should contemne and despise them, in comparison of Gods spirituall graces and heauenly ioyes; and why wee should giue these the preeminence farre aboue them in our iudgements; and in our affection and practice with much more feruentie and earnestnesse loue and seeke them; seeing these are certaine and permanent; and the other most vncertaine and fickle; and that both in respect of getting and keeping them. For though wee should vse all indeuour, and spend all our strength in seeking and searching for these worldly things, wee are not sure with all our labour to obtaine them: And though wee should get them into our possession, yet haue wee no assurance to retaine and keepe them. Concerning the former; we find by continuall experience that the sweat of worldlings is not alwayes fruitfull, but after that they haue beaten their braines, wearied their bodies, and consumed their strength with working, watching, and continuall carking and caring; yet are they oftentimes at the end of their liues, as farre from the end of all their labours, as when they first began. We see many daily like greedy kites, snatching and striking continually at the prey, and yet misse of it after all their earnest indeuours; howsoeuer many times they pierce themselues vpon the pikes of tentations and sinne, which Satan like a cunning fowler hath hidden vnder these worldly baites for their destruction. And howsoeuer these worldly prodigals being poore, beggerly, and emptie of heauenly riches and spirituall grace, doe desire to fill their bellies, and appease their raging hunger, by feeding vpon the drosse and mast of worldly vanities, yet no man giuing them, they lose their longing.

1. Sect. 1. That worldlings often faile in their desires, and lose all their labour.

Wisd.5.14.

Luk.15.16.

Neither is this any great wonder: for all in the world is nothing neere sufficient to affoord plentie of these things so much desired, to all that seeke them; and therefore the same thing hauing many competitors, it must of necessity fall out as it doth in hunting, that one starteth the game, and another catcheth it; and as the prouerbe is, a man cannot thriue for throng of his neighbours. Yea in truth, themselues doe crosse themselues, their desires being contrarie one to another, as affecting things which will not stand together; for at once they would take their pleasures, and heape vp riches, and be glorious in the world for their bountie and liberality, and so griping more than they can hold, oftentimes they retaine but little, and sometime lose all. And as when diuers contrarie winds meete, they cause a whirlewind, whereby all is scattered and dispersed: so they entertaining desires, the one crossing and conflicting with another, they scatter those things which they desire to gather. Thus the voluptuous man would inioy his pleasures, and his riches too; but as the Wise man saith, hee *that loueth pastime shall be a poore man, and he that loueth wine and oyle, shall not be rich*: and losing his wealth hee commonly also loseth his delights, hauing nothing left to maintaine his pleasures. But the chiefe reason of all is, because they making idols of their owne wit, prouidence, industrie, and labour; trusting in them more than in God, and sacrificing vnto them the chiefe praise of all their welfare; the Lord iealous of his owne glory, crosseth them in their courses, and bringeth all their counsels and indeauours to nought. And this reason the Prophet *Haggai* yeeldeth why the Israelits laboured in vaine, and failed of all their hopes, because the Lord would not suffer them to prosper in their enterprises. *Ye haue sowne much* (saith he) *and bring in little; yee looke after many things, and yet attaine vnto few; for that which yee did bring home, I did blow vpon it*, &c. The which God doth sometime in iustice, not suffring wicked men who haue forsaken him to enjoy either the things of this life, or the life to come: And sometimes in mercy he causeth these huskes and draffe of worldly vanities, to be withheld from his prodigall children, that very penurie and hunger may enforce them to returne to their heauenly father, and wanting this swines meate of earthly trash, they may desire and long after that sufficient food wherewith hee feedeth his owne family, euen his spirituall graces, and eternall ioyes.

Pro. 21. 17.

Hag. 1. 6. 9.

Luk. 15. 17. 18.

9. Sect. 2. That the world and the prince thereof abuse their fauou-

It is true indeed that the world like a bad paimaster promiseth most, when it performeth least; and the prince of the world making a muster of many worldly vanities, saith vnto men as he said to our Sauiour, all these will I giue thee, if thou wilt fall downe and worship mee: but when the worke being finished, the wages is expected; at the day of paiment, either they haue a come againe, or a flat deniall; either they are beaten and punished as not hauing well performed their worke; or when there is no such exceptions to bee taken, they must bee content to take their wages with great abatements, or receiue for currant siluer, counterfait slippes and copper money. For sometimes the world and the prince thereof vse their seruants as they vse the silly Indians, cruelly whipping them, when with great superstition they haue performed vnto them their blind deuotions; or as the Egyptians vsed the Israelites, vnmercifully beating them at night, when they had tired themselues with their dayes labour. And though when they set them a worke they promise them good things, yet when it is finished they pay them with euill. For example, they promise long life, and continuall health, when as oftentimes there follow grieuous diseases, and immature death; they promise rest, and behold disquietnesse; they promise them honours, and pay them with disgraces; they promise riches and abundance, and reward them with penurie and want; they vndertake that they shall leade their life in all ioyes and pleasing delights, when as they find nothing but griefe, trouble, and vexation of spirit. In a word, when they hire them into their seruice, they promise that if they will bee at their command, there shall no wages part them, that they shall leade their life in a golden age, and haue in all things contentment, and their desires fully satisfied; when as notwithstanding all these faire promises they spend all their dayes in sorrow and discontent. Sometimes they delude & abuse them, giuing shadowes in stead of substances; and (as it is said of some witches) they giue them siluer in shew, but leaues in deed. Or as cunning iuglers, hauing offered them something which they chinke worth the hauing, when deliuerie is to be made, they nimbly conuey it away, and chop into their laps some base trifle. Dealing herein with their seruants; as *Laban* with *Iacob*, who hauing vndertaken seauen yeeres painfull seruice for his beloued *Rachel*, receiued loathed *Leah*, for the reward of his labour; for after all that slauish seruice which they performe for them, euen to the hazarding of body and soule to eternall destruction, they haue for their wages either contemptible trifles, or burthensome gifts. In which respects as Satan and the world are to bee accounted deceitfull paimasters; so their wages are iustly called false and deceitfull vanities, which make some shew of good when they are offered, but

but are nothing worth when they are receiued. So the Psalmist saith: *I haue hated them which giue themselues to deceitfull vanities, for I trust in the Lord.*

And yet though Satan and the world doe commonly abuse men with these false rewards, and draw them on with deceitfull hopes to doe them seruice; and though they haue often found their fraud by their owne experience, and haue euen daily been deluded by their faire promises, and disappointed of their expected rewards; yet are they more ready to beleeue them still vpon their often falsified word, than the Lord himselfe who neuer failed of his promises, and is almightie to performe, though he hath committed his couenant and promises to writing, confirmed them by his seales, and further ratified them by his neuer deceiuing oath; and are more ready to doe seruice to these deceitfull masters, vpon a vaine hope of these vncertaine rewards, than vnto the King of Heauen and earth, who offereth to assure them of the eternall ioyes of Heauen, though hee bee as farre from deceiuing, as from being deceiued. Yea in truth to doe wee naturally dote vpon these earthly vanities, because they are subiect to our senses, and put vs in some hope of present possession, that wee need not Satans forceries, nor the worlds witchcrafts to deceiue vs, seeing we are ready without their helpe to abuse our selues with vaine hopes, and to bee still in loue with the world and worldly vanities, not for that we had, or presently haue, but for that wee expect in time to come. And thus are we content to spend our liues in hoping well; and feeling euill, still expecting better, though wee find it daily worse, vntill death comming, depriueth vs of our worldly hopes, together with our liues. And that which seemeth vnto me (if it were not so common) like vnto a miracle, men still entertaine these deceiuing hopes, not onely against reason and sense, but euen against the common experience which they haue had in others, both which haue gone before them, and now liue with them; yea which they haue had in themselues from time to time; still hoping for better, till they cease to be. And though hauing past a great part of their life they haue found no cause why they should desire to liue; yea haue injoyed so small comfort and beene turmoiled with so many miseries, that if it were put to their choice they would not care to liue, if they might liue no better; yet in hope of amending their estate, and of attaining vnto some new happinesse, which they haue not yet injoyed; they are in loue with life and the world still; though commonly they neuer obtaine the things hoped for; or if they do, yet they haue their new hopes so attended on with new miseries, that when they come they bring little comfort. For vpon the accesse of new benefits which they haue long desired, either they lose the old, which were more in number and better in worth; or else are ouertaken with some vnthought-of euils, which discomfort their new-come guests, and turne all their sweet into gall and bitternesse. And as those who trauell, though they haue found the wayes which they haue already passed, foule and vncomfortable, and those in which they presently are, no more faire and pleasant; yet casting their eyes a good distance before them, and seeing the fields greene and plaine in shew, conceiue hope of amendment, and imagine that they shall end their iourney with more delight; but all in vaine: for when they come vnto it, they find the ground wet and rotten; and many slowes and lakes which before they approached them, they could not discouer: so wee trauailing in our pilgrimage, and hauing in our trauell experience of the miseries which we haue found in our childhood and youth; seeing before vs riper and elder age seemingly pleasant, in respect of that plentie and authoritie which doth accompanie them, together with the comforts of wife and children, and such other benefits; doe presently conceiue a deceiuing hope of some future happinesse, when wee shall enjoy those things which so long before wee did expect: but often we are altogether frustrate of our desires, or if wee attaine vnto them, we find the faire field in shew to be nothing in proofe but bogs and marish grounds; and that the life which wee so much liked, is so full of cares and feares, troubles and discontents, infirmities and aches, sicknesses and diseases, that wee are ready vpon triall to couclude, that wee haue but exchanged the frying-pan for the fire, and that as in a quagmire, whilest wee haue gotten one foot out of the dirt, the other is faster and deeper in. Now what reason there is why men should after this manifold experience both in themselues and others still deceiue themselues with vaine hopes, I can render no other, but that they for their owne parts are willing to bee thus deceiued, and dare not expect that which in truth they are to find, lest their life should be altogether vncomfortable and miserable before the time, when as they haue not so much as hope to assist them, and make their burthens tolerable. And therefore rather than they will haue no hope to beare them company in their miseries, they are ready to admit of such as are deceiuable and ill grounded; that these false hopes may bring vnto them some true comforts, and small refreshings though they continue onely for the present. And God for his part is contented to let them con-

continue in this blindnesse or wilfull winking; and to haue these false and deceiuing hopes alwayes attending on them; that wicked men abusing themselues with their owne sophistrie, may go on in their courses to their perdition; and whilest they hope to attaine vnto these worldly things which they so dotingly loue, neuer labour to attaine vnto better hopes, nor to assure themselues of euerlasting happinesse. And partly that they might not hurt humane societie, nor in despaire lay violent hands vpon themselues, when as they should be forsaken of all hope to receiue contentment, either in things appertaining to this life or the life to come. Yea and whereas Gods dearest seruants being partly flesh and partly spirit, as they haue the spirituall part cheered and comforted in the time of their pilgrimage, with the assured hopes of future happinesse, so the fleshly part admitteth of no refreshing or contentment, but that which is receiued from things present; therefore God thought it fit to suffer them also to entertaine some worldly hopes, lest the flesh being vtterly frustrate of its chiefe desires, might with excessiue murmuring, repining and discontent, bee too heauie a clog to the spirituall man, and too much discomfort him in his way to heauen, being to trauell as in a desolate wildernesse, and hauing no hope of conuenient lodging, and comfortable entertainment as hee is going on his iourney. Whereas hauing for the present but an ill welcome to the world, and many an hungrie meale and hard lodging, yet still being in hope of better, it lesse struggleth & resisteth, but suffereth him to goe on, if not with more patience and agreement, yet with lesse impatiencie and opposition.

¶. Sect. 4. That worldlings do often by their too earnest labouring lose the fruit of their labours.

And thus you see that though we should set our minds vpon these worldly things, and pursue them with all our endeauours and desires, yet wee are not sure to attaine vnto them. But I may adde further, that those who earnestly labour after these vanities, do not onely many times faile of their hopes, but doe therefore faile most commonly because of their too great earnestnes, their too much desire hindering their obtaining the thing desired, and their ouermuch haste in running after the things they doe vpon, making them to haue but the worse speed, whilest either they fall for want of taking heed, or runne past the goale at vnawares, whilest with vnprouident eagernesse they thinke to preuent all others. Wherein wee may see the Wise mans obseruation verified, *Volvntas nimia effectum necat,* *Vehementius tentata segnius succedunt. Eccles. 9.11.* *I returned* (saith he) *and I saw vnder the Sunne, that the race is not to the swift, nor the battaile to the strong, &c.* For those who grasp most greedily these waterish vanities, doe hold least of them in their hands, and they who serue the world with all paines, and laborious industrie, are oftentimes by this vnthankfull master punished for their ouermuch diligence, and lose their reward, because they haue beene too earnest in their busines, and ouer laboured themselues in doing their worke, hauing now onely their labour for their paines, and in stead of their wished wages, nothing else but griefe and miserie. Others there are whom the world seemeth to vse with more fauour in the beginning, not onely giuing them intertainment with a smiling countenance, but also putting earnest into their hands, and after some seruice done vnto it, paying them liberally (as it were) their first quarters wages: but after they (being incouraged with this liberall pay) doe with more diligence performe their busines, in hope of greater reward, for their greater labour, it quite frustrateth them of their hopes, and not onely denieth to giue them more, but also taketh from them that they haue. For how many are there, who by their moderate labours hauing gotten many things, doe in more eager seeking after more, lose that which they already haue? How many doe wee see daily before our eyes, who lose their certainties, whilest they labour for vncertainties, and not thinking that they haue enough, when they haue too much, doe in ouer-reaching catch a sprcine, & whilest they greedily seeke after superfluities, doe lose not their sufficiencie alone, but euen necessaries? And this commeth to passe, not onely because the world is vnfaithfull and vnthankfull to those that serue it, but also because it is impotent and insufficient: for howsoeuer it is ready (like Satan the prince thereof) to vndertake great matters, and to make large promises, that it may moue men to leaue the Lord, and leane vnto it, yet the truth is, that though it were willing, yet it is altogether vnable to performe; for *the earth is the Lords, and all that therein is,* and hee giueth to the sonnes of men, as it seemeth best to his infinite wisdome. So that though the world brag neuer so much of its possessions, and great abilities, and proudly arrogating vnto it selfe Gods royall priuiledges, doth what it can to rob him of his right, yet the truth is, that it hath not the worth of a penie at absolute command, because euen the least matters are gouerned and disposed by diuine prouidence; neither is it the painefull indeauors of greedy worldlings, that can compasse the things which they so much desire; seeing they wholly proceed from the blessing of God; for as the Psalmist hath taught vs, *Except the Lord build the house, they labour in vaine that build it; and except the Lord keepeth the Citie, the keeper watcheth in vaine.* And therefore the world oftentimes (like a needy and bare master, who not-

Psalm. Psalm 127.

with-

withstanding his pouertie, standeth much vpon his credit and reputation) dodgeth and paltreth with his seruants, when in truth it hath nothing to pay, and deceitfully picketh quarrels with them, after long seruice sending them away emptie handed, because by reason of its pouertie, it is not able to giue them their wages. Where, by the way, wee may note the miserable seruitude of a wretched worldling; for God will not reward him because hee hath renounced his seruice, and the world cannot, hauing nothing to dispose of; onely it cosoneth him with base shifts, and with alluring promises inticeth him to spend his strength in vaine, hauing after all his painefull seruice nothing to bestow vpon him.

But the vncertainety of obtaining of worldly things will better appeare, if wee briefly consider some speciall instances; for how many ambitious men haue we read of, and in our owne experience obserued, who haue most hungerly hunted after honours and preferments; and for reward of all their labours, haue receiued nothing but contempt and disgrace? How many haue earnestly striuen to enter the gate of honour, whereof some haue beene troden vnder foot in the presse, others thrust backe by some more strong than themselues, others haue stucke fast in the gate by reason of the crowd, & few haue entred, besides such as haue climbed ouer other mens shoulders, making themselues high by the downefals of other men, and erecting Trophees to their owne prayse, vpon the ruines of other mens fame? Will you haue examples? The old world would needs build a tower reaching to heauen, that they might get them a name; but it was rightly called Babel, bringing in the end nothing but confusion to them, and their proud building. *Absalon* whilest he desired to bee exalted into the throne, was hanged in a tree; *Adonias* aspired to the crowne, but because God had not appointed it to bee set on his head, he lost both it and his life too: yea our first parents themselues whilest they desired a state aboue the condition of men, and equall with God himselfe, they lost their present excellency and made themselues vassals and slaues to the wicked spirits. Others make some little progresse in their wished way to honour and preferment, but yet neuer come to the goale, nor obtaine the garland, being either crossed in their course, or fainting for wearines, or tripped vp by those that come next after them, who as suddenly fall, as rise, and no soones make some glorious shew, but presently they are againe obscured; like vnto falling starres, which in the same instant appeare and vanish. And that either because they ambitiously hasten, and vnseasonablie aspire to these honours before their time, desiring to reape the fruit of glory and preferment, before they haue sowne the seeds of vertue and true desert; whereby they expose themselues to the danger of many oppositions, euery one being ready to hate their pride and to enuie their preferment, and to vse all meanes to stop their course in this ouer great hast; in which they fitly resemble hastie fruits, which blooming before the ordinarie time, doe seldome come to maturitie and ripenesse, because either they are nipped with the frosts, or blowne off with the tempests. Or else because they aspire to greater preferments than is befitting their gifts, whereby they suddenly burst, because they swell themselues bigger than their skins will hold; and wanting true worth and good parts to support their greatnesse, they suddenly fall and come to ruine: like vnto those who will climbe higher than the bowes will hold them; or vnto such as being weake and feeble, doe take vpon them heauie burthens. Others desire honour and glory in the world, but yet neuer attaine vnto it whilest they liue, because presence is an enemie to fame; and therefore many whom the world scarce tooke notice of whilest it had them, are magnified and extolled when it hath lost them. In which respect honour is fitly called the shadow of vertue; for as the shadow sometime goeth before a man, sometime side by side, sometime followeth after him, and sometime doth not appeare at all, as when the sunne is set, or obscured with the clouds: so sometime a man is honourable and not vertuous, his glory and fame running before true desert; sometime it accompanieth vertue, and euen whilest a man liueth he hath deserued prayse; sometime he neuer heareth in the whole course of his life, that he hath done any thing worthy fame, and yet after his death hee hath the prayse of all; and sometime the best deserts doe neuer in this world come to light, but either being done in obscurity, or obscured through others enuie, or the meanesse of the agent; they for euer lie hid, till at the day of Iudgement the God of light doth open and discouer them. Now (as one saith) what is fame after death, but a good gale of wind after shipwracke? Or what good doth it a man to haue spent his whole time in painefull labour, & in well deseruing; when the vnthankfull world in his life hath paid him with enuy & detraction, though it magnifieth him after his death, seeing hee hath not the sense, much lesse the comfort of his commendations.

Præsentia inimica famæ.

Fama post mortem mera post naufragium.

But howsoeuer the world conferreth honour vpon few, and that most commonly when it is too late, yet it promiseth it seasonable vnto all; and maketh them beleeue, that if they will but fix their hearts vpon

Prou. 16. That too earnest seeking honors maketh men to lose them.

vpon it, and ambitiously affect it, they shall surely attaine vnto it: whereas in truth they who most swell with pride, and aspire vnto honours with all their indeauours, doe most commonly misse of it, and seeking for glory find disgrace; the world vsing their ambition as the meanes of their deiection and abasement, which is promised should be the meanes of their aduancement. Wherein as the world sheweth its trecherie and deceit towards those that faune vpon it; so also impotency and insufficiencie, in that it is vtterly vnable to aduance men to that glory and dignity which it promiseth. For howsoeuer possible the world would bee willing and forward enough to giue priorities to his forward children, and to aduance those into the seate of honour, which make most suit, and take the greatest paines to rise; yet it cannot helpe and raise them as they would, because God crosseth them in their courses, and will not suffer them to aspire vnto their proud hopes, but because they will rise of themselues without his helpe, and attaine vnto the height of honour by their owne meanes, therefore he meeteth them in the mid way, casting them downe againe, when they thinke themselues nearest to aduancement, and glorifying his owne power and iustice, in their ruine and vtter disgrace. And this is that which is often threatned against the proud ambitious in the Scriptures. So the Prophet *Esay* saith: *The high looke of man shall be humbled, and the loftinesse of men shall bee abased, and the Lord only shall bee exalted in that day. For the day of the Lord of hosts is vpon all the haughtie, and vpon all that is exalted, and it shall be made low.* And our Saiuour Christ threatneth, that *whosoeuer will exalt himselfe, shall bee brought low, and whosoeuer will humble himselfe shall be exalted.* And the Apostle telleth vs, that *God resisteth the proud, and giueth grace to the humble.* So the Virgin *Mary* speaking out of her owne experience, saith, that *God hath put downe the mightie from their seats, and hath exalted them of low degree.* Whereof we haue manifold examples in the booke of God, as of *Creesus* and his companions; *Athaliah, Haman, Herode, Nebuchadnezzar* and many others. So that greedy ambition and hungrie hunting after honour, is not the meanes of attaining to it, but rather the high way to disgrace and shame: for as the Wise man saith, *the pride of a man shall bring him low, but the humble in spirit shall enioy glory.*

Esa.2.11.12.

Mat.23.12. 1.Pet.5.5.

Luk.1.52.

Pro.29.23.

9. Sect.7. That the right way to seeke shall find true honour.

If therefore we would seeke true honour and be sure to find it, let vs not (no lesse foolishly than ambitiously) begge it of the world, who hath it not to giue, but desire to haue it of the Lord, who alone hath it at his disposing. Neither let vs seeke it of our selues, and by our owne ambitious courses; for the Wise man teacheth vs, that *to search our owne glory, is not glory*: and euen our Saiuour (who might challenge this priuiledge better than any man,) affirmeth, that *if he honoured himselfe, his honour was nothing worth. And that it was his father that that honoured him*: But let vs seeke it of God to whom all honour belongeth, and from whom also it proceedeth. For hee it is, as *Hannah* speaketh, *that bringeth low and exalteth; he raiseth vp the poore out of the dust, and lifteth vp the begger from the dunghill, to set them among princes, and to make them inherit the seate of glory, his is greatnesse and power, glory, victorie, and prayse; his is the kingdome, and riches, and honour come from him*, as *Dauid* acknowledgeth. So elsewhere he affirmeth, that *preferment, commeth neither from the East, nor from the West, nor from the South; but God is the Iudge, who maketh low, and maketh high.* Yea euen *Cyrus* though an heathen confesseth, that *the Lord God of heauen had giuen him all the kingdomes of the earth.* And contrariwise *Balaam* affirmeth, that hee was surely purposed to haue promoted *Balaam* vnto honour, but that he could not, because the Lord had put him backe, and kept him from it. And therefore seeing it is the Lord alone which both helpeth and hindreth, exalteth and abaseth; of him alone let vs seeke it, from him let vs expect it, and not from the world or worldly men, who though they would, yet cannot bestow it. And if wee would seeke it from God with hope of obtaining, let vs returne all glory from our selues vnto him, seeing those who honour him hee will honour. Let vs if we would haue honour from men, be truly honorable in our selues, being fully repleniished with the substance of vertue, pietie and good deserts, and so honor likes shadow, euen though we be vnwilling, will attend vpon vs. And howsoeuer we be acquainted with our own good parts, and be full fraught with the rich treasures of vertue and goodnesse, let vs not exalt our selues, nor wax proud of our gifts, remembring that whatsoeuer wee haue, it is not our owne, but receiued from God, and therefore the richer we are, the greater are our debts, the greater also our reckoning and account, but *let vs humble our selues vnder the mightie hand of God, that he may exalt vs in due time*: for the [a] *Lord will make the meeke glorious*; and if [b] *we cast downe our selues before him, he will lift vs vp.* An example whereof wee haue in our Saiuour Christ, who because *he* [c] *humbled himselfe, therefore God did highly exalt him, and gaue him a name aboue euery name, that at the name of Iesus euery knee should bow*, &c. So that if we would haue honour to follow, we must

Pro.25.27.

Iohn 8.54.

1.Sam.2.

1.Chron. 29.12.

Psal.75.6.

Ezra.1.2.

Num.24.11.

1.Sam.2.30.

Glorie must be sought, and an inordinate Seeking condemned.

1.Pet.5.6.

a Psal.149.4. b Iam.4.10.

c Philip.2.8.

as sir last d Humilitie goe before; if we would be glorious in the sight of others, we must with a Dauid bee vile in our owne estéeme, and low in our owne eyes; and if we would be highly aduanced in the Kingdome of Heauen, wee must become humble like (little children, as our Sauiour hath taught vs. Yea, in truth this is the way of becoming Honourable, not only in the sight of God, but also in the sight of men, for as they are slowest in praysing those, who most affect it, and are ready to detract from those who are high in their owne conceit: so they magnifie them most, who hauing greatest vertues, haue also the greatest humilitie; and they hold them in greatest admiration, and most willingly attribute vnto them the fairest prayses, who hauing well deserued, conteyte themselues with the approbation of God, and testimonie of their owne consciences, and doe not ambitiously affect Glory and Commendations. As for example, It is not ambitious *Cesar*, proud *Pompey* nor *Alexander*, greater in his owne conceit, than in his conquests, that the World now magnifieth, because it plainly perceiueth that they aimed at this marke in all their actions, and made glorie the mayne end of all their enterprizes; but it hath entertained Paulus, poore Fishermen, and despised Carpenters Sonne (as they disdainefully termed the most glorious and eternall Sonne of God) whom it now prayseth and admireth; so plainly discerning that in all their good and vertuous actions, they sought not their owne glory, but the glorie of God, and the eternall good of Mankind. By all which it appeareth that the way of attaining true honour, is not greedily to desire it, but worthily to deserue it, neither doth it alwayes happen vnto them who most desiring it, doe also best deserue it; but rather vnto them who best deserving it, doe most auoid it. In which respect Honour may fitly be compared to the Meteor which is called *ignis fatuus*, or the going fire, which flieth the followers, and followeth the flier; or vnto a mans shadow, which can no otherwise be catched than by falling downe vpon it.

And thus haue I shewed the great vncertainnesse of obtaining worldly Honours, although they be sought with all carefulnesse. The like also may be said of riches, for how fewes many worldly men doe wholly set their hearts vpon them, and pursue them with all their care and endeauours, rising early, and going late to bed, toiling and moyling, designing and circumuenting, preuenting and supplanting one another, defrauding and pilfering their Masters and Lords, thus they may encrease great estates, and gather riches in abundance; yet how few of these many doe attaine vnto them? Yea, how many are there who making this Mammon of iniquitie the Idoll wherein they chiefly trust, doe make vnto it many a weary pilgrimage, vndertaking painfull journeyes, sustaining much penury and miserie, and hazarding themselues to innumerable dangers both by Sea and Land, and all to haue their Idoll fauourable and propitious; and yet are turned away with a frowning countenance, and lose all their labour, ending their dayes in want and pouerty? And whereas almost all men spend their whole time and trauell in finding out these rich Mines, and faile to these Golden Indies, for the multiplying of their Treasures, yet how few find that they seeke? How many in their Voyage running themselues on the rocks of seuerie accidents, doe make shipwracke of their whole estate? And how many hauing gotten that they sought, are robbed of all when they are returning, and thinke of nothing but of selling their estates, and of spending the rest of their time in peace and quietnesse? So that it is not all a mans care and labour that can assure him of these vncertaine riches, as the Apostle calleth them; seeing many want them who haue sacrificed all their strength and endeauours vnto them; and some obtaine them with ease and moderate labour, all their great expences which seeme so much losse turning to their aduantage, and like seed, which though in outward shew it seemeth to be cast away, to rot and perish, yet it returneth a fruitfull Harueft of plentie and increase. And this the Wise man obserued: *There is* (saith he) *that scattereth and is more increased, & he withholdeth more than is right, but surely comes to pouertie. The liberall person shall haue plentie, and he that watereth shall haue raine.* Yea, the greater care and paine that a man taketh, and the more eagerly hee haſteth to be rich, the further oftentimes hee is from his desire, and the neerer to want and miserie. So the Wise man also saith, that *with a wicked eye he hasteth after riches, and knoweth not that pouertie shall come vpon him.* And who doth not see that many hauing gotten into their possession sufficient store, if they would bee contente with that which is enough, and yet not being satisfied, doe whilest they labour after more, lose that they haue, and like the Dogge in the fable in greedy snatching after a shadow, forgoe the substance? In which respect the World oftentimes abuseth and contemneth vs, like those who keep great lotteries; for whilest it incourageth them by propounding hope of great and bountifull gaine, to hazard their small monies which already they possesse, is desirous of them of all; there being an hundred blancks for one good prize, and therefore as hatefull to one that buyes who venteth, as that is welcome, and close if he purchase his great, but yet fooli-

Yet. 1. 24. 33.

1. Tim. 6. 9.

Prou. 28. 22.

fish

lish and ill grounded hopes, thee will in the end bring his something to nothing, and in coueting that he hath not, lose that which he already hath. And yet so are mens eyes dazled, and their concupiscence set on fire with the glorious shew of some few rich booties, that though not one of a thousand can possibly haue them, yet euery one is possessed with a vaine hope, that he shall be the man who shall draw the rich Lot, and carrie away the costly prizes from all the rest.

§. Sect. 9. Of the vncertainty of obtaining worldly pleasures.

And thus also though men, like worldly Epicures set their minds wholly vpon voluptuous pleasures, and more heartily affect, and earnestly seeke these carnall delights, than those neuer fading pleasures, and eternall ioyes in Gods Kingdome, yet doe they often faile of their desires, and howsoeuer like sweet singing Birds they allure and inuite them with their melodious harmonie to come vnto them, yet no sooner doe they approach or seize vpon them, but presently they hide themselues, or flie away; leauing their admirers and seekers in the Thickets and Bushes, where they oftentimes prick themselues in their pursuit, and find nothing but Thornes and Briars which rent and scratch them, in stead of those sweet delights which inuited them vnto them. For how many are there who aboue all things desire to solace themselues with these worldly pleasures, and yet are forced, whether they will or no, to spend the greatest part of their life in griefe and miserie? How many seeke to delight themselues with sports and pastimes, games and recreations, who being crossed in them, when as they doe not succeed according to their desire, doe find torment, in stead of pleasure, and change all their mirth into fretting and fuming, cursing and sweating, as though because they can take no ioy in the pleasures of men, they would trie whether they could find it in the delights of the Deuill, and (as I may say) in the exercises of Hell? How many are there who seeking to please their damnic palate, with delicate drinkes, and curious cooked meates, take a surfet and drinke their bane greedily like a sweet poyson, falling into dangerous diseases, which often bring with them vnlooked death? How many seeking their chiefe delight in the pleasures of the flesh, do thereby vnfasten their strength, consume their bodies, and receiuing contagious infection, cast themselues into many desperate and incurable diseases, no lesse shamefull than full of extreme [illegible]

§. Sect. 10. That wee may be assured to obtaine spirituall graces & heauenly ioyes, if we truly seeke them.

and therefore seeing we may [illegible] and labours in seeking these worldly things, and yet neuer find them, nor obtaine to our earthly ends, after we haue with our whole indeuours sought to compasse them, which notwithstanding (as hath been shewed) are so vaine, worthlesse, and vnprofitable, that though they might be gotten with ease, yet they were scarce worthy our labour; let vs not set our hearts vpon these vncertaine vanities, which if we should obtaine, neuer come vnaccompanied with certaine miseries: but rather affect and desire Gods sanctifying and sauing Graces, and the eternall ioyes of Gods Kingdome, which if we truly seeke, wee shall surely find, and bee at no hazard at all of losing our labour. And this argument of not spending our paines in vaine, the Apostle vseth to encourage the Corinthians in the constant profession and practice of Christianitie. *Therefore my beloued brethren* (saith he) *be ye stedfast, vnmoueable, abundant alway in the worke of the Lord, for as much as ye know, that your labor is not in vaine in the Lord.* For though the World be so seamed in these earthly things, and so full of inhabitants, that if it had the disposing of them all (as in truth it hath not) yet hath not sufficient to giue content to the meanest; yet it is not so with the Lord, and with our spirituall riches of grace and saluation; for he hath of these such infinite store, that hee can giue vnto euery one abundance without impaiting of his stocke, or making one more empty, by anothers fulnesse. And besides he hath freely bound himselfe by his gracious promises, confirmed with his Oath and Seales, that if we a hunger after his spirituall Graces, he will surely satisfie vs: if we b seeke them, we shall vndoubtedly find them; and if feeling our wants wee doe but begge them at his hands, in the c Name of Iesus Christ, he will without faile giue them vnto vs. Neither is there lesse certainty of the other, to those who seeke for that eternall happinesse; for first, that there is that euerlasting ioy, and heauenly glory prepared for Gods Saints and Seruants, it may be proued by diuers arguments; for it is written in the hearts of men by the finger of God, and reuealed by the light of nature, that after this life there are ioyes prepared for the good and vertuous, and punishments for the wicked and vitious: which euen while we continue in the World, refresheth the one with comfort in all their miseries, and affrighteth the other with terrours and feares, in all their pleasures and prosperity. Againe, the immortalitie of the soule being acknowledged by both Diuine and Heathen Writers, it followeth hereupon that there is also an euerlasting life, wherein is immortally liueth, either in ioy or misery. Furthermore there is a naturall desire implanted in mans heart and minde, to enjoy his happinesse and chiefe good, which neuer any man attained vnto in this life, and therefore must certainly be reserued for those who seeke it in the life to come. Or else this naturall desire should bee in vaine, as neuer attaining vnto its end. Finally, if wee know that there is a God, then

them must wee also acknowledge that hee is iust: as being the chiefe Iudge of Heauen and Earth; and consequently that hee administreth righteous iudgement, rewarding the godly and vertuous, and punishing the wicked and euill doers; but this he doth not doe in this life, seeing for the most part, here the wicked flourish, and the righteous are afflicted, and therefore these rewards and punishments are chiefly reserued for the life to come. And this argument the Apostle vseth: *If* (saith he) *in this life onely we haue hope in Christ, we are of all men most miserable*: from whence wee may assume, that it will not stand with Gods Iustice, that those who faithfully serue him, should bee more miserable, than they who oppose and rebell against him; and therefore of necessitie it followeth, that after this life they who feare and serue the Lord haue better hopes, and more rich rewards reserued for them. Vnto these reasons wee may adde those infallible promises of Truth it selfe, which can neuer deceiue nor faile. The Prophet *Daniel* saith, *that those who sleepe in the dust shall awake, some to euerlasting life, and some to shame and perpetuall reproach*. Our Sauiour Christ affirmeth also, that *the wicked shall goe into euerlasting paine, and the righteous into life eternall*: and in another place hee promiseth that *hee will giue vnto his sheepe euerlasting life*. So the Apostle *Paul* telleth vs, that *after our earthly house of this Tabernacle is destroyed, wee haue a building giuen vs of God, an house not made with hands, but eternall in the Heauens*. And that *we haue here no continuing Citie, but we seeke one to come*. And the Apostle *Iohn* saith, that this is *Gods promise that he hath promised vs, euen eternall life*. Yea, this wee also confesse in the Articles of our faith, that God hath prepared for all that in this life obtaine remission of sinnes, life euerlasting: and therefore they are worse than Pagans and Infidels, who continually with their mouthes confessing this truth, doe not in their hearts beleeue it; and worse than fooles and mad men, who doe not obtaine all things in the World with all their endeuours seeke to obtaine it.

And as it is certaine that there is life eternall; so haue wee no lesse certaintie that wee also shall obtaine it, if we set our hearts vpon it, and before all things seeke it: for first God hath in many places promised it to all the faithfull who feare and serue him. So the Prophet *Daniel* saith, that many *who sleepe in the dust shall awake to euerlasting life*. And our Sauiour promiseth, that he will giue vnto *all his sheepe life eternall*: and that whosoeuer we shall for his sake to leaue any thing in the World which they dearely loue, *shall haue euerlasting life*. And the Apostle assureth vs, that godlinesse *hath the promises, not only of this life, but also of the to come*. All which promises being apprehended by a true and liuely faith, doe certainly assure vs that wee shall be inheritours of this eternall happinesse: for he *is faithfull that hath promised, and his promises in Christ are yea and Amen*; and though *Heauen and earth may passe away, yet not one iot or tittle of his word shall fall to the ground vnperformed*: for He is Truth it selfe and cannot lie, and immutable and vnchangeable, so that what hee hath decreed, shall surely come to passe. And therefore in the assurance of faith, resting it selfe vpon these vnfallible promises, we may euen in this life be certainly perswaded that wee shall be heires of life eternall; yea, so infallible is this assurance, that our Sauiour Christ saith, that hee who beleeueth hath already euerlasting life; and his beloued Apostle affirmeth, that *we know that we are translated from death to life, because wee loue the brethren*. And this assurance of faith the Apostle *Paul* had, vndoubtedly concluding, that *a crowne of righteousnesse was laid vp for him, which the righteous Iudge would giue, not onely to him, but also to all them that loue his appearing*. Yea, we haue not only Gods promises to assure vs of these eternall ioyes, but also a reall pledge and pawne of them, euen his holy Spirit, which is *the earnest of our inheritance, and hath sealed vnto vs the truth of the Gospell after we haue beleeued*, as the Apostle speaketh. By which holy spirit working in our hearts sanctifying and sauing graces, wee haue euen in this life, life eternall begun in vs; as when thereby our minds be enlightened with the true knowledge of God, and our Sauiour Christ, whom it is eternall life to know, as himselfe speaketh; when it worketh in vs faith, by the assurance whereof we are entred into the possession of life eternall; whom being iustified thereby we haue peace with God, being assured of his loue, and our reconciliation; and by reason hereof haue peace of conscience, and ioy in the Holy Ghost: and when in loue and thankfulnesse towards God, who hath so dearely loued vs, wee loue him againe, performing chearefull and willing obedience vnto his Commandements, and taking our chiefe delight in doing those things which are pleasing vnto him; for so the Apostle saith, that *the Kingdome of God is not meate and drinke, but righteousnesse, peace, and ioy in the Holy Ghost*. So that whosoeuer they are that find these graces of God dwelling in them, they may certainly be assured, that the Kingdome of God, and eternall life is begun in them: wherefore it is that the Apostle saith, that *hee that doth not liue now, but Christ liueth in him, and whose life hitherto is hidden in the flesh, he liued by the faith in the Sonne of God*. And whosoeuer haue his life eternall begunne in them, they may certainly be assured, that it shall

1. Tim. 3. 16.
Apoc. 1. 5.
Mal. 3. 6.
Iohn 3. 36.
Iohn 5. 24.
1. Iohn 3. 14.
2. Tim. 4. 8.
Ephes. 1. 13, 14.
Iohn 17. 3.
Rom. 5. 1, 2.
Rom. 14. 17.
Gal. 2. 20.

be perfited and accomplished vnto them, and hauing begun it in the life of grace, that they shall finish it in that euerlasting life of glory: whereas contrariwise, those shall neuer liue in that glorious happinesse eternally, who haue not in this World made an entrance into it, by liuing this life of Faith and Grace. Now vnto this certainty let vs adde also the facility of obtaining; for howsoeuer these heauenly treasures are infinitely of more value than this earthly trash, yet wee may not only attaine vnto more certaine assurance of them, but also compasse them with much more ease; for though wee haue neuer so great a loue and desire of obtaining these worldly vanities, it helpeth vs not much to their fruition; yea (as I haue shewed) oftentimes too much desire after earthly things, frustrateth our hope, and hindereth vs from attaining vnto the things desired; *But* (as one saith) *a iust life, which is the way that leadeth to life eternall, is alwayes present when wee will; because it is iustice it selfe, if wee effectually desire it, neither is there any thing more required to the perfecting of righteousnesse, than to haue a perfect will to embrace it; and therefore what great labour is in that, where to will is also to obtaine?* For whereas it may be obiected that our Sauiour saith, that the way to life eternall is strait, and the gate that entreth into it narrow; this difficultie is to be vnderstood in respect of flesh and bloud, which indeed is too grosse for this narrow passage; but if wee lay aside the old man, with the grosse corruptions thereof, and become spirituall and holy in our minds, affections and actions, wee shall haue roome enough to enter. Again, this difficultie and straitnes is only at the first sight when we behold this way afar off, without any desire to goe into it; whereas if we come neerer hand, with a full resolution to enter into this narrow passage, wee shall finde it open, easie and large enough; euen as when being in a broad way, and looking farre before vs vpon a narrow lane, we thinke it quite closed vp, and are ready (if experience helped vs not more than sight) to turne backe, as being hopelesse in finding any passage; but when we still goe forward and come neere vnto the place, wee finde an easie entrance for foure or fiue together, which wee supposed was not large enough for one: so although the way to Heauen seemeth strait to those who looke vpon it with carnall eyes, yet this is not so much in the narrownesse of the passage it selfe, as in the errour of our sight; for they who approach vnto it find an open passage, and being once entred, doe trauell forward with great delight. And therefore seeing this way is certaine, assuredly bringing vs to our iournies end of eternall happinesse, and easie also to those who trauell in it; let vs leaue our earnest pursuite of worldly vanities, which if they were not to be forsaken, because they are contemptible, yet because after great paines and care taken, wee can haue no assured hope of obtaining them; and wholly set our hearts and affections vpon these heauenly excellencies, pursuing them with hearty desire, and earnest endeuour, seeing they are not only in themselues of infinite more worth and value, but also may be enjoyed with much more certaintie and facilitie.

Rom. 1.30.

Iusta verò vita cum volumus adest, quia eam ipsam præstò velle, iustitia est, &c. August. Epist 45. ad Armentarium. Tom 2.

Matth. 11.30. Psal. 119.14, 32, 130.

CHAP. XXVII.

That the World and worldly things are momentary and corruptible.

HAuing shewed that these worldly things are not much to be esteemed or desired, yea, to be contemned and despised, in comparison of Gods spirituall graces and heauenly ioyes, in regard that they are most vncertaine in obtaining, though we should set our hearts vpon them, and pursue them with all our endeuours, and these most certaine and assured, to all that loue and seek them: Now let vs further consider, that if by our great care and labour wee doe obtaine them, the possession is no lesse vncertaine than the suit. And that both in respect of the things themselues, and also in respect of vs, who are possessed of them. For first, all worldly things are most vncertaine when they are possessed, because they are momentany and mutable: momentany in regard of themselues, as being in their owne nature corruptible, and subject to dissolution; and mutable in regard of vs; as being changeable, and subject to alteration. In respect also of vs they are vncertaine, because wee are mortall, and our liues momentany; and therefore though they should not be taken from vs, yet wee cannot long continue together, because wee shall in short time be taken from them. Concerning the momentany continuance of these worldly things, it may euidently appeare, if wee consider that the whole World it selfe generally, and specially all that is contained in it, are but of short continuance, and subject to corruption; for such as are all the parts of the Word, such also is the whole, but experience teacheth, that all the parts of the World are subject to corruption and dissolution, and consequently this whole vniuerse cannot be incorruptible and eternall; but shall in the appointed time bee dissolued and come to ruine. And this the Scriptures also plainly teach vs, that as the World had a beginning; so also it must haue an ending. To this purpose the Apostle *Iohn* saith, that *the World*

1. Ioh. 2.

2. Iohn 2.17.

passeth

passeth away and the lust thereof; but hee that fulfilleth the will of God abideth euer. And the Apostle *Peter* plainly affirmeth, that the *Heauens and Earth are reserued vnto fire against the day of iudgement, and of the destruction of vngodly men*: and that *the day of the Lord will come as a Theefe in the night, in the which the Heauens shall passe away with a noyse, and the Elements shall melt with heat, and the Earth with the works that are therein, shall be burnt vp.* Now as we are certaine that the World is corruptible, and shall haue an end; so are we vncertaine how soone this end shall bee, but for ought wee know, it may be this yeare, as well as the next, and sure wee are that it cannot be farre off; seeing we liue in the latest times, of which the Apostle speaketh; yea, in the latter end of the last houre: for the Apostle *Iohn* making the whole age of the World in respect of Eternitie, to be but of a few houres continuance, saith, that all were spent saiuing the last, in which he liued; and therefore if the whole time from Christs Incarnation, to his second comming to iudgement, were but one houre, it is not probable that we are farre from the houres end, seeing so great a part is already past.

Now who would fix his heart and ground his hopes vpon such a rotten foundation, as cannot possibly long stand, and may for ought we know presently fall? Who would build his house in such a Citie as he certainly knew would within a while bee consumed with fire, being vncertaine in what part of of this short time, it would come to this expected ruine? What Wise man will build his house vpon the sinking sands, where it is either ready to sinke with them, or to be beaten downe at the next high floud, and not rather vpon the firme Rocke, where it shall remaine vnmoueable? But the Scriptures teach vs that the World is but a bog or sandy ground, subiect euery day to fleeting and falling, and to be carried away with a floud of fire: and why then should wee labour with such paines to build abiding places vpon a foundation so deceitfull and vnsure; and not rather bend all our studies to be admitted into those mansion houses, and eternall habitations, which Christ hath prepared for vs in the Heauens? If a skilfull Carpenter, in whose knowledge and truth we repose much confidence, should certainly assure vs, that all the principals of our house were so olde and rotten, that they would within a yeere as the surbest faile, and the whole building come to ruine, who would not flit out of such an house, in which he cannot one night sleepe securely, and vse all meanes to place himselfe in a surer habitation? Who would not thinke him a foole that would so fondly loue this ruinous building, as that by staying still in it, he would be contented to indanger himselfe, to be ouer-whelmed and buried in its ruines? But the Lord our God the skilfull Builder of this great frame of Heauen and Earth, whose cunning cannot be deceiued, nor truth deceiue, hath plainly told vs that this great building shall within short time fall; and therefore who would heere seate his hopes? Who would not change his dwelling, especially seeing wee are proffered the fee-simple of that goodly Building not made with hands, but eternall in the Heauens? yea wee are assured of the Worlds approaching ruine, not only by the Word of God, but euen also by our owne experience; for wee our selues doe see its rottennesse, wee daily behold how the strength thereof decayeth, and that all the creatures doe waxe more feeble, being much abated in their naturall powers and vertues, and shewing by their weaknesse and sicknesse that they approach neere their end. The Heauens haue not that vertue in their influences as in ancient times; the heate of the Sunne is much abated, and his vitall operation in sublunary and terrestriall bodies greatly weakned, and though (as the Learned haue obserued) this life-giuing fire be lower and neerer vnto vs, yet his vertue being decayed, we haue lesse comfort and feeling of his heate. The earth also which is the mother and nurse of all inferiour creatures, being come to to old age, and weary and spent with much bearing, hath not her ancient vertue and vigour in bringing forth her fruits for the vse and nourishment of man; by reason whereof he is much lessened in growth, enfeebled in strength, and obnoxious to many more infirmities and diseases than were his Ancestours. All which shew that the World is in its old and decrepit age, and not farre from death. For as in the little World of Man, so also in this greater World and large Vniuerse, there is a time of youth, and full strength, and a time of old age, and decrepit weaknesse; a time of life, and a time of death. And as man in his youth is lusty and strong, hauing his bones full of marrow, and his sinewes of strength; his skinne full of flesh, his whole body full of naturall heate and moysture, and quickned with vitall spirits: but when age commeth, his strength is abated, his backe crooked, his spirits spent, and all parts so full of infirmities and weaknesse, that they are not able to performe their naturall functions and actions, till at last the limbes being altogether vnable to support the staggering body, it stumbleth and falleth at the threshold of death: so the World had its time of youth wherein it flourished in beauty, health, and strength, and was able to propagate a posterity like it selfe, and to nourish and make it fat with all delights; but now it is come to old age, wherein all the powers thereof are so weakned and enfeebled, that it cannot be

2. Cor. 5. 1.

but the death thereof neere approcheth. And therefore let vs not set our hearts vpon that which is ready to vanish; let vs not now foolishly dote vpon the World in its withered old age, wherein it hath lost all its beautie, and is so full of wrinkles, infirmities, diseases, and manifold miseries, that setting our dotage aside, it hath not so much as a shew of comelinesse to allure vs, nor any baite of beauty to entice vs. For looke how much those great Worthies of ancient times, the Patriarches and Prophets are to bee commended for contemning it, in its greatest bravery, refusing when it chiefly flourished to flourish with it; so much are wee to be blamed and condemned, for esteeming and loving it, when all excellency being vanished, and it now being full of blemishes and miseries, hath nothing in it, worthy so much as carnall love.

Quantum illi laudandi atque prædicandi, qui diguati non sunt, etiam cum mundo florente florere; tantum increpandi & accusandi sunt, quos perire cum pereunte delectat, Aug. ad Armentarium, Epist. 45.

9. *Sect.* 3. That all worldly things are momentany & corruptible.

And as the World is momentany and corruptible; so much more are al the things therein contained, especially if we consider them in our vse and fruition; for whereas all things in the World are past, present, or to come; that which is past is perished, and as though it were not; that which is to come, is vncertaine, hauing not yet its being; and therefore wee can truly be said onely to enjoy the present, which is momentany and ready to vanish. In respect of which momentany continuance of worldly things, they may fitly be compared to fiery Meteors, which make for the instant a glorious shew, but are inflamed and extinguished in the same moment; to the vncertaine windes, which suddenly blow, and suddenly cease; to deceitfull dreames, which bring a seeming short pleasure, but vanish when one awaketh; and to the Houses, Castles, and Characters which Children in their play do make in the sands, which either are ouerthrowne and defaced with euery blast of winde, or washed away with the next tide. The authour of the booke of *Wisedome* likeneth the riches, pompe and glory of the World, to the passing away of a shadow, or post, and to the passage of a ship which glideth ouer the waues, and being gone by, leaueth no trace or path behinde it in the flouds, or to a Bird that flieth in the aire, and no man seeth any token of her passage, or finally to an arrow shot at a marke, and parting the aire, which immediately commeth together againe, so that no man can know where it went thorow. Another demanding what humane things are; answereth, that they are as dust and ashes before the face of the winde, a smoke and a shadow, flowers and falling leaues, a dreame, and tale told, a winde and soft aire suddenly vanishing, flying wings, and running water, or some other thing yet more momentany and vncertaine. And in truth who seeth not that these worldly things doe flow and reflow like the Sea, there following presently after a full tide of prosperitie, a low ebbe of aduersitie; after a bright day of joy, a darke night of sorrow; after faire weather, and a pleasing calme of comfort, a blustering storme, and turbulent tempest of crosses and afflictions; after a bright full of mirth and delight, the darke waine of sorrow and discontentment; in regard whereof there is no more constancie to be found in the World or worldly things, than in the Moone, the Sea, or Aprill weather. And therefore hee is no lesse foolish who imagineth that he can hold stedfastly this slippery Eele, than hee who would inclose the Winde, or keepe the Sea in continuall calmenesse. For when this swelling of prosperitie is fullest, it is neerest to breaking; and when we thinke our worldly estate securest, our downfall suddenly approcheth. And yet there were some indifference if these worldly things were as soone gotten as lost, and that our estate were as quickly repaired as it is ruined; but contrariwise experience teacheth vs, that the ascent to the obtaining our worldly desires is by little and little, and the descent head-long; that we are long in gathering that which in a moment is scattered; and lose that in an houre, which with great care and incessant labour, we haue hardly attained vnto in our whole liues.

Nazianz. de pauperum amore.

Wisd. 5. 8, 9, 10, 11, 12.

Chrysost. in Hebræos 6. Homil. 9.

It is true indeed that howsoeuer these worldly things bee in themselues alike momentanie and vncertaine, yet with some they make a longer, and with others a shorter stay, as it pleaseth our great Lord and master to dispose of them. For some are long in obtaining them, and in a moment are spoiled of them, and haue no time to enjoy the fruit of their tedious labours, these worldly things whose company they so long desired, saluting them and bidding them far-well in the same day. The which the Wise man signifieth, when as hee saith, that *the deceitfull man roasteth not that he tooke in hunting*. In which case worldlings haue no good by these things whereupon they haue set their hearts, hauing onely a taste of them to increase their longing, and long lasting griefe, for their lost delights. Sometime they make a longer stay, and giue some little comfort by their fruition: But though they presently perish not, yet are they alwayes as perishing; and though they haue some short reprieue, yet the sentence of mortality, and momentany mutability being passed, they can giue vnto vs no assurance of their abode. In respect of which vncertainety the wise man willeth vs, *not to boast our selues so much as of to morrow; because wee doe not know what a day may bring forth*. To which purpose another saith, that euery man who entrusteth those things which hee gathereth to the earths custodie, is

is vtterly ignorant to whom hee gathereth them, whether to the consuming moath, or to the vndermining theefe, or spoyling enemy, or deuouring fire. In regard whereof howsoeuer wee may for some time be possessed of these earthly things, yet we cannot haue the fruition of them with any quietnesse of mind, or peaceable comfort; for as one saith, *the soule enioyeth nothing with liberty, vnlesse it enioy it with security, and no man can be secure in the fruition of those things which hee esteemeth good; if hee may lose them whether he will or no.*

Seeing therefore these worldly things are momentanie and vncertaine, from hence wee gather that they are not truely good, nor of any great worth or excellencie; for that which is truely good, as it cannot bee receiued vnwillingly, so neither can it bee vnwillingly lost, but remaineth with the owners to their perpetuall comfort; whereas these worldly vanities are but of momentany continuance, and may euery day, whether we will or no, bee taken from vs, leauing behind them a proportionable sorrow, according to the quantity of their supposed goodnesse; so that though a mans ioy were neuer so great in their fruition, it shall at their last fare-well bee matched, if not ouermatched with bitter griefe. In respect whereof when this day of parting commeth, a man would willingly desire, that his comforts and delights in those things which hee formerly affected had beene lesse, that now also he might haue lesse sorrow. Whereby it appeareth that there can bee no great happinesse in any thing which is but of momentany continuance, and that nothing is much to bee desired which is mortall and must end: because when the time is once past, though it haue beene neuer so long, it will appeare to those who looke backe vpon it, but as a moment; and the greater ioy it hath brought in the fruition, the greater griefe will it also bring, because at last they are depriued of it. Againe, seeing these worldly vanities are momentany and vncertaine, from hence it necessarily followeth that the hope, confidence, and comforts of worldly men, which are built vpon this weake and rotten foundation must also bee vncertaine and deceitfull. So *Bildad* saith, that *the hypocrites hope shall perish, his confidence also shall be cut off, and his trust shall be as the house of a spider; he shall leane vpon his house, but it shall not stand; he shall hold him fast by it, yet shall it not endure.* And the Author of the booke of Wisdome affirmeth, that *the hope of the vngodly is like the dust that is blowen away with the wind, and like a thinne foame, that is scattered abroad with the storme, and as the smoke which is dispersed with the wind, and as the remembrance of him passeth, that tarieth but for a day.* And in regard of momentany vncertaintie of earthly vanities, the Prophet *Esay* compareth the indeauours of worldly men, in seeking to obtaine and possesse these mutable and vnconstant things, to the weauing of the spiders web; for as to this idle worke there is required great industry and labour, and being made, it is of no continuance, because euery blast of wind is ready to breake it, and euery beesome to brush it downe: so these worldly vanities are compassed with great paines, and when with carefull toile we haue obtained them, euery blast of aduerse casualty, euery brush of outward violence is ready to blow them away, and breake them downe. And in the same respect the world by others, is fitly compared to the Moone, who in her chiefe brightnesse hath her shining mingled with spots and is alwayes mutable: so the world, though it make a glittering shew, is spotted in his greatest glory, with miseries, and aduersities, and this shining brightnesse in the space of a few dayes is turned to blacke and vncomfortable darknesse. And therefore how glorious soeuer it seemeth, the wise Christian will not set it on his head, nor at his heart, but with the woman in the Reuelation, will tread this vnconstant Moone vnder his feet, and contemne these momentany vanities, which though wee could stay with them, are continually in readinesse to flie from vs. Especially he who truly considereth this momentany vncertainty of these earthly trifles, will carefully take heede that he doe not with the least sin compasse the greatest good, and thereby hazard his eternall ioyes, and indanger himselfe to perpetuall punishment; for what folly is it for any, to buy these momentany and vnconstant vanities at the high price of euerlasting torments, and for a short and false ioy, to hazard body and soule to neuer ending punishments? And when with these worldly baits he is allured vnto sin, he will be ready to say with that godly Father: *The eternall God hath promised me eternall ioyes; and if I beleeue him, I also of a mortall man, shall bee made eternall: why then O impure world, why then doest thou mutter in mine eares thy bewitching charmes? why dost thou seeke to seduce me out of the right way? thou wouldest for loue of thee withhold mee from eternity, and yet thy selfe art ready to perish. O what wouldest thou doe if thy ioyes were permanent? if thou were truly sweet, whom wouldest thou not deceiue; when as being bitter, thou counterfeitest pleasing nourishment?* And yet though the world were sincerely sweete, without the mixture of any gall of miserie, there were little reason, why wee should match it in our loue with our gracious God, seeing it were all but a drop in comparison of this infinit

Esay 59. 5.

Apoc. 12. 1.

Cur ea quæ ad vsum diuturna esse non possunt, ad supplicium diuturna deposcis? Ambr. in Luc. 4. tom. 1.

Iste non primò, si æternum si credidero, ex mortali fiam æternus, &c. August. Tom. 10. Serm. 29. in Luc. 18.

ocean of sweetnesse; if this creature should endure for euer, yet how much more should we loue the Creator, from whom it hath receiued all its goodnesse, as a little sparke from a great fire? how much more then should wee now neglect it in comparison of that infinit goodnesse, seeing its sweetes are bitternesse? and if in respect of him, wee might well contemne it though it were permanent, let vs now much more contemne it, because it is transitorie. And seeing as the Apostle speaketh, hee that *soweth to his flesh, shall of his flesh reape corruption, let vs sow to the spirit, that of the spirit wee may reape life everlasting.*

Galath. 6. 8.

9. Sect 6. That worldly honors are momentanie and vncertaine.

But let vs consider the vanity of worldly things in the speciall instances. And first, what can bee more vncertaine and momentanie than honours and preferments, which though they stand against the violence of outward accidents, yet oftentimes fall with their owne waight? For how many are there, who hauing with great paines climed vp step by step the ladder of honour, are in a moment cast downe by a superiour power into the lowest degree of disgrace and contempt? How many hauing with much sweat and labour ascended almost to the highest top of the steepe craggie rocke of honour and glorie, doe misse their footing, and so tumble downe into the lowest bottome of a despised condition? Looke vpon the example of our first parents, who not content with the glorious condition of the most excellent creatures, but climing higher, and aspiring to the glorie of their Creator, got a fall as low as hell it selfe, and made themselues equall to the damned spirits, had not God in mercie raised them vp. Looke vpon the example of *Haman*, who in the middest of all his glorie was vtterly disgraced, and adiudged to die a shamefull death. So *Nebuchadnezzer* whilest hee would be more than a man, and worshipped as a god, was suddenly deposed from his regall throne, and became equall with the brutish creatures. In respect of which momentany vncertaintie of worldly honour; it hath (as one obserueth) its name of vaine glorie giuen vnto it, and is called vaine, because it vanisheth, and hath nothing firme and stable in it, but is onely a deception of the sight, flying away before it fully appeareth. In which regard it may be compared vnto a flash of lightning, which for the instant filleth the whole aire with glorious brightnesse, but presently is turned into grosse and more than vsuall darknesse; or to a bubble, which commonly is no sooner made than broken; because it is suddenly blowne vp (as it were) with the breath of the vulgar people, and with the same as suddenly broken. Others compare it to the dust or chaffe carried aloft by the violence of the wind, which of it selfe falleth downe to the ground, when its accidentall helpe ceaseth; to the smoake, which the higher it is aduanced the more easily it is dispersed, and the sooner vanisheth; to a cloud, which by the same Sunne, and in the same day, is drawne vp, and dissolued or consumed; to the dew, which falleth ouernight, and the next morning vanisheth; and to a bladder, which the more it is blowne, the more it swelleth, and the neerer it is to bursting. But most fitly is the monentany continuance of an honourable condition, by the Prophet *Esay* expressed, when hee compareth the glorie of man to the flower of the field, which one day flourisheth more gloriously than *Salomon* in all his royaltie, and the next withereth and fadeth away: one day it is worne in the bosome of Princes; and the day following carelessely neglected, and cast vpon a dunghill. Neither doth this worldly honour take as great leasure in departing, as it doth in approaching, but (as one saith) it commeth haltingly and slowly, (as it were) on lame legs; but all at once it flieth away, and posteth from vs with winged haste. Nor doth greatnesse of aduancement in this case giue any priuiledge, or yeeld any support, yea rather the higher men are extolled and lifted vp, the greater and more vnrecouerable is their downefall; euen as he who falleth off a low stoole, receiueth no great hurt, and easily riseth againe, and recouereth himselfe, whereas hee who falleth from an high steeple, or the top of a lofty tree, is mortally bruised, if not dismembred and shattered in pieces. And thus (as one obserueth) *Adam* had the more grieuous downefall, because hee fell in Paradise, from a most high and glorious condition: for to be ouerthrowne from an high place is an head-long downefall, whereas it is but a slip or foile to fall on plaine ground. The reason hereof is, because the more highly men are aduanced, the greater commonly is their pride; and the more full they are of the wind of vaine-glory, the neerer they are to bursting; because the Lord opposing against the proud man aboue all other sinners, by reason of all others he most opposeth against him, doth cast him suddenly downe, and bringeth him to nought, when he is most secure, and standeth strongest, and out of danger of falling in his owne conceit. So *Zophar* speaking of the wicked man, saith, that *though his excellencie should mount vp to the Heauen, and his head reach vnto the clouds; yet shall hee perish for euer like his dung; and they which haue seene him shall say, where is hee? hee shall flie away as a dreame, and they shall not find him, and shall passe away as a vision of the night.* And the Wise man affirmeth that all which are *proud in heart are an ab-*

Gloria vana dicitur quia euanida est, & nihil habet stabile in se, sic momentanea est. Chrysost. in Gen. 4. hom. 22.

abomination vnto the Lord, and though they ioyne hand in hand, yet they shall not be vnpunished: and consequently, that *pride goeth before destruction, and an high mind before the fall.* Yea so doth the Lord abhorre the proud, that hee contenteth not himselfe to haue brought them to ruine, but subuerteth and destroyeth their house and family, as elsewhere he speaketh. And therefore seeing worldly honours are momentanie & vncertaine, begetting in vs pride, & pride destruction, let vs not foolishly affect, and set our hearts vpon them, seeing men are but thus aduanced that they may catch the more grieuous downefall, the world vsing them therein like a cunning wrastler, who lifteth them vp highest, to whom it meaneth to giue the most dangerous ouerthrow; but rather let vs esteeme and seeke the true honour of vertue and godlinesse: *for* (as one saith) *the glory of the world doth not descend with the sunne; but the glory of goodnesse will ascend with the vertuous.* And if wee will bee wisely ambitious, let vs despise these earthly honours, and aspire to that excellent dignitie and aduancement, of being the sonnes of the glorious king of heauen and earth, brethren to the sonne of God, and heires apparant to the crowne of glory; which honour all shall certainely obtaine, which doe loue and seeke it, and being obtained, shall eternally enjoy it.

But as earthly honours are momentanie and transitorie, so there is no more constancie or perpetuitie in worldly riches; for when with great labour they are obtained, there is no certainty in their possession, seeing within a short time they shall be taken away from vs, or wee from them; either they shall haue their end, or we our end, they shall leaue vs, or wee them. And in the meane while they are subiect to innumerable casualties; for the moth may eate them, the rust may consume them, theeues may steale them, fire may burne them; yea oftentimes of themselues they melt away like butter in the sunne; or are taken away by outward force and violence. For the world vseth men like spunges; sometime it filleth them full, and soone after squeezeth all out againe: one day it maketh them to surfet of variety, and within a few dayes after pineth them with want. In regard of which vnconstancie and corruptibility of riches, they are called by the Apostle *vncertaine riches*, in which we may repose no trust and confidence. And by the Wise man, *the riches of a day*, because they are continually ready to vanish, & to come to nothing. Neither are they in truth substance, as they are called, or true and substantiall riches; but rather shadowes, and dreames, which seeme something whilest we sleepe in sinne, but vanish away as things of no worth, when we are awakened by Gods spirit. To which purpose one saith: *Can not those riches which are not so in truth, seeing they are full of pouerty, and obnoxious to innumerable casualties. For what kind of riches are these for whose sake thou standest in feare of the theefe, yea of thine owne seruants, lest they kill, robbe thee, and runne away? If they were true riches they would bring vnto thee security, and when thou once haddest them, thou couldest neuer lose them. As long as they are in the earth, they are not true riches. And therefore when the world calleth them riches, our Sauiour Christ addeth, of iniquity.* Call them then by what names you will stile them as you please, with the glorious titles of inheritances, fee simples, and perpetuities, yet in truth they are but vncertaine vanities, and momentanie moueables, which are still flitting from vs, or wee from them. So the Wise man telleth vs, that *riches remaine not alway, nor the crowne from generation to generation.* Yea oftentimes they suddenly depart, and forsake vs without giuing warning, or taking leaue; in which respect they are not onely current, as we call our coine, hasting away as fast as their legs will beare them, but volant also, as the Wise man maketh them, where hee giueth them the wings of an Eagle to expresse their hast in flying from vs: *wilt thou* (saith he) *cast thine eyes vpon that which is nothing? for riches taketh her to her wings as an Eagle, and flieth into Heauen.* So our Sauiour Christ sheweth this corruptibility of riches, where he exhorteth vs, not to *lay vp treasures for our selues vpon the earth, where the moth and canker doe corrupt, and where theeues digge thorow and steale.* And the Apostle expresseth it, where hee attributeth vnto gold, the epithete of perishing, and calleth it and siluer things corruptible. Neither in truth is there any kind of riches which are not subiect to this corruptibility, or exempted from continuall danger of perishing. For if wee are rich in treasures, the theeues may steale them; if in ships and merchandise, the sea may swallow them, or pirats spoile them; if in apparell and goodly furniture, the moathes may consume and eate them; if in corne fields, the blasting and mildewes may destroy them; if in cattell and sheepe, they are in danger of the roe and murraine; if in gold and siluer, the rust and canker may fret them, or they may bee taken away by violence or deceit; if in buildings, the fire may consume them; if in lands and possessions, the title may bee called into question, and indangered by euery vnconscionable lawyer, or contentious person. Nor can our care and diligence preuent these dangers, or secure vnto vs the things wee enjoy; yea rather (as the Wise man telleth vs) *riches doe often perish euen*

Pro.27.24.

Pro.23.5.

Mat.6.19.

1.Pet.1.7.18.

Eccles.5.13.

by

by our trauell: and the more wee labour to hold them, the sooner they forsake vs; like water in the hand, which is lost with griping. And the reason hereof is, because wee are not absolute owners of them, but our great Lord and Master which hath chiefe right vnto them, doth dispose of them according to his owne pleasure, giuing, and taking away, enriching, and making poore, whom, and when he will. So that though wee haue neuer so great an heape of this shining dust of gold and siluer, yet if hee but blow vpon it, it will presently flie away, as himselfe speaketh by his prophet. In which respect the Wise man saith, that the *treasures of wickednesse profit nothing, because God casteth away the substance of the wicked.* An example whereof wee haue in the whore of Babylon, who being rich in fine linnen, purple, and skarlet, gold, precious stones, and pearles, is said to haue all her riches in one houre brought to desolation. In regard of which vnconstancie, and momentanie continuance of wealth and worldly treasures, they are fitly compared to fugitiue seruants, who will not stay long in any place, but runne from master to master. Whereof it is that worldlings hauing no assurance of them, and yet doting in their loue, doe keepe them vnder the safest custodie of bolts and barres, locke and key, and watch ouer them continually with vigilant and carking care, for feare they should make an escape, and so depriue them of their seruice.

Hag. 1.9.

Pro. 10.2, 3.

Apoc. 18.16.17.

Chrysost. de pœniten. Homil. 7. *tom.* 5.

Q. Sect. 2. That riches are daily in danger of losing; and that the greater losse brings the greater griefe.

And yet such is the folly of worldly men, that though they are taught by continual experience of others losses, that their riches are also momentanie, yet doe they dreame that their own will be permanent and perpetual, and that they shall long enjoy their wealth themselues, & after leaue it to their children for many generations. Which vaine hopes when as they faile, and their riches contrary to their expectation are taken from them; they torment themselues with bitter griefe, and the greater their riches haue beene, the greater is their sorrow for their losse, vexing themselues the more, by how much the more they haue abounded. And thus the griefe of a lost kingdome, pierceth the heart with farre greater sorrow, than he who hath lost but a small lordship. Thus the merchant more bewaileth the wracke of his rich ship, than the poore fisherman his little boate; and the rich man being robbed of all his treasures, taketh his losse much more heauily, than a poore man who is spoiled of some worthlesse trifles, though they be his whole substance. In which respect riches are right runawayes, which are kept with great care, and alwayes doe their masters more hurt at their parting, than they haue done them good in their whole seruice. And therefore seeing these earthly riches are alwayes momentanie, and oftentimes harmefull, let it be farre from any Christian from fixing his heart vpon these vnconstant and fickle vanities, which like the waues of the Sea rising and falling, will tosse it vp and downe in the restlesse motion of hope, care and feare. Farre be it from vs who professe godlinesse, either to compasse or keepe these vncertaine and flitting trifles, by vnlawfull meanes, and for their sake by sinne to hazard the eternall joyes of heauen, and to cast our selues headlong into hell: seeing the things wee gaine are transitorie, and the things wee lose permanent and perpetuall; the pleasures which wee take in our earthly treasures vnconstant, and momentanie, and the torments which attend vpon their sinfull fruition endlesse and euerlasting; in which respect the Apostle *Iames* thus speaketh to couetous misers; *Goe to now yee rich men, weepe and houle, for your miseries which shall come vpon you. Your riches are corrupt, and your garments motheaten. Your gold and siluer is cankred, and the rust of them shall be a witnesse against you, and shall eate your flesh as it were fire. Yee haue heaped vp treasure for the last dayes; euen the treasure of wrath against the day of wrath, and of the declaration of the iust iudgement of God,* as the Apostle *Paul* expoundeth it. And therefore let vs not set our hearts vpon these momentanie and flitting vanities, but rather vpon those substantiall treasures, Gods spirituall graces and heauenly ioyes; which as they are infinitely of more worth; so are they eternall and euerlasting, and shall neuer be taken from vs, or we from them. For when wee haue enioyed them ten thousand times the age of a man, there shall not the least moment of our time be spent, but at the end of so many yeeres, our ioyes shall bee so farre from ending, as they were in their first beginning. When therefore the world calleth and allureth vs, to set our affections vpon these moueable and momentanie vanities, let vs stop our eares against his bewitching inticements, and hearken vnto the call of saving wisdome and true godlinesse, promising vs long-lasting treasures, and an heauenly inheritance which shall neuer haue end. *Riches* (saith she) *and honour are with mee, euen durable riches and righteousnesse: my fruit is better than gold, euen than fine gold, and my reuenewes better than fine siluer; I cause to walke in the way of righteousnesse, and in the middest of the pathes of iudgement, that I may cause them that loue mee to inherit substance, and I will fill their treasures.*

Or if our hearts be so fixed on our earthly riches, that wee will not heare of leauing them, let vs learne at least to lose them wisely, and so as wee may euer injoy our loue; the

the which wee cannot deale by keeping them in earth, where they are subiect to corruptibilitie, as our Sauiour teacheth vs; but by laying them vp in Heauen, *where neither the moth nor canker corrupteth, & where theeues neither digge thorow, nor steale.* Let vs vse them as comfortable helpes in our iorney to our owne countrie, and as meanes to assure vnto vs the fruition of our heauenly ioyes; and as our Sauiour exhorteth vs, *Let vs make vs friends with the riches of iniquitie, that when we shall want, we may be receiued into euerlasting habitations.* And if wee would for euer possesse neuer decaying riches; let vs, as our Sauiour counselleth vs, *sell that we haue, and giue almes, make vs bags which wax not old, a treasure that can neuer faile in heauen, where no theefe commeth, nor moth corrupteth.* For keepe them long we cannot, seeing they are vncōstant and still flying, and wee mortall and daily dying; but the best way for euer to enjoy them, is to send them before vs by the Lords factors, the poore members of Iesus Christ, into our heauenly countrie, where they shall for euer bee reserued for vs. For howsoeuer our goods are momentanie, our good deeds shall bee euerlasting, though our riches bee corrupcible, yet our Christian liberalitie, mercie, and righteousnesse shall remaine for euer; according to that; *he hath distributed and giuen to the poore, his righteousnesse remaineth for euer, his horne shall be exalted with glory.* And therefore the surest way to keepe our treasures for euer, is to bestow them vpon the poore, and vpon charitable and Christian vses, for whilest we thus lay them out, we eternally keepe them, and in thus parting with them, we for euer reserue them: whereas if wee locke them vp we lose them, if wee keepe them in our owne custodie, though it be vnder locke and key, bolt and barre, wee shall surely bee spoiled of them, if not by theeues, yet at least by death. If wee giue not a peny to the poore, wee shall not find a peny of all our rich treasures which wee had in earth, in the world to come: and they who with the rich glutton will not giue the crummes of their tables, to the reliefe of those who are in penurie and miserie, crying out for hunger, and begging their almes; shall with him crie out in hell torments, for a drop of cold water to coole their tongues, and shall not receiue it. Let vs learne of husbandmen to cast away our corne that wee may keepe it, and sow liberally, that we may reape a plentifull haruest: yea let vs learne of rich misers in the generall, to chuse the surest and safest place for the keeping of our treasure, though not in the particular, to make their choice of the earth, where there is no treasurie vnto which wee may securely commit it; but let vs lay it vp in heauen, and desire to haue it reserued in Gods owne custody, where it shall not onely remaine safe for our vse, but be increased vnto vva thousand fold, and of momentanie moueables become an euerlasting and most glorious inheritance. And this counsell an ancient Father giueth vs; *If* (saith he) *worldly riches be wanting, let vs not by euill workes seeke them on earth; if they doe abound, let vs by good workes reserue them in heauen.* For (as he saith in another place) if we couetously hoord them vp, and will not part with them to good and charitable vses, wee may be said indeed to loue our riches, but it is fondly and foolishly, killing and destroying them with ouermuch kindnesse, whilest wee hugge them too hard in our bosomes; but not truly and wisely, for by euill keeping, we make them to perish in our hands, and by fond louing them wee eternally lose them: whereas if we loued them aright, wee would send them before vs into heauen, whither wee shall shortly follow after, and they remaine with vs, and we with them for euermore.

Diuitiæ seculares si desunt non per mala opera quærantur in mundo, si autem adsint, per eas opera seruentur in cœlo. August. ad Bonifac. epist. 107 Tom. 2.

Auarus non est verus amator thesauri, male tenendo perdit, malum diligendo amittit. August. Serm. 245. Tom. 10.

Finally, as worldly honours and riches, so also worldly pleasures and delights are short and momentanie; like vnto delightfull dreames, which please for the present, but vanish away when one awaketh: for when men with great paines and labour haue procured for themselues these worldly pleasures, they are ready to forsake them, as soone as they salute them, and to end in their fruition, dying (as it were) in the very birth. Thus doe the pleasures of eating and drinking presently vanish, as soone as the meate and drinke is swallowed into the stomacke; thus sports and pastimes are inioyed and ended in the same moment; thus sweet musicke delighteth onely whilest it is in hearing, the pleasure and sound at once leauing vs; and finally, thus goodly maskes and shewes, giue onely delight whilest they are looked vpon, and like apparitions no sooner appeare, than vanish. In a word, though we should enioy all worldly delights euen our whole life, some few dayes excepted, all that are passed would not minister any comfort, to cheare and vphold vs in this short time of their absence; and so is all the ioy of pleasures tied to their presence, that though we should enjoy them the age of *Methuselah*, one houres aduersitie would make them all to be forgotten, vnlesse they be called to mind, as arguments to aggrauate our present vnhappinesse, because now when wee neede most comfort, wee are forsaken of all our former delights. And this momentanie continuance of pleasures, is by *Iob* plainly expressed, where he obserueth, *that of old, and euer since God placed man vpon the earth, the reioycing of the wicked hath beene short, and that the ioy of hypocrites hath lasted but for a moment.* And the Wise man

9. Sect. 16. That worldly pleasures are short and momentany.

Ecclesiast. 11. 27.

Iob 20. 4. 5.

man familiarly explaineth it, by comparing these worldly delights to the noise of thornes vnder the pot, which howsoeuer for the instant they make a great crackling, and a glorious blaze, yet euery one knoweth, that as they are suddenly kindled, so also they are as suddenly extinguished. For howsoeuer they delight for the instant, yet they perish in the very tasting, and passe away as soone as they are come, leauing behind them nothing but griefe and sorrow, either because they were at all enjoyed, or are so soone departed. So another doth most finely expresse the short tarriance of these worldly pleasures, by comparing them to letters written in the waters, which in the same moment are made and defaced, no print or impression of them being left behind: for as in that, the paine is no lesse, than if a man did write in lasting in parchment, but the continuance of the letters written no longer than they are in making: so there goeth as great paine to the obtaining of these worldly delights, as of those which are heauenly and eternall, and yet the fruition lasteth no longer than the very act and operation, and being once past, no print or impression of them remaineth after them. And therefore seeing these worldly pleasures are so momentanie, and of short continuance; let vs not set our hearts vpon them, but rather affect and seeke for those which are spirituall and heauenly; for if we delight our selues in the Lord, & in the fruition of his mercies, vouchsafed vnto vs in his Sonne Christ, our Sauiour himselfe hath assured vs, that this ioy shall euer last, and no man shall be able to take it from vs; and the Psalmist telleth vs that those heauenly pleasures which are at Gods right hand, endure for euermore. Especially let vs take heed that we do not compasse vnlawfull pleasures, or by vnlawfull meanes, or immoderately loue those which in themselues are lawfull; for what folly and madnes were it, to hazard by sin the losse of much more excellent pleasures which are eternall, for the fruition of these which are no lesse vaine than momentanie? yea to indanger our soules to euerlasting torments, for the present enioying of these fading delights?

Eccles. 7. 8.

Gregor. Nyss. ser. in Eccles. Hom. 5.

Iohn 16. 22.

Psalme 16. 11.

Psalme 92. 6. 7.

CHAP. XXVIII.

Of the mutability and vnconstancie of all worldly things.

¶. Sect. 1. That al things in heauen and earth are subiect to change & alteration.

HAue shewed that all things in the World are momentany and corruptible: Now wee are also briefly to shew, that as they are momentany in themselues, so they are mutable and vnconstant in respect of vs. For though they be but of short continuance, yet if they were friends for life, and would not forsake vs till either they perished, or wee died, they might bee thought more worthy our loue, if not for their vtilitie and profit, yet at least for their fidelitie and constancie; whereas now they are not so momentany as they are mutable, being ready to leaue and forsake vs euery day of their short continuance, like fickle flatterers, of whose fauour and loue there can be no certainty or assurance. And no maruell that these earthly things vpon which men dote are so subiect to change, seeing all things in the World are obnoxious to mutabilitie: the Heauens themselues are not free from alterations; the Sun and Moone haue their Elypses; the times varie and change one with another; the day with night, and night with day; Winter with Summer, and Summer with Winter, and neuer stand at a stay: the Elements haue continually their transmurations one with another, and by maintayning continuall warre among themselues, procure a peacefull harmonie, and well agreeing temperature in sublunary and inferiour bodies, vntill one of them hath vanquished and ouercome all the rest, with whose victorie their peace and harmonie endeth. Thus also Monarchies and States, cities and townes haue their changes & alterations, the same Nation one while imperiously commanding, and another while seruilely obeying; and the same City at one time flourishing in stately buildings, profitable merchandise, and abundant riches; and at another time dispeopled, decayed, burned, and buried in its owne ruines. Thus you shall see the Assyrian and Babylonish monarchy for a time ouertopping all, and then stouping to the monarchy of the Medes and Persians; and this for a while welding the scepter ouer all the neighbour countries, and soone after casting it downe at the feet of the Grecian monarchie; and this also after it hath had its turne and commanded in its course, conquered and ouerthrowne, and the Romane monarchie raised out of its ruines. And finally, though this were stronger and more durable than all the rest, yet it had its period as well as its beginning, and though it had none stronger to ouercome it at once, yet it was at length ouerthrowne by its owne power, perished piece-meale, and came to ruine, not because it wanted strong props to vphold it, but because it selfe was ouer burthensome. Thus also wee shall see a change in Cities and townes: as for example, in famous Babylon, Niniue, Tyre, Carthage, Athens, Sparta, Corinth, Ephesus, yea in Ierusalem it selfe the glory of the world.

And therefore if these great alterations are to be obserued in things more durable, there is no maruell if they be more frequently seen in

¶. Sect. 2. That we [illegible]

in humane estates and conditions, which are innumerable times more sickle and vnconstant in themselues, and are also subiect to partake with all the rest in their changes and alterations. For when the Sunne and Moone are Eclypsed, we suffer in their defects; when they goe their iourney from the East to the West, we also trauell with them towards the setting of our life; onely this difference there is, that they goe and returne againe, but after our Set there is no rising, vntill by the power of our Iudge wee rise to iudgement. So time though winged cannot haste so fast away, but we either by a voluntary or forced motion, equall its speed, and beare it company till we rest at death. The Elements are subiect to continuall change, and we are partakers with them in their alterations: and when in the conflict which they hold in our bodies the naturall fire hath deuoured, and (as it were) conquered the airy water, it selfe also, hauing no other food but its enemies prouision, is ouercome in conquering, and we with them both do fall in the battell, and die of their wounds. And finally, there can be no change in States, Monarchies and Cities, where we inhabit, but we likewise haue a share in their alterations, laughing in their mirth, and weeping in their mourning. No meruell therefore if the estate of man bee changeable, seeing he hath a great part in the alteration of all other creatures, and besides hath in himself innumerable internall causes of variable mutation. In regard whereof one saith, that none of vs are the same in our age that we were in our youth; no man is the same to day that he was yesterday; but our bodies are carried in a continuall motion, like vnto Riuers, and all we looke vpon doth run away with time, nothing remayning the same to morrow as wee now see it; yea euen I (saith he) whilest I speak of changing, am my selfe changed. Neither are our bodies more mutable than our Estates, which through the whole course of our liues are daily subiect to alterations, and nothing continueth firme and permanent in them, but as the Traueller is sometimes on the high Hils, and sometime in the low Vallies, and sometime walking on euen ground: so we in our pilgrimage are one while aloft in the Mountaines of prosperitie, and soone after in the low dales of aduersitie, and sometimes in a mean and euen condition between both, or like vnto those that are sailing on the Sea, who are one while lifted (as it were) to the Clouds, and in an instant buried in the deepe; one while becalmed so as they cannot goe forward, and by and by hurried with a boysterous tempest; now in danger of rushing one against another, and soone after of dashing against a Rocke; sometimes suffering shipwracke, and alwayes fearing it; neither are they euer secure, and at rest, till they be arriued in the Hauen: for so in this life we are sometime aduanced, and somtime abased, one while sluggish with too much prosperity, so as we cannot moue in any good and Christian courses; and another while tossed and turmoyled with the blustring stormes of aduersity, whereby though wee make a more speedy progresse, yet not without many troubles, and much danger. In regard whereof the saying of the Sonne of *Syrach* is verified, that *no man is to bee iudged happy before his death*, because a pleasant beginning, hath often a sorrowfull progresse, and a worse ending; yea, sometime hee who hath acted his part well in the rest of his life, spoyleth all in the last Scene, concluding an happy life in respect of worldly prosperity, with a shamefull and miserable death. Neither in truth is it any maruell that our worldly estates should be so variable and vnconstant, seeing the ground whereupon they stand is so moorish and deceitfull; for euen the World it selfe is fickle and false; and therefore as it is impossible to stand firmely on a dancing Quagmire, or steadily and immoueably in a tottering Ship, when it is tossed with surging waues in a tempestuous storme: so is it alike impossible to ground an vnchangeable estate on this mutable World, or not to be moued with this worldly earthquake. Yea, euen those things in the world which chiefly intitle prosperity are most variable and subiect to change, and like vnto the dust raised by the winde, they are tossed to and fro, and from one to another, as it pleaseth Gods prouidence to dispose of them; or vnto shadowes and apparitions, which vanish away and slip betweene the hands, when a man thinketh to take surest hold. So that this Idoll of worldly prosperity when it doth most gloriously shine must needs be continually in danger of falling and breaking, seeing both the matter thereof is (as it were) of brittle glasse, and the base or foundation whereon it standeth rotten and vnconstant. And yet such is the folly of worldly men, yea, sometimes also of Gods dearest seruants, that when they haue this Eele in their hand they thinke they can hold it fast, and are ready to say in their prosperitie that they shall neuer bee moued. And as *Eue* thought that her sonne *Cain* would haue bin a sure possession, though he proued a runnagate; so they imagine that these births of their carefull braines, and fruits of their labours, will bee constant and permanent; whereas the euent sheweth, that (like beggers Brats) they will not stay long in any place; and that like run-away seruants almost euery moneth they change their master. In which respect the constancie of humane affaires is fitly compared to the rowing of the Cart-wheele; the lowest part being within a while vppermost, and soone after as low as it was before. So that they who

Eccles.11.28.

Omnia mundana fluxa sunt, & tempore peritura; & velut in calculorum ludo alijs ad alios iactantur transeunt q. Greg. Nazian. de pauperum amore.

Psal.30.6.

Gen.4.1.

Plutarch. Con. sol. ad Apol.

who thinke to find sure footing on this vnstable ground, are like vnto those who hauing no commandement or promise, will presume by sole vertue of a miraculous faith to walke vpon the waters; who (as one saith) are so much the deeper plunged into the gulph of misery, by how much the more securely they presumed of their permanent prosperitie, there being no greater misery than a false happinesse. For there is no constancie or stedfastnesse in these worldly things, but they are continually ready to remoue themselues from one to another, at the least beck of the great Creator, & to alter the estates of worldly men by their comming and departure, as *Hannah* in her Song notably obserueth: *The Lord* (saith she) *is a God of knowledge, and by him enterprises are established: the bow and the mightie men are broken, and the weake haue girded themselues with strength. They that were full are hired out for bread, and the hungry are no more hired, the barren hath borne seuen, and she that had many children is feeble: the Lord killeth and maketh aliue, bringeth down to the graue, and raiseth vp, &c.*

Mundani tantò magis in profundum merguntur, quanto magis videntur esse felices: fallax enim felicitas ipsa est maior infelicitas, August. in Psal. 129.

1. Sam. 2. 3, 4, 5.

Q. Sect. 3. Of the mutabilitie and vnconstancie of honours and preferments.

But let vs briefly consider the mutability of worldly things in the speciall instances. And first, what can be more vnconstant and variable than Honours and preferments? seeing those who are thus aduanced, do continually walke in slippery places, where they are still ready to catch a fall; and borrowing their glory in a great part from the vnconstant opinion of the fickle multitude, which like the Weathercocke turneth with euery wind, their fame and reputation must needs be exceeding variable, resting it selfe vpon such an vnstable ground. In which regard worldly men are fitly compared to shel-fish, which depending vpon the Moone, are subiect to all her changes, increasing as shee increaseth, and decreasing, as she inclineth towards the waine; for so their Honour standing at the deuotion of the vnconstant multitude, altereth and changeth, riseth and falleth, according to the full or waine of their variable conceits. The World promiseth indeed perpetuitie of Honours to those who will set their hearts vpon them, and preferre them before the glory of God, and the saluation of their owne soules, but hee dealeth sometime vnfaithfully with his Fauourites, treacherously betraying them vnder shew of loue, and lifting them vp, whom he meaneth to ouerthrow with the greatest downefall. Wherein the World and the Prince thereof, vse ambitious men as the Crowes the shel-fish, carrying them aloft vnto the highest places, that from thence casting them down, they may bruise them with the fall, and so more easily prey vpon them. But as they deale thus with their owne friends, sometime because they will not, and sometime because they cannot preferre them; so much more fatally and vnconstantly with those who neglect and contemne their deceitfull Honours, being ready to magnifie and disgrace them with the same breath, when as they cannot allure them to bite at their bewitching baits. An example whereof wee haue in *Paul* and *Barnabas*, whom the vulgar people (admiring their miracle) would needes deifie; which honour when they had refused, and perswaded them to returne all the glory vnto God, they presently vpon a groundlesse information, laid violent hands vpon them and stoned them, now thinking that they deserued capitall punishments, whom ere-while they esteemed worthy diuine Honour. Thus others shewed the like vnconstancy, whilest one while they condemned *Paul*, as a malefactour, and presently after were ready to adore him as their Idoll. But most notably doth the mutabilitie, and fickle vnconstancy of the variable multitude appeare in their carriage towards our Sauiour Christ; whom one day they sought after to make him a King; and soone after rejecting him, preferred before him an Heathen, yea, a hated Monarch: one while they flocked about him, to giue him all louing and respectiue entertainment, strewing greene boughes in his way, and (because they thought them not good enough) spreading also their garments, euen vnder his Asses feet; and another while mocking and reuiling him, buffeting and spitting vpon him, whipping and crucifying him, and in stead of bestowing their garments vpon him, they take from him his owne: this day they meet him with ioy, and salute him, saying, *Hosanna the Sonne of* Dauid, *blessed be hee that commeth in the Name of the Lord, Hosanna in the highest*; but within a few dayes after they cry out with an vniuersall consent, *Away with him, away with him: crucifie him, crucifie him.* Which as it notably sheweth the mutabilitie of Honours, and the vnconstancy of the common people, so also the malice of Satan, who would (as one saith) haue his Procession goe immediately before his Passion, these Honours before those disgraces, and this high exaltation before his lowest downfall, that by this sudden alteration he might be the lesse prouided, and his Passion made more bitter and intolerable: although the Lord who disposed of all had another end, namely, that the Scriptures might be fulfilled which testified of his Son, to the further conuincing of the Iewes, and the just condemnation of all, who would not beleeue: and therefore if our Sauiour Christ who was worthy of all honour, found this sudden and vndeserued alteration, what constancy can they hope for, who come infinite degrees short of his excellencies?

Plin. lib. 2. c. 99

Act. 14. 13.

Act. 21.

Matt. 21. 9. Mark 11. 9. Luke 19. 37. John 12. 13.

Matt. 27. 22. Mark 15. 13. Luke 23. 21. John 19. 6. 15.

But in truth howsoeuer this vnconstancy of Honours may be attributed to the mutabilitie

bility and treachery of the World, and the Princes thereof, in regard that they promise to their followers, and faile in performance: and as they are made the instruments of God, both in the conferring and taking away of Honours, wherein they take occasion to shew their fawning in the one, and their malice in the other; yet the supreme and chiefe cause of these alterations in honours and preferments, is the wise prouidence of Almighty God, who would haue these worldly honours variable and vnconstant, chiefly for his owne children's sake, both for their triall and chastisement, and because hee would not haue them to set their hearts too much vpon them, and so neglect that eternall glory of his heauenly Kingdome; and secondarily for the just punishment of the wicked, from whom hee taketh away these honours after hee hath aduanced them, because they abuse them to pride and tyrannie. And thus *Alexander* of a great Conqueror of Kings, became worse then a Slaue, and equall to a Dogge, eating the offalse vnder the Table; wherein the Lord measured justly vnto him, according to that measure by which hee had metted vnto others. Thus *Haman* was one day the chiefe Fauourite in Court, and the next day hanged on his owne Gallowes; because he had abused his greatnes to the ruine of Gods Church: and thus Gods owne Church and people after they had received many testimonies of his loue, and were by him exalted aboue all other Nations; for abusing of these speciall fauours, were dejected and brought vnto a base condition: for so the Prophet complaineth; *Ierusalem hath grieuously sinned, therefore shee is a derision; all that honoured her, despise her, because they haue seene her filthinesse.* No maruell therefore if the World be vnconstant in conferring these Honours, seeing in truth it hath no power to continue them, more then that which it receiueth from God; who as he is the chiefe Authour of these Honours, so hee giueth and taketh them away at his owne pleasure. Thus *Hannah* confesseth, that *the Lord bringeth low and exalteth; hee raiseth vp the poore out of the dust, and lifteth vp the begger from the dunghill, to set them among Princes, and to make them inherit the seate of glory.* So the Psalmist maketh this the chiefe cause of the ruine of the wicked, when they were in the top of all their prosperity, because the Lord *had set them in slipperie places, and cast them downe into destruction.* But whether we consider the chiefe or instrumentall causes of this vnconstancie, sure wee are that honours are most mutable and slitting, vncertaine to winter where they haue Sommered, or to lodge where they haue rested all day. And this mutable inconstancie the Wise man obserued; *I haue* (saith he) *seene seruants on horses, and Princes as seruants walking on the ground.* To which purpose also the Sonne of *Syrach* noteth, that *many mightie men haue beene brought to dishonour, and the honourable haue beene deliuered into other mens hands.* The which mutabilitie commonly happeneth when men are most secure, and are puffed vp in pride, in regard that they assure themselues of the constant continuance of their honours and preferments; their proudest hopes yeelding nothing vnto them but shame and disgrace. For so the Wise man saith, that *pride goeth before destruction; and an high minde before the fall:* and againe, *when pride commeth, then commeth shame, but with the lowly is wisdome.* And therefore seeing these worldly honours are so mutable and vnconstant, so hardly gotten and easily lost, let vs not too much esteeme them, nor immoderately loue and seeke them, but rather let vs set our hearts vpon sauing wisdom and true godlinesse; for as the Wise man saith, *Exalt her, and she shall exalt thee, she shall bring thee to honour, if thou imbrace her, she shall giue a comely ornament to thy head, yea, she shall giue thee a crowne of glorie.* And this honour shall be most constant and permanent, lasting as long as life, yea, after death, for the *memorial of the iust shall be blessed; but the name of the wicked shall rot.* Yea, this honour of grace shall be but a step to aduances vs to the honour of heauenly glory, the which shall continue not for a few yeeres onely, but for euer and euer, as being eternall and euerlasting; for so the Apostle telleth vs, that *the God of grace hath called vs to his eternall glory, by Iesus Christ.*

Eccluſ.11.6.

Prou.16.18. and 18.12. & 11.2.

Prou.4.8,9.

Prou.10.7.

1.Pet.5.10.

The like mutabilitie and vnconstancie is in riches. For though our riches corrupt not, nor we die, yet there is no certaintie in their possession, they are so flitting and mutable. For who seeth not that they do often change their masters; he who ere-while wanted, abounding, and he who not long since abounded, being now brought to want and penurie? Looke but to Houses, Lands and Coine, and consider how often they haue new Owners, this day being in the possession of one, and to morrow of another, and not many many moneths after, both being stripped of them, they are deuolued vnto a third. In which respect *Zophar* compareth riches to the waters of Riuers, which make no long stay in any place, and passe from Land to Land, and field to field, till at last they are swallowed vp of the Sea. *The increase* (saith he) *of his house shall goe away, and it shall flow away in the day of Gods wrath.* For so riches runne from one to another, till in the end they lose their name, being corrupted, and (as it were) swallowed in the gulfe of destruction. In the same regard one of the Ancients likeneth them to allaying Harlots,

9. Sect. 3. Of the mutability and vnconstancie of riches.

Iob 20.28.

Origen. in Mat. 6 18. homil. 4.

which make loue to many, keepe faith with none. And to the same purpose another saith; that there is nothing more false & treacherous than riches; & that like a fugitiue & vngrateful seruant, they haue no honesty or fidelity; for though thou bind them with innumerable bonds, they will goe away, and draw their chaine after them. And for this cause oftentimes, they are kept and fast locked vp vnder the custodie of strong bolts, and fast barred doores, hauing besides many seruants as Iaylours attending on them; but they oftentimes intice their keepers, and flee away together with them. So that there is nothing more vnconstant than these earthly moueables, which are euery day subject to change and alteration: in which respect one wittily saith, that Money most fitly is stamped round, to signifie by the very figure that it is truly current, not standing still, but rolling and remouing from one to another. The which inconstancie and mutabilitie of riches, as it proceedeth instrumentally from the World, who is vnconstant in its fauours, aduancing those to wealth whom soone after it is ready to impouerish; so chiefly and principally from the Lord, who in his gracious prouidence made earthly riches mutable, because wee should not fix our hearts vpon such changeable vanities, but vpon those heauenly treasures which are immutable, and not subject to any alteration; and that seeing euery day they are ready to leaue vs whether we will or no, wee might be the rather willing to part with them to such good & charitable vses, as may glorifie God, and further ascertaine vs of our eternall treasures. Whereas if hee had made them immutable and permanent, whome would they not haue bewitched with their loue? For if now men hauing no securitie or assurance, to keepe them in their possession but one onely day, do notwithstanding dote so much in their loue, that by right & wrong they lay violent hands vpon them, & wring them vnjustly out of others custodie, hazarding euen their soules to increase their wealth; what would they haue done if they had beene constant and faithful friends, that doe all this, they being treacherous and deceitfull flatterers? What Widow would they not haue robbed? What Orphane would they not haue spoyled? What weake and poore man would they not haue oppressed, to get these perpetuities into their possession? To conclude, seeing these riches of the World are so mutable and vnconstant, let vs not set our hearts vpon them; and (as one saith) let vs not runne a madding after these false fugitiues, for there is nothing more deceitfull, nothing more perfidious. To day they are on our part, but to morrow against vs; arming enimies eyes against our safety; and strengthening malicious hands to vndermine our peace; so that they who haue them,

Chryſoſt. ad pop. Antioch. Hom. 2. tom. 4.

Quid tam incertum quam res volubilis? nec immeritò ipſa pecunia rotunda ſignatur, quia non ſtat, Auguſt. in Pſal. 83.

Chryſoſt. ad pop. Antioch. Hom. 2. tom. 4.

are beſet on euery ſide with familiar and chamber foes, and inuironed with domesticall enemies: but rather let vs fix our minds on those firme treasures reserued for vs in Gods Kingdome, which are permanent and perpetuall euen to eternitie.

Finally, there is no more constancie or lesse mutability in worldly pleasures; for though there be alwayes worldly men and worldly delights, yet are they neuer ascertained the one to the other; but as men change, their pleasures, so pleasures change men, and euery hand-while leauing the old, they are ready to betake them to new Masters. Some waite not so much vpon men themselues, as vpon their age: as for example, some attend vpon infancy, and leaue them in their youth; some delight them in their youth, and forsake them when they come to full maturitie, and some accompany them in their full strength, and will by no meanes stay the approach of old age. Others are tied to seuerall times of the yeere, as to Spring, Autumne, Summer, Winter, and bring great delight when they are vsed in their season; but failing herein they change their nature, and become irksome and tedious. And as for those pleasures which are vsuall and daily, delighting all persons, and at all times, we see vpon what common mutation they are subject, lasting no longer but for the present, and then degenerating into tedious molestations and cumbersome burthens. Thus meates and drinkes delight for the instant; but after surcharging the stomacke, they recompence an houres pleasure, with a whole dayes paine. And thus pleasures of the flesh are but of momentany continuance, and suddenly impaire the strength, and bring the bodie to many infirmities, and much weaknesse. Besides which losse of speciall delights, how many doe wee daily see, who abounding in all manner of sensuall pleasures, are soone after abandoned of them all, and spend the remainder of their dayes in misery and mourning? And though they remayne in their judgement and affection Epicures still, making their belly their God, and the World their Paradise, yet find their Idoll whom they serue, so auerse towards them, that of necessitie, whether they will or no, they are robbed of all pleasures, and passe their time in griefe, and sharpe affliction? And thus it appeareth that all these worldly things which men so fondly affect, are mutable and vnconstant. The consideration whereof should moue vs lightly to esteeme, yea, carelesly to contemne these changeable and fickle vanities, in comparison of Gods spirituall graces and heauenly joyes. For what is this mutability, but a certaine kinde of mortality, seeing though they die not in themselues, yet they die vnto vs? Yea, in truth what is the continuance of these worldly

by things, but a kind of vnobserued corruption: for whilst any thing passeth from the present to the time to come, that which is past dieth and perisheth. God onely is immutable, because nothing past taketh from him; nothing to come addeth to him, but whatsoeuer was, is, or shall be, is with him all present. And therefore despising these vnconstant and perishing trifles, let the Lord be our glory, treasure, and delight, in whom there is no change or shadow of change; and let vs set our hearts and affections vpon his spirituall and sauing graces; for these *gifts of God* (as the Apostle telleth vs) *are without repentance*; neuer wholly or finally failing those to whom they are once giuen. For being placed on this sure Rocke of Grace, wee may securely contemne the dashing waues of boysterous malice, which in the Sea of this World, are by turbulent men raised against vs, seeing they shall be all broken into the foame of their owne shame, and wee in the meane time remayne vndamnified; for these immutable graces, giuen vnto vs by the immutable God, will make our peace and security also immutable. And let vs chiefly affect and seeke those Honours, Riches and Pleasures reserued for vs in Gods Kingdome, which cannot be altered by any accident, nor impaired by any enemy, but shall eternally remayne to our infinite ioy and comfort, firme and permanent.

CHAP. XXIX.

Of the momentany continuance and frailty of mans life.

HAuing shewed that the things of the World are in themselues momentanie, and in respect of vs mutable: wee are in the next place to speake of our mortalitie, which may serue as another mayne argument to make vs contemne these worldly vanities; for though they were eternall, yet we are momentanie; though they were constant and permanent, yet our liues are fraile and flitting; though they had not their end, yet wee shall haue our end; and though they would for euer continue with vs, yet shall wee but a while continue with them, because our liues are but short, and with their shortnesse, so fraile and vncertaine, that this momentany time, is only sure of ending, and in nothing else certaine but in its owne vncertainnie. For we are continually sailing towards the hauen of death, and wee neuer want the winde of winged time to driue vs forward; sometime in the way we perish by the leakes of our own intemperance; sometime we split our selues vpon the Rocks of dangers, or vpon the sands of carelesse securitie; sometime wee are cast ouer-boord by Pirats and Enemies, and sometime carrying all our lofty & proud sayles, wee are ouer-set and sunke with the boysterous blasts of aduerse accidents; and though wee scape all these dangers wee shall not be long in comming to our hauen of rest; seeing we are neuer becalmed nor stand still, but night and day goe forward with a prosperous wind. It is true that the World, yea our owne deceitfull hearts, doe promise vnto vs long life, yea, dreame of a kind of eternitie which hath neuer end; for there is scarce any so olde who thinketh not to liue a day longer, and when that is spent, another day after that, and so continueth day after day in the same minde, and by consequence frameth to his hopes an imaginary perpetuitie; eternitie being nothing else but a constant continuance of time without any ending. And that men haue this inward conceit, it may easily appeare by their outward practice: for if they were throughly perswaded that their liues were momentany and vncertaine, what shew of reason had they by deferring their repentance, to hazard their eternall saluation? Why should they set their hearts vpon the things of this life, and preferre them before euerlasting happinesse? Why doe they who thinke it folly to bestow great cost in building vpon a lease of one and twenty yeeres, grow excessiue in these charges, and erect stately Houses, hauing no posteritie vnto whom they may leaue them? Why do they not prepare themselues to meet the Lord, and take some paines to set straight their accounts; if they thought that euen this day they might die, and be called to a reckoning? But the true cause of all these errours and negligence is this, because they dreame of long life, and put the euill day farre from them.

Now as this opinion and vaine hope of long life is an vsuall cause of impenitencie, and of the committing and liuing in all manner of sinne, so especially of the loue of the World, and worldly vanities: for because men thinke to continue long with them, they accordingly esteeme and set their hearts vpon them; whereas if they beleeued and remembred that not only the things which they so affect are momentany and mutable, but also that they themselues are mortall, and of final continuance vpon the earth, and that euen this short time is most vncertain; they would neuer preferre these transitory trifles before their eternall patrimonie. And therefore seeing it is a forcible argument to moue all men to the contempt of the world and worldly vanities, because our liues are so momentany and fraile (for though they were neuer so constant and permanent, yet we cannot long enjoy them, seeing we are mortall, and of short abode on earth) let vs a little further consider of this point; and shew the momentany shortnesse of mans life both by testimo-

The breuitie of mans life proued by plaine testimonies of Scripture.

nies of Scripture, and also by experience and reason. The Holy Ghost in the Scriptures doth amply and plainly set forth the breuity and vncertainty of mans life, and that by simple affirmation, and also by comparisons. For the former the testimonie of *Iob* is plain, who affirmeth, that: *Man the sonne of a woman hath but a short time to liue, and is full of trouble.* So the Patriarch *Iacob*, speaking of his owne life, which much surmounted the vsuall age of men in these dayes, saith, that *his dayes were few and euill*: and it is ordinary in the Scriptures, to reckon mens liues by dayes, and not by yeares, to note their breuity: yea, comparing them with eternitie, they make them not so much as a minute; for so the Apostle *Peter* saith, that with the Lord a thousand yeares are but as one day. And thus the Apostle *Iohn* calleth all that time, from the first comming of Christ in the flesh vnto his second comming to iudgement, the last houre, whereby hee would intimate vnto vs, that the worlds continuance being compared with eternity, is but of a few houres standing, and that all the rest being spent, we are now come to the last: and therefore if all this time being thus compared, is in respect of eternitie but a short houre, then surely a mans life according to the same proportion is scarce a minute.

Iob 14.1.

Gen. 47.9.

Psal. 90.10.

2. Pet. 3.8. Psal 90.4. ὡς χθὲς ἡμέρα ἐλθοῦσα 1. Iohn 2.18.

Sect. 3. The breuity of mans life illustrated by similitudes.

The similitudes also which are vsed to expresse the breuity of mans life, are very significant, and fit for our purpose, for it is compared to a [a] pilgrimage, which is not long in trauelling; to a [b] warfare, which is short and full of trouble; to the dayes of an [c] hireling, which as they are commonly but few, so by reason of their paines and labour, irkesome and tedious: to the [d] wind, which seldome stands long in one place, and euery day is in some likelihood of changing, that which now bloweth passing away without returning: to the flower of the field, which one day flourisheth and the next day withereth: to the [e] grasse, which in the morning groweth in his full strength, and is cut downe before night. All which similitudes imply, that mans life is but (as it were) of one dayes continuance. Like vnto those creatures neere Pontus, whereof *Plutarch* maketh mention, whose life and the day begin and end together; for at morning they are bred, at noone they come to their full growth, and at euening die with olde age; for what is our childhood, but a morning, our youth and ripe age the mid day, and our olde age the fall, set and night of life. The which proportion holy *Iob* seemed to ayme at, where hee saith that *wee are but of yesterday*, and scarcely full out of two dayes standing. But because wee are ready to flatter our selues with a vaine hope of long life, and to imagine that euery day is many yeares: the Holy Ghost compareth our liues to many other

a Gen. 47.9. 1. Chron. 29.15.
b Iob 7.1.
c Verse 7.
d Iob 14.2. Psal. 103.15, 16
e Psal. 90.5. Esay 40.6.

Plutarch. Consol. ad Apollon.

f Iob 8.9.

things which are lesse than of a day in continuance, as vnto a [g] vapour that appeareth for a little time, and afterwards vanisheth away: to a [h] dreame, which vanisheth as soone as a man waketh: to a [i] Post, which passeth by in all haste, and maketh no stay till he come to his iourneyes end: to the most swift [k] Ships, and to the [l] Eagle, which flying to seize vpon the prey, doubleth her ordinary speed: to a [m] cloud which is suddenly blowne away with the winde, or else dissolued or dried vp with the Sun: to the [n] smoke, which whilest it ascendeth vanisheth; to the swift passage of a [o] Weauers shuttle, which in a moment passeth from hand to hand; to a [p] span in length, which is measured in an instant. And as though these reall things were not sufficient to expresse the shortnesse and vanity of mans life; it is compared also to a [q] shadow, which hath neither substance nor continuance; and to the swiftnesse of a [r] thought, which farre exceedeth in speed all other motions: yea, as if any thing were too substantiall to expresse sufficiently the momentany shortnesse of it, it is compared to [s] vanitie, which is nothing; for so *Dauid* saith, that [t] *man is like to vanity, his dayes are like a shadow which vanisheth*: and it is not only said by way of similitude, that mans life is like to vanity, but that it is vanitie it selfe; for so *Iob* saith, that he [u] *had as an inheritance the moneths of vanitie*; yea not only mans life, but also himselfe in regard of his vncertaincy and mortality is called vanity, and that when hee is in his best condition; for so the Psalmist saith, that: *euery man in his best estate is* (not only in part, and in some respects, but) *altogether vanitie*: and as though this nothing were yet too much, hee contenteth not himselfe to say, that the children of men are vanitie, but that if vanitie and they were laid vpon the balance, vanitie it selfe would ouer-poyse them: [f] *The children of men* (saith hee) *are vanity, the chiefe men are lies, to lay them vpon the balance, they are altogether lighter than vanitie*. The which vanitie, euen an Heathen man being desirous to expresse, thought it not enough to call the life of man a shadow or a dreame, but ioyneth both together, and calleth it a dreame of a shadow. Now if a thousand yeares in comparison of eternitie, be as the Psalmist speaketh, but as yesterday, and as a watch in the night; and as a few drops of raine to the Sea, and a grain of grauell in comparison of the sand, as the Sonne of Syrach likeneth them; then how short and momentany is the life of man being thus compared, which is so vaine, and of such short continuance?

g Iames 4.14.
h Psal. 73.20.
i Iob 9.25.
k Prou. 30.19.
l Iob 9.26.
m Iob 30.15.
n Psal. 37.20.
o Iob 7.6.
p Psal. 39.5.
q Iob 8.9.
r Psal. 144.4.
s Psal. 39.5.
t Psal. 62.9.
u Iob 7.3.
f Psal. 62.9.

But if we would adde to this momentanie shortnesse of mans life, the frailty and vncertainty of it, whereby we haue no assurance to enioy it so much as a minute of this

short

ſhort time, the vanity thereof would more euidently appeare. And of this wee need no other proofe but our owne experience, which daily teacheth vs, that as men haue but a ſhort paſſage from the birth, to the vtmoſt confines of an aged life; ſo they ſeldome goe thorow to their iourneyes end, but are cut off in all parts of this ſhort way, with vnexpected accidents. In which reſpect the life of man may fitly be compared to a candle, which whileſt it ſhineth, conſumeth; and as the candle is ſometime waſted with the wind, ſometime quite blowne out, before it bee halfe burned, and ſometime burneth to the end: ſo mans life is waſted with griefes and miſeries, ſometime extinguiſhed by immature or violent death; and though it laſt as long as the naturall heate hath moiſture to feed vpon, yet that being conſumed, like a candle it goeth out of it ſelfe for want of nouriſhment. For how many haue wee knowne in our owne experience who haue beene intombed in their mothers belly, before they did euer ſee the light of the ſunne, and ſo withered in the bud? How many doe wee daily ſee, who ſeeme to enter into the world (as the heathen man vpon the ſtage) that they may goe but againe; as though they came onely to take their leaue, and ſo to bee gone? How many wither when they are in their flouriſhing prime of their infancie and childhood, and (as it were) rot before they bee ripe? How many are taken away in their perfect maturity, death getting the victorie of them in their full ſtrength? and how few are they that attaine vnto old age, which notwithſtanding all doe hope for, though againſt all reaſon in regard of themſelues, and experience in reſpect of others? For would men conſider the manifold ambuſhments, which death daily laieth to indanger our liues; would they but remember how many by-paths leade to this common way, they could not but confeſſe the ſhortneſſe of mans life, and their vncertaintie to continue this ſhort time. For I pray you how many, yea how innumerable bee the cauſes which produce this one effect, ſome whereof are internall, and ſome externall? For ſuppoſe that we were exempted from all outward dangers, which notſtanding doe in whole troups beſiege mans life, yet we continually carrie death in our owne boſomes. For looke how many kinds of diſeaſes there are whereunto mans life is ſubject, and ſo many ſecret enemies doe wee harbour in our ſelues, which fight againſt our liues, and giue death an eaſie entrance. Wee are not too cold, or too hot, without danger; hunger and exceſſe are alike pernicious, ſeruing both as harbingers to prouide death a lodging in our hearts; yea euery ſmall crumbe going awrie, maketh a breach whereby death may enter and ſurpriſe vs. So that wee cannot ſaue our liues by fighting, becauſe wee nouriſh ſo many in vs which are daily ready to betray vs; nor eſcape by flight, vnleſſe wee could flee from our ſelues, ſeeing whether we will or no, we continually carrie the enemies of our liues about, vs yea within vs.

But let it bee ſuppoſed that there were peace at home; let vs imagine that there were within vs no ſecret foe to ſupplant vs, yet how many open and outward enemies are there, which are hourely ready to aſſault our liues; if the great Commander doe but giue ſigne of battell? For to ſay nothing of common calamities, which hang ouer whole common-wealths, as famine, ſword, and peſtilence, which are Gods publicke heralds to denounce againſt vs warre and deſtruction, how many priuie wayes are there wherby death commeth vnto vs, yea we vnto death? For which way can wee turne vs, what action or enterpriſe can wee take in hand, but that there is ſome danger, that death will encounter vs? If wee take ſhip, we are but a few inches diſtant from death, the immoueable rockes, and the mutable winds, the ouerflowing waues, and ſwallowing ſands, the tempeſtuous ſtormes, and ſpoiling pyrats haue our liues at their mercy and command. If we ſtay on the land, wee are daily obnoxious to no fewer perils; if we take horſe, our liues are in danger euery time he ſtumbleth; if wee goe in the ſtreets, looke how many carts and coaches wee meete, yea how many tiles be on the eaues of houſes which wee paſſe vnder, and to ſo many dangers are we ſubject. If wee walke in the countrie, wee are in hazard to bee incountered with brutiſh creatures, and with theeues and robbers more cruell than they. If we retire our ſelues into our well fenced gardens, wee are not there ſecure, for among the ſweeteſt flowers oftentimes lieth hid the moſt hideous ſnake. If we reſt in our houſes in the night, we are in perill of cutthroates and robbers; or though wee were ſafe from theeues, yet we are in danger of all-deuouring fire. If we walke abrode in the day, euery one that hateth vs hath our liues at his command; and as one ſaith, whoſoeuer contemneth his owne life, is maſter of ours. In a word, be we on ſea or land, in Citie or Countrie, at home or abrode, waking or ſleeping; death ſtill like a ſergeant waiteth vpon vs, till he bee commanded by the Lord chiefe Iuſtice of heauen and earth, to arreſt, impriſon, and bring vs to iudgement. Now if any will obiect, that there are many which eſcape the foreſaid dangers, and going through them all vnhurt and vntouched, doe ſafely come to old age and naturall death: I anſwere, that many more doe fall into them;

Quiſquis ſuam contempſit vitam tuæ dominatur. Pub. Mimus.

9. Sect. 5.
Of the innumerable dangers vnto which mans life is daily ſubiect.

and why may not wee thinke to bee in the greater number? many escape them, but all are subject vnto them; and that which is incident to all, may happen vnto any: finally, many escape some of these perils, but yet fall into others, and though to day they are free from them all, yet to morrow they may be obnoxious to many. By all which it appeareth, that our liues are not only in themselues momentany, but also in respect of outward accidents, and inward infirmities, vncertaine, and full of frailty; in regard whereof the Apostle calleth our bodies earthly houses, which wanting solid matter, and strong principals to support them, are easily ouerthrowne, or of themselues, in short time moulder away; and in the same place hee calleth them tabernacles, which stand not long any where, but are still flitting and remouing. And another maketh them much more fraile and brittle than glasses, which though they bee subject to many casualties, yet may they outlast the longest liuer. What (saith he) is more brittle than a glasse? and yet it may bee so reserued, that it may continue for many ages; for though it bee indangered to a fall or knocke, yet not to a feauer, or old age, whereas we are more fraile, as being subject to the fals and knocks of outward casualties, and though we were free from them, yet time and age weakeneth and wasteth vs; though we could shun outward blowes, yet we cannot auoid our end; though we should be free from outward dangers, yet wee can neuer escape inward diseases. And howsoeuer some may last longer, and some a shorter while, yet all in their appointed time come to their end. Wherein men are fitly compared to the leaues of trees, of which some are blasted in the bud, euen in the spring, some are blowne off with the wind in the middest of summer, and those that continue so long on the tree, doe when autumne and winter commeth, fall of themselues. To this purpose one demandeth: Shall wenotall (saith hee) in a little while be the same dust? doe wee not by the addition of a few more dayes gaine this alone, that wee partly see, partly suffer, and partly act the more euils? and so wee at length also shall pay to nature the common and certaine tribute; by our death following some, and going before others; now bewailing our friends departed, and soone after our selues departing leaue them to bewaile vs; and receiue the kind gifts of teares in as bountifull maner from them, as we haue in our liues bestowed it vpon those who haue gone before vs, &c. For wee are all but a vanishing deame, an apparition that leaueth no signe behind it; dust, a vapour, the morning dew, and a flower of the field, which quickly groweth, and more quickly withereth.

2. Cor. 5. 1.

August. Serm. 1. Tom. 5.

Homer. apud Plutarch. ad Apollon. *Ecclesiasticus* 14. 18.

Gregor. Nazianz. in laudem Cæsarij.

But howsoeuer vaine man be so mortall, fraile and momentanie (as I haue shewed) yet is he so blinded with selfe-loue, and bewitched with deluding hopes, that though hee acknowledge all this in the generall, yet hee seldome applieth it to his owne particular; though he can say we are all mortal, yet hee dreameth of his omne immortality; and howsoeuer hee can in his politicke bargaines reckon three of his neighbours liues, at no longer time than one and twentie yeeres, yet doth hee flatter his too credulous heart with this foolish conceit, that his single selfe shall continue to old age, and fill vp the reckoning of three or fourescore yeeres; and that hee continueth long in the same condition, though hee seeth others hasting away, and euen now arriued at the gates of death. As when two boates meet, they which are in the one imagine that themselues moue not; and the other that passeth by them goeth swiftly; whereas in truth they both make alike speed; so men are ready to thinke that though others run towards death with posting haste, yet they in the meane time stand at a stay, and remaine immoueable: than the which nothing can bee more absurd, seeing wee are all cast in the same mould, and are of the same nature and condition, in so much as there cannot be a more liuely and perfect looking glasse wherein wee may see our owne frailtie and mortality, than other men which are of the same quality. So that if wee bee not made blind, deafe, and quite senseless, we cannot daily want examples, and (as it were) schoole-masters which may teach vs this lesson; for who can walke in the Church or places of burial, and not thinke that he also must bee buried? who can see anothers funerals, who is of the same nature and condition, and not conclude his owne mortalitie? who can heare the knels and passing peales for his neighbours, who were some of them yonger, and much stronger, and not thinke them heraulds sent of God, to summon him by death to make his appearance?

But though it were supposed, that wee could now liue the age of *Methusolah*; and were exempted from all outward accidents, and inward infirmities, which might shorten our dayes; yet all this were nothing in comparison of eternitie; in regard whereof that cannot truly bee said to be long, which one day shall haue an end; neither doe wee slowly attaine vnto that end, from whence wee shall neuer returne, when we are once come vnto it: for how can that bee truly long, which is continually in spending, and the more dayes are added vnto it, the more it is shortened? what firmenesse is in that, which in holding slippeth out of our hands, and is lost in keeping? But such is mans life, from which so much is detracted,

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as is added vnto it, and the longer it hath laſted, the more it is waſted, and the neerer it approcheth to its end. Now what can bee called long, which by its continuing and being, waſteth and ceaſeth to be? or how can our dayes be many, which grow fewer and fewer by daily multiplication? how can our liues bee ſlow in paſſing, when that time which ſeemeth to ſtay them, drieth them forward to their iorneyes end? In which reſpect mans life is fitly compared to a weauers web; for as the wouen web continually encreaſeth by the addition of threeds, ſo our age by the addition of dayes; but as the more is added to the cloth, the leſſe is vpon the beame, and the more the one increaſeth, the neerer the other approcheth to its end, and cutting off; ſo the more is added to our age, the more is detracted from our life, and the more time paſt is increaſed, the more time to come is ſhortned and diminiſhed. Thus the time of infancie periſheth, when childhood approcheth; and childhood dieth when youth beginneth; and youth paſſeth, when ripe age commeth; and all is loſt & vaniſheth, when old age and death ſeazeth vpon vs. Whereby it appeareth, that our continuance in the world cannot truly bee called a life, ſeeing it is but a continuall paſſage, wherein wee like pilgrimes trauell vnto death; ſo that whileſt wee liue, we daily die, and neuer ceaſe dying till we ceaſe to liue; our life being nothing elſe but a paſſage from life, and a neerer approching vnto death. For from the day of our birth, to the day of our death, our liues are in a continuall conſumption, and no ſooner doe we begin to liue, but we alſo begin to die; for daily ſome part of our liues are taken away, ſeeing all which is paſt, is periſhed, and whileſt our bodies grow and increaſe, our liues decreaſe and are diminiſhed. They therefore are much deceiued, who account the laſt day onely, the day of their death, ſeeing wee die (as it were) piecemeale, and the longer wee liue, the more death ſeazeth on vs, all the time which is already paſt, being loſt and conſumed. And ſo likewiſe they abuſe themſelues, who feeling no decay of health or ſtrength, doe imagine day after day that they are equally diſtant from death, becauſe the alteration which is in their liues, comming by degrees and by little and little, is not ſo eaſily diſcerned. For as their folly were ridiculous, who not ſenſibly perceiuing the going forward of the ſhadow in the diall, or hand of the clocke, would therefore bee perſwaded that it ſtandeth ſtill; for though they ſee not the motion, yet euery houre they may plainly diſcerne, that it hath moued: ſo alike fooliſh are they, who not ſenſibly perceiuing, how far they haue trauelled towards death, doe conclude with themſelues that they ſtand at a ſtay; ſeeing the more dayes are added to their liues, the neerer they approch to their death, though their paſſage cannot palpably be diſcerned. For as thoſe who ſaile in a ſhip, whether they ſleepe or wake, ſit or ſtand, goe forward with ſome deſire to arriue at the hauen, or backe as farre as the ſhip will ſuffer them with a contrary motion, as deſirous to returne, yet they are ſtill going on, and carried whether they will or no, with the motion of the ſhip whither the skilfull pilot ſitting at the ſterne doth giude and conduct them: ſo we being placed in the world, as in a ſea of mortality, are ſtill ſailing towards the hauen of death, and whether we ſleepe or wake, ſtand ſtill or walke, willingly goe forward, or deſire to continue in the ſame place, both when we are in ſicknes, and when we enjoy perfect health and ſtrength, in the lengthening of the ſeaſons of the yeere, as well as when they ſhorten, wee are daily going on as our great maſter doth appoint and guide vs, and whether wee will or no, we muſt ſtill goe forward; and though our motion may bee ſometime inſenſible, yet in truth wee alwayes make alike haſte, and neuer reſt till we arriue at the hauen of death.

Baſil. Orat. 24. de Morti

Now if we would further conſider (as the truth is) that our liues are nothing in compariſon of theirs who were before the floud, and that they are now limited to the ſhort ſtint of three or foure ſcore yeeres, wee may more ſenſibly conclude, that they are leſſe than a moment, in compariſon of eternitie: eſpecially if wee would account of ſo much time onely of this ſhort age, as deſerueth to be entitled with the name of life: for almoſt halfe a mans life is ſpent in ſleepe, which is nothing elſe, but (as it is called) the elder brother of death; and therefore cannot fitly be added in this our diuiſion, to the tearme of life. Now if out of this halfe that remaineth, wee would ſubduct ſo much time as is ſpent in ignorant and vnprofitable childhood, wherein wee neither glorified God, nor did any good to Church or Common-wealth; ſo much as is conſumed in ſickneſſe of body, and diſcontent of mind; ſo much as is ſpent in doing nothing, or in doing that which is ill; ſo much as is croſſed, and made miſerable, by the ſenſe or feare of ſome outward afflictions, or ſome inward griefe; and then looke onely on that part of time remaining which is ſpent in ioy, peace, contentment & a good conſcience, the which in truth only deſerueth to be tearmed a life, all the other being but branches and degrees to death, wee ſhould eaſily perceiue that our liues might bee meaſured with the ſhort ell of a few dayes. But if we will not enter into this conſideration of the ſhortnes of our liues, whileſt it is paſſing, nor learne this leſſon of our mortalitie, and momen-

Q. Sect. 3. The breuitie of mans life ſhewed by a ſpeciall conſideration of the parts thereof.

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tany continuance, neither by reason nor experience; yet shall wee hereafter (when perhaps it will be too late to make any good vse of our knowledge) easily both see, and seeing acknowledge it; for howsoeuer time to come may seeme long in approching, and when it is come, somewhat long in spending; yet if wee looke backe vpon it when it is once passed, it vanisheth in the view, and appeareth as nothing. Neither in this regard is there any great difference, betweene that age or time which is long, and that which is short, if we looke vpon them when they are both passed; for as we can take no faster hold on a great shadow, than on a lesse, both alike in a moment vanishing out of our sight; so the longest life, when it is once spent, is all one with the shortest: neither doth it profit or content vs any more, or afford vnto vs better hold for our further continuance, than if we had liued onely to the time of childhood. Now the reason why man, Gods most excellent creature on earth, and created after his owne image, should bee subject to this mortality, and of so momentanie and short continuance, is not originally in the Lord that made him, who being infinit in all eternity, could haue giuen to his creature an euerlasting being; but in man himselfe, who hauing the free choice of death and immortality, chose the worser part, and preferred the path of death, before the way of life. For the Lord hauing threatned man, that in the day which he transgressed his Commandement, he should die the death; he notwithstanding sinned, and so sinning died. And (as one saith) because sinfull man would not stay in the place of true happinesse where hee was created, God would not suffer him to remaine long in the place of his supposed happinesse, where he was fallen: and because he willingly lost his countrey, which he should haue loued, he is vnwillingly drawne out of this place of his pilgrimage, which (though vndeseruedly) he loueth too much.

Quod tam diu vixerat, quid profuisset ei, si Adam bodiè mortuus esset? Quid diu est, vbi finis est? August serm. 42. Tom. 10.

Gen. 2. 17. and 3. 19.

Quia peccator homo illic stare noluit vbi conditus fuit, hic verò vbi cecidit diu esse prohibetur, &c. Greg. Moral. lib. 12. cap. 4.

Q. Sect. 9. That by reason of the shortnes of our liues, all things are momentany and vncertaine vnto vs.

And thus haue I shewed that these worldly things are not much to be desired; because though they were permanent, and would for euer stay with vs, yet we are mortall and momentany, and therefore cannot stay long with them: for though men seeke to eternize their houses, and labour to multiplie their pleasures, so as the matter of them may continue for many ages; and though they turne all their coine into lasting gold, and furnish their houses with most durable stuffe, and haue all their lands in free-hold, fee-simple, and as inheritances for euer; yet all these are but names and titles, wherewith they delude themselues, and the Worlds witchcrafts whereby he intangleth his foolish followers, with sottish loue of these earthly vanities: for though we may prouide lasting lands, yet not enduring liues; though our possessions would remaine for euer, yet our selues are but of momentanie and short continuance, euery day ready to be taken from them; and though the world would make vs beleeue, and our owne deceiuing hearts are apt to perswade vs, that our possessions are fee-simples, and our lands and houses inheritances for euer, yet the truth is wee are but tenants at will, holding all wee enjoy at our great Landlords pleasure. And when we haue gotten the best assurance that we can, yet we are more sure, that we shall hold nothing longer than only for tearme of life; for as we brought none of these things with vs when wee were borne, so wee shall take nothing with vs at our buriall, but as wee found them all in the world, so when we depart, to the world we must leaue them. And this holy *Iob* confesseth; *Naked* (saith hee) *came I out of my Mothers wombe, and naked shall I returne againe:* to which the Apostle alluding saith, that *we brought nothing into the world, and it is certaine that we can carrie nothing out:* and the Preacher speaking indefinitely of all men, saith, that *as man came forth of his Mothers belly, hee shall returne naked to goe as he came, and shall beare away nothing of his labour, which hee hath caused to passe by his hand.* And howsoeuer there is great difference in mens estates whilest they continue here, some liuing in prosperity, and some in aduersitie; some in plenty, and some in want; yet (as the authour of the booke of Wisedome affirmeth,) *all men haue one entrance vnto life, and alike going out.* And this wee may cleerely perceiue in the looking glasse of common experience: for how many houses and lordships doe wee see, that haue (themselues remaining) turned their owners out of doores, and changed them for others, not onely of the same kindred and posteritie, but for strangers to the former family? How many haue wee (with the Psalmist) obserued who haue beene strong in their prosperity, spreading themselues like a greene bay tree, who are now gone, and though we should seeke them, yet wee cannot find them? How many haue wee seene honoured, and in high places, who are now laid low in the graue, and troden vnder their feet, who not long since bowed vnto them, yeelding them at the first sight the reuerence of cap and knee? How many, who haue before time abounded in gold and siluer, houses and lands, who are now stripped of all? and whereas formerly they ioyned house to house, and land to land, as though they could not indure a neighbour, but would (as the Prophet speaketh) dwell alone in the middest of the earth; yet are they now contented with lesse than seuen foot of ground; and to haue a multitude dwel-

1 *Tim.* 6. 7.

Eccles. 5. 14.

Wisd. 7. 6.

Psal. 37. 35.

Esay. 5. 8.

dwelling with them in a little place. How many haue wee seene passing their time in pleasures and delights, eating and drinking delicate and costly meates and drinkes, in curious and more costly vessels and plate, spending their dayes in hunting and hawking, laughing, and sporting, dancing, and reuelling, who are now by death stripped of all their ioyes, and in all likelihood haue changed them for torments and miseries, weeping and gnashing of teeth, eternall woe and the horrors of hell? How many haue pampred their bodies, that now are the meate of filthie wormes; and gloriously adorned their backes in rich apparell, that are now couered with rottennesse and corruption, and that haue filled the streets with their sweete smelling perfumes, that now would fill them with a greater stench? And finally, who exceeded all their neighbours in all manner of worldly prosperity, who being now dead together, are all so alike, that no difference at all can bee made betweene them. Looke (saith one) into the graues of these worldlings, and see if you can discerne any print of their passed pride, or any signe remaining of their riches and luxuriousnesse. Enquire now where is their glorious apparell, their externe odours, their delightfull maskes and shewes, their great retinue, and many suters; their costly banquets, loud laughter, game-some mirth, and immoderate and vnbrideled delights? whither are they now all gone, and what is become of them? where is all their worldly prosperity, and where are they themselues? What end is there now of both? Come neere and search their sepulchres, and behold there is nothing but dust, and the filthy reliques of the wormes feast: for this is the end of all humane bodies, as well of those who haue lead their liues in pleasure and delights, as of those who haue passed their dayes in painfull labour. In which respect the world is fitly compared to a stage, and the life of man to a play, lasting a little longer than the ordinarie time. For as in them one acteth the part of a king, another of a beggar, one of a wise counsellor, and another of a naturall foole; and great difference there is betweene them whilest the comedie continueth; but when the play is ended, they are stripped of all their apparel, and hauing acted their parts, & come off the stage, they are all fellowes, and of equall quality and condition: for euen he who is greatest in the world, hath but a short part to act, and when it is done, he must lay aside his glory, and become equall to him who is of least degree. And therefore seeing these glorious worldlings haue not much greater or longer happinesse, than he who acteth his part vpon the stage; let none bee proud of such momentarie felicity; let no man too much loue riches, or hate pouerty, because men are but personated in these worldly habites, and when the enterlude is ended, they will be all alike.

Neither are these worldly things we possesse our owne, but the worlds heire-loomes, which when we are gone, must remaine vnto posterity; for if they were truly our owne, then might we when wee goe, carrie them with vs; but now the world whose indeed they are, when we depart (whether we will or no) will haue them all left behind, and keepeth them still in store to deceiue with them the following posterity, as before they haue deceiued their abused progenitors. In respect whereof the Prophet *Habakkuc* saith, that the faithful seeing the folly of wicked worldlings, *shall take vp a parable, and a taunting prouerbe against them: saying, woe be to him that increaseth that which is not his, (how long?) and to him that inabundance heapeth vp to himselfe thicke clay.* For death like a Porter standeth in the gate, when men are to passe out of the world, and causeth them whether they will or no to leaue all behind them; sauing their sinnes which they haue committed in compassing these vanities. For well were it with wicked worldlings, if they could as well leaue their sinne behind them as their sinfull possessions; but this is their miserie, that when their gold forsaketh them, their guilt accompanieth them, and when they are plucked vnwillingly from the things of the earth, whereupon they haue set their hearts, (which goeth as neere them as if their body were pulled from their soule, or their heart out of their body) their sinnes and the gaules of an euill conscience, which they haue gotten in compassing them, by wicked and vnlawfull meanes, doe attend as inseparable vpon their soules, as their shadowes vpon their bodyes, and will neuer leaue them, till they haue brought them to the fearefull tribunall of Gods iudgment, and haue thereby accusing them, caused the Iudge of Heauen and Earth, to pronounce against them the sentence of eternall condemnation.

Habac. 2.6.

§. Sect. 10. That the things we possesse are not our owne but the worlds heire-loomes.

And thus haue I shewed that all men are of momentanie and short continuance. Now let vs more specially consider of the breuitie and shortnesse of their liues who abound in all worldly prosperity; for so farre are these worldly things from prolonging our liues, and from establishing them against their their naturall frailty, that they rather cut them off and shorten them, as being the meanes when they are abused by sinne, to bring vpon vs Gods heauie iudgements, and to hasten our death, when we too much let our hearts vpon them. And hence it is that in the Scriptures, there is not only mention made generally of the frailty and momentany continuance of mans life, but more especially

§. Sect. 11. The shortnesse of their liues who are aduanced vnto honours.

pecially of theirs, who abound in all worldly prosperity. So it is said of those who are in honourable place and calling, that their aduancements shall not preserue them from the encounters of death; yea rather it is more ready to shoot at them before others, as being the fairest marke, and greatest conquest. So *Eliphaz* vseth an interrogation, the more to assure and conuince vs of this truth. *Doth not* (saith he) *their dignitie goe away with them? doe they not die, and that without wisdome?* And the Psalmist telleth vs, that *man shall not continue in honour* (or as the word signifieth, shall not stay in his estate all night) *hee is like the beasts that die. This their way peruerteth their foolishnesse*, &c. And though in respect of their honourable calling, hee aduanceth them to the glorious title of Gods, yet hee will not attribute immortality vnto them, but telleth them, that *though they were Gods they should die like men, and though they were children of the most high, yet they should fall like other men*: and else where he exhorteth vs, *not to trust in princes, because their breath departeth, and they returne to their earth.* So the sonne of *Syrach* telleth vs, that which we also learne by common experience, that *hee who is to day a king, to morrow is dead.* And therefore seeing all our policie, power, and endeauours, cannot continue vs in this honourable condition (for though honours should remaine for euer, yet wee are mortall and of short continuance; so that when with all our labour and care wee haue aduanced our selues, and by our proud ambition, haue mounted aloft vnto the highest pitch of worldly glory, wee haue in this state no manner of stay, but when death commeth, and clippeth our soaring wings, we presently fall into the lowest condition, and become inferiour to the meanest liuing creature; *for a liuing dogge is better than a dead lyon*, as the Wise man speaketh) therefore, I say, let vs not set our hearts on that, with which wee cannot stay, nor yet when wee must leaue it, haue the power to bequeath it to our posterity: for as *Iob* speaketh, when as hee who is aduanced in the world *passeth away, hee knoweth not if his sonnes shall bee honourable, neither shall hee vnderstand concerning them, whether they shall be of low degree:* But let vs set our hearts and affections vpon those heauenly honors, and eternall glory, which as they will neuer leaue vs, so shall we neuer be taken frō them.

Iob 4.21. *Psal.* 44.12.13. *Psal* 82.6.7. *and* 146.2.3. *Eccles.* 10.11. *Eccles.* 9.4. *Iob* 14.21.

p. Sect. 12. That the rich mans life is short and vncertaine. *Luk.* 12.19,21.

And this also is the condition of them who abound in all worldly wealth; for howsoeuer rich men trusting in their idoll the earthly mammon, promise vnto themselues long life, and say with the foole in the Gospell, *soule thou hast much goods laid vp for many yeeres, liue at ease, eate, drinke, and take thy pleasure*, yet in the same night God is ready to take away their soules, and to place their substance in other mens possessions: Howsoeuer they imagine, that their *houses and habitations shall continue for euer, euen from generation to generation, and therefore call their lands by their owne names*; *yet they shall not continue in their estate, but shall bee like the beasts that perish*, as the Psalmist speaketh. So *Ieremie* saith, that *hee who getteth riches and not by right, shall leaue them in the middest of his dayes, and at his end shall be a foole.* And in this respect the Apostle *Iames* compareth rich men, to *the flower of the field, which vanisheth away*; *for as when the Sunne riseth with heate, then the grasse withereth, and the flower falleth away, and the beautie of the fashion of it perisheth: euen so shall the rich man fade away in all his wayes.* And this *Baruch* obserued in the experience of his times; *where* (saith hee) *are the princes of the heathen, that hoarded vp siluer and gold wherein men trust, and made none end of their gathering? They are come to nought, and gone downe to hell, and other men are come vp in their steads.* Whereby it appeareth that worldly wealth is no true riches, for then it would make vs eternally happy; nor wee true owners of the things wee possesse; for if they were ours, wee might take them with vs, whereas now we leaue them behind vs, to become for a time other mens, as before they were ours; and that which is truely our owne we take away with vs; that is, either our vertues and graces, to be crowned and rewarded; or our faults and sinnes, to be condemned and punished. Neither will they though they abide with vs, preserue vs from death, that we also may stay with them; for death will not bee bribed, and the God of life and death will take no price for the redemption of our liues; for wee haue nothing to giue but that which is his owne; and though all wee possesse were ours, yet it were not a price so sufficient as would be accepted. And therefore let vs not with worldly men *trust in our goods, nor boast our selues in the multitude of our riches; for a man can by no such meanes redeeme his brother, he cannot giue his ransome to God, that he may liue still for euer, and not see the graue. So precious is the redemption of their soules, and their continuance for euer; for wise men die as well as fooles, and leaue their riches for others*; as the Psalmist speaketh. Let vs not greedily gape after abundance, seeing a little will serue vs for our momentanie liues; for why should wee ouerburthen our selues in carying such great prouision, for so short a iourney? and our liues being short, why should wee looke after long hopes? Why should we be so eager in gathering, when as wee cannot stay by it when it is gathered?

Psal. 49.11. *Ier.* 17.11. *Baruch* 3.17,19. *Psal.* 49.7.

And

And store vp abundance in a strange Country, where we haue no assurance of abiding so much as a day? If (as the Heathen man well obserued) wee were assured to liue the long age of an Hector Rauon, our greedinesse in gathering were the more to be pardoned; but seeing wee are mortall men, who speedily hasten to old and decrepit age, it is folly and madnesse to dote vpon abundance, seeing we shall consume our hearts with intolerable sorrowes, in scraping that together, which others when we are gone wil riotously spend. How much better were it to part with our riches freely for the loue of Christ, than to be forced whether we will or no, to leaue them by death? how much better were it, seeing we cannot stay with them long on earth, to send them by the hands of the poore before vs to Heauen, where wee shall remayne for euer? For if we keepe them still in our owne custodie, wee shall haue no further comfort in them when the day of death approacheth; for as *Iob* saith, *What hope hath the Hypocrite when hee hath heaped vp riches, if God take away his soule?* Finally, if seruing God wee want these earthly riches and abundance, let vs not bee discontented in our selues, nor enuie wicked men who flourish with them, seeing the time is but short, both of our want, and their plenty; for death is hard at hand, and seizing on vs both, will strip them of all their store, and further vs to the possession of our eternall treasures. *Be not thou afraid* (saith the Psalmist) *when one is made rich, and when the glorie of his house is increased; for hee shall take nothing away when he dieth, neither shall his pompe descend after him.* The like incouragement another giueth to the godly man oppressed with pouertie. Doest thou see them (saith he) strouting in the streets, and drawing after them their long and rich traines, whereby they raise vp a cloud of dust in the Aire? Let not these things moue thee, for all these they shal lay aside at the hour of death, when as thy vertues and holines shal still accompany thee: they are not their own clothes which they weare: for when death commeth they must put them off, and leaue them behind them; neither shall their glorie descend with them. To the same purpose another exhorteth, Let vs not (saith he) afflict our selues when wee behold the vnexpected prosperitie of worldly men; seeing when we see rich men painted on a Table in all their bravery, & poore men in their rags; we neither admire the one as happy, nor pitie the other as being miserable; & yet these dead pictures are oftentimes of longer continuance than liuing men represented by them. For a painted table may last about an hundred yeeres, when as rich men who please themselues in their abundance, are often taken frō al in a few moneths.

Yea, but this is their comfort, that whilest they liue they shall enjoy their wealth, and when they die they shall leaue it to their heires. It is true indeed that though rich men cannot promise vnto themselues long life, yet they may be assured that they shall haue heires, but if they meane by heires their own children and posteritie, they ground their hopes and comforts vpon a false and deceiueable ground; for howsoeuer men may prouide heritages, yet it is God who appointeth heires: and though they may rake and scrape together riches with a purpose to bequeath them to their friends, when themselues can keepe them no longer; yet oftentimes God with his ouerruling hand so disposes of them, that they neuer enjoy them. For some outliue their heires, and hauing lost their posteritie and kindred, are forced whether they will or no, to leaue vnto strangers the fruits of their labours. Others haue heires vnto whom they leaue their goods, but they are not sure that they shall enjoy them; for the Children doe not alwayes rost that which their Fathers caught in hunting; but as many enjoy those goods which were neuer bequeathed them, so many vnto whom they were bequeathed neuer doe enjoy them, it being onely in their power to giue their riches, and bequeath Legacies to whom they will, but not to maintaine their gift when they are gone, nor to vphold that right vnto which they haue intitled them. And this the Psalmist plainly affirmeth: *Doubtlesse* (saith he) *man walketh in a shadow, and disquieteth himselfe in vaine; he heapeth vp riches, and cannot tell who shall gather them.* To the same purpose *Iob* saith, that *though the children of wicked men be in great number, the sword shall destroy them, and his posteritie shall not be satisfied with bread. His remnant shall be buried in death, and his widowes shall not weepe. Though he should heape vp siluer as the dust, and prepare raiment as the clay; he may prepare it, but the iust shall put it on, and the innocent shall diuide the siluer.* Yea not onely strangers doe often become heires, but sometimes also enemies, and those whom a man in his life most hateth, after his death make a prey of his riches, and scornfully insult in his spoyle. In which respect one saith, that the couetous mans labour is certaine, but the fruit of his labours vncertaine. For hee taketh paines and consumeth himselfe with cares in gathering riches, and after his death his inheritance and possessions come into the hands of his enemies, who haue circumuented him with innumerable treacheries, and taking onely with him his sins, he leaueth his substance to other men. Now what can be more miserable, than to tire and spend a mans selfe with paine, that his enemies may reape all the profit? And to with-hold euen necessaries from ones own vse for the increasing of that wealth which his enemies will spend

That the hope of worldlings is vaine & vncertaine, who thinke to leaue all to their heires and children.

Psal. 39. 6.

Iob 27. 14, 15, 16, & 20, 10.

Chrysost. ad pop. Antioch. Hom. 2 Tom. 4

spend it superfluitie and excesse? In which respect one justly much preferreth the riches of faith and a good conscience, before the wealth of the World. Faith (saith he) labo-
Ambros. in Psalm. 8. enarr. Tom. 4. reth for God, and covetousnesse for the tempter; that gathereth such things as profit a mans selfe, this heapeth vp those which profit others. And what more vaine, than to labour for other men, and not know who shall be his heire? For who can tell whether his owne Sonne, or Nephew shall survive him? Seeing the Heire oftentimes goeth before the Testator to the buriall; or out-living him, riotously deuoureth the inheritance, or luxuriously scattereth it; or being foolish cannot defend it; or loseth it by confiscation, yea, oftentimes their enemie is their Heire, and the Successour insulteth ouer the deceased, persecuting those whom he loued, and selling for slaues those whom he tenderly loued. But though he knew who should inherit his labours, and bee sure to haue an Heire of his owne chusing, yet how can hee tell what he will proue? Whether a Wise man or a Foole; a frugall Sauer, or a wastfull Spender; one who will thankfully remember his Predecessour and Benefactour, or one that will forget him, vnlesse it be to censure his infirmities? Finally, whether such an one as will shed gratefull teares at his Funerals, or smile vnder his close Hood? And this the Wise man noted as a great vanitie, which made euen his life bitter vnto him: *I hated* (saith he) *my life, and also my labour wherein I had trauelled vnder the Sun, which I shall leaue to the man that shall be after me. And who knoweth whether he shall be wise or foolish? Yet shall he haue rule ouer all my labour, wherein I haue trauelled, and wherein I haue shewed my selfe wise vnder the Sunne, this is also vanitie, &c.* But if these momentany riches, which are thus bequeathed to posterity, haue beene defiled with sinne, either because they haue beene vnlawfully gotten, as by greedie couetousnesse, fraud, deceit, cruelty and oppression; they will not proue greatly beneficiall, either to Heire or Predecessour: for as he leaueth vnto his child his wealth, so also enuie, because he is the offspring of such a Father, and (as it were) a young one of the old Serpent, which though he haue done no hurt hitherto by reason that he is young, yet it is feared he will doe, when he commeth to age, not onely because hee is likely to resemble his Fathers nature, but also hath beene poysoned with his precepts of couetousnesse in his very youth. For as one obserueth, when rich Misers see that they can keepe their goods no longer than for the time of life, they confirme and strengthen their hearts, by reading vnto them Lectures of auarice, making them to become impregnable Castles, wherein their riches may be better vsed after their departure. Yea, oftentimes

Fletus hæredis sub persona risus est.

Eccles. 2. 17, 18, 19.

Plutarch. de cupidit. diuitiarum.

with their wealth they leaue vnto them Gods heauy anger for their injustice, and wicked getting, or keeping their riches, which burneth against sinners vnto the third and fourth generation, and often consumeth their House and whole Posteritie; and with their sin they leaue their shame and punishment: as the Prophet speaketh: *Woe vnto him* (saith hee) *that is giuen to the getting of vnlawfull gaine for his house, that hee may place his nest vnhigh, and be deliuered from the power of euill. Thou hast consulted shame to thy house, by destroying many people, and hast sinned against thine owne soule.* In which respect the couetous man, as he is not much beneficiall to his Heire, so lesse vnto himselfe; for what will it profit him after his momentany fruition of the Mammon of iniquitie, when being cast into Hell fire, and there tormented with intolerable torments, hee shall remember, that hee hath left abundance of wealth to his posteritie? Seeing neither hee nor they, can with all this riches release him from his paine, nor procure so much as a drop of cold water to allay a little his burning heate: For if when wee haue all these goods in our owne possession, they will not ease or comfort vs in the extremitie of the Toothake only, what consolation or refreshing can bee expected from them, being in the keeping of others, when body and soule shall suffer for euer the wrath of God, and the grieuous tortures of the damned spirits?

Finally, though voluptuous men abound in all delights, yet shall they not long enjoy them; for though they were constant, yet themselues are fugitiue, though their pleasures are many, yet their yeeres being few, they cannot long rejoyce in them. So *Iob* speaking of voluptuous wicked men, saith, *that they take the Tabret and Harpe, and rejoyce at the sound of the Organs; they spend their dayes in wealth, and suddenly they go downe to the graue.* Neither can pleasures, though they neuer so much delight vs, make our ioyes immortall, or any whit prolong our liues; yea, contrariwise (as I haue shewed) being immoderately vsed, they are the ordinary meanes to shorten life, and to bring vnto vnto vntimely and immature death. But howsoeuer these pleasures of the World are most momentany, both in respect of themselues, and also in respect of vs, yet their punishment when they are abused is not of so short continuance; for when voluptuous men shall leaue their delights, oftentimes in the middest of their dayes, that fearefull woe denounced by Sauiour Christ shal accompany them for euer: *Woe be vnto you* (saith he) *that now laugh, for yee shall waile and weepe.* So the Apostle *Peter* saith, that those who are led *with sensualitie, are made to be destroyed; and shall receiue the wages of vnrighteousnesse, as they which count it pleasure*

to liue deliciously for a season. And therefore seeing these worldly pleasures are so short & momentany, both in respect of themselues and vs, and seeing also their fruition is temporary, and their punishment eternall; let vs not set our hearts vpon them, but rather on those heauenly ioyes, which shall be eternall to vs, and we to them; and hauing with *Moses respect vnto the recompence of reward, let vs chuse rather to suffer aduersity with the children of God, than to enioy the pleasures of sinne which shall last but for a season.* For who would settle his loue on these flitting vanities? Who would place his affections on worldly pleasures, chambring and wantonnesse, lurfeiting and drunkennesse, delightfull sports and daintie fare, sweete smels and costly rayment, wherby this lumpe of flesh is pleased and pampered; if he consider, that within a while his bodie shall bee the meate of Wormes, his sweet perfumes turned into lothsome stinke, his rich attire into a goose winding sheet, his tender flesh, and faire skin, into rottennesse and putrefaction; and not rather on those heauenly and vnspeakable ioyes, in which wee shall euer ioy, they continuing with vs, and we with them for euermore?

And thus haue I shewed, not only that the World, and the things thereof are momentany and vncertaine, but that wee also are mortall, and our liues of short continuance: by reason whereof nothing can bee vnto vs firme and durable, because our selues, whilest we continue in these earthly Tabernacles are still flitting, and altogether vncertaine of our abode; for nothing is stedfast to him who is vnstedfast, nothing eternall, to him who is fraile and mortall. And therefore seeing we haue no sure hold of the things of this life, let vs not set our hearts vpon them; for though we be called their Masters and Owners, yet wee haue in them but a momentany interest, and though they be with vs, yet they are not ours; seeing we are daily readie to leaue them. Let vs build in earth Tabernacles, and not Mansion houses, seeing wee are still removing, and cannot long stay. We are Pilgrimes here, and therefore we should not set our affections on the earth, and earthly things, where we shall rest (as it were) but one night, and then be gone; but on the ioyes reserued for vs in our owne Country, where we shall remaine for euer. We are now Souldiers in the Campe, and therefore there is neither time nor place heere to build vs Houses, to purchase Lands, to sow, plant, or play the Merchants, with a purpose of continuing here still; only Tents are fittest for vs, till hauing gotten the victory, wee shall with triumph be receiued into our heauenly City: if wee place our treasures heere, we may die in the potrell and so lose all, and therefore let vs make that our treasure, where we shall liue for euer. And as the Apostle exhorteth vs, *If wee be risen with Christ, let vs seeke those things which are aboue, where Christ sitteth at the right hand of God; and set our affections on things which are aboue, and not on things which we haue on the earth; for wee are dead* (in the World) *and our life is hid with Christ in God.* And for as much as our life is momentany, let vs labour to improue it to the best purposes; and especially before we die, let vs take care that our sins may die before vs. If wee were sure that wee should liue but one yeere, no man would deferre his repentance, but forsaking his former wicked wayes, would betake himself to the seruice of God with all zeale and deuotion; what folly therefore and madnesse is it, to deferre our repentance and amendment, seeing we haue no assurance of liuing a moneth, no not a short minute or the least moment? Why should wee be so frugall of the time which is certaine, and so prodigall of that which is vncertaine? If wee were certainly assured of continuing a yeere longer only, yet wee might with much more safety deferre our repentance to the latter end; but now that our liues are so momentany and vncertaine, that we are not assured of liuing one day longer, what frenzie should so possesse vs, which should cause vs to make any delay of our amendment, vpon which the eternall saluation of our soules dependeth? Let vs therefore whilest this short and vncertaine time lasteth, forsake and mortifie our sinnes and corruptions, that when death taketh vs away, they may not accompany vs to iudgement. Let vs set our hearts vpon Gods spirituall graces, and in comparison of them contemne the World, and worldly vanities; for these will either leaue vs or we them; but they will neuer forsake vs, no not in death; but departing from the World, we shall carrie with vs these rich treasures, and hauing these precious iewels in our hands, wee shall with ioy and comfort meete the Bridegroome, and present our selues in Gods presence, offering vnto him his owne gifts and graces, to bee rewarded and crowned with glory and euerlasting happinesse. Finally, seeing our life is but a shadow, let vs hasten to the Sunne of righteousnesse, that hee with his vitall heate may preserue vs from the cold of this shade: let vs set our hearts vpon him with all loue and affection, and so shall wee be sure for euer to enioy our loue, and in him to find eternall happines and endlesse glory, seeing hee being life it selfe dieth not, and with his quickening Spirit will make vs immortall, and to liue eternally with him who is eternall. Whereas contrariwise, if with the fiue foolish Virgins, we haue not the pure Oile of Gods sanctifying graces shining in our Lamps, we shall be thrust out of the bridall Chamber, and when we would most be

Coloss. 3. 1, 2.

Moriemur? Hoc vnum citra diem mortis præsta moriantur ante te vitia, Senec.

Eccles. 3. 14.

Vmbra est vita hæc: festina ad solem iustitiæ, vt te defendat ab vmbra huius frigore, & calorem tibi profundat alium, Ambros. in Psal. 118. Serm. 9.

 knowne,

knowne, wee shall heare that fearefull sentence, *Depart from me I know you not*: if we deferre our repentance, and doe not vse the meanes appointed by God whereby wee may be assured of our saluation. If wee doe not hunger and thirst after Christ and his righteousnesse; and setting our loue and affections vpon our heauenly Countrie, seeke and endeauour with all our powers, to bee enfranchised, and made free Burgesses of the new Ierusalem; these gracious offers will once be pulled backe, and the acceptable time and day of saluation will within a while be passed, neuer again to be recalled. Whilest the vnfaithfull Steward wasteth his Masters goods about his owne pleasures, ruffling it out in his Silkes and Veluets, and reuelling in all delightfull sports & pleasing pastimes; eating and drinking, masquing and dancing, commanding and ouer-ruling all his fellow seruants, euery one enuieth his happinesse, and wish in their heartes that they were like him; but when the day of reckoning commeth, that hee must leaue his place, and giue an account of his Stewardship to a iust and powerfull Master, then all his former pompe and pleasure vanisheth like a dreame, and the meanest of his fellow seruants, which is assured of his owne integritie, and his Masters loue, would not now change with him estates, because his glory is past, and his reckoning to come: And so howsoeuer Gods poore Seruants may for a while enuie the prosperitie of wicked Worldlings, when they see their brauery, abundance and great authoritie and command; yet when the day of their death being come, they are turned out of all, and readie to be haled to the barre of Gods iudgement, to giue an account of his mis-spent talents, and to answere for their cruel tyrannizing ouer their fellow seruants: then they see how much a good conscience is better than earthly treasures, and the assurance of Gods loue and their saluation, to be preferred before the vanishing glory of the World; and now they would not change condition with them, whom not long since they enuied, though they might haue the Monarchie of the whole earth to boot. For alas, what will their passed pleasures, honours and riches, now profit them, when being stript of all, they must giue their account at the Tribunall seat of Gods iudgement, for their often abusing these rich gifts? yea, what misery will it now bee, that they haue beene so happy, when as they shall be forsaken of all, and change their estate, hauing no hope nor comfort of bettering themselues in their letigation? yea, what trembling and feare shall then possesse them, when they leaue that estate which they know, and must change for one which they know not? And when being abandoned of all their delights, they shall haue only their sinnes attending on them; not now disguised and gilded ouer as heretofore, but in their owne vgly shape, and horrible deformitie as lothsome as the Deuill, and as black as Hell? O what would they not now giue to haue their *quietus est*, and Gods Debt-booke cancelled? At what price would they refuse a good conscience, if it were offered them to sale? how would they now with readinesse strip themselues out of all, to procure the rich Robe of Christ Iesus his righteousnesse, that therein they might with comfort appeare before their Iudge? Or if they die of a spirituall lethargie, and be rocked asleepe of the Deuill in the cradle of securitie, and so carried quietly into Hell, so as they haue no leasure to thinke of these things, or time to entertaine these fearefull Meditations; yet how much more hellish horrour haue they when they are awakened out of their deepe sleepe, with those intolerable torures? O how doe they then besoole themselues, for hauing preferred Temporalties before Eternities, and made sale of their soules, for earthly vanities? What paines would they now refuse, to free themselues out of this damned condition, if they might liue againe? How many Worlds would they now giue, for one houre of that acceptable time, which they haue formerly mis-spent in whole yeeres with careless neglect; that they might therein repent of their sinnes, and so escape that pursuing wrath of God, and those hellish and eternall torments? But all too late, for now the time is past, the sentence pronounced, the gate of Heauen shut, and condemnation, and the fearefull execution thereof begun, which shall neuer find terme or time to end. O let vs therefore now whilest wee haue space, preuent these after-reckonings; and because our liues are momentany and vncertaine, let vs not defer the day of repentance, vpon which dependeth our saluation, but so spend this vncertaine time, that we may be certaine to escape these euerlasting punishments, and to inherit those heauenly ioyes, which being once begun shall neuer end, but bring all glorie without miserie, and felicitie with eternitie.

CHAP. XXX.

Of the great hurt which worldly things bring to their Owners, when they set their hearts vpon them, and first by weaning their hearts from God, and making them Idolaters.

HAuing shewed in the former part of this Booke, that though wee much esteeme, set our hearts vpon, and seeke these worldly things, yet wee cannot by all our loue and labour, bee assured that they

they will being vnto vs any good: it now followeth, that according to my vndertaken proceed, I also proue that they being vnto vs such euill; not in themselues, and in their owne nature; for so (as I haue shewed) they are good; and the blessings of God but through our corruption, whereby we are almost prone to abuse them vnto euill. Neither vnto all men (for vnto Gods children, who haue a right vse of them, they are both good, and also instruments and furtherances of well doing) but vnto carnall Worldlings, who ouervalue, & set their hearts vpon them, seeking them with greater labour and loue, than either Gods spirituall graces, or heauenly ioyes; whereby they turne these blessings of God into curses, and his gracious benefits, into cumbersome burthens, and pernicious euils; as being vnto them the causes and occasions of much sinne and wickednesse. For as God by his infinite goodnesse, doth bring good out of euill; so contrariwise Satan, and our corrupt nature, being opposite vnto him, are readie through their sinfull abuse, to bring euill out of good, and to make those things which in their own nature are helpes and furtherances to all holy duties, and to the aduancing of Gods glory and our saluation; to become prouocations vnto sinne, and the meanes of Gods dishonour, and our destruction. That therefore I may not be mistaken in the following discourse, I would pre-admonish the Reader once for all, that whereas I shew the manifold mischiefes which accompany the fruition of these worldly things, it is not my meaning to derogate any whit from these blessings of God, or to ascribe these euils vnto them, in their owne nature; or finally to proue that they are absolutely vnlawfull in their vse and possession vnto all men indefinitely; but only to shew that they degenerate from their owne nature, and become the occasions of all the ensuing euils to carnall Worldlings alone, when as they esteeme, loue, and seeke them, more than the rich treasures of spirituall graces, and eternall glory. And of these I may truely say with the Prophet, that they doe not *only trust in vanitie*, setting their hearts and affections vpon things which are of no worth, but also that in thus doing, *they conceiue mischiefe, and bring forth iniquitie.* In the former respect he compareth the painfull indeuours of carnall Worldlings to the *weauing of the Spiders web*, which is a worke of great pains, and small profit; for as hee saith, *their webs shall be no garment, neither shall they couer themselues with their labours*; and in the latter, to the *hatching of the Cockatrices egges*, which is no lesse painfull, than full of danger: for as the brooding Hen sitteth close vpon these Serpents eggs, and depriueth her selfe willingly not only of libertie, but also of food, that she may bring forth her yong; and after all this labour doth hatch a pernicious brood, who begin their mischiefe with the destruction of her, which hath taken all this paines in bringing them forth: so Worldlings are very laborious in hatching their desires, and in bringing forth the brood of worldly vanities, depriuing themselues of their liked liberty, yea, euen of necessaries for backe and belly; and when all is done (not by reason of any poyson in the things themselues, but only that which they communicate vnto them, whilest they houer ouer them with their greedie desires) they become vnto them deadly stinging Serpents, as being occasions and motiues vnto sin, which will wound them to death, and bring them to eternall destruction of body and soule. For as meate is safe being moderately vsed: becommeth wholsome nourishment, whereby the body is refreshed, and the life preserued; but if it be eaten with a greedy appetite, and in excessiue measure, it oppresseth the stomacke, and becommeth the Mother and Nurse of all diseases: so if wee seeke these things with moderate loue, and in temperate measure, they will refresh and comfort our hearts and soules, so as they will be more cheerefull and strong in performing the duties and workes of godlinesse; whereas if with a greedy desire wee hunger after them, and not contenting our selues with sufficiencie, labour after superfluitie, our soules will be surcharged with a spirituall surfet, and the diseases of sin which bring with them eternal death, will abound in vs to our destruction.

9. Sect. 2. That worldly honours bring much hurt to those who dote vpon them.

Thus howsoeuer Honours and earthly Preferments are (as before I haue shewed) good and lawfull, profitable and to be esteemed with due respect, yet if they be excessiuely ouer-valued aboue their worth, and preferred in our iudgement and affection before spirituall graces and heauenly glory; they presently become not onely vain and vnprofitable to them that thus haue them, but also hurtfull and pernicious. Because ouer-prizing them in their iudgement, and ouer fondly doting on them in their affection, and in both preferring them before those spirituall and heauenly excellencies; they will be accordingly ready at all times, to hazard the losse, yea, to make a voluntarie forfeiture of those things, which in truth are infinitely better, so they may either gaine or retaine these worldly trifles, which in their deluded iudgment, and corrupted affection, they imagine to be of greater worth. For who seeth not that ambitious men immoderately louing, and excessiuely prizing Honours, and the glory of the World, are ready to run headlong into all manner of sinne, and by sinning, to hazard the losse of grace and glory, all opinion of vertue, and hope of happines, either for the compassing or maintayning of their reputation and preferment? For thus they

they are ready to raise themselues by others ruines; to honour themselues by dishonoring God; to aspire vnto preferments, by Machiauellian policies; to play the Hypocrites in making a semblance and shew of those vertues and good parts which were neuer in them, and a thousand such like wicked courses, whereby when they haue attained vnto their desired Honours, they are now readie to repeate their lesson againe and againe, and to renue, yea, adde vnto their former wickednesse, as often occasion is offered, to maintaine their reputation, and preserue their honour from impeachment. In regard whereof one exhorteth vs to flee vaine glory and ambition, as being a sweet robber of spirituall riches, a pleasant enemy of our soules, the moth of vertue, a flattering spoyler of all our goods, a coucrer and colourer of deceitfull poyson, vnder the shew and taft of the sweetest honey, reaching out to the minds of men, these impoysoning cups of sinne, whereof if they drinke they eternally perish. To which purpose another saith, that vain glory flieth lightly about as being vain, and of no waight, and lightly and easily pierceth into mens hearts; & yet it inflicteth no light wound, but suddenly killeth, and destroyeth at vnawares.

Basil. Constit. Monast. cap. 11

Vana gloria leuiter volat, leuiter penetrat, sed non leue infligit vulnus: citò interficit. Bernard. in Psal. qui habitat. Serm. 6.

b. Sect. 3. That riches hurt those who immoderately desire them, by drawing them into all sinne.

Thus also riches are hurtfull and pernicious to those who ouer-value their true worth in their judgements, and setting their hearts vpon them, doe with all greedinesse desire & seeke them, more than Gods spirituall graces and heauenly glory; seeing vnto such they are not onely the Causes and Occasions but also the instruments and meanes of all sinne and wickednes. For they who set their hearts vpon this earthly Mammon, are ready (to obtaine their loue) with *Iudas* and *Demas* to sell all their part in Christ and his saluation, to make shipwracke of a good conscience, and of all spirituall graces, to forgoe their right in our heauenly inheritance in Gods Kingdome, and to expose their bodies and soules to temporall and eternall punishments, by vsing all sinfull and wicked meanes to get, keepe, or increase their wealth. In respect whereof the Prophet *Dauid* maketh couetousnes, and obedience vnto Gods Law flat opposites, which will by no meanes be reconciled and stand together: *Incline my heart* (saith he) *vnto thy testimonies, and not to couetousnesse.* And the Apostle *Paul* doubteth not to affirme, that the immoderate *desire of money is the root of all euill*; because if men haue it not, they are readie to vse all vnlawfull meanes to get it; if they haue it, they vse the like wicked meanes to keepe it. So that (as one saith) it is a matter of great difficultie to haue riches dwelling with vs, and not to be corrupted with their acquaintance and neighbourhood. The which as it is true of al wealth immoderatly loued, so especially when in respect of quantity it is grown to abundance and superfluitie, for as the Ship when it is ouer-loaded cannot bee kept from sinking in the least tempest, by all the care and cunning of the skilfull Pilot, vnlesse it be vnburthened of some part of its lading: so when our minds are surcharged with these worldly superfluities, is it almost impossible with all our care and vigilance to keepe our soules from sinking into the gulph of sinne, vnlesse we vnburthen our selues of this abundance, by bestowing our superfluities on charitable vses, and in the relieuing of our poore Brethren. In regard whereof one truly saith, that he who addeth to the wealth of a couetous man, giueth Wine to him who is sicke of a burning Feuer, Honey to a cholericke man, banqueting dishes to a sicke and surfeited stomacke; which though they may please the taste, yet they increase the disease, and hurt in stead of helping. For they who abound in riches doe commonly keepe them like the vnprofitable seruants Talent, doing no good with them to themselues or others; or else imploy them in such sinfull seruices, that they were better to haue lien hid still, than to become the instruments of wickednesse, and furtherances vnto sinne. As for example, when they are abused to surfeiting and drunkennesse, and spent vpon Harlots and Parasites, in gaming and reuelling, in excessiue bratery, or in furthering reuenge, oppression and cruelty: for then they become the Harbingers of Hell, and like Pioners, smooth and lay open the way which leadeth to destruction. In respect of which sinfull abuses, the Wiseman saith, that he had obserued, riches reserued to the Owners thereof for their euill: and the sonne of *Syrach* affirmeth, that *many are destroyed by reason of gold, and haue found their destruction before them.* And in regard of this harmefulnesse of abused riches, they are by one compared vnto thornes, as our Sauiour Christ also himselfe likeneth them: for as Thornes are barren of fruits, so they of good workes; as they pricke the hands that touch the, so these the hearts that are set vpon them; as they are easily caught with the fire, and are hated of the Husbandman, so these being hated of God, are easily consumed with the fire of his displeasure; and finally, as in them harmefull Beasts, Vipers, and Scorpions doe hide themselues, that they may doe a mischiefe at vnawares; so in these lurke many sinnes and corruptions which daily wound and sting the soule to death eternall. So elsewhere he asketh what happinesse there is in the possession of riches? Vnlesse (saith hee) we account them happy which keepe wilde and sauage beasts, who dare not come neere, nor cannot touch them without feare and trembling: for so couetous men keeping riches, receiue from them, as from cruell

Beasts,

Psal. 119. 36.

1. *Tim.* 6. 10. *Multum est non corrumpi diuitiarum contubernio*, Senec. Epist. 20.

Beasts, many hundred wounds in their soules and consciences; although in a diuers maner: for wild beasts doe hurt when they are brought abroade; but these when they are kept within, kill their keeper, and become harmlesse when they are set at liberty. Vpon which manifold harmes happening through the abuse of riches, another groundeth an effectuall dissuasion from louing or seeking them ouermuch. How long (saith hee) will you spend your liues in getting gold, which is nothing else but a snare of soules, the hooke of death, and baite of sinne? How long will yee greedily gape after riches, the vsuall causes of warre and discord? for for their sakes kinsfolkes neuer thinke what nature requireth; brethren behold one another with froward and crabbed countenances; and thirst after one anothers blood; for their sake the Woods harbour theeues, and Cities sycophants and slanderers: who but they are the parents and patrons of lying, and the inuenters and framers of false accusations? what other author is there of periurie and trecherie? and yet they were giuen vs of God, for helpes to preserue life, and not as causes, occasions, and meanes to help vs forward in the course of wickednesse.

Finally, those who esteeme voluptuous pleasures aboue their worth, and set their hearts vpon these vanities, shall in the end find them, not onely vnprofitable, but also hurtfull and pernicious, as being the causes both of sinne and punishment. For hee who setteth his mind vpon these worldly delights, is ready to runne any wicked course for the getting or continuing of them; and to hazard the losse of the ioyes of Heauen, for the obtaining or keeping of his pleasures on earth. Neither are these pleasures vnto them causes onely of sinne, but are also themselues turned into sinne, when as they vse them in excesse, or without moderation; for seeing their goodnesse wholly consisteth in their iust measure, therefore when this measure is exceeded they lose all their goodnes, and become euill and wicked; to say nothing of them which are sinfull, not onely in respect of their quantitie and excesse, but also in their owne nature and qualitie. And as they vsually are the causes and occasions of sinne, so also of punishment; for seeing voluptuous men abuse Gods grace vnto wantonnesse, therefore in his just iudgement, hee turneth their feasts into mourning, and their songs into lamentation, as the Prophet speaketh; & as the Wise man affirmeth, *euen in laughing, their heart is sorrowfull, & the end of their mirth is heauines.* Neither in truth doe they onely cause after-punishments in the world to come; but also bring with them grieuous punishments euen in this life, as being exceedingly pernicious both to body and soule. For who seeth not that these immoderate pleasures, being loued and imbraced; as surfetting and drunkennesse, chambring and wantonnesse, Venery and filthinesse, doe both deforme the body, and bring it to a monstrous shape, making the eyes red, the cheeks puft vp, or vntimely wrinkled, the teeth rotten, the breath stinking, and the belly swollen; and also doe weaken the strength and impaire the health; loosening the sinewes, making the ioynts and limbs lame, and filling euery seuerall part with grieuous diseases? In which respect they are fitly compared to sweet poisons, which are pleasant in the swallowing downe, but soone after they no lesse torment, than they did before delight, either bringing immature death, or grieuous inward diseases, & outward sores: for so howsoeuer these pleasures doe delight whilest they are in tasting, yet sometime they kill outright, and sometimes bring tedious sicknesses, which torment to death, with grieuous tortures. And yet these euils are small which they bring vpon the body, in comparison of those which they bring vpon the soule; for where they are entertained, they spoile the soule of all vertues and graces (neither will, as one saith, vertue long continue in the kingdome of pleasure) and fill it full of all wickednesse; for as an ancient affirmeth, luxuriousnes hath no end, nor obserueth discipline, but is the seminary and fountaine of all vices. Neither doe I contradict the Apostle, who saith that couetousnesse is the root of all euill, because luxuriousnesse is the mother of couetousnesse; for when a man with riot hath exhausted his owne estate, hee greedily desireth to seaze vpon other mens: to which purpose elsewhere hee saith, that glutonie beginneth first with necessitie, and exceeding measure becommeth pleasure, and proceeding from that which is lawfull, to that which is vnlawfull, it bringeth forth fooliish mirth, filthy scurrilitie, much babling, heauines of the senses, and dulnesse of vnderstanding, &c. and so whilest it delighteth the eyes, and tickleth the eares, it inflicteth deepe wounds into the very soule. In respect of which manifold euils which they bring, both vnto body and soule, they are fitly compared to the locusts in the Reuelation, which haue the beautifull faces of men, the haire of women, and on their heads crownes of gold; but withall they haue the teeth of Lyons ready to deuoure, and teare all in pieces; or like vnto Serpents, which whilest with their beautifull colours they delight the eye, they are ready with their stings to conuey mortall poyson to the heart. The consideration whereof should moue vs with all carefulnes to take heed of these bewitching cups; for though these pleasant drinkes

In voluptatis regno virtus nemo potest consistere. Cicer. de Senect.

Ambros. lib. de Helia, & ieiun. cap. 19.

Ambros. in Psal. Dauid. 118. *Oculis delectati, aures demulcet, sed mentem inquinat.* Ambros. de Cain. & Abel. lib. cap. 5.

Apocal. 9. 7, 8.

bee sweet in taste, yet shall wee find them deadly poysons in operation; though they delight for the present, they will torment vs hereafter: yea, and that which is worst of all, the pleasure and punishment shall not bee of alike continuance; for that is but momentany, but this eternall; and as one saith, pleasure killeth and vanisheth, woundeth and presently flieth, maketh men wretched, and departeth, bringeth them into miserie, and so leaueth them. Let vs therefore take heed, that we doe not put this Serpent into our bosome; that wee bee not inticed with the hony, to drinke the poyson; that wee bee not allured by the pleasing notes of these sweet singing Syrens, to plunge body and soule into eternall destruction. And finally, that we do not purchase these short delights, with the losse of our eternall ioyes, or the ouer high price of tedious repentance, or euerlasting sorrow. It is now the time of our pilgrimage, and therefore vnfit to bee spent in pleasures; wee are now in our warfare, and therefore wee must not be carpet Knights, pampring our selues with carnall delights, whereby wee arme our enemies, and make our selues sluggish and vnfit to fight; for if earthly Kings thinke the campe vnfit for reuels, and liue in time of warfare frugally and painfully, making themselues an example vnto others, to draw them on to the practice of their strait discipline, and all for the getting or keeping of a worldly Monarchie; why should wee, who are in the Christian warfare, and continually assaulted with most puissant enemies, the diuel, the world, and our owne flesh, thinke this a fit time to spend in surfetting and drunkennesse, reuelling and riot, excesse and wantonnesse, seeing we fight not for a corruptible crowne, or earthly kingdome, but for one which is heauenly and eternall? Now if we would flie these carnall pleasures, wee must take heed that wee doe neuer embrace them, for if they catch hold of vs, they will hardly leaue vs; wee must if it be possible be vtterly ignorant of them, and not so much as know them, that we may not couet them; for howsoeuer it may bee thought a point of more Christian valour to contemne pleasures, when they allure vs with all their baits; yet it is more secure continencie, and a more safe victorie, if we doe not so much as take notice of them. If wee will not hate them, defile vs, let them not touch vs; if wee will not suffer them to allure vs, let vs not admit of their acquaintance, nor heare hee their charmes. Finally, if wee would easily part with them, let vs not by custome incorporate and turne them into our nature; for as an ancient saith, It is one thing not to incorporate those things which are wanting, and another thing to pull them asunder when they are incorporated; for those, like meates, are easily refused; but these, like members, are not cut off without exquisit torments, and intolerable paine.

Detestatio occidit, & praeterijt; vulnerauit, & transiuit; miserum fecit, & obijt; insalicem reddidit, & reliquit. August. serm. 7. tom. 10

Sperne voluptates; nocet empta dolore voluptas. Horat. lib. 1. epist. epist. 12

Hieroym. ad Laetam, tom. 1.

August. ad Paulinum. Epist. 34. Tom. 2.

And thus haue I generally shewed, that these worldly things are very hurtfull and pernicious to those who ouervalue them in their iudgements, and dote vpon them in their affections, preferring them before Gods spirituall graces, and heauenly ioyes. Now for the better vnderstanding of this point, let vs a little more insist vpon it, setting downe more specially the manifold euils which these worldly things thus immoderatly loued produce and bring forth; all which may serue as so many effectuall reasons to dissuade vs from this excessiue loue of the world and worldly things, seeing it is the mother of such a monstrous brood. And for orders sake I will referre all these euils, either vnto those sinnes which hereby wee commit directly against God, or those euils and mischiefes which through this immoderate loue are caused, both to our neighbours, and our selues. First therefore these worldly things ouer-prised, and excessiuely loued, doe make vs to neglect all dutie towards God, and to dishonour him diuers wayes with many grieuous sins. For whereas wee should cleaue vnto the Lord with all our hearts, louing, trusting, and hoping in him, wholly and solely, as being our chiefe goodnesse, our omnipotent Creatour, our all-sufficient preserver, and most gracious Father in Iesus Christ; this excessiue estimation and loue of the world and worldly things, doth weane our hearts and affections from God, and fixeth them vpon these vanities: for as our Sauiour hath taught vs, this which wee esteeme our chiefe treasure, on that our hearts will bee fixed and seated. It is true that carnall worldlings would faine reconcile these two together, the loue of the world, and the loue of God, diuiding their hearts betweene them, howsoeuer it bee in very vnequall portions, seeing for euery dram of loue which they afford vnto God, they most willingly yeeld to the world a pound. But hereby they discouer themselues to bee but meere hypocrites, which make shew of that which is not in them in truth; and those double minded and double hearted men, of which the Scriptures speake, who hauing, as the Psalmist saith, an heart and a heart, one for God, and another for the World, one for the seruice of their Creatour, and another for the Tempter, are odious and abominable vnto God. For as it is monstrous in the sight of men, to behold one looking with one eye vp to Heauen, and with the other eye downe vpon the earth: so is it no lesse monstrous in Gods sight, to see the heart diuided, one part serving him, and another the world and the Prince thereof. But let such know

Matth. 6.

Iames 4. Hosea 10. 2. Psalme 12.

know that the loue of God, and the loue of the world are not onely diuers, but flat contraries the one to the other, which cannot possibly in any great degree, continue together in the same subiect; but as the loue of God increaseth, the loue of the world abateth, and as the loue of the world getteth strength, the loue of God is weakened and diminished. And as the same piece of wax will not receiue at once, two prints of diuers seales; but the putting in of the one, is the blotting out of the other; or if through a slight impression, the latter doe not quite doe out the first, yet there is no distinct picture, but a confused mingle-mangle without forme or fashion: so the print of Gods loue, and of the loue of the world, will not at once remaine in the same heart, but the impression of the one blotteth out the other: for if there be an equall mixture of them both, it is an odious botch-porch in Gods sight. To this purpose our Sauiour saith, that *wee cannot serue two masters*, being so contrary in disposition, *wee cannot serue God and Mammon*. So the Apostle *Iohn* telleth vs, that *if we loue the world, the loue of the Father cannot abide in vs*. Yea the Apostle *Iames* goeth further, and plainely saith, that *the loue of the world is enmitie with God*, and that when wee once are the worlds friends, we presently become Gods enemies. And another treading in their holy steppes affirmeth, that hee who is ouercome with the loue of the World, cannot by any meanes take delight in God; and by how much a man burneth in the heate of his desire after temporall things, with so much more damnable numbnesse he freezeth towards those which are spirituall and eternall. Yea let them further know, that though they could bee content to offer vnto God the halfe sacrifice of a diuided heart, he will not accept of it; for of all other parts the Lord is most iealous of the heart, and therefore is impatient to haue any sharing, or to admit any corriuals in his loue; but either hee will haue all, or leaue all to the world and the diuell. So that if we thinke God may be pleased with a diuision, and will gately take his share and goe away, we deceiue our selues; for seeing hee hath created all, and redeemed all, and preserueth all, hee will haue all or nothing; and therefore to denie vnto him a part, is to deny the whole; and to afford him onely some, is to grant and giue him nothing. For well doth the Lord know, that if we be once luke-warme, wee will soone after become cold; if the heart of our loue be chamelion-like mutty minded, it will within a while bee dried vp; and if the force of our affection be enfeebled, it will easily bee ouercome. Besides, it is the nature of loue to transforme the louer into the person beloued, and to knit them together in a most neere bond, that he is no more his single selfe, but as it were a conioyned person, ruled by the same soule. No maruell therefore if (the loue of the world hauing transformed them into it, and made them worldlings) the Lord cannot indure to haue such a co-partner, or to haue his holy image conioyned with this misshapen monster, or to dwell in a corner of that house, whose fairest roomes are taken vp by Satan and the world. To this purpose one saith, that holy delight in the Lord doth shunne that heart which is prepossessed with worldly desires; neither can there bee any mixture of true substances with vaine shadowes, of things eternall with those which are transitorie, of spirituall things with corporall, and heauenly with earthly, that we may at once sauour those things which are aboue, and those which are beneath. So that if wee would tast how good the Lord is, we must first distast these earthly vanities; if wee would be delighted with his sweetnesse, we must first learne to loath the worlds bitternesse, for it is impossible that both should relish well at once, or that our hearts and affections should adhere both to God and the world, who are so farre distant and different, yea opposite and contrary the one to the other.

Bernard. de Ascensione Domini. Serm. 6.

§. Sect. 6.
That honours, riches and pleasure withdraw our affections from God.

And as this is true of the world in generall, so also of the things of the world; for whosoeuer setteth his heart vpon any of them, they presently estrange it from God, so as it cannot cleaue vnto him and them too. Thus worldly honours being immoderately loued, doe take away all loue of God, and those who serue this idoll of vaine glory, they cannot bee the seruants of Christ, as the Apostle speaketh. For so much do they thinke of gracing themselues, that they neuer thinke of glorifying God; and so much doe they set their minds vpon their owne credit and aduancement, that they haue no heart to honour the Lord, further than it will stand with their owne preferment and reputation: yea so they may attaine vnto their owne vaine glorious ends, they are ready to set the glory of God to sale, and to dishonour him, that they may honour themselues. So the earthly mammon if it bee affected with immoderate loue, will quickly weane our hearts from God; and if our treasures bee in the earth, it is not possible that our hearts should bee in heauen. For as our Sauiour saith, *there is the heart, where the treasure is, there will the heart be also*; and if wee serue riches, which is the god of the world, we cannot serue the Lord, the God of Heauen and Earth. If wee set our hearts vpon money wee shall soone neglect our Maker, and bee ready to sell all our interest in Heauen, by committing knowne sinnes, if wee may but a little aduance our worldly

Gal. 1. 10.

Mat. 6. 21. 24.

profit.

profit. Finally, if wee fix our affections vpon worldly riches, wee will bee at their beck, so that when they command one thing, and God another, wee will bee ready to cast Gods commandement behind our backs, and to yeeld our obedience to our golden idoll; and that we best loue which we most obey: if wee put our affiance in riches, wee cannot trust in God; and therefore the Apostle before hee would haue vs to rest vpon God with sweet content, and to relie our selues vpon his gracious promises, doth first will vs to lay aside auarice, which maketh vs to trust in the creature. Heb. 13. 5. *Let* (saith he) *your conuersation be without couetousnesse, and bee content with that which you haue, for hee hath said, I will not faile thee, neither forsake thee.* And therefore if wee would loue our God, wee must not immoderatly loue our gold; if wee would trust in Gods prouidence, wee must not trust in our owne prouision; and if we would set our hearts vpon our Lord and Master, we must make riches our seruants, and not suffer them to haue any rule ouer vs. Now being put to our choice, that our hearts may cleaue to the better part, let vs consider the great difference that is betweene the excellencie of God and riches; this being but earthly trash, and He the chiefe goodnesse, infinite in all perfection; this impotent, and he omnipotent; this transitory, and he eternall. And if (as one saith) the Sunne, which is not the Creator, but a creature, doe so farre exceed gold in beautie and glory; how much more he, who made the Sunne, giuing vnto it (as it were) but the least sparke of his glorious brightnesse, and that not from his essence, but by sole vertue of his Word? Finally, if wee too much esteeme and fixe our affections vpon the pleasures of the world, we cannot take our delight in the Lord, if we be louers of pleasures, wee cannot be louers of God; for whereas they who loue him are carefull to please him by keeping his commandements; these chiefly intending to please their carnal appetites, will not sticke to displease God, to please themselues, and by sinne to prouoke his wrath, so they may procure vnto themselues some carnall delight. And thus the voluptuous wanton so wholly setteth his heart vpon his harlot, that hee seldome or neuer thinketh on God, and sticketh not to displease him in any thing, wherein he may giue her contentment. And thus the glutton and drunkard onely mind their bellies, and set their hearts vpon pleasing meates, and dainty drinkes; and so by withdrawing them from the Lord, the authour and giuer of all these blessings, they make to his place a God of their owne bellies, as the Apostle speaketh. And because where their idoll is, there also must bee their hearts; therefore it is said, that the glutton (like the fish which the Philosopher calleth the seasse) carrieth his heart in his belly, and not in his breast like other creatures.

Pulchrior est ille sol quàm pecunia tua; & tamen ille sol non est Deus tuus. Et si pulchrior est lux ista quàm pecunia, quantum ille pulchrior qui fecit hanc lucem? August. de disciplina Christ. lib. cap. 1.

φιλάργυροι non possunt esse φιλόθεοι. 2. Tim. 3. 4.

Phil. 3. 19.

Clemens Alexand. pædag. lib. 2. cap. 1.

Seeing therefore the world and worldly things being esteemed aboue desert, and loued out of measure, doe steale our hearts from the Lord, separating them here from his grace, and hereafter from his glory, let this serue as an effectuall reason to moderate our affections: and seeing, if the loue of the world doe remaine in our hearts, the loue of God will not enter into them; let the better haue preeminence of place, dislodging the loue of the world, that the loue of God may dwell with vs; for if wee draw our hearts drie of this worldly loue, Gods loue will spring vp in the place, and repleniſh vs with sweet delights. We are vessels naturally full of the liquor of carnall loue, and emptie of that which is diuine and spirituall, & therefore wee must powre out that we haue, that we may receiue that we haue not: naturally wee are carried downe the streame with the loue of worldly things, and there is no stay, vnlesse wee will catch hold of the true tree of life, and cling vnto him with a liuely faith, that so wee may not bee caried downe with this violent, or rather naturall motion. Which that we may doe, let vs consider, that whatsoeuer goodnesse, beautie, or excellency there is in the creatures, in some small measure, and for some short time, they are infinitely and eternally in the Creatour; and therefore though our hearts were inflamed with a whole world of loue, yet in comparison of him, they could not deserue the least sparke of our affection. Againe, let vs remember, that if wee set our hearts on these worldly things, we exceedingly abuse these gifts of God, and himselfe also who is the authour of them; for he gaue them vnto vs, not that our hearts should cleaue vnto them, and our loue be seated on them, but that as by his gifts and messengers hee might woo our loue vnto himselfe, who is such a bountifull suter; not that wee should rest in them as in our paradise, but that they should be comfortable companions of our iourney, and that receiuing them by faith, (the hand of the soule, as well as with the hands of our bodies) they might bee vnto vs pledges of his loue, earnest pennies of our heauenly inheritance, and as forcible arguments taken from the lesser to the greater, whereby wee might be moued with all earnestnesse to desire his glorious presence, and the ioyes of his kingdome; thus concluding with our selues, that if there bee any thing on earth worthy our loue, how infinitely more excellent and amiable is God, the authour of all their goodnes, & those ioyes which he hath prepared for vs in our owne Country? Or if

if we cannot, being tied with our sences vnto things present, set our affections wholly in Heauen, nor altogether fixe our hearts and minds vpon God, the author of all our good, because they are pulled downe from this the pitch of heauenly meditations, with the weight of our worldly necessities; yet at the least let vs imitate the Eagle, which stretcheth all her delight in soaring aboue the clouds, and in looking vpon the Sunne, and seldome stoopeth, but when hunger compelleth her to seeke after her prey: so let our conuersation be wholly in Heauen, and let vs take our chiefe delight in contemplacing the beautie and excellencie of the Sunne of righteousnesse, and King of glorie, neuer suffring our hearts and minds to rest longer vpon earth, than the necessities of nature doe constraine vs. And seeing wee cannot leaue the world altogether, yet (as one perswadeth vs) let vs so take hold of it, that it doe not take hold of vs, and so possesse the things of the world, that wee bee not possessed of them; let vs haue them vnder the rule, and at the command of our minds, that they doe not imprison them on earth in the slauish bands of carnall loue. Let vs haue earthly things in our vse, but heauenly in our desires; let them serue as helps in our iournie, but let vs reserue those eternall ioyes, as our chiefe hopes for our iournies end; let vs looke vpon worldly benefits, onely on the one side, as passing by them; but let the eyes of our soules be firmely, and with all intention fixed before vs on our heauenly happinesse, vnto which wee are trauelling. Finally, if the earth for a time must needs haue our bodies, yet let God haue our hearts and minds; and though we bee constrained to vse the things of the world, yet let vs take heed (as the Apostle exhorteth) that wee doe not abuse them vnto sinne, by setting our affections more vpon them, than vpon God himselfe, and the riches of his Kingdome.

The second maine sinne directly against the maiestie of God, which these worldly things ouervalued, and immoderately loued, doe cause vs to fall into, is that capitall sinne of idolatrie, whereby men as much as in them lieth, pull God out of his royall throne, and treasonably set vp in his place another Lord and King, to whom they acknowledge their fealty and allegeance. For when worldlings excessiuely dote vpon the world and worldly vanities, they erect them for their idols in the shrines of their hearts, and giue vnto them diuine worship. And in this regard, the Apostle *Iames* calleth worldlings adulterers, and adulteresses, because they commit this spirituall whoredome with the things of the world, adoring, loueing and trusting in them, more than in God himselfe. The which sinne is committed by worldlings, either properly and grossely, when as they worship idols of gold and siluer; an example whereof wee haue in the Israelites, of whom it is said, that as they abounded in these rich gifts of gold and siluer, so they multiplied their images: or as they bee hired with his wages of iniquitie, to commit idolatrie with these abominable idols made with hands, chusing rather to fall downe before them, and adore them with diuine worship, than they will bee depriued of their worldly profit and aduantage. An example whereof we haue in *Demetrius*, who worshipped the idoll *Diana*, and ragingly persecuted the Apostle *Paul*, not so much for loue to the image, or hatred to the Apostles person or doctrine, as because his idolatrie was aduantageable to him, and brought in with it earthly gaine and profit. Or else worldlings commit this idolatrie more improperly and couertly, when they displace God out of the temple of their hearts, and in stead of him set vp their idols of the world and worldly vanities, by setting their affections wholly vpon them; in which respect this may bee fitly called, the idolatry of the heart and affection, as the former was the idolatrie of the mind and iudgement. And this idolatrie is committed by worldly men, when as they loue these earthly vanities more than God himselfe, taking more care and paines both in getting and keeping them, and being more afraid of forgoing them, and more grieued for losing them, than for the enioying or losing of Gods fauour in this life, and his glorious and ioyfull presence in the life to come. So also when they put their trust and confidence in these worldly things, for the furnishing of them with all things which they desire, and for the freeing and deliuering them from all dangers, for howsoeuer these are rotten props to rest vpon, and weake helpes in time of need, yet so willing are men by nature, in the pride and sensualitie of their hearts, to leaue their dependancie vpon God, and to depend vpon themselues, and visible meanes; that when they haue in plentie and abundance these earthly things in their possession, they are readie to relinquish God, and to trust in their owne prouidence and prouision, to blesse themselues in the fruition of their store, and thereby to thinke themselues safe and secure from any dangers. The which idolatrous confidence, as it doth raigne, and wholy beare sway in carnall worldlings, who so onely rest in worldly things, that they are most confident when they haue them, and most desperate when they want them; so it sometimes taineth Gods dearest seruants; as we may see in the example of the Prophet *Dauid*, who being in prosperitie, so farre presumed vpon the strength

Hosea 13.2.

Acts 19.25.

Psalm. 30.6.

strength of his state, that he concluded with himselfe, he should neuer be mooued. For which vaine confidence God seuerely punisheth, by breaking the staffe of their assurance when they most rest vpon it, and making their hopes to faile. According to the saying of *Bildad*: *The hypocrites hope shall perish, his confidence also shall be cut off, and his trust shall be as the house of a spider.* So holy *Iob* saith, that *the eies of the wicked shall faile, and their refuge shall perish, and their hope shall be sorrow of mind.*

Iob. 8. 14. & chap. 11. 20.

9. Sect 9. That ambitious couetous, and voluptuous men are idolaters.

But this idolatrie which worldlings commit, by setting their hearts too much vpon worldly things, may better appeare if wee consider the speciall instances. For who seeth not that the ambitious man loueth his honours and preferments better than his God? for he is readie so he may get them, to lose his loue, and preferreth the fauour of men before the fauour of God; not caring how often he sinneth against both his knowledge and conscience, so he may hide his sinnes out of the sight of men, and by them compasse his ambitious desgnes. So also being aduanced to authoritie and power, in the pride of his heart he neglecteth God, and trusteth in his owne might and greatnesse; for supply of all that is good, and deliuerance from all which is euill. According to that of the Psalmist: *The wicked is so proud, that hee seeketh not for God.* So when men set their hearts vpon carnall pleasures, they fall into this grieuous sinne of idolatrie, louing their pleasures more than God, and not caring to displease him, so they may please themselues. But aboue all other things, riches immoderatly loued plunge men into this sinne, making them to commit spirituall whoredome with this earthly mammon, and vtterly neglecting the Lord who hath inriched them, and that seruice which they owe vnto him, they are ready to make their getting of riches their religion, gold their god, and gaine their godlinesse, as the Apostle speaketh. And this the Psalmist plainely affirmeth, that when the couetous man hath gotten store of riches, hee *blesseth himselfe in his abundance, and contemneth the Lord.* In which respect, the couetous person is called an [a] idolater, and [b] couetousnesse idolatrie. Yea of all other idolatrie, it is the most contemptible and base: for whereas other men adore the Sunne, Moone, and liuing creatures, or else some glorious image, of some excellent man; they adore a dumbe and senselesse creature, which is their owne slaue, to be disposed of at their command. And this idolatrie couetous men commit, when they set their hearts vpon riches, more than vpon God, or the riches of his kingdome; as when they loue them better than him, taking more pleasure in their wealth

Psalm. 10. 4.

1. Tim. 6. 5.

Psalm. 10. 3.

a Ephes. 5. 5. b Col. 3. 5.

Non pulcrum odore Critem auarus, sed numismate dicbalco seipsum reficit, cum stomachus angitur. Lucilius apud Stobæum.

while they haue it, than in the Lord who hath inriched them, and more sorrow when it is taken away, than for the losse of Gods loue and fauour. Or when they repose more confidence in it, either for the procuring of the good they want, or for deliuering them from the euill they feare, than in God omnipotent and all-sufficient: a sinne which is most commonly committed by carnall worldlings, as the Psalmist also obserued: *They trust in their goods* (saith he) *and boast themselues in the multitude of their riches.* So the Wise man saith, that *the rich mans riches are his strong Citie; and as an high wall in his imagination.* Vnto which vaine confidence wee are so prone naturally, that the Psalmist thought a caueat necessarie, that if riches did increase, wee should take heed that wee doe not trust in them; and the Apostle thought it needfull, that rich men should haue this waightie charge laid vpon them, that they should not *trust in vncertaine riches*: Because vnlesse an extraordinarie measure of grace preserue them from falling into this sinne, it is impossible for men to abound in wealth, and not to put confidence in it. Whereof it is, that *Iob* in his great affliction comforteth himselfe, in the assurance of his integritie and faithfulnesse, by calling this to mind, that he had not *made gold his hope, nor said to the wedge of gold, thou art my confidence.* And the sonne of *Syrach* maketh a note of a man so blessed and admirable, that hee is hardly to be found, but when he is found, much to be commended. *Blessed* (saith hee) *is the rich, who is found without blemish, and hath not gone after gold, nor hoped in money and treasures. Who is he, and we will commend him? for wonderfull things hath he done among his people. Who hath bin tried thereby, and found perfect?* The consideration whereof should make rich men carefull, that by their abundance, they be not drawne to the committing of this idolatrie. To which purpose, let them remember that the Lord being dishonoured hereby, is alwayes ready to frustrate their hopes, and to cause their confidence to faile: so the Wise man saith, that *he who trusteth in his riches shall fall.* Neither shall they steale this Fall vnseene, but they shall bee cast downe with shame and dishonour in the sight of the faithfull, and they who formerly enuied their prosperity, shall now laugh to scorne their deserued miserie. For so the Psalmist saith, that the righteous beholding the destruction of the wicked, shall laugh at him, saying: *Behold the man that tooke not God for his strength, but trusted to the multitude of his riches,* &c.

Psalm. 6. 9. 1. Tim. 6. 17. Iob. 31. 24. Ecclus. 31. 8. Prou. 11. 28. Psalm. 52. 7. Iob. 40. 12. Psalm. 52. 6.

Chap.

CHAP. XXXI.

Worldly things make men forgetfull of God, vnthankefull, proud, contemptuous, slothfull, and negligent in the duties of Gods Seruice.

THirdly, the World and worldly things, being excessiuely esteemed, and ouer-fondly loued, doe worke in vs likewise forgetfulnesse of God; for howsoeuer Gods gifts should put vs in minde of the giuer, and his manifold mercies vouchsafed vs in the fruition of these earthly benefits, should serue as continuall remembrancers to put vs in mind of him, who hath beene so gracious vnto vs: yet through our great corruption, the more of these temporall blessings wee receiue from God, the lesse we thinke we need him, and the seldomer wee remember him: like the prodigall child, who all the while he was in prosperitie, and had money to spend in superfluities, neuer remembred his bountifull Father, from whom he had receiued this rich portion; but when all was spent, and hee brought to want and penurie, then he commeth againe fresh vnto his memory, and hath a desire to returne vnto him. An example whereof wee haue in the Israelites in the time of the Iudges, who when they had the World at will, forgot the Lord, and serued Idols; but when for their sinnes, they were deliuered into the hand of their enemies, they againe remember, and returne vnto him. So afterward the Lord by his Prophet complaineth of them, *as in their pastures, so were they filled; and their heart was exalted: therefore they haue forgotten me.* And hence it is, that the Lord foreseeing that these would be the fruits of their prosperitie and abundance, is so carefull in giuing them warning of it, that they might not thus be ouertaken. *When* (saith he) *the Lord thy God hath brought thee into the Land which hee sware vnto thy Fathers, Abraham, Isaac and Iacob, to giue it to thee, with great and goodly Cities which thou buildest not; and houses with all manner of goods, which thou fillest not, and welles digged which thou diggedst not, Vineyards and Oliues which thou plantedst not; and when thou hast eaten and art full, beware lest thou forget the Lord, &c.* So elsewhere; *when thou hast eaten, and filled thy selfe, thou shalt blesse the Lord thy God for the good land, which he hath giuen thee. Beware that thou forget not the Lord thy God, not keeping his Commandements, &c.* And thus worldly honours make men to forget the Lord, who hath aduanced them, and to say with *Pharaoh*, *Who is the Lord that I should heare him?* And with *Nebuchadnezzar*, *Who is that God that can deliuer you out of mine hands?* Neither is it any maruell that they thus forget God in their ruffe and iollity, seeing their pride so ouershadoweth their memories, that they are ready to forget themselues, aspiring vnto Diuine Honours: as though they were Gods, and neuer remembring, though their memories bee rubbed with so many frailties & infirmities, that they are but mortall men. Thus also abundance and superfluity of riches doth make men ordinarily to forget God, as the Wise *Agur* insinuateth in that Prayer: *Giue me not riches least I be full and deny thee, and say, who is the Lord?* For so vnthankfull we are, that the more we haue, the more we forget the tree, & the pleasure it renders the fountaine from which they come; neither are we longer mindfull of God, than whilest our necessities constraining vs, wee implore his helpe. But aboue all other things in the World, carnall pleasures are apt to worke in those forgetfulnesse of God, who doe enjoy them; for whosoeuer drinke a deepe draught of these sweet waters of carnall delights (as it were of the lethe of oblition) their heads are so intoxicated with these bewitching cups, their senses so benummed, and all the faculties of their soules so stupified and deaded, that they neuer call the Lord to their remembrance, but like beasts wallow in their delights, and haue their hearts and minds oppressed, yea, buried in their carnall pleasures.

Prou. 30. 8.

Sect. 3. That worldly things abounding, make men vnthankfull towards God.

The fourth sin against God, which these worldly things immoderately loued, doe commonly plunge worldly men into, is vnthankfulnesse towards God for all his gifts and blessings; the which is a fruit of the former: for when men are forgetfull of their benefactour, they must needs be also vngratefull for his benefits; and that in the worst kind; for so farre are they from returning thanks, that they giue so much as thinke of him to whom they are so greatly beholding. Besides (as I haue shewed) the more that wordly men abound with these earthly things, the more their concupiscence is increased, & the more eager they are in seeking after more. The which is a notable hinderance vnto their thankfulnesse; for they who haue their minds wholly set vpon that which they haue not, do not remember what they haue, much lesse doe they thinke of returning thankes to their great benefactour; yea, they are ready rather to murmure for that they want, than to bee thankfull for that which they haue already receiued. Whereas contrariwise if wee should but remember the blessings which we doe from God daily enjoy; there is no man in the World so poore in his gifts, who might not find rich matter of praise and thanksgiuing, especially if hee would cast his eye, not on those who are preferred before him, but on those to whom he is superiour; nor on the things which hee wants and others enjoy, but on those which he

Non patitur cupiditas quemquam esse gratum. Nunquam enim improbo satis quod datur satis est. Senec. Benefic. lib. 2. cap. 27.

he enjoyeth, and they want. But so vnthankfull our corrupt nature is, that wee haue alwayes our finger vpon our sore, and our wants and grieuances in our memories, yea, and commonly the fewer they are, the greater is our repining, complaining that we haue nothing, if we haue not all: and the more rich wee are in Gods blessings, the poorer commonly we are in thankfulnesse. And whereas in reason, we should (as vnbling golden vessels) reflect from gratefull hearts, the beames of Gods shining benefits, with vnfained thankfulnesse, and multiply our prayses and thanksgiuing, the more God multiplyeth his gifts vpon vs; contrariwise wee are most gratefull when we receiue his benefits with a sparing hand, and better esteeme them, when wee enjoy them but some few dayes in the yeere, than if we had continuall vse of them throughout our whole liues. And as our eyes doe worse see those obiects which are closest to them, and those better which in a conuenient distance are remoued from them; so wee are most blinde in seeing and acknowledging those benefits which wee hold close in our possession, but better sighted when they are a little remoued from vs. By reason of which our grosse ingratitude, the Lord is faint to pull from vs some of his gifts, that wee may be thankfull vnto him for the rest; to withdraw them for a time, that wee may learne better to esteeme them for euer afterwards: and to deprive vs altogether of some of his benefits, that wee who neuer thought of them, whilest we had them, may giue them deserued prayse at parting; and that wee who were not thankfull for that which we esteemed not whilest wee had it, may by the want learne the value, and duly esteeming it, may now be thankfull, if it be restored againe; or if not so, yet at least because once wee had it. And thus *Rehoboam* was more thankfull because hee had two Tribes left vnto him, than when hee raigned ouer all the twelue. And *Manasses* returneth prayse to God for his restoring, who neuer thought of Gods mercy before he was restrained. Yea, who may not obserue in his owne experience, that the more men abound in all worldly prosperitie, the more vngratefull they are vnto God for his blessings; and that where hee soweth the most seed of his rich benefits, there hee commonly reapeth least fruits of thankfulnesse? Who seeth not that they who are in honourable callings, take least care to honour God? And whereas they being aduanced aboue others, should as much excell them in thankfulnesse, as they doe in place; and in a liuely acknowledgment of his mercies towards them, should confesse his goodnesse before the sonnes of men, and being set in their high places, should like Lights, shine to the glory of God in their liues and conuersations; they commonly are more vnthankfull than those, who are in the meanest condition, and become examples and precedents of all sinne, and in stead of acknowledging the mercy of God in their honour and preferment, are ready to rob him of his glory, and to attribute all, either to their Progenitours, the fauour of their Prince, or their owne wisedome and well deseruing. So who are more vngratefull vnto God, than those who most abound in riches? For so farre are they for the most part from desiring to shew their thankefulnesse in disposing of their riches to the glory of God that gaue them, in aduancing the meanes of his seruice, and in the workes of Charitie, that they seldome so much as in their hearts acknowledge him for the authour of all their welfare, but kisse their owne hands, *sacrifice to their nets, and burne incense vnto their yarne; because by them their portion is fat, and their meat plenteous*: attributing vnto their owne wits and indeuours the prayse of all which they possesse, as though by them alone they had ourstripped others, and made themselues owners of this plenty. Finally, who are lesse thankfull vnto God, than they who enjoy most pleasures, and euen wallow themselues in worldly delights? For so wholly are they taken vp with their sports and pastimes, that they haue no time to consider how gracious the Lord is, nor how in his mercies he doth abound towards them; & so are their minds, hearts, and affections fettered with their sensualitie, and belimed and clogged with these carnall pleasures, that they are not able to lift them vp to Heauen in any holy meditation, or to returne true thankfulnesse vnto God, as being the fountaine of all their good. By all which it appeares, that these worldly benefits doe rather hinder, than further vs in thankfulnesse towards our benefactour, and consequently remaining vngratefull debtors, who are not willing so much as to returne thankes for payment, wee deriue vnto our selues, the just displeasure of our Lord and Master, and bring vpon vs a fearefull reckoning against the day of his appearance, of which wee might be discharged, if we would but thankfully owne the benefits which we haue receiued. In regard whereof one saith, that from these earthly good things when they grow great, there doe arise great euils, when as being preferred before others in the vse of our Masters talents, wee doe vse his gifts, as not giuen, returning no glory to our benefactour. For so those who seemed greatest in respect of Gifts receiued, for not returning thankes, are reputed least in Gods estimate, &c. Yea, in truth, by so much a man is worse, by how much hee is better, if hee ascribe vnto himselfe that whereof he is deceiued, and so rob God of his deserued prayse: euen

Hab. 1.

Bernard. Serm. 4.

2 Chron. 11. 4. & 12. 1, 6.

2 Chron. 33. 12, 13.

euen as he is the greatest malefactour, and worthy of most punishment, who hath most goods in his possession, if he hath couetously gotten them by theft, and by defrauding others of that which in right belonged to them.

The fifth sinne against God accompanying prosperitie and worldly abundance, is pride, whereby men are ready to aduance themselues euen against God, and to grace themselues by his dishonour: for whereas the more wee are inriched with Gods blessings, the more humble we should be vnto him, as standing indebted to his bounty in such great summes (for what haue we that we haue not receiued? And what haue wee receiued, of which wee shall not one day giue an account?) yet so foolish we are, that the more we are indebted, the more we insult in pride, and that not only towards those, with whom we stand vpon equall termes, but euen towards God himselfe who is our Creditour, and may euery houre call vs to a reckoning, and condemne vs for default of payment. Thus the Psalmist obserueth, that pride and plentie did commonly goe together. *They are* (saith he) *inclosed in their owne fat, and they haue spoken proudly with their mouth.* And elsewhere he saith, that because wicked Worldlings were not in trouble like other men, but flourished in all plenty and prosperitie, *therefore they put on pride as a chaine about their neckes*, esteeming it no disgrace vnto them, but a chiefe ornament: and not content to carry themselues aloft in this high pitch amongst men, they are ready (as hee saith) to talke presumptuously against God, and to set their mouthes against heauen. The which practise wee also may obserue in our times, among the ruffling gallants of the world, who hauing bin alwaies nursed in the lap of prosperity, & had all things which their hearts could wish, are ready in lieu of thankfulnesse towards God, to despite him (as it were) to his face, and to pull him out of his throne by their oathes, blasphemies, and bitter execrations. Whereby it appeareth that pride bordereth vpon prosperitie, and that these worldly vanities, though they doe not truly nourish vs, and make vs grow in substantiall goodnes, yet they puffe vs vp, and make vs swell with the wind of vaine glorie; & the greater our earthly abundance is, the the greater commonly is our tumour, and consequently the greater is our torment: this spirituall swelling being to the soule, like the swelling of wind to the bodie, which (as I haue shewed) tortureth, but doth not satisfie. Yea so forcible is this prosperitie, and abundance of earthly blessings in drawing men to this sin of pride, that it preuaileth not only with Heathens, Infidels, and worldlings; but euen with Gods faithfull seruants and deare children. Of both which we haue many examples; as of *Pharaoh*, who in the pride of his heart opposed against the knowne will of God; and in *Nabuchadnezzar*, who beholding all his pompe, glory and riches, attributeth the praise of all vnto himselfe, and robbeth God of the glory due vnto him, vaunting himselfe in the pride of his heart, and arrogantly bragging: *Is not this great Babel, that I haue built for the house of the Kingdome, by the might of my power, and for the honour of my Maiestie?* So it is said of *Vzziah* that finding the Kingdome in a perplexed estate, he did vprightly in the sight of the Lord, and sought vnto him, for which when the Lord had made him to prosper, and to waxe strong, his heart was lifte vp to his destruction, and hee transgressed against the Lord his God. Yea, good *Ezechias* was thus ouer-taken, waxing proud of his great prosperitie, and vaunting himselfe in his rich treasures: and holy *Dauid* himselfe, who had professed that his heart was not haughtie, nor his eyes lofties, but that hee was become humble like a little childe, was after this puffed vp with his great prosperitie, and in the pride of his heart numbreth the people. By all which it plainly appeareth, that worldly plenty is the Nurse of Pride; for as fat commeth of the superfluitie of nourishment, whereby the body is made bigger, but not better, either in health, strength, or nimblenesse; yea, rather it is the Nurse of many diseases, and maketh the body pursie, vnweldie, and vnfit for action: so this swelling of pride riseth from the superfluous abundance of wordly benefits, and maketh a man greater in his owne conceit, but not in true worth; for the soule is not thereby sounder in grace, or stronger and more actiue in the duties of pietie; yea contrariwise, this swelling of pride maketh way for all spirituall diseases, and causeth him who is infected withit, to be more sluggish and slothfull, vnweldie and impotent in all actions and duties of pietie and Christianitie.

Thus the greatest honors bring with them the greatest pride; and though a man climbe neuer so fast vpon the ladder of preferment, yet his proud heart will still be one step at least aboue his estate; yea oftentimes these earthly aduancements make the pride of men to mount so high, that they doe not only in their ambitious conceits and desires ascend vnto the clouds, and touch the heauens; but euen presume to approch vnto the throne of God, and to rob him of his glorie, that they may set the crowne vpon their owne heads. Thus *Cæsar* magnified by the people for a prosperous expedition by sea, wherein he had the victory ouer a few ships, magnified himselfe much more in his owne conceit, & was content to be called the god of the sea. So *Demetrius* being aduanced to a kingdome, would needs equall himselfe with God, and be

Dan. 4. 27.

2. Chron. 26. 16

Psal. 131. 1.

2. Sam. 24.

Ibid. 4.

That honours, riches & pleasures puffe men vp with pride.

Plutarch. de fort. Alexandr. lib. posteri.

be called *Iupiter*; neither must now Ambassadours come vnto him as vnto other Kings, to conferre of state businesse, but as vnto a God they must send to enquire of him, and take all his answeres for Oracles. So *Alexander*, *Nebuchadnezzar*, and diuers of the Romane Emperours, arrogated vnto themselues diuine Honours, and would needs haue their Statues worshipped; being so blinded with ambition, and surfeited with pride, that they forgot their mortalitie; and became Cotriuals with God himselfe in his honour and glory. The like may bee said of abundance of worldly riches, which are the bellowes of vaine glory, and the common causes of pride against God, who is the Author and fountaine of our wealth and welfare: whereof it is that the Lord so carefully admonisheth the Israelites, that when they should through his bountifull blessing abound in riches, they should take heed that their hearts were not lifted vp with pride, and that the Apostle would haue rich men so straitly charged that they should not bee high minded. And this is the cause why pride is vsually called the worme of riches, which breeding in them, eateth out all their goodnesse, and maketh them euill vnto vs, which are good in their owne nature; and hurtfull and pernicious, which in themselues are profitable and beneficiall. So the Sonne of *Syrach* saith, that *riches lift vp the mind*; and *Salomon* telleth vs, that *the rich man is still wise in his owne conceit, though a poore man of vnderstanding can try him* and discerne his folly. To which purpose one saith, That there is nothing so much to be feared in riches as pride, and that wee are not to feare riches themselues, but pride which is the disease of riches: for that mind is of great vertue and magnanimitie, which in the abundance of riches is not infected with this disease, and being in an high estate, is not also high-minded. Hee is a rich man truely great, who doth not therefore thinke himselfe great, because hee is rich, whereas hee who taketh all his worth from his wealth, may be truly said to be full of pride, but empty of goodnesse and desert; a boaster outwardly in his words and lookes, but inwardly a begger in his minde and heart; swelled and puffed vp with vaine glory; but not full and solide in vertue and true worth. And yet this empty pride swelleth and puffeth vp, as much as any other; and is full of insolencie, though in respect of the ground and cause thereof, it bee in truth most base and contemptible. For as the pride arising from the bodie is more base, than the pride which is grounded on the gifts of the soule, so the pride of riches which are no part of the person, is more base than the pride of bodily gifts; because being seated and grounded on those things without a man, which are farre inferiour to the gifts either of minde or bodie, they who are proud of them plainely shew, that they haue nothing within, and in their owne person, worth respect; or else they would neuer be proud of those things which are without, seeing a man alwayes groundeth his pride on those things, wherein he thinketh he most excelleth. The which if men would duly consider, they might well lesse this contemptible pride, if not because it is a sinne, yet at least for shame, seeing it doth discouer their vanity and worthlesnesse. For who would not blush to seeme proud of outward accidents, which may be wonne and lost, and (as one saith) bought and sold on the Mark-Hill? Which, when we haue them, adde nothing to the perfection of our persons, and being taken away, nothing is detracted from our essence, (yea, in truth) from our worth: neither is the minde made greater, or more magnanimous by desiring or hauing, but by light valuing and contemning them as worthlesse trifles, in comparison of things desireable and truly excellent. And yet nothing more commonly puffeth men vp with most insolent pride, than riches and abundance, and though like empty bladders they haue nothing but skin, they are made full with these vanities, and swell in conceit, though they are as empty of any substantiall goodnesse, as they were before. An example whereof wee haue in the Merchants of Tyre, who because by their trading they had increased their riches, their hearts were lifted vp, and thinking themselues more than men, they arrogated to themselues the titles of God. But we shall not need to goe so farre to seeke examples, seeing wee haue many such in our owne dayes, who measuring their worth according to their wealth, most proudly conceit of their own excellency, and insult ouer all others as worse, who are poorer; though they be vtterly disfurnished of all gifts and good parts both in body and minde, and as farre short of them in wisdome and worth, whom they contemne, as they are before them in earthly abundance. Although in truth there is no shew of cause, seeing there is no comparison betweene the gifts of minde and body, and the gifts of an outward estate. And besides, if there be any excellency at all in these earthly riches, it is not in keeping and possessing them, but in their bestowing and vse: neither is he in the Church and among Christians to be accounted rich, who hath much in keeping; but he who findeth much to bestow on charitable vses, and hath plenty for the poore: for it is not so much money, as the mind that maketh rich. Finally, thus worldly pleasures cause pride, as they are the vsuall meanes to make vs forget God, and to forget our selues, causing vs like pampred Horses to scorne our Master; especially if our delights be of such a na-

Deut.8.12,13, 14. *1.Tim.6.17.* *Eccluſ 40.26. Prou.28.11.* *August. Serm. 112.Tom.10.*

nature, as that therein we may shew our excellency, and commend to those who are about vs the gifts of body or minde, which selfe-loue maketh vs beleeue, to bee esteemable.

In all which respects these worldly things thus abused, may bee truly said, not only, not to doe vs any good, but contrariwise much hurt, seeing they are the meanes to cast vs into this hainous sinne of pride, which aboue all others God detesteth, as the Scriptures testifie. And as he doth hate the sinne, so hee purposely opposeth, and setteth himselfe against those who are defiled with it; and because the proud man opposeth against God, robbing him of his glory which is most deare vnto him; therefore the Lord also opposeth against him, and crosseth him in all his courses. So the Apostle *Peter* saith, that *God resisteth the proud, but giueth grace to the humble.* The which opposition and resisting of God who is Omnipotent, must needs bring them to ruine and destruction, seeing their policies cannot ouer-reach his infinite wisdome, nor all their strength defend them from being ouerthrowne by his mighty power; especially seeing his will to bring them to confusion, is joyned with his ability, the Lord neuer more willingly shooting his arrowes of wrath and vengeance, than against the proud person. So the blessed Virgin in her Song saith, that God *scattereth the proud in the imagination of their hearts, and doth put downe the mighty from their seats, exalting them of low degree:* And our Sauiour teacheth vs, that *he who exalteth himselfe shall be brought low, and he that humbleth himselfe, shall be exalted.* As therefore men lift vp highest those earthen pitchers which they purpose to breake with greatest violence, into most pieces; so the Lord intending to batter and bruise these fraile persons puffed vp with pride, doth lift them vp on high, that he may giue them the soter fall. And howsoeuer the Lord who is chiefe Iudge of Heauen and Earth, is the punisher of all vice and sinne, yet because he executeth this vengeance more certainly, and seuerely vpon proud persons, therefore the Prophet *Daniel* maketh it one of Gods attributes and titles, whereby he will be knowne to be a punisher of them; *O thou who dost feare the proud, and wicked, which erre from thy Commandements, take away from vs shame and contempt, because I keepe thy testimonies.* And as he beareth an extraordinary hatred vnto this sinne aboue others, so hee inflicteth on it extraordinary punishments: hardning it with hainous and espiall offences; by imposing on it his greatest plagues. For whereas proud men in their ambitious desire would be equal with God, the Lord pulleth them downe in his fierce wrath, and maketh them lesse than men. For he striketh them commonly with frenzie and madnesse, and thereby depriuing them of the vse of reason, the essentiall forme of man, wherein chiefly his manhood consisteth, and whereby he is distinguished from the brutish creatures, hee maketh them equall with beasts, and so exposeth them, how great soeuer they were in former times, to the contempt, derision, and injuries of the basest and meanest, who before held them in such great respect, that they could not looke vpon them, or stand in their presence, but with much feare and reuerence. A plain example whereof we haue in *Nebuchadnezzar*, who for his pride was driuen from his Palace and Regall Throne, into the wilde Woods, and made of a great Monarch and Ruler of men, a companion with Beasts, and farre worse than his basest seruant. And the like we may obserue in many in our owne times, who offending in this sinne, are ouerthrowne with this punishment. For howsoeuer all excessiue pride is not thus punished (for then there would not bee enow in their right wits to tend and rule those who are mad) yet a man shall seldome see this punishment following, where excessiue pride hath not gone before. So that one may boldly affirme, that if pride onely be not plagued with this fearefull judgement of frenzie and madnesse, yet it is more often thus punished than all other sinnes besides. The which fierce and sudden vengeance of God, which he taketh on proud persons, the Prophet *Malachie* expresseth, by comparing Gods wrath burning against them, to a burning Furnace, and proud men to stubble. *The day of the Lord* (saith he) *commeth, that shall burne as an Ouen; and all the proud shall be stubble, and the day that commeth shall burne them vp, saith the Lord of Hosts, and shall leaue them neither root nor branch.* And therefore seeing these worldly things are the common causes of pride, and pride bringeth with it such confusion and destruction, let this serue as an argument to make vs contemne these harmefull vanities, not immeasurably desiring them when we want them; nor excessiuely esteeming and immoderately louing them when we haue them; and so if we want these things which we neglect, our minds will not be much dejected; or if wee haue them, they will not bee much exalted and lifted vp: neither can a man be proud of the possession of that which he doth not ouer-value in his judgement, and vnmeasurably loue in his affection.

Deut. 4. 17, 28, 30.

Mal. 4. 1.

Quest. 6. That worldly things bring with them contempt of God.

The sixth sinne against God, which these worldly things too much esteemed, and immoderately loued plunge vs into, is either neglect or vtter contempt of God himselfe, his spirituall graces, and heauenly ioyes, for our affections being finite are limited and restrained to their objects, so that being conuersant and exercised about some, they in the

meane time neglect others. And therefore if they cannot with their full vigour and heate affect many things being diuers; how much lesse can they at once loue God and the World, spirituall graces and earthly vanities, eternall joyes, and these transitory trifles, seeing they are opposite and contrary the one to the other? And this our Sauiour Christ teacheth vs, where as he saith, that *no man can serue two Masters; for either hee must hate the one and loue the other, or else he shall leane to the one, and despise the other; yee cannot serue God and riches.* So that there is no halting between the Lord, & this worldly *Baal*, for the seruice of one, is the contempt of the other, and the louing of the one, is the hating of the other. It is true indeed in reason that the more wee abound with these earthly benefits, the more wee should loue, reuerence, and with all diligence and alacritie serue the Lord, they being his bountifull gifts and blessings whereby hee deserueth at our hands loue and seruice; howbeit such is the corruption of our hearts, that no sooner are wee inriched with these worldly benefits, but we presently loue the gifts better than the giuer; and laying herein aside all reason, we become like beasts, feeding vpon our prouender, and neglecting our feeder; and the more we are pampered and made fat, the more ready we are to kicke against him. An example whereof wee haue in the people of Israel, of whom the Lord complaineth, that whereas in respect of the manifold benefits which he had multiplied vpon them, they should haue serued him in vprightnesse of heart; they contrariwise by his gifts were made more rebellious: *But hee* (saith the Lord) *that should haue beene vpright, when he waxed fat, spurned with his heele. Thou art fat, thou art grosse, thou art laden with fatnesse. Therefore he forsooke God that made him, and regarded not the strong God of his saluation.* The like complaint the Lord maketh by the Prophet *Esay*; *Heare O Heauens, and hearken O Earth for the Lord hath said, I haue nourished and brought vp children, but they haue rebelled against me.* Yea, he maketh the herein more brutish than the beasts, *Because the Oxe knoweth his Owner, and the Asse his Masters Crib, but* (saith he) *Israel hath not known, my people hath not vnderstood.*

Luke 16.13.

Deut. 32.15.

Esay 1.2,3.

2. Sect. 7. That worldly things bring contempt of spirituall grace and heauenly glory.

And as they who set their hearts vpon these worldly things doe contemne the Lord himselfe; so also his spirituall graces and heauenly joyes: for so wholly are their hearts taken vp with the loue of these vanities, that they haue seldome or neuer leisure to thinke of those diuine excellencies; but like the Serpents brood, they take all their delight in lying groueling, and in creeping on the earth, hauing neuer so much as a thought of raising themselues towards Heauen in any diuine and spirituall meditation. Or though they should thinke of grace and glory with some desire to compasse them, or would lift themselues vp in any spirituall contemplation, yet as Birds with great bodies, though they haue wings cannot flie aloft, but when they attempt it, are pulled downe with their owne waight, and onely flutter vpon the earth: so though they haue spirituall soules, vnderstandings, and judgements as well as others, yet are their hearts so oppressed with the waight of worldly cares, and the loue of earthly things, that no sooner doe they offer to raise them in heauenly meditations, but presently they are pressed downe againe, and (as it were) flutter and tire themselues with worldly businesse. But in truth seldome haue they so much as any such desire, seeing the World like a thicke cloud, being neere vnto them, doth ouer-shadow and hide that bright shining Sunne of heauenly glory out of their sight, so as they cannot see it, and not seeing it, neuer desire it, there being no desire and loue of that which is not knowne. And as a little Pearle sticking fast vnto the eye doth blinde the sight, and is sufficient to hide from vs the whole Earth and Heauen, which are incomparably of greater quantie; so the World & worldly things like a Pearle sticking close to the eye of the soule, do make it so spiritually blinde, that it cannot discerne the Lord, infinite in all goodnesse, nor the joyes of Heauen, though without all comparison, they are of greater excellencie. To which purpose one saith, that if wee desire earthly things, we are wholly taken vp with the care of them; and so farre are we beaten back from heauenly contemplation, by how much wee are ouer-poysed with the cares of earthly affaires. But say notwithstanding this blindnes, they might haue some glimpse of the shining brightnesse of spirituall grace and heauenly glory, or wanting this, should haue it by others described vnto them, so that some knowledge of these diuine excellencies, might by the passage of the eare, be deriued to their vnderstandings; yet being wholly possessed with the loue of worldly things, they would little regard such discourses, and accounting these earthly vanities their chiefe treasures, their hearts are so fast fixed vpon thē, that no perswasion wil moue them to leaue them, or once to looke after those spirituall and diuine excellencies. For as hee who loueth truly his God, doth not much loue his Gold, because hee esteemeth him his chiefe treasure; and as he who highly esteemeth heauenly happinesse, doth presently contemne these earthly vanities; so contrariwise they who dote on the Idoll of the World, doe not respect the Lord of Heauen; and they who ouer-value earthly trash, doe contemne, and set light by those heauenly and eternall treasures. And this our Sauiour plainly teacheth vs in the Para-

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bee of the guests inuited to the mariage supper; for they who were best disposed framed excuses, one that hee had bought a farme, and must needs goe out and see it; another that hee had bought fiue yoke of oxen, and must goe to proue them, and another that he had married a wife, and therefore could not come; all which though they pretended faire excuses, as though their desire had beene to come, if their businesses had not beene so vrgent, yet the true cause was, as our Sauiour telleth vs, because doting vpon their earthly affaires, they were so wholly taken vp at them, that they made light of these heauenly offers, and went their waies. And those who were worse affected, and carried with greater violence in their loue towards worldly vanities, tooke it so ill, that the messengers of the great king should presume to dissuade them from the loue of their chiefe iewels and most esteemed treasures, that they laid violent hands vpon them, sharply intreated them, and cruelly murthered them. Thus those who set their hearts vpon worldly honours, neuer thinke of eternall glory, but spend all their thoughts and labour in plotting the meanes whereby they may aspire to earthly preferments; and if any shall perswade them to leaue these courses, and contemning the vaine-glory of the world seeke after heauenly honour which shall bee eternall, and so glorifie God by their holy liues, and humble cariage, that hee may glorifie them in his heauenly kingdome; they will plainely shew their neglect and contempt of these euerlasting honours, by despising, if not deriding these Christian admonitions and persuasions. So he who too much esteemeth, and immoderately loueth earthly riches, doth neglect and contemne the Lord, and the vnualuable riches of his spirituall graces and heauenly treasures; being ready with *Iudas* to sell his Sauiour for a little money, and with *Demas* to forsake all communion with the Saints, to imbrace the world. So the Psalmist saith, that the *couetous man blesseth himselfe in his riches, and contemneth the Lord.* And as hee contemneth God, so also his spirituall gifts and heauenly glory; for as the heathen man could teach vs, where riches are highly valued, there all good things, as faith, honesty, modesty, shamefastnesse, are contemptible cheape, and basely esteemed; and consequently they are sought, when as these are neglected, and the rather because they are more easily compassed, and these with greater difficulty. For whereas vnto vertue there is but one way, and that hard to bee found, and painefull in trauelling, men find many wayes to get money, vsing all meanes both good and euill, that they may hereby obtaine their desire. So another saith, that they who set their affections vpon earthly treasures, and haue their hearts tied to the World with this golden chaine, they can neuer so much as thinke of the riches of Gods kingdome, their minds are so taken vp with thinking on their money, vsurie, paine, bargaining, and such other businesses. And if any man shall perswade them to alter their couetous courses, and to lay vp their treasures, not in Earth, but in Heauen, because wee cannot haue a treasurie in both places, nor serue God if wee serue Mammon, they are ready to laugh them to scorne, as the Pharisies did our Sauiour Christ; and euen to persecute them to the death, if they too earnestly insist in this argument. The like also might bee said of worldly pleasures, which being ouervalued, and too much affected, make men in comparison of them, to neglect the ioy in the holy Ghost, yea the ioyes of Heauen, and those surpassing pleasures which are at Gods right hand for euermore. And as the Hog feeding vpon the mast and swill which hee naturally loueth, and wallowing himselfe in the filthy mire, will not exchange his grosse feed, for the daintiest meates, nor his lothsome lodging for a bed of downe: so they being wedded to these sensuall and carnall delights, which are base and brutish, are ready in comparison of them to set light by, and contemne the spirituall ioyes of a Christian, and the eternall ioyes of Heauen, as though they were not worth the seeking and desiring. And therefore seeing the loue of God and these heauenly excellencies, and the loue of the World, and worldly vanities will not stand together, but hee who in his heart and affection imbraceth the one, doth presently neglect and contemne the other, let this also serue as an effectuall reason to weane our hearts from these earthly trifles, seeing if we giue them entertainment, and vouchsafe them too high a seat in the Temple of our hearts, they will instantly thrust out the loue of the Lord, and his inualuable benefits; and by our neglect and contempt make vs to lose these incomparable treasures, for this earthly trash, and worthlesse trifles.

Chrysost. in Mat. 6. Homil. 21.

Luk. 16. 14.

Lastly, the world and worldly vanities, being too highly esteemed and excessiuely loued, doe make vs slacke and slothfull in the duties of Gods seruice, and in vsing the meanes which hee hath ordained to attaine vnto the present possession of his spirituall graces, and the assurance of his heauenly ioyes. And this sinne is a necessarie fruit and effect of the former; for when we neglect the Lord, and contemne his spirituall and heauenly benefits, then are wee also careless and negligent in vsing the meanes whereby we may obtaine those things which we so little esteeme and desire. And as those who

9. Sect. 8. That worldly things immoderately loued make men slothfull in the duties of Gods seruice.

who haue drunke poysons doe presently wax stiffe and benummed, and soone after are seazed vpon by death, whereby they are made impotent and vtterly vnable to performe any humane action: so they who haue drunke of that benumming poyson of cold contempt, despising God and his rich graces, spirituall, and eternall, are made first sluggish, and soone after impotent and dead to all good duties. Neither is this rare and vnusuall to see those vpon whom the world fawneth, and who abound with earthly prosperity, to bee thus slacke and negligent in the seruice of God, and in vsing the meanes of their owne saluation; but so common and almost vniuersall, that seldome shall one find a man in great prosperity, who also is indued with great piety; seldome shall one see any burning in zeale, and deuout and earnest in religious duties, who hath the world at will, with plentie and abundance of all earthly blessings. It is true indeed, that in reason these temporarie benefits, should as the Lords wages, incourage vs to doe his worke, and hauing a tast of his bountie, of which we shall drinke our fill in the life to come, wee should with more alacritie and cheerefulnesse performe diligent seruice to so liberall a master: But contrariwise through our corruption and vnthankfulnesse it commeth to passe, that wee are rather hindered than furthered in all good duties by wordly abundance; and like gluttons and drunkards hauing store and plentie of these good blessings, wee feeding on them with a greedie appetite doe surfet, and drinking of these full cups with vnsatiable thirst, are made drunken with excesse; and so thereby our heads are intoxicated, our minds besotted, and our bodies enfeebled and disabled, so as wee become slothfull and impotent to performe any good dutie of the seruice of God; whereas by their moderate vse, we might haue beene made more strong and cheerefull for these holy actions, and religious exercises. And thus this worldly prosperity and earthly abundance draweth men from performing vnto God, the duties of his worship and seruice, and from vsing the meanes of their owne saluation; either as it vtterly hindreth them from performing these Christian duties, which is the case of prophane worldlings, who doting vpon these earthly vanities, are so wholly taken vp in businesse and imployments about either the getting, keeping, or disposing them, that they can find no leisure at all, either to vse in their owne families the exercises of prayer, reading, meditation; or to come vnto the congregation, to heare the word, receiue the sacraments, or to call publickly vpon the holy name of God: or else if they formally performe these duties, it hindreth them, as it doth distract their minds in prayer, and hearing the word, and carrie away their hearts, so as they doe not attend at all to those holy exercises which they haue in hand; or else carelessely, lumpishly, wearily, and without all life and feeling; which is the case of temporizers, and formall worldlings, who for some carnall respects make an outward profession of religion. And not onely they, but euen Gods dearest children are thus ouertaken, through the immoderate loue of these vanities; so as they sometimes neglect these holy duties of Gods seruice, and meanes of their owne saluation; and sometimes performe them with much distraction, dulnesse, and wearinesse, as appeareth in the example of *Martha*, who being cumbred with worldly businesse, neglected to hearken vnto our Sauiour Christ. To which purpose one saith, that worldly pleasures and abundance, doe make vs to neglect all good duties of piety towards God; and contrariwise, afflictions doe make vs holy, and most deuout in the exercises of religion. Which if any would clearely see, let him enter into the house of those who marrie, and into the house of mourners, into the prisons and theaters, banquetting houses, and hospitals of the sicke, and obserue the great difference betweene their seuerall carriages; what vanitie, lightnesse, irreligion, prophanenesse, swearing and ribaldrie, he shall see, and heare in the one; and what prayer, deuotion, contempt of the world, holy conferences, and other religious exercises, he shall behold in the other. But as this confluence and abundance of worldly benefits doe commonly make vs vnfit to doe seruice vnto God, and to performe religious and Christian duties; so especially and aboue all, they hinder Christian apologie, and profession of Gods truth, in the time of danger and persecution, and discourage men from suffering martyrdome for the testimonie of Iesus Christ, and for his glorious Gospell. For louing these worldly vanities, as well as they loue their liues, when the day of triall commeth, they haue a double conflict, as much fearing the losse of their highly valued trifles, as the vgly image of a torturing death. And this was one reason why our Sauiour Christ for the preaching and planting of the Gospell, made not choice of honourable persons, or of those who abounded in wealth, and wallowed in worldly pleasures, because such, in regard of their fearefulnesse, to lose their earthly loue and delight, were altogether vnfit to expose themselues to dangers, and to beare the brunt of persecution; but of poore and contemptible fishermen; whom also he inhibited the possession of much gold, siluer, apparell, and the riches of the world, because they should bee

Et raro fumant sulcibus ara.

Lactant.

Clyd. in 1. ad Tim. 6.

Mat. 19.

bee no cloge or hinderances vnto them in their confession of him, and his truth, and in suffering for his names sake. And so accordingly wee see, that these men, who had little to lose besides their owne liues, were bold and courageous, euen to the death; whereas others, who notwithstanding loued Christ, and beleeued his truth, inioying the prosperitie of the World, were thereby made cowardly and fearefull to indanger their great estates, by making an open profession of their faith in Iesus Christ. An example whereof wee haue in *Nicodemus*, a Ruler of the Iewes; who beleeuing in Christ, durst not publickly be knowne of it; and therefore secretly stealeth vnto him by night. And so it is said, that *many of the chiefe Rulers beleeued in him, but because of the Pharises, they durst not confesse him, least they should bee cast out of the Synagogue.*

But how cold and slothfull, the world immoderately loued, doth make vs in the seruice of God, and in the performance of Christian duties, it may further appeare in the speciall instances of honours, riches and carnall pleasures. For those who are in honourable place, and much stand vpon, and esteeme their dignitie and aduancement, are thereby made exceedingly prophane and negligent, or cold and superficiall in religious exercises. For how many are there, who thinking it a great disparagement to their honourable condition, if they should come into the common assemblies, and ioyne with the vulgar people in the seruice of God, doe vtterly neglect the publicke ministerie of the word, prayer, and such religious exercises, which are to be performed in the congregation, contenting themselues with their home deuotions, and with the ministerie of their owne chaplaines; who for the most part dare not touch their seared consciences, for feare of awaking the sleeping Lyon, nor come neere the quicke for feare of losing their fauour, and withall their owne preferment. Wherein they haue but a poore priuiledge, being like vnto the sicke patient, whose body abounding with grosse humours, hath no potion fit to purge them administred by his skilfull Physician, for feare of distasting his pallate, but is suffered to eate and drinke what best pleaseth him, though it hindreth his recouerie, and increaseth his diseases. Or like vnto those who are full of deep wounds, & festred sores, whom the Surgeon dare not touch for feare of paining them to paine, nor apply fit salues for the cleansing of the cure, for feare of incurring their displeasures, but rather letteth them alone to rot & perish for want of help, or applieth healing and gentle plaisters, which may skinne the sores, but leaue the core and corruption festring in the bottome. But such should remember, that when the Lord ordained congregations, and places of common assemblies, hee appointed not a Temple for the common people, & a Chamber or Chapell for the Nobilitie; but noble and base, yea King and subject, were commanded to meete together, because by a mutuall consent, and holy example, they might incourage one another, and performe the seruice of God with more alacritie. For howsoeuer there are diuers degrees amongst men in ciuill gouernement, yet in respect of God, and in the duties of his worship, they are all alike the seruants of God, brethren and sonnes of the same Father, fellow members of the same body, and of the same communion of Saints, of which, Christ Iesus is the head and King. From which common order, though Princes may in these dayes be exempted, in regard that we are not strictly tied to the Temple but may in all places offer vp pure hands vnto God; and because of their great families sufficient in themselues to make a sufficient congregation; and especially because the sinfulnesse of the times is such, and mens minds so poysoned with treacherie, and blood-thirstie crueltie, that Kings and Princes cannot with safetie to their persons and states, come into common assemblies; in which respects, necessitie and charitie may well dispence with circumstances and ceremonies: yet I can see no reason, why Nobilitie should pleade this priuiledge of exemption, or for state seuer themselues from the publicke congregation, and assemblies of Gods Saints, especially, seeing it is vnto themselues so hurtfull and pernicious. Against, these worldly honours immoderately loued and esteemed, doe puffe men vp with pride, the which hindreth them from profiting by the ministery of the word, though they should heare it; and that both as it moueth them to skorne the simplicitie of the Gospell, and the foolishnesse of preaching (as the Apostle speaking in their language calleth it) and to contemne the ministerie of the word, though neuer so powerfull, if it be not sauced with worldly wisdome, humane eloquence, and pleasing conceits of wit, to refresh and stirre vp their cloied appetites; and also as it causeth them proudly to pull backe their necks from the yoke of subiection, and holy obedience; refusing to bee ruled by the scepter of Gods word, and putting backe all admonitions and reproofes, as though it would not stand with their honours to humble themselues before God, or to stoope vnto his rebukes. An example whereof wee haue in *Diotrephes*, who would not receiue the Apostle *Iohn*, nor his doctrine, because being puffed vp with pride, hee loued his owne preheminence. Of whom it is truely said, that the [illegible] of honour and vaine-glory, doth smother and choake

1. Cor. 1. 21.

3. Epist. 3. verse 9.

choake the flame of pietie, both as it blindeth mens eyes, so as they cannot find the way to the publike assemblies; and as it hindreth them from performing the duties of Gods seruice with fruit and profit. The like also may be said of riches, which commonly hinder those who set their hearts vpon them, from performing either priuate or publicke seruice vnto God; wholly taking men vp in businesses and imployments, so as they haue no leisure to exercise themselues in these religious duties: or as they distract and interrupt them, when they present themselues before God to heare his word, or to call vpon his name; in which respect, our Sauiour compareth them to thornes, which choake the seed of the word, and make it fruitlesse. And thus also pleasures immoderatly loued, worke the same effects, causing men to spend that time in carnall delights, which is allotted to Gods worship and seruice; and euen on the Lords Sabbaths to forsake the communion of Saints, and the publike exercises of religion, that they may follow their recreations, sports and pastimes: or if they get leaue of these eye-inious masters to ioyne with the faithfull, after a formall manner to serue God; yet it is only with their bodies; for as for their minds they runa whoring after their delights, either thinking of those which they lately enjoyed; or else of some new pleasures which they purpose to enjoy in the time to come. And therefore seeing these worldly vanities hinder vs from the performance of Gods seruice, if they bee immoderatly loued and esteemed; let this serue as another effectuall reason to dissuade vs from setting our hearts vpon them, seeing they disable vs for those maine and chiefe duties, for which we came into the world, and making vs vnfit to glorifie God in his faithfull seruice, which was the chiefe end of our creation, they cause vs to spend our liues in vaine, in the fruitlesse seruice of Satan and the world; and so making vs to neglect our seruice and dutie to our great Lord and Master, they also deprive vs of that wages which of his free grace hee hath promised as the reward of our labours, euen our heauenly inheritance, and the eternall crowne of glorie and saluation.

Ardua res est opibus non tradere mores: & cum Crœsi vicerit esse Numam. Martial. Epigram. lib. 11.

Matth. 13. 22.

Hosea 7. 7.

CHAP. XXXII.

That worldly things immoderatly loued, are the causes of many euils in respect of our neighbours: as of iniustice, wrong, pride, and vsurie.

§. *Sect.* 1. That worldly things immoderately loued are the cause

ANd thus haue I shewed that these worldly things, being ouerualued [illegible] iniust iudgements, and too much [illegible] in our affections, are the causes of many sinnes committed directly against God himselfe: Now we are come to speake of those euils and mischiefes which they cause both to our neighbours, and our selues. And first for our neighbours, these worldly things are the chiefe causes and occasions of all iniustice, wrongs, and iniuries which are offered betweene man and man; and (as it were) the diuels wages which hee giueth to worldly men to vndermine one anothers safetie, and to supplant their neighbours, that they may raise their state by their fellowes fall, and build their owne greatnesse out of others ruines. These are the causes why Iudges and Magistrates peruert righteous iudgement, acquitting the guiltie, and condemning the innocent, calling good euill, and euill good; right wrong, and wrong right; namely, that they may hereby attaine their worldly ends, and aduance their prosperitie, and earthly estates. These are the hire of all corruption, oppression, and crueltie, which are exercised of superiours towards their inferiours, rulers towards their subjects, and Landlords towards their tenants, that they may maintaine their greatnesse, and increase their wealth, or carnall pleasures. In a word, there is almost no vniustice committed, if it doe not proceed from malice, and desire of reuenge; which is not caused and occasioned by these worldly things immoderately loued: men not caring what they doe, nor what meanes they vse, whether they bee good or euill, right or wrong, so they may maintaine the prosperitie of their estate, and encrease their worldly happinesse. Neither is any man priuiledged in this kind from being thus wronged and oppressed by these vniust courses; for if the wages of these worldly vanities bee offered for their hire, the true louers of them are ready to lay aside all respect of persons, and desperately to breake all bonds of nature, countrie, kindred, friendship and common humanitie, dealing vniustly with all men, when by their vniustice they may gaine this wages of iniquitie. Thus for the attaining of worldly honours, Magistrates are ready to peruert iustice, to gaine the fauour of superiour Powers; and to oppresse maligned innocencie, to get the applause of the common people. Neither is it their present greatnesse that can satisfie them, and make them to hold on in a iust course; for the higher an ambitious man is, the more eager he is of rising still till hee come to the highest, and the more ready to vse all vnlawfull meanes, to raise himselfe to the height of his proud hopes. And as an image or building the higher it is, the more subiect it is to falling, if it doe not stand vpright; so the higher a man is aduanced in place and dignitie, the more prone hee is to fall into any sinne or euill,

of all kinds of malice.

euill, if his heart stand not vpright before God, when as by his wicked meanes he may aduance or strengthen his estate and reputation: and the more haughtie a mans heart is, and the more ambitious and desirous of glorie, the more easily is he moued to doe vniustly, as the Heathen Orator well obserued. And the like vniustice is vsed by more priuate persons, whilest with immoderate desire they seeke for aduancement, being ready to lie and dissemble, sweare and forsweare, backbite and slander, accuse and betray all those who stand in their way, and doe but seeme to hinder them in attaining vnto their desired preferments, measuring all friendship and enmitie, not according to nature, familiaritie or desert, but as they are helpes or hinderances in setting forward, or putting backe their proud desires. Thus also voluptuous pleasures immoderately loued and desired, moue men to vse all iniustice to their neighbours, making them to defile the mariage bed, to racke their inferiours, and out of their want and miserie, to sucke the sweetnesse of pleasure and delight; to take away their necessaries, and to pinch their backes and bellies, that they may exceed in superfluous dainties, and proud brauerie; and with *Ahab* to spoile those poore *Nabothes* that dwell neere them, of their inheritances, to make them parkes of pleasure and gardens of delight. But aboue all, worldly riches when men set their hearts vpon them, are the most ordinarie & powerfull meanes & inducements, to aduance iniustice, & suppresse all law and right; for when men couet them with vnsatiable desire, they become the measure of all their actions, accounting that iust which they find profitable, and nothing dishoneſt that bringeth in gaine. To which purpose one saith, that whilest men are greedy in increasing wealth in multiplying their treasures, and in getting the whole land into their possession, desiring to excell all others in riches and abundance; they lay aside all iustice, and lose common humanitie. For how can he be just which studieth to take from another, that which hee desireth to inioy himselfe? This is the cause of all publike iniustice committed by Magistrates in suppressing right and maintaining wrong, defending the guiltie and supplanting the innocent: for when loue of money hath once seazed vpon their hearts, they become like a paire of ballance, not weighing the equitie of the cause in an vpright iudgement, but whether bribe is heauier, that they may in giuing sentence incline to that side. So it is said of the Sonnes of *Samuel*, that *they walked not in their Fathers wayes, but turned after lucre, and tooke rewards, and peruerted iudgement*. And thus corrupt *Felix* hoped to receiue a bribe from the Apostle *Paul*, but failing of his expectation, he left him still in prison, though hee knew the Iewes malice, and his innocencie. This is the cause of the Simonie of vnconscionable Ministers and Patrons, of the extortion amongst officers, of the preuarication of Lawyers, of the oppression of Land-lords, of vsurie fraud, lying and swearing, cosening and circumuenting, which are commonly vsed betweene man and man. And were it not for this greedinesse of gaine, the Iudge would for the most part doe iustice, and execute righteous iudgement; Officers would bee content with common fees; Lawyers would neither betray their clients cause, nor tire them with delayes; Patrons would giue their liuings freely, and make choice of the worthiest persons, and such as best deserue to bee preferred: then would vsurie be banished, fraud and deceit be abhorred, simplicitie and truth be entertained and embraced. In a word, then should wee haue another golden age, wherein all men would loue iustice, mercie, bountie, vpright dealing, and all other commendable vertues and good parts; whereas now through the immoderate loue of money, they are vtterly neglected of the greatest number; and fraud, cruelty, oppression, and all manner of iniustice is committed, and commonly practised, when they will bring in any gaine. And thus the Prophet ioyneth these together: *from the least of them* (saith he) *to the greatest of them, euery one is giuen vnto couetousnesse, and from the Prophet euen to the Priest, they all deale falsely*. The which vniustice and oppression they doe not exercise against some few, or strangers and enemies onely; but against all without exception, there being no bond so neere which couetousnesse will not breake and violate; no estate so pitifull and worthy of compassion, which they will not oppresse for their owne aduantage. To which purpose one saith, that the couetousnesse of rich men is vnsatiable; they are alwayes taking and neuer full, they neither feare God, nor reuerence men; they spare not their owne Father, nor acknowledge their Mother, nor regard their Brother, nor keepe their fidelity to their friend. They oppresse the widow, and spoile the fatherlesse, they make free-men their bond-slaues; and for their profit giue false testimonie, &c. Now what madnesse is this, to lose life and desire death, to get gold and lose Heauen? But as they are vniust to all, so commonly most of all to the poore, both in taking away from them, that which is their owne, and alreadie in their keeping, and by withholding that which of right appertaineth to them. For as one saith, is he onely to be esteemed a robber, and common spoiler, who taketh by violence other mens goods? and not hee also,

Act. 24. 27.

Nullum est officium tam sanctum atq; solenne, quod non auaritia commaculare atque violare soleat. Cicer. Orat. pro Quintio. *ter. 6. 13.*

August. de verbo Domini.

Basil. Sermon. in Diuites iniquos.

also, who appropriateth to himselfe those things, which he hath receiued to this end, that he should dispence and distribute them for the good of others? Is not the Almner to be accounted a theefe, who hauing receiued from his Soueraigne store of money for the relieue of the poore, doth put it into his owne purse, and appropriate it to his owne priuate vse? shall hee bee accounted a spoiler, who taketh away the poores garment; and shall hee bee acquitted, who doth not clothe the naked, if he haue abilitie? Thy spare bread is not thine owne, but belongeth to the hungrie; thou hast no true right to thy superfluous apparell, but they appertaine to the cold and naked; thy moulded shooes belong to those who goe barefoot; and thy hid and cankring siluer, to those who want money to buy necessaries: and in a word, thou offerest iniuries, and doest iniustice, so often to the poore, as thou doest neglect him, when thou art able to helpe him. And this our Sauiour Christ sheweth in the sentence of condemnation, which shall be pronounced against the wicked at the day of iudgement, whereby they are adiudged to Hell torments, not for spoiling the poore of that which they had, but because they did not supplie their necessities, by giuing vnto them that which they wanted. *Matth. 25.42.* [And the Apostle *Iames* telleth rich men, that they had cause to howle and crie, not onely because they had spoiled the poore of their money, but because their owne corrupted riches, moath-eaten garments, and cankered gold and siluer, would be a witnesse against them, eate their flesh as fire, and bring vpon them many miseries, seeing they should not haue kept by them these superfluities, but haue laid them out for the relieue of the poore. *Iames 5.1.2.3.*

And thus haue I shewed that these worldly things being immoderately loued, are the causes of all iniustice, which comprehendeth vnder it all manner of sinnes and offences, which are committed by one man against another: For not onely doth the excessiue loue of these earthly vanities make men to commit some kinds of legall iniustice, couered & coloured with some shew of right, or some slight and tolerable wrongs which greatly hurt not; but if men once set their hearts vpon them, they are the common causes of the most grosse and grieuous iniuries, raging cruelties, open violence, treason and bloodshed, whereby they consume and destroy one another. In which respect the world is compared to a Sea, and worldly men to fish, which deuour one another, the greater feeding vpon the lesse, and himselfe againe becomming the prey of another which is greater than hee. For that which a man doth to one, hee suffereth of another; wickednesse rebounding vpon the authour, and the oppressor being oppressed by that example which himselfe hath giuen. But this will better appeare in the speciall instances: and first for honours; there is nothing more than they, being immoderately loued, which will thrust men into all outragious, and pernicious courses for the obtaining of them. For when the ambitious man wanteth true worth and lawfull means to aduance himselfe into the seate of honour, he is ready to make steps, whereby he may ascend, of any mischiefe or villanie; betraying those that trust him, treading on their necks who helped him to rise, falsly accusing, supplanting, yea poysoning, and secretly murthering those who stand in his way, and hinder his preferments. To which purpose one saith, that nothing doth make men more madly and outragiously iniurious, than when by their proud ambition they are moued to desire immoderately vaine glory and earthly aduancement; and contrariwise nothing doth make them more honest, resolute, and like the adamant impenetrable by any vice, than when they doe neglect and despise it. Neither doth the ambitious man in this his outragious pursuit, suffer any thing to stay him; but runneth ouer friends and enemies, kindred and strangers, acknowledging neither Father nor Mother, Wife nor the Childe of his bowels, but treadeth all vnder foot without difference, if they stand in his way, and hinder his proud march. Thus *Ioab* stabbed *Abner*, and *Amasa* when he professed greatest friendship, that they might not bee preferred to his place of captaine general. Thus *Kaine* killed *Abel* because he was preferred before him. Thus *Abimelech* murthered all his brethren that hee might reigne alone. This was the cause of *Corahs* conspiracie against *Moses*; of *Absalons* rebellion against his owne Father; of *Athaliahs* murthering all the Kings seede; that hauing supplanted them, they might aduance themselues into the royall throne, and weld the Scepter of the kingdome. So likewise these worldly riches are the causes and occasions of all manner of mischiefe and outragious iniurie to those that set their hearts vpon them; in regard whereof the Wise man saith, that *as the labours of the righteous tend to life, so the reuenues of the wicked to sinne.* Seeing there is no outrage or wickednesse which they are not ready to commit for the increasing of their wealth. Thus by their hoording, they bring vpon the whole countrie a common dearth, and cause an vniuersall pouerty, for the filling of their priuate purse. Thus for their priuate gaine they are ready to offer all grosse iniuries, and that without colour of reason, vpon meere will by tyranny and violence; as we may see in the example of *Hophni* and *Phineas* the Sons of *Eli*,

Chrysost. in Matth. Hom. 11.

Prou. 10.

Esa. 5.8.

Ier. 22.

1. Sam. 2. 12. &c.

Quod quisque fecit patitur; cuthoremsceleris repetit, sibique premitur exemplo nocens. Senec. in Hercul. furen.

9. Sect. 2.
That worldly things thrust men on to the committing of outragious wrongs.

Eli, who tooke by force what they lifted from the people, when they came to offer sacrifice. As also to exercise grosse deceit and extreame cruelties towardes inferiours, that they may increase their worldly wealth; as appeareth in the example of the Israelites, who vsed vnequall and wicked ballances, & the bagge of deceitfull waights, and in all their earinges were full of crueltie. Finally, this immoderate loue of siluer maketh men treacherously to betray euen those vnto whom they are most beholding, with *Iudas* selling them out to sale for a little money: yea, it is the cause of cruell murther and bloudshed, couetous Misers being ready to bring men to the shambles, and like cruell Butchers to cut them into gobbets, and sell them peece-meale for a little gaine. So the Prophet *Ezechiel* complaineth that there were among the people such, as *did take gifts to shed blood*. And the Prophet *Micah* saith, that they *did pluck off the peoples skins, and their flesh from their bones, and that they did eat their flesh, breake their bones, chop them in pieces as for the pot, and as flesh in the Cauldron*. And hence it is that in the Scriptures couetousnesse & bloudshed are joyned together: *I haue smitten mine hands vpon thy couetousnesse which thou hast vsed, and vpon the blood which hath been in the middest of thee*. And in another place: *Thy eyes and thine heart are but onely for thy couetousnesse, and for to shed innocent blood, and for oppression, and for destruction*. The like also might be said of carnall pleasures, which if they be immoderately loued, cause men to commit any injuries or outrage, and that euen to the taking away of the precious life of their Neighbours. For so the Apostle *Iames* saith: *Ye haue liued in pleasure on the earth and in wantonnesse: yee haue nourished your hearts as in a day of slaughter; yee haue condemned and killed the just, and he hath not resisted you*. An example whereof we haue in *Dauid*, whose carnall pleasure in the end brought him to the committing of cruell murther; as also in *Ahab*, who to get ground for a pleasant Garden, procured the death of innocent *Naboth*.

And these are some of those manifold wrongs and grieuous injuries, which men through the immoderate loue of these worldly vanities do vsually offer vnto their neighbours; which although many about them may escape, yet all haue just cause to feare, seeing in offering a wrong to one, they threaten it against all; especially, if their power be answerable to their will, they being so mighty in themselues, or so backed with their potent friends, that no man dare make resistance, or once call their actions into question. But if they be wanting in this power and ability, so as they cannot doe what they would; yet are their wils neuer wanting to doe what wrongs they can; and when they are able to doe no more, they cease not to enuy and maligne those who exceed them in worldly prosperity, hauing in their possession those things which they desire, and inwardly they repine at them, because they haue that which themselues want, whom selfe-loue maketh them beleeue to bee much more worthy. And thus those who dote vpon worldly Honours enuy and hate all those who are preferred before them, desiring nothing more, than that they may out-grow them in aduancements, or if not so, yet that the other may fall and so become equall vnto them. So also they who set their hearts vpon riches are filled with enuy and hatred, when they see others thriue faster, and to abound in greater plenty. And though they haue no other quarrell against their Neighbour, yet this is cause enough of a deepe conceiued grudge, if they exceed them in wealth; which enuy and repining they cannot commonly take away by all the humanity they can shew towards them, neither is there any thing but their losses, want, and misery that can giue them contentment, and worke a reconciliation. To which purpose one saith, that the couetous man, hateth all men both poore and rich. The poore, fearing lest they will beg of him; the rich because they haue that which he would possesse. For he thinketh that all men enjoy those things which of right appertaine vnto him; and therefore as though he were hurt of euery man, hee is angry with all. The like also might be said of worldly pleasures, which are the common causes of this enuy and hatred; to those that set their hearts vpon them. They being ready to grudge and disdain if any exceed them in dainty fare, and full tables, or in more stately Shewes, Masques, and Reuels, or in varietie of delightfull sports and pastimes.

Chrysost. in Math. 18. Homil. 61.

5. Sect. 4. That worldly things make men proud and insolent towards their neighbours.

Lastly, this earthly prosperity and abundance of worldly blessings being ouer-valued and immoderately loued, doe puffe men vp with pride, and make them carry themselues insolently and disdainfully towardes their Neighbours; vying with their Superiours as though they were their equals, neglecting their equals, as though they were their inferiours, and proudly insulting ouer their inferiours as abiects, and base vnderlings. And as waterish humours abounding in the body doe cause a Dropsie, which swelleth it much aboue the ordinary measure, & filleth it so full, that it is neere vnto bursting: so these worldly and waterish vanities doe make mens hearts and minds subiect to this dropsie of pride, whereby they are so swelled and puffed vp, that they are much greater in their owne conceit, than they were before, and thinke all their gifts and good parts though neuer so meane and superficiall, of such worth and excellency, that no man may be compared with them. So that a man shall dis-

discerne a maruellous alteration in the same person, in respect of his different estate and condition; for whereas when he was but of meane qualitie, or touched with some affliction, hee was humble, affable, and full of courtesie; when the crosse is remooued, and he aduanced flourishing in prosperity, and euen wallowing in his abundance; presently his carriage and behauiour is quite changed; & now he swelleth with pride, ouer-looketh all that meete him, scarce vouchsafeth a side glance, or a complementall salutation vnto those, with whom formerly he was most familiar; and will scarce know his best Benefactours, lest his proud heart should be disquieted, whilest hee is forced to remember that hee was beholding; or those of his acquaintance, who were formerly much better than hee, lest his pride should receiue any checke, whilest he is put in minde, that hee was an vnderling. Which as he would haue all men to passe by, without taking notice of it; so would hee faine (if it were possible) forget it himselfe, and haue his memory in this as vnfaithfull and slippery, as his honestie and friendship, that so his pride might goe with full sailes, and without any occasion of blushing, carry it selfe insolently and disdainfully in all his courses. It is true, that all men are proud by nature, vntill grace doe subdue it, and bring humilitie; but yet there are many, who make no shew of it in a mean estate, wanting meanes and opportunitie, which might (as it were) set fire to the powder of their corruption. And as the Serpent may be safely handled when hee is stiffe and benummed with cold, though all his poyson be still in him; but beginneth to hisse when he feeleth the least warmth, and is ready to sting those, when hee is throughly heated who for pitie tooke him vp and put him into their bosomes: so this poyson of pride lurketh secretly and lieth hid in mens hearts, when it is pinched, and (as it were) benummed with aduersitie; but no sooner hath it had the feeling of the warmth of prosperity, but it beginneth to hisse in proud boasting, & to sting and empoyson with many insolencies, those who were the first meanes of their welfare & aduancement. And how soeuer in their low estate they might easily haue beene ruled and led, and like ships without sailes and tackle, were readie to yeeld themselues ouer to the streame and tide of other mens desires, and ouer-ruling perswasions; yet now hauing attained vnto prosperitie and worldly abundance (as it were) vnto their full sailes; they are onely carried with the winde of their owne pride, going against the tide of reason, and crossing the current of all other mens desires; no man now being more insolent churlish and vntractable, than these who lately were so pliable and curteous, after they are once corrupted with worldly felicitie. An example whereof wee haue in *Hagar*, who carried her selfe as became a seruant, whilest shee was in this base condition; but being made her Masters Concubine, and hauing borne a childe vnto him, shee presently begins to despise her Mistresse, who was the onely cause of her aduancement. Neither do they now mislike this pride, and desire to be freed from it, as being an infirmitie or blemish, which ill beseemes them, but as the Psalmist speaketh, their pride is a chaine vnto them, and they voluntarily put it on as a chiefe ornament. And as these worldly things bring them to this height of pride and insolency when they abound with them; so when as they haue raised them to their highest pitch, if they then faile, and are taken away, they presently fall downe againe, like a ruinous house, when the props that beare it vp are pulled from it, and become more abiectly base, and seruilely pleasing than euer before, now scraping vp the old fragments of their before scorned acquaintance, soothing and flattering those, euen in their contradictory speeches, ouer whom not long since they proudly insulted. So that these worldly vanities are the borrowed feathers and wings of pride, whereby men soare aloft in the high pitch of their owne conceits; which when they are pulled, or clipt by some aduerse accident, they come tumbling downe againe, like a Bird, which in his high flight is smiten with a shot.

And thus are mens hearts lifted vp in pride with worldly Honours and preferments, insulting ouer their inferiours, and insolently disdayning all those, whom they haue out-stripped, and in this race of Honour haue left behind them. To which purpose one saith, that as soone as the ambitious man is aduanced to Honour, hee is puffed vp with pride, and letteth the raines loose to arrogancy and insolence. Neither doth hee care to profit, but glorieth that he is preferred; presuming that he is so much better than others, as he is higher. Hee scorneth his old friends, and will not take knowledge of his ancient acquaintance, lest he might seeme to haue beene their equall. Hee consorteth himselfe with strangers, and contemnes those who were his familiars before his aduancement; hee turneth aside his countenance, stretcheth out his necke, sheweth his haughtie heart, speaketh bigge, and meditateth of high matters; hee is impatient of subiection, and aspireth to Soueraignetie; to which when hee hath attained, hee is burthensome, arrogant, sterne, and insolent to those who are in subiection to him. An example whereof we haue in *Roboam*, who before he could haue the Crowne set vpon his head, insolently tyrannized ouer his people. And in *Haman*, who being highly aduanced in the Kings fauour, was so puffed vp with pride, that he expected obeysance and duty

Nihil tam superbum, intractabile ac molestum est, quam homo quem felicitatis opinio corruperit, Plutarch comment. in princ. requir. doctr. Tom. 3.

Gen. 16. 4.

Psal. 73. 6.

1. Sam. 10. 23, 24.

duty from all men, and could not indure that *Mordecai* alone should neglect him in this height of glory. And hence it is, that the Lord feeling, like a skilfull Physician, the lofty beating pulses of great Potentates, and finding them inclinable to fall into the frenzie of pride, appointeth Kings and Princes, for the tempering and abating of their proud spirits, to haue his Law continually before them, that when the greatnesse of their place did lift them vp, they might be humbled by knowing, and continuall remembring, that burthen of duetie which did lie vpon them. *Iehoa* (saith hee) *The King shall sit vpon the throne of his Kingdome, then shall hee write him this Law repeated in a Booke, by the Priests of the Levits, and it shall be with him, and hee shall reade therein all the dayes of his life, that hee may learne to feare the Lord his God, and to keepe all the words of this Law, and these Ordinances for to doe them: that his heart be not lifted vp aboue his brethren.* So also there is nothing more than riches and abundance which puffeth men vp with pride, making them insolent and intolerable to all that are about them: and whereas before they were adorned, or after they are stripped of these rich furnitures, euery one might rule and ride them; yet when they ruffle it out in their rich brauery, their hearts are so high and haughtie, that none but Kings and great Monarchs can haue them at command. And being filled full with these Golden spirits, they are ready to aduance themselues aboue their betters, thinking that their worth exceedeth as much as their wealth; and to offer wrongs and insolencies to all that are poorer, presuming that they can keepe them vnder with the waight of their Gold, and hinder them from righting themselues, when they haue these pleasing Oratours to pleade against them. So the Psalmist saith, that *they trust in their goods, and boast themselues in the multitude of their riches.* And the wise man shewing the humility of the poore, and the haughty pride of the wealthiest sort, saith, that *the poore speaketh with prayers, but the rich answereth roughly.* Whereof it also is, that the Apostle seeing the neere affinitie and acquaintance betweene pride and riches, the one being the Mother and Nurse of the other, would haue an especiall charge giuen to rich men, that they should not bee high-minded, because, of all others, they are most prone to fall into this sinne. The like also might bee said of worldly pleasures, which being enjoyed with immoderate loue, and in excessiue measure, doe make men wanton, proud and insolent; like vnto pampred Horses, which being fatted with prouender will stand on no ground, nor indure to be ruled with any rider; whose pride and brauery lasteth no longer than they are well fed: for so these voluptuous Wantons being pampered with carnall delights, grow proud of their pleasures, neither knowing themselues nor others; but when they are scanted of their full Tables, and are deprined of that wherein they most delight, they presently strike sayle, and the crest of their pride is taken downe, hauing its birth and death, rising and ruine, with those carnall pleasures wherupon they haue set their hearts. And these, with many other, are the euils & mischiefes, which these worldly things too much esteemed and immoderately loued, cause men to fall into in regard of their Neighbours. The which should serue as effectuall reasons to weane our hearts from the loue of these vanities, and to moderate our affections towards them, seeing otherwise, they will become not onely dishonourable to God, but also hurtfull and pernicious vnto our neighbours, whom wee ought to loue as our selues, and tender their good, as much as wee doe our owne.

CHAP. XXXIII.

Of the ciuill euils which worldly things immoderately loued, bring to their Owners.

HAuing shewed how sinfull the loue of the World, and worldly things is in respect of God, and how many mischiefes it causeth towards our Neighbours; it now followeth, that I also shew, that as it is hurtfull and pernicious vnto others, so most of all to themselues, who are possessed of it, as being the cause of innumerable euils & mischiefes, and those both temporary and eternall. The temporary euils which these worldly things immoderately loued, bring to those who dote vpon them, are either ciuill, and meerely humane; or else such as are spirituall, respecting the soule, and the inner man. The euils of the former sort are diuers: for first, the prosperity of the World, and abundance of earthly blessings, doe soften and effeminate the heart and mind, making men impatient in bearing the least crosse, and impotent in performing any thing, wherein is any difficultie and labour: for prosperitie and plenty cause wantonnesse, and wantonnesse waywardnesse, if they be but touched with the least cause of griefe: and hauing beene long inured to tread onely in the soft path of worldly happinesse, their feete are made so tender, that the least hardnesse of aduerse accidents putteth them to paine, and the least paine maketh them to cry out, being made intolerable not in it selfe, but through their impatiencie in suffering it. Thus these worldly Honours weaken and soften the minde, making it impatient, in bearing the least in-

1. Sect. 1. That abundance of worldly things effeminate & soften the heart & mind.

iurie, or shew of wrong, yea, though it bee but the suspition of a small neglect. Or if by superiour powers by whom they were aduanced, and by whose grace they stand, they be but a little frowned vpon, they presently fearing a downfall, or doubting that they shall rise no higher, haue their hearts broken, or at least fretted and consumed with griefe; whereas others, who either neuer had these Honours or neuer much esteemed them, hauing the comfort of a good conscience within them, feare no frownes, and beare with patience vndeserued disgraces, and the losse of those Honours, which they neuer highly valued. So also riches immoderately loued, soften the heart, and weaken the resolution of those that haue them, making them cowardly in attempting any thing which is good, if the least shew of danger be in it, either to their person or estate; equally fearing the losse of their liues, and the hazard of their wealth, lest either by the one, they should be taken from their Idoll, or by the other, it should be taken from them. The latter whereof is more grieuous vnto them than the former, because by the prolonging of their life, after the losse of their riches, their sorrow is continued, whereas the griefe which they sustaine, for being taken from their wealth, is taken away by death, which maketh them sensleſse in feeling their losse. By which feare and cowardize, possessing their hearts, they are made altogether vnwilling to stand in any cause for Gods glory, the defence of iustice and truth, or for the common good of the Church or Commonwealth, if any superiour powers doe oppose against them: yea, they are ready instruments, euen of those mischiefes, which their consciences doe condemne and abhor, rather than they wil by incurring their displeasure, hazard themselues to bee fleeced of any of their wealth. Againe, they are hereby made so impotent, and impatient of bearing any losse, that many, who haue bin suddenly, and (as it were) vnseasonably (before they could prepare their minds, & gather their spirits) depriued of some smal share of their abundance, & pruned of their superfluities haue murthred themselues, & like the vine, haue bled to death of these sleight wounds, hauing no patience so much as to think of out-liuing their losse. For after that the loue of riches hath once softned their hearts, they are made weake, cowardly, and vnable to indure any thing; and shew themselues onely patient & strong in indu-ring the base seruitude of their riches, and in vndergoing all those seruile and painfull offices, wherein they will imploy them. To this purpose one saith, that Christian fortitude fleeth couetousnesse, as being a blot or blemish vnto vertue, which doth effeminate and weaken it; neither is there any thing so contrary vnto true fortitude and magnanimitie, as to be ouercome with gaine. Finally, voluptuous pleasures being immoderately loued and affected, doe as much, if not more than any thing, enerusate vertue, and weaken the heart and minde; making them, though they be naturally couragious, soft and effeminate, when men too much are addicted to them. For when leauing labour and manly exercises, they betake them to carnall delights, inuring themselues to daintie fare, and soft lodging, and spending their whole time in chamboring and wantonnesse, dancing and reuelling, sports and pastimes, these *Circes* cups bewitch and poyson them, and causing them to lay aside all manlinesse, doe at best change them into weake women, or which is worse, transforme them into filthy Swine, abhorring all paines and labour, and taking all their delight to wallow themselues in the filthy puddle of carnall pleasures. And these cursed *Dalilaes*, lulling them asleepe in their laps with their sweete and enchanting Songs, doe take away from them all their strength, and so enfeebling them, make them to be easily ouercome of any vice or sin, and ready to yeeld vnto any temtation of Sathan or the World. So one saith, that in pleasures, the heart is made more soft and flexible; but in affliction and time of mourning, it contracteth it selfe, and gathereth all its forces together; and so returning to its selfe, it affecteth moderation, and being freed from the burthen and tyrannie of passions, it is made stronger and more nobly lofty. And hence it is, that politicke Conquerours, hauing with great danger and difficulty vanquished and ouercome some warlike Nations, haue to keepe them still vnder, despoyled them of their armes, and in stead of warlike exercises, drawne them to banquetting, gaming, and reuelling, that so their courage might be abated, and their hearts softned and effeminated with these pleasures and delights. And therefore if we make any account of Christian fortitude and magnanimity, which chiefly defendeth vs against our enemies; if wee would not haue our manly courage changed into womanish weaknesse, let vs not immoderately loue worldly prosperity, nor vnmeasurably affect either Honours, Riches, or carnall pleasures, which take away both our patience in suffering, and our strength in performing, and so make vs vnable for any Christian, yea, man-like employment.

A second euill or mischiefe which worldly prosperity, and abundance of earthly things bring vnto those who enjoy them with immoderate loue, is, that by their plenty they bring vpon them a necessity, and make them to stand in need of many things (whereas nature is content with a few) the want of the least whereof causeth vnto them sorrow and discontent. For by the vsuall accustoming

Ambros. offic. lib. 1. cap. 39.

Chrysol. in Matth. Homil. 9.

Cyrus apud Iustin. lib. 8.

A. Gell. 5. That the [illegible] tions of wo[illegible] vanities a[illegible] men to [illegible] in need of [illegible] thing[illegible]

customing of themselues to superfluities, they alter the course of their natures, and make them to become necessary; and whereas those who neuer vsed them, neuer need them, nature in it selfe being as well content without as with them; contrariwise those who haue inured themselues vnto them, hauing turned custome into a second nature, cannot want them without a mayme. In which respect worldly men abounding with these earthly things, are in a farre worse condition than those who neuer had them; for as he who by continuall vse of Physicke, hath brought his body to such a disposition, that he can enjoy no health, vnlesse he continually bee taking medicines, nor digest a meale without the helpe of hot waters, is in farre worse estate, though hee had the best Physicians to tend him, and a whole Apothecaries shop at his command, than a poore labouring man who needeth neither cordiall, pill nor potion, but without these helps, eateth his meate with a good appetite, and well digesting it, hath it turned into good nourishment, though he haue neither Physician to counsel, nor drugge to purge him, because his nature and constitution is so strong, that hee needeth them not: so is our estate farre better when wee haue few wants, than wanting much to haue many supplies (euen as it is better to bee in health without medicines, than to be weake and sickly abounding with them) not only because they bring trouble by their continuall vse, but also being outward things, they are both prouided and kept with care and labour, and though they now abound, yet within a while they may be wanting vnto vs; whereas when we haue few wants, we also need few supplies, which commonly are hard at hand and easily compassed. There is no man but would thinke his estate much better, who being necessarily to goe a journey should need but small prouision by reason of his strength and health; as bread and water, light clothing, and hard lodging: than another who though hee be but weake, yet is forced to carry a whole burthen of necessaries, both for Dyet, Physicke and Apparell: but we are all to trauell in our earthly pilgrimage towards our heauenly Country; and therefore how much better is their condition, who need fewest necessaries, which are as easily prouided, as lightly carried; than theirs who hauing abundance of these earthly things, cannot goe without them, nor yet carrie them with them without toyle and labour; seeing their store may faile, or by force bee taken from them, & so leaue them to pine in want and misery?

But this will the better appeare, if we consider the speciall instances: for who seeth not that worldly Honours doe bring with them many necessities, and cause them who haue them to want immerable things of which others haue no need? They cannot with their Honour goe alone in publike places, but must haue a retinue of seruants attending on them; they cannot visit a friend without Horses and Coaches, and (as one saith) they are so much carried with others legges, that they forget to vse their owne, or at least whatsoeuer need they haue, are not able to endure long trauell. They cannot remoue without Carts for their carriages, and Sumpter Horses for their Apparell: finally, they cannot sit downe to meate, but their state requireth furnished Tables; whereas nature would bee better satisfied with one dish. So likewise riches and abundance bring to their Owners many wants; from which the poorer sort are priuiledged; for according to their store and prouision, accustoming themselues to the vse of many things (whereas at first they were meere superfluities) they are now by custome become necessaries: for example, they haue diuers suites for the seuerall seasons, and wearing that which fitteth the time of the yeere; they accustome their bodies to a iust proportion or temperature betweene heate and cold; so also they carefully obserue the weather, keeping themselues warme within doores when the cold North winde bloweth, and onely walking abroad when the ayre is pleasant, and of a fit temper for their bodies. Finally, they liue at ease, shunning labour and any painfull exercise which might cause wearinesse, and doe all their businesses by the ministery of their seruants. To all which when they haue by long custome inured themselues, they cannot endure any alteration: if they bee a little warmer than ordinary, they are impatient of heat, and complaine as if they were broyled; if the colde winde doe but blow vpon them, they are ready to shake as if they were starued. If vpon some extraordinary occasion they are forced to take any paines, they are presently sicke with wearinesse, and soone after lame and vnable to stirre. Neither doe they take vpon them these things for the more state, or counterfeit them for wantonnesse, or are only subject to these infirmities through the impatiencie of their minds: but their niceneſſe, supplyed and nourished with their abundance, maketh this tendernes and weaknesse so habituall to their bodies, that they can in truth endure no hardnesse; nor want any thing vnto which they are accustomed without imminent danger. If vnseasonably they leaue off any of their ordinary apparell, or stand but a little in the cold ayre, they hazard their health by taking cold; if the weather be but a little too hot, they are ready to faint; if they take a little extraordinary paines it is grieuous vnto them, and the absence of their seruants whose ministery they vse, is as troublesome vnto them, as if they wanted their hands or feet. Whereas

honours, riches and pleasures.

An illos beatos putas qui seruitiorum sequentium stipantur catervis? sed qui alienis pedes requirunt, suu vti nesciunt Ambros. Hexamer. lib. 6. ca. 8.

the poore labouring man is not hurt either with the cold of Winter, or heat of Summer, but dareth the nipping winds and scorching Sunne with his vncouered head, bare face and open breast, being best at ease, and euen singing or whistling to expresse his inward ioy, when hee is busiest at his labours: which when they are ended, he cheerfully and with a good stomacke feedeth on his course fare, and after sleepeth quietly in his hard bed. And therefore seeing riches haue so many infirmities attending on them, and subiect those that haue them to so many wants, from all which the poore estate is priuiledged and exempted; there is no reason why we should dote so vpon them with immoderate loue, and flie the other with such feare and hatred; seeing in this respect the meane condition hath iust pre-eminence: for though it bee good to haue much, yet it is better to want nothing; seeing herein wee come neerest to the estate of the blessed Saints and Angels, not in possessing worldly abundance, but in little needing such supplies. To which purpose one saith, that howsoeuer a rich man may seeme great and happy, because hee hath Horses, costly prouision, Seruants and Attendance; and though he may seeme to haue great power, because hee hath many at command, appointing to euery one their seuerall businesse; yet in truth these words of command, shew rather infirmitie and insufficiencie, than abilitie and power; seeing that which they cannot doe themselues, they are constrained to doe by the ministery of others: and their great store and prouision doth but argue the greatnesse of their want, and consequently of their misery; wee being then alone truely blessed when hauing all our sufficiencie in God, wee stand in need of nothing. The like also may bee said of voluptuous pleasures, which whosoeuer haue in abundance, and set their hearts on them with immoderate loue, they are so farre from being perfected by them, that they adde much to their imperfection. For though at first they were but meere superfluities, yet being by custome inured to them, they become so necessary, that they cannot want them without great griefe and discontent. Thus ordinary drinkes seeme to their taste loathsome medicines; common fare, a tedious fast; want of sports and pastimes, a discomfortable imprisonment; and ordinary societie, an irkesome solitarinesse; neither doe they seeme to themselues any longer to liue, than they enioy their vsuall delights, sitting downe at full Tables furnished with all dainties, enioying the societie of their pleasant companions, and spending the day in gaming and reuelling, in seeing shewes and playes, and in following their sports and carnall delights; wherein, as one saith, they are of all others most miserable, because they are come to that passe, that those things which were superfluous, are now become necessary, whereby they are made Slaues to their delights, not freely enioying, but basely seruing them; and that which is worst of of ils, they loue their slaueries; for then our vnhappinesse is compleate and perfect, when as filthy and dishonest things, doe not only a little delight, but fully please vs, and there is no hope of amendment when vices become manners. In which respect (as hee saith else-where) it is the greatest pleasure, not to stand in need of these pleasures, and to be (like the Apostle) free men, who can vse them, and not bee brought in subiection vnto them; enioying them with a careless contempt, and losing them without griefe: or vsing pleasures, as the Angels vse meate which they can eate for company, and as easily obserue perpetuall abstinence; their feeding being an action of power, and not of necessitie. Finally, seeing the abundance of these earthly things bringeth want, and the greatest plentie is the cause of the greatest penurie and necessitie, like meates which doe not satisfie, but increase the hunger; let vs learne to contemne them, or at least carelessely vse them: and let vs set our hearts on Gods spirituall graces and heauenly ioyes, by whose store wee are enriched, and whose plentie brings sufficiencie. For they *that drinke of these waters of life, shall neuer be more a thirst, but they shall be in him a well of water, springing vp vnto euerlasting life*, as our Sauiour Christ teacheth vs.

The third euill or mischiefe, which these worldly things immoderately loued, doe bring vpon vs, is, that they depriue vs of our liberty, and inthrall vs in a miserable seruitude, and cruell bondage. For after they haue vanquished vs with that power and strength which our owne opinions haue armed them with, they presently enchaine our hearts and affections with the links and fetters of their loue, and so lead vs away into a miserable captiuity; not suffering vs any longer to serue the Lord, whose seruice alone is perfect liberty; nor yet to bee ruled by holy reason, and aduised and counselled by a sound and vnpartiall iudgement; but putting out the eyes of our vnderstanding, they make vs to grind in their mill, spending all our strength in their seruice, and taking vs wholly vp in their imployments, either about the getting, keeping, or increasing them. And whereas the Lord offereth vnto vs, that if we will aknowledge him for our only Lord and Master, we shall haue a faire and easie seruice, and haue inward peace, and the quiet and comfort of a contented minde, and feed vpon the delicious and wholesome food

Infœlix, verba ista, inuge, sterne; quæ cum superbia dicunt diuites, sunt infirmitatis, non facultatis, August. Serm. in fest. Paschæ, Tom. 10.

Sen. Epist. 39.

foode of his word and sacraments, haunting for the present the vallies of his spirituall graces, and temporall necessaries, for our better encouragement in our easie labours, and his assured promises giuen vs when our seruice is performed, and our course finished, the wages of eternall life and euerlasting glory; yet like the wretched Israelites wee are so intangled with the loue of our bondage, that wee are ready to preferre our painefull seruitude, before Christian liberty, those consuming and cruell labours, before that spirituall ease and peacefull tranquillity, the seruice of the spirituall Pharao, before the seruice of our good and gracious God, and the flesh-pots, onions, and garlike of this worldly Egypt, without any further hope of future benefit, before the spirituall Manna of Gods sanctifying graces, and our euerlasting inheritance in the holy land. And that those who are worldly minded bee in this state and condition, and hauing shaken off the seruice of God are become true vassals of the world, it may appeare by that liuery and cognisance whereby the Apostle hath discerned them, namely their subiection and obedience vnto their master, *Know yee not* (saith he) *that to whomsoeuer yee giue your selues as seruants to obey, his seruants yee are, to whom yee obey?* And the Apostle *Peter* saith, that howsoeuer wicked worldlings promise vnto themselues liberty, yet they are the seruants *of corruption; for of whomsoeuer a man is ouercome, ouer to the same hee is in bondage.* Now if this badge of obedience bee an infallible signe of seruice and subiection, then most certainely they who immoderately loue these earthly things, are not the seruants of God, but the Bondslaues of the World. For what the Lord commandeth, they vtterly neglect, but what the World inioyneth, promising the wages of these vnprofitable vanities, that they most willingly obserue and performe. As for example, the Lord requireth that they should not minde earthly things, that they should performe the duties of his seruice, deale iustly and vprightly with their neighbours, and bee liberall and bountifull in the workes of mercy, releeuing the poore, and contributing of their goods to all religious and holy vses: and contrariwise the world commandeth that they should fixe their hearts and affections not on things aboue, but on things beneath, that they should for their worldly aduantage neglect Gods seruice and spend his Sabbaths about their owne affaires, and for the obtaining of these earthly vanities, vse fraud and deceit, dissembling and double dealing, oppression and cruelty: and that hauing by these meanes gotten much into their possession, they should labour daily to adde to their store, and not to diminish any part thereof by performing the workes of mercy, charity, and pitty, vnlesse they bee pressed from them by authority, and except it be now and then to giue out of their thousands a penny-Almes to still the cry of their conscience, or to incourage them to goe on with more quiet of mind in their fraude, vsury, oppression and other vnlawfull courses, which their owne hearts doe not iustifie, because by giuing these trifles, they thinke that they haue made God some part of amends, and thereby they haue as well bribed his iustice, that it will not condemne them, as they haue corrupted their owne consciences, that they doe no more accuse them. All which commandements of the World, they willingly obey, neglecting & contemning the commandements of God, whereby they make it plaine that they haue vtterly cast off his seruice, and are become the deuoted vassals, and bondslaues of the World.

5. Sect. 5. That worldlings are slaues in diuers respects.

And here by the World wee vnderstand both worldly men, and worldly things, vnto the seruice of both which this immoderate loue makes men subiect; for they forgoe their liberty and become the seruants of all those, who may helpe them to the obtaining, preseruing, or increasing of these earthly things, which they so fondly loue, or haue power in their hands to take them away, being ready at their command to doe what they know may please them, and to eschue those things, by the doing whereof they may incurre their displeasure. And because these are many and their minds and desires variable, yea often contrarie the one to the other, therefore that they may please them all, they are faine to transforme themselues into a thousand shapes, and in their words, and actions, according to the diuersity of their occasions, to vse tenne thousand contradictions, humouring euery one in their owne vaine, and like parasites studying to please all others rather than themselues; that so they may at least giue them contentment seuerally, vnto whom they meane to be beholding, seeing it is impossible to please all together. Which though they can doe with some facility (hauing brought their minds to a seruile subiection, for the more easie obtaining of their desires) when they haue to deale with them single and alone, yet how are they moiled and troubled with cares and feares of losing the fauour of some or all? How are their inuentions set vpon the tacke, when they labour to please many diuersly minded in the same company? and with what shame are they possessed, if they bee not growne vtterly impudent, when by conferring and comparing their words and actions, their contradictions, dissembling, and double dealing are discouered? So likewise they be-

Qui multis indiget, multorum seruus est, etsi eos possidere videatur. Chrysost. in Ioh. 17. hom. 16.

come the seruants and slaues of the things themselues which they seeme to haue at their command; for (as one saith) hee who through his greedy concupiscence wanteth many things, is the seruant also of many, although hee seemeth to haue them in his possession. And that both because by reason of their loue towards them, they are ready to be at their command, that they may still enioy them; and by reason of that trust and confidence which they repose in them, whereby they depend vpon them for sufficiency and defence, as much or more than the basest seruant, vpon his powerfull Master. Yea hereby they become slaues to their owne vile affections and neglecting both what Gods word, or their owne reason requireth, they suffer themselues to be wholly transported by their owne concupiscence, for the satisfying of their carnall desires: and as their passions and affections are ruled by these earthly obiects, so are they wholly ruled by their passions; not affecting things because are they good, but esteeming them good, because they affect them. The which gouernment of passion and carnall concupiscence, as it is most tyrannicall, so it argues the most base and abiect seruitude of worldly men, who are subiect vnto it; seeing they are in a farre worse condition than they who are oppressed with the most cruell tyranny. For that onely ruleth but the outward actions, this also the inward thoughts; that but at sometimes, this continually; that with some hope of freedome, they hauing some desire to be deliuered when opportunity serueth: but this desperate and hopelesse, seeing not onely their bodies, but their wils also are embondaged, so as they haue not so much as a desire to be set at liberty. Finally, as hereby they become slaues to their owne concupiscence, so it being carnall and corrupt, maketh them also the seruants of sinne; not daring to doe any thing which God commandeth, when it will hinder them from obtaining their earthly desires; and running headlong in any wicked course which promiseth to satisfie their carnall concupiscence. Now what can bee more miserable than the seruice of sin, which freeth vs from righteousnesse, as the Apostle teacheth vs, & maketh men also to become the slaues of Satan; whilest for the obtaining of these worldly vanities, they are ready by sinning to doe Satans will, and to please him, by displeasing God?

Nullus liber est, qui sibi ipsi non imperat. Pythagoras apud Stobæum, li. 1. Ser. 6.

An non seruus cui dominatur peccatum, & maximè? nisi tu forte indignum iudices hominem tibi quàm vitium dominari. Bernard. Rom. 6. 20. 2. Tim. 2. 26.

¶. Sect. 6. That worldly things make their owners slaues to themselues.

But though these worldly things should subiect men to the slauery of nothing else; yet the seruice which they who set their hearts vpon them, are constrained to doe vnto themselues, were sufficient to make them miserable: for what can bee more vgly and vile to leaue the seruice of the almighty Creator, and to become slaues to these base and meane creatures? To neglect our allegiance to the glorious King of Heauen and Earth, that wee may serue our seruants, and yeeld subiection to them, ouer whom wee are appointed to rule? Especially if wee further consider, that Gods seruice which we forsake is easie and profitable: for as Christ hath taught vs, *his yoke is easie, and his burthen light*; which notwithstanding whosoeuer take vpon them, shall find *eternall rest to their soules*. Whereas contrariwise the seruice which is performed to these worldly vanities, is tedious, tyrannicall, and full of trouble, bringing in the end to those that serue them, hell and destruction, as their wages and reward. For so the authour of the booke of Wisedome bringeth in the wicked complaining, in their horrour of conscience, and torments of hell: *We haue wearied our selues in the ways of wickednesse and destruction, and we haue gone through dangerous ways; but we haue not known the way of the Lord. What hath pride profited vs? or what profit hath the pompe of riches brought vs?* So that the more worldly men doe abound with their earthly things, the more insulting Masters and proud tyrants they haue to rule ouer them, and consequently the more grieuous is their seruitude. Neither is this tyranny mitigated by obeisance and submisse dutie; for to seruile is the nature of these tyrannicall Lords, that the more hartie and diligent seruice is done vnto them, the more they insult, and tyrannize ouer their seruants; herein more fraught and barbarous than the wild beasts, which grow more milde to those who are seruiceable vnto them, and are said to spare those who vse most submission. Vnto which wee may adde that this seruice is not performed with the body alone, but also with the minde, whereby it commeth to passe, that worldlings are neuer at rest, neither day nor night: for that time which should be allotted for sleepe, is spent in meditating of those businesses which when they arise, they are to performe to these cruel Masters. And that which maketh vp the height of the worldlings misery, there is no hope of their freedome, because they loue their seruitude; and are so much delighted with the glorious brightnesse of their golden chaines, that they will not bee set at liberty, because they will not part with their Giues and fetters, they with their shining lustre so dazling their eyes, and euen stupifying all their senses, that they neither see nor feele their bondage and seruitude.

Thus honours immoderately loued, make men subiect to a noble thraldome, and vnder the maske of glory and greatnesse, bring with them disguised bondage; for in ruling they must serue; and before they can haue the glory of the World they must abase them-

themselues to be in subiection to many commanders. Wherein the state of an ambitious man is farre more wretched than the estate of the poorest seruant; for whereas these haue discharged their duety, and are at rest, when they haue by their seruice pleased one Master; they contrariwise turmoile themselues by seruing many, becomming their vnderlings, ouer whom they seeme to rule. For looke of how many the ambitious man desireth to bee praysed and honoured, vnto so many he standeth in awe and subiection. Hee dare not doe those things which best please himselfe, but those which hee knoweth most plausible to his admirers; and the more they are in number, the greater is his make, for hee serueth a beast which hath many heads, and euery head hath his differing opinions. The which maketh the proud man to stoup in his greatest bravery, to distract his thoughts, and beat his braines, in studying how to please a disagreeing multitude. Hee is alwayes in feare of loosing his fauorites, as though hee should fall out of the clouds to receiue a mortall blow vpon the earth, vnlesse they did support him with the wings of fame and hold him vp with the breath of their mouthes. He is alwayes most vigilant, that he neither say nor doe any thing which may displease; he counterfeyteth humility, and faineth honesty; hee maketh shew of affable courtesie, and dissembleth benignity; to all hee meets he vncouers his head, and boweth his body; hee riseth vp and embraceth, applaudeth and flattereth; he daily visiteth his fauourites, and obserueth vnto them all outward complements, he is in iealousie, not only of verball censures, but of meerall dislikes; hee obserueth the very lookes and countenance of all, and is as much afraide of a fained rumour, and false fiction, as of a just accusation, and deserued reproofe. And as he liueth in this slauery in respect of worldly men, whose prayses hee hunteth after; so also is hee seruant to his honours and preferments, whilest he spendeth his spirits, tireth his thoughts, and euen consumeth all his strength, either about the getting, keeping or increasing them. Yea they are slaues also to their owne lusts, and whilest they rule & command others, they themselues are ruled & commaunded by their own ambition, and that not with a gentle gouernment, or easie subiection, but with more tyranny and cruelty than can bee expected from a barbarous enemy. For after the Turkish fashion, this tyrant ambition, hath their goods at continuall commaund, spoiling them of all their riches to make golden steps, whereby they may ascend into the seate of honour; yea and when all their wealth is consumed, they are ready with the Egyptians to sell themselues into a miserable seruitude that they may feede their famished soules with the smoake of vaine-glory, which will neuer satisfie them. For it forceth them to trauell by Sea and Land, to weare out themselues with labours, to expose their bodies to wounds and scars, and their liues to innumerable miseries, and most desperate dangers. In which regard one saith, that the seruant of vaine-glory is seruant to euery one; and in his seruice more seruile than the basest bondslaue; for no tyrannous Master laieth such heauy burdens, and grieuous commaundr vpon his slaues, as it doth vpon his captiues, and the more obedient they are, the more this ambition increaseth its tyranny. Neither doth it tyrannize ouer their bodies and goods alone, but ouer their soules also. for it turmoileth them with many vnruly passions, racking them betweene hope and feare, and euen burning their hearts with boiling anger, and furious desire of cruell reuenge. It disquieteth them with continuall cares, whilest they tire all their thoughes in plotting the meanes of aspiring, or preseruing their glory and greatnesse; and (which is worst of all) it defileth them with all manner of sinne, whilest they are ready to put in practise any villanny to aduance themselues higher, as before I haue shewed. And consequently, whilest they aspire to bee aboue all other men, they become the seruants of sinne, and slaues of Satan; and willingly doe that, to which our Sauiour was tempted, and resisted, that is, fall downe and worship the diuell, when he promiseth vnto them the glorie of the World; and so first bring themselues into the most damnable seruitude, that afterwards they may bee extolled and aduanced.

So also riches when they are too much esteemed, and excessiuely loued, bring their owners into a miserable bondage; making them to serue the earthly Mammon, and their owne couetous lusts; the which ruling in them subiect them to the base seruice of all men, from whom they expect gaine and aduantage; yea of sinne and Satan, being ready to commit any wickednesse, for the increasing of their wealth. But this is not the state of all men that haue riches, but of those who too much esteeme and loue them; not so much of the rich, as of the couetous, who doe vpon them; not of those who being wise, know how to vse them, keeping them in seruitude, and hauing them at commaund, but of those fooles, who not knowing their right vse, suffer them to tyrannize and beare rule. For if we can possesse riches with meerelesse contempt, and moderate loue, if we haue them at commaund, and when we please can part with them liberally and chearefully for the reliefe of the poore, and for all pious and charitable vses, if we can possesse

Chrysost. ad pop. hom. 43. Tom. 4.

Neque gloria seruum miserum facit quàm fortunator, imo longè plura & graviora committit. Chrys. in Iohn 3. homil. 27.

Diuitiæ apud sapientem virum in seruitute sunt, apud stultum in imperio. Senec. de vita beata. cap. 28.

Sect. 8. That riches bring their owners into a miserable bondage.

possesse them and humility too, being neuer the more proude and insolent, because of our abundance, then are wee not by them brought into this slauery, but continue free men, and Gods faithfull seruants, neither doth our hauing, but our immoderate louing of riches, hinder vs from seruing God, for our Sauiour Christ saith not, that it is impossible to haue riches and serue God, but to doe seruice vnto them both as our Lords and Masters. As therefore it is said of Fire and Water, that they are good seruants, but bad masters; so may it be truely said of riches, which whilest they are kept in subiection, and vnder commaund, are profitable seruants, but become tyrannous masters when they are suffered to rule and beare sway. So that whosoeuer possesseth riches, must either esteeme them, in respect of soueraignty, or become base himselfe; either hee must commaund and rule them as a Lord and Master; or they will rule him as a seruant or slaue. For so our Sauiour Christ saith plainely, that the couetous worldling serueth his riches, and euen reason and common experience teacheth vs, that they who ouervalue their wealth and set their hearts vpon it, howsoeuer they are owners, yet they are not masters of their riches, yea in truth that they are no better than drudges and seruants vnto them, carrying themselues towards them in all respects in a most seruile and slauish manner. For they haue not their riches at their commaund, nor haue power to doe with them that which their iudgement best approueth, as to bestow them vpon themselues for their owne comfort, and to distribute them for the releife of the poore; but they are commaunded by them, and enioyned still to scrape more, when already they haue too much. As seruants they minister vnto their money, and doe seruice vnto their wealth, keeping and tending it, watching ouer it, and in all dangers with the hazard of their liues defending it. To which purpose one saith, Thou art a iaylor, and not a master of thy riches, whosoeuer thou art that hidest them in the earth, thou art a seruant of them, and not a disposer and iudge: for he is a seruant of riches, who as a seruant waiteth vpon them; but hee who hath shaken off this yoke of seruitude, doth dispose of and distribute them as becommeth a Master. So likewise as a seruant, though he haue the care and paines in tending them, yet he hath not the power or courage to touch them, or to dispose of them to those vses which his iudgement best approueth, for feare of displeasing these tyrannous Masters, the earthly Mammon and his carnall concupiscence. For (as one obserueth) let a man aske of the most wretched miser, what hee thinketh of those, who haue not onely the ioyfull fruition of their riches themselues, but also giue of them liberally to the releefe of the poore, and hee will say that he doth well and wisely in so disposing of them. Aske him further, why then he doth not doe that himselfe, which hee approueth in another, and hee will say, hee cannot. Of which his inability, though he can giue many reasons, yet the true cause is, because his golden idoll, and his owne auarice will not suffer him. So that he is not a freeman, nor master of those things which hee doth possesse because they are not at his disposing; hee is not Lord of his money, but a seruant, and a iaylor rather than an owner. Yea hauing made gold his god, by louing, trusting, and hoping in it, hee abstaineth from touching it, and from imploying it to common vse, as though hee feared to commit sacriledge against his Idoll, and can as easily bee perswaded to breake his bones as his bags, and to teare off a perce of his flesh, or maime a member, as to communicate any part of his whole summes to charitable vses. Yea as though hee had receiued some speciall charge from his Soueraigne, the neglect whereof should bee punished with death (euen when himselfe stands in need of necessaries, wanting either clothes for his backe, or food for his belly) he dare not touch his full bagges; and as if they were not his owne, but the goods of strangers committed to his custody, hee dareth not diminish them, lest he should be condemned of theft. In which respect the couetous miser is truly said to be possessed of riches rather than to possesse them, hauing them as a prisoner hath his keeper, which seemeth to waite and attend vpon him as his seruant; when as in truth he is his iaylor, who will not suffer him to goe any where, but whither hee pleaseth. Or as a man is said to haue an Ague, whereas it rather hath him: or as he is said to haue a chaine who is bound with it, which enthralleth and captiueth him, and whilest he hath it in his keeping, is also kept of it, so as he can neither moue nor stirre, but onely so farre as it giueth him liberty.

By all which it appeareth, that he who setteth his heart vpon his riches, is by them of an owner, made onely a keeper, and of a Master, a seruant. Neither is this any light subiection, or easie seruitude, but a-boue all other slaury most greeuous and intolerable. For this earthly Mammon, and that greedy diuell of vnsatiable auarice, like cruell tyrants weare and consume the strength of their deuoted vassals, with carking cares, restlesse feares, and toilesome labours, they make them to trauell ouer Sea and Land, to worke night and day, in the cold of Winter, and in the heat of Summer, to expose themselues to innumerable dangers, and to runne with extreame hazard of

Matt. 6. 24.

Pecunia si vtilis sit, ancilla est, si nociua, domina. Senec. Si pecuniam habueris, necesse est, aut eripsum, aut pecuniam tuam habeat vitium. Senec.

Ambro. lib. de Nabuth c. 14.

of their liues most desperate courses, and all to get or increase their riches. In all which indeuours, if they happen any whit to faile, and sustaine any losse, notwithstanding all their labour, their cruell Masters set all these losses on their scores, making them to pay for all that is miscarried, with the penuance of bitter teares, and hearty griefe. And where as the hardest Masters suffer their seruants to refresh themselues with resting in the night, that they may be more fit for the next dayes labour; these much more cruell than they, doe so continually haunt them with cares and feares, that though they go to bed, they can take no rest: for as the Wise man saith, *The abundance of the rich will not suffer him to sleepe.* And as they hinder them of their sleepe, so also they skant and miserably pinch both their backes and bellies, and after their intolerable labours, keepe them from inioying the fruit of their labours, and suffer them not to eate till they be satisfied, nor to weare so many clothes as will keepe them warme. And howsoeuer they haue abundance in their keeping, yet will they let them haue scarce any thing in vse; and possessing much, they haue nothing in fruition. Wherein they may fitly bee compared to such Wards, who hauing a title to great possessions, die in their wardship, and neuer come to the vse of their lands: or to the Patriarches sacks, which hauing in them both corne and money, had no further vse of either, but to bee worne out in keeping them. In which respect, the miser and slaue of wealth is said, not to be rich, but, as it were rich, because in his abundance his Idoll and auarice keepe him poore. So the Wise man saith; that *there is that maketh himselfe rich, and hath nothing; and that maketh himselfe poore, hauing great riches:* because, though he haue much in possession, yet he hath nothing in vse: and therefore (as one obserueth) well might the couetous man who had bought the farme say, that hee went to see it, because as the Wise man saith, they haue no further vse of their wealth but to looke vpon it. Now what difference is there betweene wanting it, and thus hauing it, seeing they haue their riches no otherwise than the Phorcides had their eye, which (in a poeticall fiction, moralized by these misers) are said to haue kept it locked vp in a box, where as they in the meane time going abroad, were ready to fall into the pits and ditches for want of sight, till at last by force it was taken from them. Finally, where as good Masters spare their seruants in their old age, letting them take some rest after painfull labours, and after faithfull seruice performed, make them free men, and set them at liberty: contrariwise, these cruell tyrants neuer fauour their bondslaues, but the more faithfull seruice they haue done them, the more heauy burthens they impose vpon them. Neither will they euer suffer them to come out of their apprentiship, and to rest from their drudgery; but euen when they are old and decrepit, and (as it were) haue one foote already in the graue, they still turmoile them with feares and carking cares, and make them so trudge on euerie base errand which promiseth gain, when they cannot go without a staffe. And that which is worst of all, they daily spend and tire them, not onely in painefull but also in sinfull seruices, making them most vnconscionably to lie, dissemble, sweare, and forsweare, deceiue with fraud, and oppresse with crueltie all with whom they deale; and that when they are ready to leaue the world, indangering themselues in most desperate manner to eternall destruction, and that for no further profit in respect of their owne vse, but that they may haue a name to haue left much to their heires and executors. And therefore seeing this worldly wealth immoderately loued, doth bring its owners into this cruell seruitude, let this serue to weane our hearts from this excessiue loue. For (as one saith) wee are most Masters of our riches, when wee least couet them; and where as couetous men by greedy hungring after them, doe shew themselues base beggers, and drudging seruants; the faithfull by contemning them, approue themselues to be their Masters and true owners; the one beggeth in keeping them, the other keepeth in contemning them. Neither let any man excuse his greedy auarice in pinching his backe and belly for the loue of his golden idoll, by pretending his charge of Children; for God neuer taught any to rob himselfe, to enrich his Children, nor to depriue himselfe of necessaries, that hee may leaue vnto them superfluities, wherewith they may play the prodigals in riotous spending them, as their predecessors haue played the wretched misers, in greedy gathering them. For the Lord giueth his gifts to bee enioyed by those vpon whom hee bestoweth them; and would haue that alone laid vp for posterity, which may bee honestly and Christianly spared from naturall, ciuill, and religious vses taking vpon himselfe the care of prouiding for posterity, when their predecessors cannot by lawfull meanes lay vp for them sufficient plenty. Againe, let them remember, that God hath not giuen them children to bee causes or excuses of their couetousnes, and therefore when they thus abuse them, as occasions to increase their auarice, they may iustly feare, that God in his displeasure will take them away, that so depriuing them of these figge-leaues of vaine excuses, their couetousnesse may lie open and naked, when as it still continueth as raging and violent

Auarus terrena sitit vt mendicus, fidelis contemnit vt dominus: ille possidendo mendicat, iste contemnendo seruat. Bernard. super Cantica. Serm. 11.

as it was before. For that children are not the true causes of their greedy scraping, it may appeare in that many who haue them, are liberall; and many who want them, most wretchedly miserable; some being neuer wearie of gathering, who haue but few or none, and some laying vp but little, who haue a great many; whereby it appeareth, that it is not care of their Children which maketh them thus greedy in scraping but the insatiable disease of their minde which tormenteth them with hunger, if they bee not continually feeding it with new supplies.

Chrys. Homil. 68. ad pop. Tom. 5.

9. Sect. 10. That voluptuous pleasures make men to become slaues and seruants.

Finally, voluptuous pleasures, when men set their hearts vpon them, make them of free men to become vassals and seruants; spending all their thoughts, strength, and time, either in procuring, or inioying them, if at least they may be said to inioy that, which in most tyrannous manner doth inthrall and ouer-rule them. For they are content to lose their liberty to haue their delight. They set all aside, which may either concerne their credit or profit, that they may serue their lusts, and cannot so well be said to buy pleasures to please their carnall appetites, as wholly to sell themselues ouer vnto pleasures, not caring to bee their slaues, so they may inioy their company. And thus the glutton is a seruant to his owne belly, and the drunkard to his filthy appetite, spending all their time in furnishing and feeding at full Tables, and in procuring and drinking delicate wines, and most pleasing drinkes. The which Masters they serue with such seruile obedience, that the Apostle doubteth not to call them belly-gods, seeing they not onely haue all their seruice both of body and mind, but also performed with all deuotion. And thus also the whoremaster becommeth a slaue, not onely to his filthy lust, which maketh him to neglect all duty to God, his neighbour, and himselfe, and not caring for health, person, nor estate, to runne at the command of his concupiscence into all desperate dangers; but also becommeth a most slauish seruant to his harlot, being wholly at her command running when she appointeth, comming when shee calleth, going away when shee biddeth, giuing when she asketh, and fearing when shee threatneth. Neither is this seruitude to worldly pleasures and our owne voluptuousnesse light, or the euils few which they cause vnto vs: for no enemie can bee so tyrannous, or bring vpon any so many and grieuous mischiefes, as these carnall pleasures, when once they haue got men into their thraldome and subiection. For they doe not onely hold the body in most cruell bondage, making it to spend it selfe, consume its strength, and exposing it to innumerable sicknesses, and diseases, but also tyrannize ouer the soule, infatuating the vnderstanding, and so captiuating the will, heart, and affections, that they are in loue with their seruitude, and doe not so much as desire to be set at liberty, but being made sluggish and slothfull with this spirituall lethargie, they forget the ioyes of Heauen, and that true happinesse of reasonable creatures, and take all their delight and contentment in wallowing themselues like filthy swine, in the stinking puddle of carnall pleasures. The which maketh the estate of worldly epicures desperate and remedilesse because they are in loue with their diseases, and hate the medicines whereby they might bee cured. And as it is said of *Vlysses* retinue, that hauing drunke those impoysoned cuppes which *Circes* had prepared for them, and being by them transformed into Beasts, they were so in loue with their brutish condition, that they would not againe bee transformed into men: so these worldly epicures, (in whom this is truely moralized) being by this notorious witch of carnall pleasures infatuated in their vnderstandings, and turned into Beasts, are so delighted with this brutish estate, that they cannot bee perswaded to to leaue their brutishnesse, and to liue as becommeth reasonable men, & much lesse as it beseemeth the calling of Christians. And as it is said of the Torpedo fish, that it is of such a poysonous and venemous nature, that if it but touch the line of him that angleth, the poyson is thereby deriued to the rod, and from thence to the hand, whereby he is presently so stupified and benummed that hee loseth his strength, and the vse of his limmes: so when these poysonous pleasures doe but get the least acquaintance, and (as it were) but touch voluptuous minds, they are not onely made brutish, but euen so benummed and sensles, that they haue no power to moue in any good action. The which remedilesse bondage of worldly epicures, one expresseth after this manner: Doest thou (saith hee) thinke those freemen, or cleare from diseases, whom pleasures haue barbarously bound and enthralled? why, though they haue not a chaine to tie them, yet their owne luxuriousnesse holdeth them fast in bonds with vnauoidable tenacity; and being fallen into the snares of beastly pleasures, (as the bird catched by the subtlety of the fowler) the more they labour and striue to escape, the more they are entangled and ensnared: So that if any man would retaine his precious liberty, hee must carefully auoide the immoderate loue of carnall delights, and euen stop his eares against the bewitching tunes of these pleasing Syrens, that hee bee not allured and caught in this vnrecouerable thraldome. And if with importunity a present of voluptuous pleasures be forced vpon vs; let vs with the wise Emperour not keepe them

them from our selues, and the vse of others, whom wee desire to continue in a generous and free disposition: but careleslly cast them away to be enjoyed by such Helots & slaues, as are of a base qualitie and seruile nature, as better beseeming them, than such as professe the glorious libertie of the sonnes of God. Especially, considering that as they take away the freedome of men, so much more the libertie of Christians, making them to become the seruants of sinne, and slaues of Sathan; and consequently vtterly vnable to doe seruice vnto God: for they who are addicted to voluptuous pleasures, are ready to attaine vnto the sinfull fruition of them, by neglecting all good duties which they owe vnto God, and to fall into any sinne which will bring delight: and so by continuall custome, their pleasures doe so weaken and seize vpon them, that those things which formerly they did of will, are now forced vpon them by vrgent necessitie, they being vtterly vnable to doe any other wise. And therefore to conclude this point, if we would not lose the liberty both of men and Christians, and subject our selues to a seruile estate, and most slauish condition, let vs not set our hearts vpon, nor immoderately loue these worldly vanities, but vsing them as though wee vsed them not, let vs stand fast in that libertie wherewith Christ hath set vs free, and place our affections vpon the sweet and comfortable graces of Gods holy Spirit, and the eternall ioyes of his heauenly Kingdom, wherein we shall be honoured, inriched, and delighted, without any impeachment to our freedome and libertie.

The fourth euill which abundance of these worldly things bringeth, is, that they expose those that haue them to the enuy and hatred of those who are about them: for superiours spite at them because they come so neer them; and inferiours enuie them because they are preferred before them; & equals hate them, because they are matched by them; whereas they ought (as selfe-loue maketh them beleeue) to haue had great pre-eminence: which maligning spite, and fretting enuy continue so long, as they continue in their worldly happinesse; neither is there any meanes to be freed from them, but by losing their prosperitie and becomming miserable. Thus the higher a man is aduanced in Honours and Preferments, the more commonly he is maligned, and the greater his glory is, the greater also is his enuy. Yea, and that which is worst of all, those often who are honoured with outward complement, as cap and knee only, haue inward grudges borne them from the very heart, and though they haue but false glory, yet they haue it for true enuie. The which is more bitter and spitefull, if their ambition whereby they haue raised themselues vp, haue plainly appeared in their aspiring. For (as one saith) ambition when it breaketh out into impudencie, doth lose its efficacie, and when this wicked affection grossely appeareth, it taketh no effect. And therefore ambition being the mother of Hypocrisie, doth loue secret corners, and, as impatient of the light, it lurketh in darknesse: but when it lieth lowest it looketh highest; like one in the bottome of a Well both darke and deepe, who is better inabled hereby to see the highest Stars, with a quick and strong sight, than they who stand on the top of a Steeple. For the ambitious man knoweth, that if hee haue many witnesses who are able to giue testimony of his pride, it is the next way to hinder him of his desired Honours, seeing the more glory is affected, the lesse it is apprehended and obtained, when the affectation is discerned: for there is nothing more inglorious, than to aspire vnto glory. An example whereof wee haue in in the Apostles *Iames* and *Iohn*: for howsoeuer the rest were so ambitious, that there was a great strife amongst them who should be greatest, yet because the aspiring ambition of these two Brethren did more grosly breake out in their suite made to our Sauiour, to sit on his right hand, and his left in his Kingdome; they hereby exposed themselues to the great disdaine of the rest of their fellowes. But howsoeuer this Honour attained vnto by ambitious aspiring is most maligned and enuied; yet that glory and preferment, which commeth either by inheritance or desert, wanteth not its share of enuie and hatred; men being herein naturally like night Bats and Owles, who cannot without some impatiencie, and grudging, looke vpon the bright beames of their neighbours glory, or aduancement. Thus *Caine* could not indure to haue *Abel* preferred before him, though he were farre more worthy of preferment. And the Patriarkes pined themselues with enuie, because *Ioseph* was deseruedly preferred in his Fathers loue: and were filled with spite and disdaine, when as hee did but dreame of his future Honours; which afterwards (they not being able to containe it any longer) did burst out into cruell reuenge. Thus was meeke *Moses* enuied and maligned, because God had aduanced him in place of gouernment aboue the rest; and that not only by *Corah*, and his fellow Conspiratours; but euen by his owne Brother, and Sister, *Aaron*, and *Miriam*, who were next vnto him. And thus though *Saul*, for his deserts affected, and greatly aduanced *Dauid*, yet when hee dimmed his glory, and in the womens Song was preferred before him; *Saul hath slaine his thousand, and* Dauid *his ten thousand*; hee was filled with wrath and enuie towardes him, and greedily thirsted after his bloud. The like also may be said of worldly riches, which

Bernard. ad Episcop. Aquit. Epist. 127.

Luke 22.24. *Mat.* 20. 21, 24.

Gen. 4.

Gen. 37. 4, 11.

Numb. 16. 3. *and* 12. 2.

1. *Sam.* 18. 2, 8.

which when they abound, expose their owners to enuie and hatred: and the fatter that men grow in their estates, the leaner the enuious man waxeth when hee looketh on them. An example whereof we haue in *Isaac*, who no sooner was inriched with sheepe and heards of Cattell, but presently the Philistims, among whom hee liued, enuied at him. And thus great Land-lords are enuied by their poore Tenants, when they behold their large Lordships; thus one Neighbour enuieth to another his better market, richer soyle, and more fruitfull crop; and thus among Merchants hee is most spited at by his fellowes, who hath made the most prosperous Voyages, and hath with vnexpected speed attained vnto abundance of wealth. Finally, howsoeuer a man would thinke that worldly pleasures were so base and contemptible, that they were beneath the reach of enuie which looketh vpward, and hath its sight alwayes fixed on high obiects; yet when these carnall delights, which are in their own nature low, are aduanced and extolled by mens ouer-partiall iudgements and opinions, they also presently become the marke of Enuie; euery one being ready to spite at their neighbours, when they see them wallowing in these earthly pleasures; especially if themselues want necessaries, notwithstanding they tire both bodie and minde with painfull labour. Now the reason why the abundance of worldly benefits is thus accompanied with Enuie and Hatred, is, because being finite, there is but a certaine measure of them; so that the more some abound, the more of necessitie must others want: and into the more parts these earthly things are diuided, the smaller share must euery one haue, to whom they are thus distributed. And therefore men louing and setting their hearts vpon these vanities, doe enuie and grudge that others should enjoy that which they desire; because their hauing it, is the cause why they want it, or at least why their portion is the lesse, so as they cannot haue it in that quantitie which they could wish; seeing a finite and limited proportion or quantitie, must of necessitie become so much the lesse in the seuerall parts, by how much the whole is more often diuided. And therefore seeing worldly prosperitie and the abundance of these earthly things, do bring as much enuy when wee haue them, as misery when wee want them; and will scarce counteruaile with their profit and benefit, the discontent which they bring with them through this malignitie and spite, especially when this malice and enuie, being armed with power, is ready continually to make anothers happinesse a sufficient cause of quarrell, and to take sharpe reuenge, because they presumed to receiue the Worlds proffered fauours; let vs not too much affect these maligned vanities, but wholly set our hearts vpon those heauenly Honours, ioyes, and treasures, which being infinite, are not diminished when they are communicated to many; but are rather infinitely multiplied and increased by this communion, euery one hauing them wholly to himselfe, and by vertue of their perfect loue enjoying them wholly in euery one of their fellow Saints & Brethren. So that ones fruition of these glorious ioyes, is so far from procuring anothers want, and enuie vnto themselues; that the more they are in number, the more their ioyes are multiplyed; for the more they loue, the more their ioyes are increased, and the more they are increased by this communion, the more they loue.

The fifth euill accompanying these earthly things, is, that as they procure secret enuie, so also they are the common causes of open enmitie, discord and contention; and that not only between strangers, but euen the deerest friends, and neerest kinred; Brother falling out with Brother, and the Father with the Childe, when this bone of worldly vanities, as the matter of contention, is cast amongst them. So the Apostle *Iames* saith, that warr, contentions, and bitter enuying one another, proceed from these carnall lusts, which fight in the members of greedie Worldlings, whereby one coueteth that which another enjoyeth, and are filled with enuie and indignation, when they faile of their desire. For when men haue set their hearts on these earthly trifles, & haue made them their Idols, louing them more dearely than *Ionathan Dauid*, yea, than the saluation of their own soules; then all inferiour loues must needes giues place, and when they crosse the other are turned into spite and hatred. And from hence it commeth that Worldlings are ready to lose their friends, for the getting of these worldly vanities, to neglect all duties which they owe to kinred and acquaintance, when they hinder their hopes, and will not stand with their carnall desires; to circumuent them by fraud & deceit, and to offer wrongs and injuries, iniustice, and all kind of oppression, that they may by diminishing their estate increase their owne, and seaze into their hands as a prey those things which they thus dearly loue. Which when the other, who affect them as much as they, do once discerne and perceiue, they become mortall foes, burning in hatred and desire of reuenge, and defending their owne with all their power, as much now for hatred of them who would rob them of their iewels, as for the loue which they beare to these things themselues. As then this loue of earthly things, doth take away that communitie, which should be among friends; whilest euery one desireth to haue a proprietie in the things which hee affecteth, both in respect of their possession, and also of their fruition and vse; so doe they with

with eagernesse, proportionable to this loue, defend this proprietie; and because their right is sometime ambiguous, and doubtfull in it selfe, and sometime in their opinion only (selfe-loue casting a vaile before their eyes;) they fall into emnitie and contention, both challenging a right and proprietie vnto the things they loue. Which contentions and vnfriendly brawles can no otherwise be auoided, than either by not hauing, or not immoderately louing the matter or occasiō of their discord. Thus Honours are the causes of emnitie amongst men, whilest they striue who shall haue them, or detract from one anothers prayse, or doe not giue expected commendations; or are ready to supplant their best respected friends when they stand in their way, and hinder their rising; not sticking to vse all fraud and deceit, lying and dissembling, nor to commit any outrage, wronging and oppressing, killing and destroying, those who being ouerthrowne, may inrich them with their glorious spoyles; or doe by their standing against them keep them back from enjoying their ambitious desires. Wherein they make no difference of friendship or kinred; for if once they bee possessed and haunted with this proud furie, they are ready to make warre against their owne Brethren, to ouerthrow their Family, and professe open emnitie against their owne Fathers, if they doe but stop them in their eager pursuit of Honour and Preferment. So also what so great cause is there of emnitie and contention, as worldly riches? Which being immoderately loued, doe cause men to offer any wrong or injury vnto their Neighbours, which may further them to the fruition of that which they so much affect. For whilest all desire to haue them in abundance, and in respect of their limitted quantitie they must of necessitie be but in the possession of a few, hence it is that they continually striue and contend, who shall haue the pre-eminence of seizing vpon, and possessing this Golden Bootie. And because selfe-loue so blindeth men that euery one thinketh himselfe worthiest, and iudgeth his least shew of title, the best right; they are ready to incroach vpon their Neighbours, and to intitle themselues vnto their possessions; if they be strong enough seazing vpon them by force and violence; or if they want this tyrannous and ouer-bearing power, they will endeuour secretly to circumuent them by fraud and deceit; or openly vnder colour of Law to prey vpon their estates. Neither is there any thing more common than this, among couetous Worldlings; vnto whom riches is the fuell of their contentions, which being set a fire with their burning concupiscence, flame out into wrath and emnitie. So that (as one saith) if they had not just men among them, which whilest they striue to make peace and part these contending theeues, doe become a Bootie vnto them both, they would deuoure one another with their eager contentions; like famished wilde Beasts, which with mortall furie would, when hunger pincheth them, fight with those of their owne kind, that after the conquest they might prey vpon them, if there were not some harmelesse Lambes neere vnto them, which part this strife, by becomming a more easie prey vnto them both. And as this is to be daily obserued amongst ordinary Neighbours, so no where more commonly than amongst most intimate friends, and neerest kinred, where by reason of their intercourse of dealing, or occasion of diuiding their conjoyned right, (euery one being to haue that portion which their Predecessours left them) there are vsually the most hot contentions and most implacable emnitie. Yea, this strife and discord is not only caused whilest men labour to rob one another of their right, but euen when they prouide for them in abundance, and only for a time keepe them backe from the enjoying these rich possessions, which they so eagerly couet. In which respect it may bee truly said, that he who gathereth much, maketh his Heire his enemy; it being a sufficient quarrell and cause of emnitie, that hee liueth ouer-long, so as hee cannot Vulture-like prey vpon him; and the greater his gaine shall bee after his Predecessours death, the greater is his griefe because he is not dead alreadie; and the greater his joy when hee is departed. Neither is this onely to be obserued amongst Worldlings, but euen among Gods faithfull Seruants, who as they are the more corrupted with the loue of riches, so are they more apt vpon their occasion, to raise Suites and contentions one against another; as wee may see in the example of the Corinthians, who for this corruption are reproued by the Apostle. The like may be said of voluptuous pleasures, which being immoderately loued are the common causes of dissention, when as one man encroacheth vpon anothers delights, and vseth any meanes to restraine him from these pleasures, which he so fondly affecteth, that hee is readie in a mortall quarrell to hazard his life, rather then to be depriued of that which his soule so entirely loueth. And therefore seeing these worldly things, which in themselues are scarce worth the desiring, are the common causes of so much jarring discord, and implacable emnitie, let vs not set our hearts vpon them, but vpon Gods spirituall graces, which the more they abound among men, the more also is their loue and peace increased; and as the heauenly joyes of Gods Kingdome, wherewith all being fully satisfied, there can bee no cause of emnitie about them. Yea, because euery one shall haue so much, that hee can haue no more; and yet through the perfecti-

Chrysost. in Epist. ad Eph. 4 Hom. 9. Tom. 4

1. Cor. 6.

on of our loue shall enjoy the happinesse of all others; therefore the more they haue, the more we shall loue them, being (as it were) the rich treasuries of our joyes, and the meanes whereby they are infinitely multiplied by communication; whereas they vnto which we haue a proprietie, are so great in respect of vs who are full of them, that they doe not admit of any increase.

3. Sect. 13. That worldly things expose their owners to innumerable dangers.

Lastly, the more men abound with these wordly benefits, the more subject they are to innumerable dangers, because euery one is ready to doe them a mischiefe, not onely out of their enuie and enmitie, which they beare towards them in respect of their great prosperitie; but for the loue that they haue to their estates, which maketh them most ready vpon al occasions to destroy the owner, either that the object of their enuy being remoued, they may be freed from this pining disease, and grow into better liking; or that being destroyed, they may prey vpon them, and take into their hands the things which they possessed, as *Ahab* did *Naboths* Vineyard. To which purpose the Wise man saith, that Prou. 1 30. *the prosperitie of fooles destroyeth them*; not only as it encourageth them in the wayes of sinne, which bring eternall destruction to their soules, but also as it exposes their persons and estates to a temporall destruction herein this life. For who in the time of peace are so much endangered to the trecherie and falshood of sycophants & slanderers, as they whose prosperitie maketh them a fit prey to be seazed on? For whereas they neuer regard those who are of meane qualitie, as being the object rather of pittie, than of enuie, and can with their spoile bring no profit; they bend all their forces against those who are in a prosperous estate, making them guiltie, because they are rich, and thinking it a sufficient quarrell against their peace and saferie, because they haue something in their possession which they desire to seaze vpon, they being readie to seeke their destruction not so much for hatred to their persons, as for loue to their riches, pleasures or preferments, that they may out of their ruine raise their owne estate. Like vnto Hunters which pursue the silly Beasts, hauing no other quarrell vnto them, but because they presume euery day to weare such rich Furres, as are fit for Kings on their greatest Festiuals: or vnto Fishermen, which make a prey of the poore shel-fish, for the precious pearle which they keep in their weake holds, as better beseeming Princes sitting on their Royall Throne, than the worthlesse Muscle which tumbleth in the mud. So likewise in common calamities, who are more exposed to dangers, than they who are most noted, and most enuied? And who are more in the eye and enuie of all, which are readiest to destroy, than they who haue high places, and great wealth? It is not the poore Cottager, but the rich Alderman that inticeth the forraging Souldier to the spoile: it is not the silly Pioner or common Souldier that is the marke of the cunning Musketiere, but the gallant Capeaine, and great Commander: and in bloudie Battailes the death of a good Leader is more desired by his enemies, than of his whole company: and the life of the King or Generall of the field is more sought for, than of halfe the Armie. And as the skilfull Archer doth not make choice of the least and dimmest marke (or though he should, were not like to hit it) but of that which is fairest and brightest, because it seemeth to inuite the eye, and to giue vnto him some hope of hitting: and as the cunning Marke-man letteth passe the rascall Deere, and leuelleth his killing arrow at the fattest in the Heard: so the more flourishing a mans estate is, and the more goodly shew he maketh in the eyes of men, the fairer marke he is for mischiefe to shoot at, and the likelier he is to be hit, and deadly wounded with the piercing arrowes of armed enuie and powerfull malice; seeing like the Glow-worme hee is ready in the night of danger to discouer himselfe with his owne remarkable brightnesse, so as hee cannot flie the pursuer, but lighteth (as it were) a Candle for the destroyer to find him. So that a mans life and state is neuer in more danger of being Eclypsed, than when they are in the full of prosperity; nor hee euer more in perill to bee catched and insnared in the nets of mischiefe, than when he is securely preying vpon these alluring baites. For he hath many Corriuals in his loue, who would willingly by his death make a passage for their hopes; and he cannot want danger who enjoyeth alone, that which is desired of many; seeing the loue of his estate procureth hatred to himselfe. To which purpose one saith, that all those temporall benefits with which the World seemeth to pleasure his Fauourites, are rather dangerous snares to catch vs, than ornaments to adorne vs; in which who so resteth and reposeth any confidence, hath more pride, than cause of securitie. And as these worldly things doe expose vs to the assault, and lay vs open to the wounds of enemies; so when they doe strike and pierce vs with their enuenomed arrowes, these wounds which they make are more deepe and desperate. For whereas a man loseth a small estate with small griefe, because there is but little losse, and that easily repaired and recouered; these great estates being ruined bring also great sorrow; because there is much losse, and no hope of rising and reuiuing left, seeing they haue had so deepe a downfall, from so lofty and high a standing. And as they hazard vs to be spoiled of our liues and liberties by open enemies; so they much more endanger vs to more secret and pernicious foes, pleasing

pleasing Parasites, and smoothing flatterers; whose speeches deliuered by falsehood, and receiued with selfe-loue, tend to the robbing vs of all vertue, and spirituall grace, and to the vtter destruction both of our soules and bodies; for it is this honey of worldly prosperitie which inticeth these hungry flyes to come vnto vs; which whilest they sucke, they defile vs with their flatteries, and empties vs of all good, that they may fill their owne bellies.

Whereby it appeareth, that these worldly things which men so fondly affect, doe not free them from dangers, but rather expose them to innumerable perils both open and violent, and such also as are treacherous and secret; which wee shall yet more plainly discerne if wee consider some particulars. For who seeth not that those who are aduanced to the highest pitch of Honours, are daily indangered to the greatest downfals? And whereas they who stand on the plain ground, are not likely to fall; or if they doe, sustaine no hurt? they who are carried to the top of the high pinacle of preferment, cannot faile their tooting, but they are indangered by a grieuous fall to be mortally bruised. Vnto which they are daily subject, both through hatred which men beare to their persons, and for their loue to their places & preferments; for ouer-topping all their inferiours with sterne pride, and by their commanding and ouer-ruling power forcing in them a wofull respect; by being thus seruilely feared, they also find cause of fearing, hauing endangered themselues to all whom they haue wronged by pride, tyrannie, and injustice, who watch but for a day, and fit opportunitie of practising cruell reuenge. Or if they haue no quarrell to their persons, yet the loue which they beare to their Honourable Preferments, maketh them willing and ready to supplant and ouerthrow them, when as they conceiue but the least hope of rising by their fall.

In respect whereof they who are aduanced to these high places are fitly compared to those, who with great labour and difficulty climbe vp to the top of some high Promontorie, and steepe rocke; where they are not onely in danger of falling, by their owne slips, but also are exposed to stormes and tempests, and endangered to be strucken and blasted with thunder and lightning. For daily are they in perill of perishing by secret conspiracies, or open violence, like vnto lofty Turrets in the time of a siege, whilest the either battered by force, as being the fittest marke for the Canon to play vpon, or vndermined with subtiltie. For in the time of trouble and common calamitie, these great Potentates haue the same priuiledge that high trees haue in the furious storme, which are through their height strowdly shaken, if not quite ouer-turned and rooted vp, when the low shrubs are out of danger, or that which great fish haue aboue the little frie, when they are taken in the same net, who are reserued for the Dresser, being fit to feed vpon, and to benefit the taker; whereas the small Ones are cast againe into the water, because they are vnprofitable and of little worth. An example whereof wee haue in *Zedechiah*, who being ouercome, had his sonnes slaine before his face, and afterwards his eyes put out, and carried into captiuitie, when the poorer sort of people were set at libertie, and left behind to dresse the Vines, and till the Land. And in the time of peace and securitie, when treacherie is plotting, and rebellion intended, they haue the Royall Prerogatiue of drinking first, if not alone, of poysoned cups. Neither are these deadly potions drunke out of earthen pots, or wooden dishes; but out of siluer plate, or cups of Gold.

1. *King.* 25. 7, 12. *Sed nulla aconita bibuntur fictilibus: tunc illa tempestas cum pocula fumes gemmata, & lato Setinum ardebit in auro,* Iuuen. Satyr. 10.

The like also may be said of riches and abundance, which are so farre from securing their Owners from dangers, that they more than any thing else expose them to them. For they are the hoped hire, and inticing baites, which encourage and allure Theeues, Slanderers, and powerfull oppressors in the time of peace to spie all aduantages, and to bend all their policie, might and malice against those whose abound with them; that bringing them to destruction, they may make their goods a prey, not sticking at all to kill their bodie, that they may seize vpon their Golden Fleece. And as the Wolfe and Butcher doe make choice of the fattest of the Flocke; so both the deceiuer and the destroyer chuse them who haue the fattest states, letting them passe by vntouched who being an vnprofitable prey, will not helpe to enrich the spoilers; and therefore the Prophet pronounceth a woe against them who load *themselues with thicke clay, because they shall rise vp suddenly that shall deuoure them; and awake who shall stirre and vexe them; and they shall bee their prey.* In which respect the poore estate hath aboue the rich the priuiledge of securitie; for whereas they may sleepe soundly, and without feare of perill, in a slender built Cottage, hauing no other guard than their owne powertie, and a doore latch, which they also vse, rather to keepe out beasts and ill weather, than theeues and robbers: they who abound with riches are neuer without danger, or at least feare of spoyling, though they lie vnder the safe custodie of stone wals, double doores, strong lockes, bolts and barres, which can neither be picked or put back with cunning, nor yet broken with force and violence. And whereas the poore man being on the high way alone euen in the darkest night, will sing merrily before the thiefe, because his

9. Sect. 15. That riches bring with them many dangers. *Diuitiæ illæ quas putatis plenas esse deliciarum, plenissimæ sunt periculorum,* Aug. in Psal. 9. Serm. 1. Tom. 10.

Habac. 2. 6, 7.

Optimum munimentum domi paupertas, Senec.

Nudum latro transmittit. Etiam in obsessa via pauperi pax est, Senec. Epist. 14.

pouertie hath procured his Passport, and hath made the robber either his friend to pittie him, or a careleſſe enemy, who therefore alone maligneth him, becauſe he cannot haue a quarrell to his purſe; the rich can ſcarce trauell at noone day ſecurely without company; and hauing this helpe to backe him, oftentimes he groweth jealous and fearefull of his guard. And as they thus draw dangers vpon them, ſo when they come, they make them leſſe able to eſcape them: for whereas poore men are alwayes in readineſſe and fitly prepared for flight; hauing nothing elſe but themſelues to carrie, and may goe which way they will vnknowne and vnregarded, neuer troubling their heads in thinking what to carrie, or how to conuey it, but onely how they may eſcape; the richer ſort cannot ſtirre but they haue many eyes to obſerue them; and louing their wealth as well as their liues, they cannot find in their hearts to leaue it all behind them, though they doe not know how with any ſafety to diſpoſe of it, ſeeing carrying it with them it is both a clogge to hinder their flight, and a ſtrong motiue to cauſe their enemies to purſue them with greater eagerneſſe. And as the ſhip heauily laden with rich wares doth allure the Pyrate to haue it in chaſe, and is hindred alſo with her heauy burthen from making away from her cruell purſuer, ſo that it is impoſſible to eſcape; whereas another which hath no other waighe but her owne ballaſt, ſaileth by ſwiftly and ſecurely, hauing nothing in her to intice a robber, nor giuing him any hope of fetching her in with his beſt ſpeed: ſo hee who hath little fleeth in time of danger cheerefully and ſecurely, hauing neither theſe golden clogges to burthen his body; nor care and griefe to oppreſſe his minde; ſo as he neither groaneth vnder his beloued load, nor grieueth for that which he hath left behind him: whereas he who hath worldly abundance is troubled with all theſe impediments; being turmoyled with his carriages, and ſorrowing for that which hee could not carrie, and equally caring for that which hee hath loſt, and for that which hee ſtill hath; which though it be ſo much that it bringeth toile to his body, and trouble to his minde, yet nothing grieueth him ſo much, as that he hath not more cauſe of toile and trouble. In reſpect of which difficulties that riches bring in eſcaping dangers, one compareth rich men to Cities without wals, which haue abundance of wealth to allure the enemy to the ſpoile, but no ſtrength to make reſiſtance; or like vnto thoſe who being purſued for their liues, doe flee away with long ropes tied to their legges, or with ſide garments, which euery ſtep they are ready to tread vpon, and catch a fall; whereby their ſpeed is hindred, and they betrayed into their enemies hands. Whereas they who are but in a poore eſtate, like vnto thoſe who are naked or lightly clad, eaſily ſlip out of the enemies hand, when he hath nothing to hold by, and being eſcaped, can haſt away with nimble ſpeed.

Finally, voluptuous pleaſures expoſe men to innumerable dangers, whileſt they arme all againſt them who are Corriuals with them in their delights; and alſo make them leſſe able to reſiſt and ſtand in their owne defence, ſeeing they both weaken the body, and effeminate the minde, as before I haue ſhewed. And therefore ſeeing theſe worldly things are ſo full of dangers, and hazard their Owners to ſo many miſchiefes, let vs labour to auoid theſe euils: and if wee cannot be perſwaded to follow his counſell who aduiſeth vs to keepe nothing in our poſſeſſion which the betrayer and ſpoyler may take away to his great gaine; and to haue as little as may be about vs to allure the thiefe; becauſe few or none thirſt after mans bloud only for it ſelfe, and almoſt all more reckon vpon the profit, than thinke on their quarrell; yet at leaſt let vs poſſeſſe them with moderate loue, and following the Apoſtles admonition, let vs haue them, as though wee had them not, keeping them with cold affections; and parting with them when they wil needs be gone with cheerefull mindes. And let vs labour aboue all things to furniſh our ſelues with Gods ſpirituall & ſauing graces, knowledge, faith, aſſiance, patience, a good conſcience, and the reſt, which will be armour of proofe againſt all perils, and ſoueraigne medicines and ſalues to cure thoſe wounds and hurts, which by any aduerſe accident ſhall happen to pierce vs. And let vs ſet our hearts and affections on our heauenly joyes and euerlaſting treaſures, daily labouring in the vſe of all good meanes, to be more and more aſſured of them; ſeeing enjoying them, wee ſhall not bee in danger of any enemy; but be ſecurely happy, and out of the perill of all aſſailants.

CHAP. XXXIV.

Of the manifold ſpirituall euils which worldly things bring to thoſe that ſet their hearts vpon them.

Chryſoſt. in Luc 16. de Lazaro conc. 1. & in Hebræos cap. 10. Homil. 19.

HEE haue ſhewed what ciuill euils and miſchiefes vſuall accompany theſe worldly things, eſpecially when they are exceſſiuely eſteemed and immoderately loued: Now weare to treate of thoſe ſpirituall euils which they bring with them, the which are either temporall, in this life, or eternall in the life to come. Concerning the former, weeare to know

know, that if wee ſet our hearts on theſe vanities, the gaine and acceſſe of them will not ſo much adde to our outward eſtate, as they detract from the riches of our ſoules; neither will the carnall good they bring, in any proportion counteruaile the ſpirituall harmes which attend vpon them. For firſt, they choake the ſeede of the Word, and make it vnfruitfull, from which alone the gifts and graces of Gods Spirit ſpring. In which reſpect our Sauiour calleth riches thornes, which filling mens minds with worldly cares (as it were with ſo many prickles and ſharpe points) doe choake this ſeed as ſoone as it ſpringeth vp; and ſuch thornes alſo are honours and worldly pleaſures, when mens affections are ſet vpon them. For thus are they to vs of a thornie qualitie and nature, whileſt they catch and hold vs faſt in worldly imployments, ſo as we cannot frequent the aſſemblies of the Saints to heare the Word of God, but when we are inuited to this heauenly banquet, we are ready to pretend excuſes, like thoſe who were called to the Kings ſupper: or elſe whileſt being come within hearing, they make vs with encombred *Martha* to neglect the Word, & to embrace the World; and to ſtop our eares againſt all admonitions; as the Lord complaineth of the people of the Iewes. *I ſpake* (ſaith he) *vnto thee when thou waſt in proſperitie, but thou ſaideſt I will not heare, this hath beene thy manner from thy youth, that thou wouldeſt not obey my voyce.* So although the Prophet *Ezechiel* was an eloquent and powerfull teacher of Gods word, ſo that the people had no exceptions to take againſt him, why they ſhould not come to heare him; yet this immoderate loue of riches made their comming altogether vnprofitable. For ſo the Lord telleth him, that the people reſorted vnto him, after the accuſtomed manner, *and did ſit before him, and heare his words, but they would not doe them; for with their mouthes they made ioſts, and their heart did goe after their couetouſneſſe.* Neither doe they onely diſtract mens minds in hearing, ſo as they cannot attend vnto that which is ſpoken, but if in a deuouter fit they haue receiued any profitable inſtruction, they preſently choake it, and make it to bee quite forgotten before it can be brought to any vſe or practice. Yea if the heart bee ſtrongly infected with the poyſon of worldly couetouſneſſe, it will make men not onely to neglect, but euen to ſcorne thoſe profitable admonitions which are deliuered in the miniſterie of the word, for the reforming of this and other vices: as wee may ſee in the example of the Scribes and Phariſies, who mocked and derided our Sauiour Chriſt, when he perſwaded them to the workes of mercy, and that they ſhould not doe ſeruice to the earthly Mammon.

And as they doe choake in vs the ſeede of the Word, and make it vnfruitfull; ſo doe they conſequently rob and ſpoile vs of all the ſanctifying gifts, and ſauing graces, of Gods holy Spirit, if once wee ouerualue and ſet our heart vpon them. As for example, honours ambitiouſly affected and immoderately loued, doe keepe all ſauing graces from entring into our hearts; or if theſe ſeeds be allready ſowen in them, they doe ſo nip them, that they will neuer proſper and flouriſh: for the graſſe of Gods graces cannot grow on the high mountaines of pride; neither will the water of Gods holy Spirit reſt on the loftie hils to make them fruitfull, but deſcends downe into the low valleyes of humble and contrite hearts. And as a veſſell cannot bee filled with wholeſome oyle or ſweet water, but preſently the ayre is driuen out and giueth place: ſo the heart of man cannot be filled with the precious ointment of ſanctifying grace, till the wind of vaine glory bee expelled. To which purpoſe one ſaith, that as vaine-glory is the cauſe of many euils, ſo eſpecially of this, that it emptieth the ſoule of all ſpirituall riches, and depriueth vs of the profit, which we might take by them. As therefore the immoderate loue of worldly honours doth ſwell the hearts of thoſe that haue them with pride and vaine glorie; ſo theſe dropſie and corrupt humors being once receiued do preſently coole and drowne the vitall heate of Gods Spirit, and ſo diſable both ſoule and body in all liuely and ſpirituall operations, that they cannot performe the workes of godlineſſe. So that fulneſſe of pride argueth emptineſſe of grace; and where there is much vaine-glory, there certainely is litle goodneſſe. For as addle egges flote aloft, when the other which are good ſincke to the bottome: and as the empteſt veſſell giues the greateſt ſound, and the fruitleſſe eare of corne holdeth its head higheſt: ſo hee is moſt puffed vp, and loftie in his owne conceit, who is moſt emptie of grace, and diſfurniſhed of all ſpirituall goodneſſe. Thus alſo riches too much affected, become (as our Sauiour Chriſt hath taught vs) thornes which will let no graces grow in vs, and come to ripeneſſe; and therefore the Apoſtle *Paul* telleth vs, that we muſt flie couetouſneſſe, before wee can follow *after righteouſneſſe, godlineſſe, faith, loue, patience, and meekeneſſe.* So that it is hard to haue worldly gaine, and ſpirituall grace; to bee rich in poſſeſſions, and rich in godlineſſe; to haue cheſts full of earthly treaſures, and hearts well furniſhed with the ſauing graces of Gods holy Spirit. For theſe earthly vanities intangle mens hearts with the birdlime of carnall loue, which being admitted doth quench in vs the loue of God which is the fountaine of grace and true obedience. Now

9. Sect. 2. That abundance of worldly things impouerith vs in Gods ſpirituall graces.

Chryſoſt. in Gen. 1. Hom. 5.

Luke 8. 14.

1. Tim. 6. 11.

Pili ingrum, ita & denarium. Lucrum in arca, damnum in conſcientia. Tritis pelli, & peridis ſdem. Acquirit pecunia, & perdit ſalutem. Auguſt.

Quid prodeſt plena bonis arca, mens conſcientia? &c. Auguſtin. de verb. Dom. Serm. 12. Cato Maior.

what (as one ſaith) will it profit vs, to haue full coffers and emptie conſciences? to haue goods, and not to bee good? For who hath not juſt cauſe of bluſhing and ſhame, though his houſe bee full of goods, if he knoweth that they haue an euill Maſter? The like alſo may bee ſaid of voluptuous pleaſures; for as the heathen man could truely ſay, the tree of vertue cannot grow in the land of pleaſures; becauſe they who are addicted to carnall delights are made ſo purſie and ſhort winded, that they cannot take the paines to aſcend the hill of vertue; neither in truth haue they any deſire; for they iudge all things by ſenſe, and not by reaſon; and eſteeme that beſt, which is ſweeteſt to their appetite. In a word, if wee make our hearts the harborrough of any worldly vanities, they will not ſuffer any ſpirituall graces to lodge and mingle with them. For example, if wee ſet our hearts on honours, they will not admit faith to haue an entrance. For as our Sauiour ſpeaketh, *How can yee beleeue which receiue honour one of another, and ſeeke not the honour which commeth of God alone?* And the ſame effect hath the immoderate loue of riches; for as the Apoſtle teacheth vs, they *who luſted after money erred from the faith, and pierced themſelues through with many ſorrowes.* To which purpoſe one ſaith, that if any bee intangled with the ſnares of worldly riches, the medicine of faith cannot profit him. So alſo they quench in vs the flames of Gods loue; for if any man loue the world, the loue of the Father dwelleth not in him: yea this loue of the world is enmitie with God, as the Apoſtle teacheth vs. Now they who loue not God doe not truſt, nor hope in him; neither yet performe any other duty, ſeeing loue is the fountaine of all true obedience. And therefore wee muſt emptie our hearts of this worldly loue, if wee would haue any ſanctifying graces to dwell in them; wee muſt learne to contemne theſe earthly vanities, before wee can eſteeme, or with any deſire ſeeke after faith, affiance, hope, loue, or any other ſauing grace of Gods holy ſpirit; for the oile of Gods graces, and theſe wateriſh vanities will not mixe together.

Cic. 2. de finib.

Iohn 5. 44.

1. Tim. 6. 10. Ambroſ. Tom. 3. Serm. 2.

1. Iohn 2. 15.

Iames 4. 4.

Second. 3. That earthly abundance doth infatuate the vnderſtanding.

Secondly, worldly proſperitie and abundance of theſe earthly things, doe, when they are immoderately loued, dimme the eyes of the vnderſtanding, euen in reſpect of ciuill wiſdome, and make them ſtarke blind and very fooles, in diſcerning ſpirituall things. For who ſeeth not, that commonly they are moſt fooliſh, vpon whom the world moſt fawneth? and that it is the lot of very few in this life to be happy and wiſe? For as thoſe who are cockred by their parents, become fooliſh with wantonneſſe; ſo when men grow wanton with ouermuch worldly felicity, they are ſo beſotted with folly, that they neither know themſelues, nor other men. And as thoſe who haue walked in the ſnow, and haue had the bright beames of the Sunne ſhining in their eyes, are made hereby corporally blind; ſo thoſe who haue had theſe bright obiects of proſperitie alwayes in their ſight, are blinded ſpiritually in their minds and vnderſtandings; for as though theſe were contrary betweene themſelues, and to vs incompatible, to haue a great eſtate, and a good vnderſtanding; ſo much better ſighted we are in time of aduerſitie, than in proſperitie. But as this confluence of worldly benefits makes men dim-ſighted in ciuill wiſdome, ſo ſtarke blind in the wayes of God. And therefore the Pſalmiſt ioyneth both theſe together, worldly proſperitie, and ignorance of Gods will: *his wayes* (ſaith he) *alwayes proſper, and Gods iudgements are high aboue his ſight.* And hence it is, that the Apoſtle affirming that Satan blindeth the eyes of worldlings, doth call him in that place, the *God of the world*; implying thereby, that he vſeth the World, and worldly vanities, as his inſtruments for the ſmiting of them with this ſpirituall blindneſſe. *In whom* (ſaith hee) *the God of this world hath blinded the minds, that is, of the Infidels, that the light of the glorious Goſpell of Chriſt, which is the image of God, ſhould not ſhine vnto them.* For Satan caſteth this duſt of worldly vanities, into the eyes of carnall men, that they may not diſcerne the ſhining beames of Gods truth; but may grope at noone day, and for want of this ſpirituall light to guide them, may erre out of the right way, which leadeth to glory and eternall happineſſe, and goe the broad and plaine way which leadeth to deſtruction. In which reſpect, theſe worldly things may fitly bee compared to pleaſant wines, which being drunke in abundance, ſo intoxicate the braine, that there is for the time, no difference betweene drunkards, and fooles, or madmen: for ſo they who abound in all earthly proſperitie, haue their vnderſtandings infatuated, and their ſenſes beſotted with much drinking of theſe golden cups, ſo as they haue no more wiſdome or iudgement to diſcerne of ſpirituall things, than very fooles or franticke perſons. For as mad-men doe not ſee things as they are in truth, but as their lunatike and diſeaſe doth offer them to their deluded phantaſie; ſo neither do they, who go a madding after worldly vanities, vnderſtand and iudge of worldly and ſpirituall things, as they are in their owne nature, and according to their true worth and value, but are wholly led with their diſeaſe, iudging neither according to religion, nor yet well grounded reaſon, but as they are deluded and miſguided with their carnall concupiſcence.

Pſalm. 10. 5.

2. Cor. 4. 4.

Matth. 7. 13.

A ſimilitude betweene ſpirituall and bodily ſickneſſe. Senec. Epiſt. 94.

Nimium ſecundis rebus homines inſanire. Liuius.

ſcence. And that worldlings, are in truth thus mad and fooliſh, and wholly blinded with the things whereupon they haue ſet their hearts, it may clearely appeare, if wee conſider their whole courſe and cariage. For who but fooles and mad-men would lay vp their treaſures there, where they haue no certaintie to continue one houre, and where all their predeceſſours hauing ſtored vp all their riches haue beene robbed of them; not placing any part of them in their owne countrie, where they are to remaine as long as they liue? But thus doe theſe blinded worldlings lay vp their treaſures on earth, where they cannot ſtay, and where they haue ſeene by their owne experience all their anceſtors robbed, if not by men, yet by death, of all their riches; and ſend no part of their wealth before them into our heauenly countrie, where wee ſhall remaine for euer. So who but fooles and mad-men would exchange pure gold for ſhining braſſe, and a faire inheritance, for ſome childiſh trifles; but thus doe worldlings, who are content by wilfull ſinning to loſe Heauen for earth, true glory for falſe vanities, and euerlaſting happineſſe which ſhall neuer end, for baſe delights, and counterfait comforts which are euer ending. Who but fooles and mad-men, when the fire ragingly burneth, would, to quench it, caſt on more wood & oile? But thus doe worldlings, who ſeeke to quench the burning heate of their vnſatiable concupiſcence, by multiplying, and heaping vpon the fire, worldly vanities, riches, pleaſures and preferments, which are the fuell of their luſts, by the acceſſe whereof, they are more enraged. Who but fooles and mad-men, being in their pilgrimage, and trauelling through theeuiſh places, would carrie all their iewels and treaſures about them, which not onely ouer-burthen them in their iourney, but are in continuall danger to be taken away by robbers, & alſo endanger their owners to their rage & crueltie? whereas they might ſafely ſend them before them, and follow after with ſecuritie and comfort. But thus doe worldlings, who trauelling in our earthly pilgrimage, carrie all their treaſures with them, openly in their hands in the middeſt of robbers, tyring themſelues with the cariage, and hazarding their liues to bee murthered for their goods; whereas they might by bils of exchange, ſend them ſafely into our heauenly countrie, in the ſafe cuſtody of Gods factors, the poore members of Ieſus Chriſt, and ſo in the pilgrimage of this tranſitorie life, trauell after them with much comfort and contentment. Who but fooles and mad-men would ſet their hearts and affections vpon their Inne, where they are to continue but a night, and fall to building, purchaſing, and planting, as though they were there to end their dayes? But thus worldlings doe place all their loue on the things of this life; and ſettle their affections on the World, purchaſing, planting, and building here on Earth, where they can make no ſtay, but may to day before to morow bee taken away, and leaue all behind them; to bee inioyed ſometimes by ſtrangers, and ſometime alſo by their enemies. Who but fooles and mad-men would continue ſtill perſwaded of that, which is is continually and daily confuted by experience? But thus doe worldlings, who imagine that they ſhall liue long, & attaine vnto old age, yea immortalitie; notwithſtanding they daily ſee both weake and ſtrong, young and old arreſted by death, and twentie for one before they haue trauelled halfe their iourney; either in their childhood or full ſtrength. Who but fooles and mad-men, ſpend their whole time in thoſe things, for the doing whereof they can giue no reaſon, nor know any end of all their actions? But thus worldlings liue to old age, not knowing the end wherfore they liue, nor the cauſe why they were ſent into the world: namely, by their faithfull ſeruice to glorifie God in their owne ſaluation; and therefore they vtterly neglect this maine buſineſſe, of which they are ignorant, and ſpend their whole time about worldly vanities, and in performing ſeruice to ſinne and Satan. Who but fooles and mad-men would make ſale of their chiefe iewell, which is of infinite worth and value, for a baſe trifle which is vncertaine alſo in the poſſeſſion? But thus doe worldlings, by lying, ſwearing, deceiuing, and oppreſſing, ſet their ſoules to ſale, which is of infinite more worth, than the whole World, for euery ſmall pittance of worldly vanities, and (as it were) to make themſelues kings of a little mole-hill. Who but fooles and mad-men would, becauſe they are acting the part of a great Monarch, contemne their owne Soueraigne, and proudly inſult ouer their fellowes and companions, ſeeing within a few houres, they ſhall bee againe equall with the meaneſt? But this folly doe worldlings fall into, who being for a moment in worldly pompe and proſperitie, deſpiſe the King of Heauen and Earth, and cartie themſelues proudly and diſdainfully to their fellow ſeruants, who, when their part is acted, and the night of death approcheth, ſhall againe become their equals, as they were at their firſt entrance vpon this worldly ſtage. Who but fooles and mad-men would bee carefull of maintaining their credit among their fellow malefactors, and carefully hide their faults from thoſe who are alike guiltie; and neuer at all reſpect the preſence of their iudge; but deſperately commit all crimes and outrages before his face? But thus doe worldlings, who ſtanding vpon their reputation, heedfully

Mark 8.36.

fully hide their faults from men, who are alike sinfull to themselues; and neuer care to commit most outragious wickednesse in the sight of God, before whom, one day they must appeare to be acquitted or condemned. Finally, who but fooles and mad-men would make delay of dispatching those things which are of greatest waight, and deferre their most important businesse to their best leisure; and presently vndertake the obtaining of euery slight trifle, which onely bringeth some present delight, and is of no necessarie or profitable vse? But thus carnall worldlings doe first labour after earthly vanities, which are of no value, vaine and momentanie; and deferre their repentance to the end of life, when hauing increased the heauie burthen of sinne, they shall bee much more vnable to cast it off; and neglect the assurance of their owne saluation, which should bee most deare vnto them, as a thing not worth the hauing, or which they may haue at pleasure; though it bee the free gift of God, which hee seldome bestoweth vpon those, who haue so long and often refused and contemned it.

Q. Sect. 4. That honours, riches and pleasures make men blind in finding the way to Heauen.

And thus it appeareth that these worldly things doe infatuate the vnderstanding and euen blinde the eyes of the soule, so as they cannot spiritually discerne the way of saluation, nor how to escape that broad way which leadeth to destruction; but as blinde men are ready to stumble against euery stone, to runne their heads against the walls and trees, and to fall headlong to their destruction into euery pit and ditch: so those who haue their soules blinded with the immoderate loue of these earthly vanities, are ready to stumble at euery stone of offence, whereby they fall into sin, and are hindred in the wayes of godlinesse; and to plunge themselues headlong into those ditches and pits of vice and wickednesse, to their eternall perdition and condemnation, which Satan and the world doe dig for them; so oft as they are inticed to goe on these in desperate courses, with the alluring promises of earthly benefits; wilfully falling (as the Apostle speaketh) for the loue of earthly abundance, *into temptations and snares, and into many foolish and noysome lusts, which drowne them in perdition and destruction.* 1. Tim. 6. 9. And thus the immoderate loue of honours and preferments, doe so blinde the eyes of ambitious worldlings, that they pursue with headlong haste glory and aduancement, neuer discerning nor greatly caring whether they bee in the way that leadeth to Hell and destruction, or in the way that bringeth vnto life and happinesse. It maketh them foolish in respect of spirituall wisedome, which guideth vs to euerlasting glory, and with proud contempt to disdaine it as childish simplicitie, esteeming them onely wise who with their Machiauellian policies doe attaine vnto earthly preferments, though this wisedome bee earthly, carnall, and diuellish, leading men as it were hoodwinckt into eternall death. It causeth them like fooles or mad-men, when they are hungry, to gape after the winde, and to seeke to satisfie their emptie soules with feeding on the breath of vulgar prayses; neglecting in the meane time that substantiall foode, and true nourishment of euerlasting glory and heauenly happinesse. In respect whereof this folly of worldings, is by the Prophet compared to the folly of drunkennesse, which maketh men to follow their present appetite, and to stop their eares against all reason and well-grounded perswasions. And the Prophet *Dauid* compareth them to the brutish creatures, which are onely guided with sense, and haue no vse of reason: *Man* (saith he) *in honour, vnderstandeth not, hee is like to Beasts that perish.* The which their brutish folly and franticke madnes, is so much the greater and more vncurable, because they thinke themselues wise, and all other men fooles and idiots in comparison of them. For so the Wise man affirmeth, that if a man bee *wise in his owne conceit, there is more hope of a foole, than of him.* For as one saith, the longer pride lodgeth in the heart, the more hardly it is discerned, and the more wee are infected with this disease, the lesse we seeke it. For as the stormie winds blowing vpon the calme Sea doe turne it vp from the very bottome, and mingle together the waters with the sands; so the windy storme of ambition and vaine-glorie, rushing into the heart and minde, doth ouerturne all, and put out the eyes of the soule, knowledge and vnderstanding. The like also may be said of riches, which being immoderately loued, doe so infatuate the minde of the couetous man, that hee hath wit for nothing, but to gather wealth; and like the blinde moale hee knoweth onely to dig in the Earth, and to hunt after his prey, and is starke blind in the wayes of God, and in discerning the bright shining light of his truth. Yea when once this cloud of couetousnesse hath darkened, and (as it were) cast a thicke foggy mist of ignorance, before the eyes of his soule, hee is so blind that hee can put no difference betweene friend & foe, kinred and stranger, good and euill, right and wrong, the seruice of God, and the seruice of the diuell, but is content to make vse of all persons, & of all courses whatsoeuer, so farre forth onely as they may serue as his instruments, for the gathering or increasing of his wealth. And as those who are in the darke can put no difference betweene precious stones & worthlesse peebles, copper and gold, the most orient colour, and a duskish russet: so they who

Lam. 3. 36. Hos. 12. 1. Hab. 2. 15. Psal. 49. 20. Prou. 26. 12. Greg. Moral. lib. 34. cap. 8. Chrysost. in Matth. hom. 64. Tom. 4.

who haue their vnderstandings darkned with couetousnesse, are ready in their blinded iudgements, to preferre the world before God, Earth before Heauen, and things temporarie before things eternall, because they are subiect to their grosse senses, and may be palpably felt, and euen groped out in this night of their ignorance. In a word, according to the measure of his gaine which hee may make by any thing, such is his knowledge of it, such also is the proportion of his loue. Hee knoweth and taketh acquaintance of his friends when they may profit him; but if they are like to bee his hindrance, hee passeth by and cannot see them, or seeing know them. If a stranger will aduance his gaine, hee esteemeth him aboue a Brother or a Father; yea if an enemie will helpe to increase his riches, hee shall be espoused his dearest friend. If he can make any profit by religion, hee will take acquaintance of it, and no man in outward shew shall bee more deuout; but if it will not stand with his worldly aduantage, hee will with *Demas*, forsake it, and with *Demetrius* persecute it. Finally, nothing more than voluptuous pleasures do infatuate the vnderstanding, and blind the eyes of the soule, so as they are not able to iudge and determine any thing according to reason, but measure all things by brutish sensualitie. And as thicke and darke clouds doe hide from our bodily eyes the light of the Sunne; so those vapours and fumes which arise into the head out of stomacks distempered with surfetting and drunkennesse, doe so intoxicate the braine, and hide the light of reason, and the illumination of Gods spirit, from the eye of the soule, that it is vtterly vnable to discerne of spirituall things, or what is fit and requisite in ciuill wisdome and discretion, but giueth it selfe wholy to be guided with voluptuousnesse and carnall concupiscence. To which purpose one saith, that a fat belly seldome produceth any witty inuention: and an other affirmeth, that hee deceiueth himselfe who thinketh that hee may cram his belly with daintie messes and drinkes, and haue any leasure to studie wisdome. Yea euen the heathen man could teach vs, that voluptuous pleasure, as an enemie vnto reason, doth hinder wise counsell, and dazeleth the eyes of the minde, and that it can hold with vertue no acquaintance and correspondence. And hence it is that the Wise man calleth mirth madnesse; and the Greekes call gluttonie the throte or belly-frenzie; because they who are subiect vnto it, are most sottish and foolish in all their courses, measuring all things according to their sensuall appetite, and not according to the light of reason. But aboue all pleasures, lust and vncleannes doth infatuate the vnderstanding; and quite putting out the eyes of the soule, doth lead a man in a headlong course into Hell and destruction. And therefore the lasciuious wanton, and filthy fornicatour, by a certaine kinde of proprietie or eminencie is called a foole, who is not leade by his owne reason, but by the direction and commandement of his Harlot, following her as *an oxe that goeth to the slaughter, and as a foole to the stocks for correction; till a dart stricke through his liuer; and as a bird hasteth to the snare, not knowing that hee is in danger.* Prou. 7. 7. 22. 23

But as the abundance of these worldly things, immoderately loued, doe make men blind and ignorant in the knowledge of all things, so especially of themselues and of their friends; for they who are pampred with prosperitie, forget their humane and fraile condition, whereby they are become miserable, both in respect of sinne and punishment; and are ready in their pride and selfe-loue to deifie themselues, and to imagine that they are creatures diuine and immortall. And this maketh them also to disdaine and contemne their brethren, as though they were not made by the same worke-man, of the same matter, and in the same mould; but creatures (if at least creatures) of purer substance, and of a farre more excellent nature and condition. And thus the ambitious man being aduanced vnto honours and preferments, can neuer haue a true sight and knowledge of himselfe; partly because his owne pride and selfe-loue blindeth him, so as hee can neuer make a true estimate of his owne worth, and partly because hee hath a whole cloud of parasites and flatterers about him, which dazle his sight, and with ouer-partiall prayses extoll his good parts, and magnifie his gifts farre aboue their true value; so as he can neuer see them as they are in truth, but as these false glasses offer them to his view. Vnto which hee is content to giue more credit, than either to the testimonie of his friends, or his owne sight and iudgement, because their vntruths are more pleasing and delightfull; as if deformed creatures being magnified for their beautie, should voluntarily put out their eyes, because by looking in true glasses, they should discouer this false and vndeserued commendations. And thus also riches and abundance of worldly pleasures and delights, doe puffe men vp with pride, whereby they forget their owne frailetie and mortalitie, and are apt to conceiue, that they exceed all others as much in true worth and excellencie, as they are preferred before them in riches and delights. Now what can be more miserable, than for a man to be ignorant of himselfe, and to imagine that hee is happie when hee is wretched, excellent when hee is base; highly in Gods loue, when he is deeply in his

9. Sect. 5. That worldly abundance makes men so ignorant that they cannot know themselues.

his displeasure; and better than a man, when hee is worse than a Diuell? seeing if a man know not his humane frailtie, he will neuer seeke after spirituall perfection; if he doe not see his beggerie, he will neuer labour after true riches; if hee feele not his sicknesse, hee will neuer seeke to haue it cured; and if hee doe not discerne his worldly miserie, he will neuer hunger after heauenly happinesse.

9. Sect. 6. That worldly abundance makes men ignorant of their friends.

And as this confluence of worldly things doth so blind the eyes of those who haue them, that they doe not know themselues; so much more doe they make them ignorant of their friends, bringing with them a kind of impossibilitie of discerning a true friend who loueth their person, from a flatterer, who loueth their estate; one who loueth them for their owne sake, and for their vertues and good parts, from another who loueth them for the vse which they can make of them, by communicating with them in their worldly happinesse. It is true that happy men neuer want kindred nor friends; but who among this multitude are friends to them, and who friends for their owne sake, that they may share with them in their wealth or honours, it can hardly be determined till their prosperitie and they being seuered, flatterers leaue them and follow their estate, and true friends adhere still vnto them, because their person, vertues and good parts doe still remaine. For whereas hee who is faithfull alwayes delights in his friends companie, but then most officiously resorts vnto him when his worldly prosperitie hath left him; because then especially hee needs his helpe and comfort, and himselfe hath best opportunitie of approuing his friendship to be sound and substantiall in this time of triall, because according to the prouerbe, *a friend in need, is a friend indeed:* and that other vttered by more sanctified lips; *A friend loueth at all times, and a brother is borne for aduersitie:* contrariwise, a false friend whose iron heart is drawne with the loadstone of profit or delight, lasteth in a seeming constancie as long as these last, and leaueth when these faile and are taken away. In which respect one compareth men vnto springs or fountaines of Water, which are resorted vnto by many whilest they haue store of Water, but are neglected vtterly when they are become drie. And the holy man *Iob* likeneth false friends to little brookes which haue abundance of Water, so as they ouerflow in the time of Winter, when there is no need of them; but are drie in the drought of Summer, deceiuing those who resort vnto them to quench their thirst. For as euery one will bee allied vnto him who may helpe maduance his worldly estate; so it is hard for the poore to finde a kinsman (and much more a faithfull friend) because no man is willing to acknowledge him who standeth in need, fearing lest taking acquaintance he should craue his helpe. When therefore a man liuing in worldly prosperity is beloued of many, hee is very vncertaine whether they loue himselfe, or his prosperous estate; and it is onely the losse of this earthly happinesse, which can determine this doubt, as being the onely touch-stone of vnfained loue; for *as prosperity doth not shew a friend, so neither doth aduersitie conceale an enemie.* For how many haue we knowne vpon whom almost euery one hath fawned whilest the World smiled on them; who when it hath afterwards frowned, haue turned their fauours into scornes, and their friendship into enmitie? and being true louers of their proper object vpon which they haue set their hearts, namely the prosperitie of the World, they leaue the persons, whom it forsaketh, and make choice of others whom it accompanieth, howsoeuer vnworthy they haue thought them, in times past, of the least sparke of loue or shew of friendship. Of this holy *Iob* iustly complaineth. *My neighbours haue forsaken me, and my familiars haue forgotten mee:* and *Dauid* also in many places; *I am become a stranger vnto my brethren, and an alient to my Mothers sonnes:* and againe, *My familiar friend whom I trusted, which did eate of my bread, hath lifted vp the heele against me.* So the Church in time of affliction maketh this lamentation, that *among all her louers shee hath none to comfort her, and that all her friends deale vnfaithfully with her, and became her enemies.*

And thus it is impossible for those who are aduanced vnto honours, to discerne true friends, from false flatterers; because if many loue their persons, there are many more that loue their places and preferments: according to that of the Wise man, *Many reuerence the face of the Prince, and euery one is a friend to him that giueth gifts:* all which are ready to forsake them, if they be once displaced out of the throne of honour. A notable example whereof wee haue in *Ahab*, who whilest hee liued was honoured as a King, and well was hee that could haue the keeping of one of his Children, to shew hereby his loue vnto their Father; but no sooner was he ouerthrowne, and *Iehu* proclaimed King, but they presently adore this rising Sunne, and at his commandement, of guardians to their Masters children, they become Butchers, and send their heads to *Iehu* for a present. So euery one in our ward shew will be the friend of him who aboundeth with worldly wealth; and as the Wise man saith, *riches gather many friends:* but who among this multitude are friends to the rich, and who to riches, it cannot bee discerned,

Τῶν εὐτυχούντων πάντες εἰσὶ συγγενεῖς. Felicium omnes sunt affines. Menander apud Stob.

Prou. 17. 17.

M. Greenham.

Iob 6. 15. 16. 17.

Menander in Adelphis apud Stobæum.

Iob 19. 14.

Pſal. 38. 11. and 88. 8.

Lament. 1.

Prou. 19.

discerned, till pouertie as a fanne seuer them, parting the chaffe of flatterie, from the good graine of true fidelitie. For many who thinke it a thraldome to bee linked in loue, with such as being destitute of all good parts, are void of all desert; yet are well contented to continue bound and fettered still, because their chaines of bondage are of gold; but no sooner doe their riches faile, but presently they faile with them, and plainly shew that all this while they were not friends to their persons, but to their owne profit. And as flies forsake the Kitchin being swept and cleansed, and Waspes the Honey pot when it is empty and cleane washed, about which they swarmed in great multitudes, whilest being ful they might suck from it any sweetnesse; so these false friends haunt and flocke vnto the houses of the rich, whilest their store lasteth; but if by any casualtie they be stripped of their wealth, presently their friendship faileth when the cause thereof is taken away. Foolish therefore is their conceit, who being rich thinke all friends that fawne vpon them; or who imagine that they can buy loue with gifts and benefits, which is only purchased with mutuall loue, vertue, good parts, and wel-deseruing; without which, great gifts are to the receiuers in this respect esteemed injuries, because they binde them to such, vnto whom they haue to be beholding. To which purpose one saith, that true friendship is not venall, and of a slauish nature; but full of beautie, free and liberall: for it is a vertue, and not a gainfull and illiberall contract, which is not procured and bought with money, but with loue, not with offering great prizes for it, but by mutuall contending who shall exceed one another in loue and kindnesse: in which regard the friendship betweene the poore is more faithfull commonly than that which is betweene the rich; who oftentimes want true friends, when the poore abound with them. Neither can that be esteemed true friendship which is mingled and corrupted with false flatterie: but such is the ordinary friendship towards the rich, who are flattered and soothed in all their sayings in hope of gaine; whereas no man cunningly fawneth vpon the poorer sort, where no profit is expected; but that friendship which is professed towards them is simple, true, and without all dissimulation. The like also may bee said of voluptuous pleasures, with which when a man abounds, he can hardly know a true friend, from a wanton play-fellow, or one who keepeth him company for loue of his person, from another who is tied for a time in the bond of delight, and familiarly resorteth vnto him, because they communicate together in the same pleasures, sports, and recreations. For how many are there who are friends only for good fellowship, and are tied to one another (as we say) by the teeth, spending their time in their mutuall feasting, drinking, banquetting, and belly cheare; who part friendship when they part Neighbour-hood, and continue no longer in their loue and league, than they haue opportunity to entertaine one another with these voluptuous pleasures? How many are there who are friends whilest they take delight in the same sports and pastimes, and may game and reuell mutually together, who often become strangers, and sometimes enemies, when either they take no further delight in their pleasures and recreations, or by their distance of dwelling, cannot ioyne together as in former times; or finally doe any way crosse one another in their games and sports? For because their friendship had only these grounds whereupon it was first buile, and afterwards wholly rested: therefore when they sink and faile, this tottring building erected on them must needs come to ruine & be vtter ouerthrowne.

Sect. 8. That earthly abundance causeth securitie.

A third spirituall euill which vsually accompanieth worldly prosperity and abundance of earthly things; is, that they commonly lull men asleepe in carnall securitie, whereby they put farre from them the euill day, as though they were priuiledged and exempted from all Gods iudgements, notwithstanding that they goe on in their sins, and daily prouoke his wrath against them. For because they enioy worldly prosperitie, and abound in all earthly blessings, therefore they presume that they are highly in Gods loue and fauour, and that hee liketh and approueth them in all their courses, because he so multiplyeth his benefits, and giueth vnto them such liberall wages, as they imagine, for their well deseruing. And so these temporary and outward gifts, through the iust iudgement of God, and their grosse abuse of his bounteous mercy, doe become vnto them gifts of iustice and wrath, rather than of mercie and loue; and like vnto *Iaels* milke bring them into such a deepe slumber, or rather dead sleepe of carnall securitie, that they neuer awake, but are mortally wounded, and made an easie prey to their spiritual enemies, who doe pursue them for their liues. Thus *Dauid* saith, that because the *wicked mans ways did prosper, therefore Gods iudgements were high aboue his sight, and he at defiance without his enemies, saying in his heart, I shall neuer be moued, nor be in danger.* So the Rulers of Iudah hauing the World at will and carrying all things according to their owne pleasure, are said in the securitie of their hearts, *to haue made a couenant with death, and an agreement with Hell*: promising vnto themselues, that *though a scourge should run ouer and passe through, it should not come neere them, because they had made falshood their refuge, and hid themselues vnder vani-*

Psal. 10. 6.

Esay 28. 15.

tie.

tie. Thus also the same Prophet bringeth in the Epicures encouraging one another in their securitie: *Esay 56.12.* *Come, I will bring wine, and we will fill our selues with strong drinke, and to morrow shall be as this day, and much more abundant.* And so the Prophet *Amos* telleth the people, that by their prosperity they were brought into security, with which when they were possessed they vtterly neglected the threatnings of Gods judgements. For hauing said, that they *had put farre away the euill day, and approached to the seate of iniquitie;* hee presently inferreth this as the cause thereof, that they did *lie vpon beds of Ivory, and stretch themselues vpon their beds, and did eate the Lambes of the flocke, and the Calues out of the stall; that they did sing to the sound of the Viall, and inuented vnto themselues instruments of Musique*, for their carnall delight, as *Dauid* did for Gods seruice; that *they did drinke wine in bowles, and anoint themselues with the chiefe ointments, &c.* Finally, our Sauiour Christ saith, that the people of the old World liuing in all prosperitie and ease, did stop their eares to *Noahs* preaching, and put off from them all feare of Gods threatned iudgements, spending their time in eating and drinking, building and planting, buying and selling, marrying, and giuing in marriage, vntil the very day that the flood came, and drowned them all. And sheweth that the like carnall securitie should wholly possesse men at the end of the World, grounding vpon this premonition an effectuall exhortation. *Take heed to your selues* (saith he) *lest at any time your hearts be oppressed with surfetting and drunkennesse, and cares of this life, and lest that day come vpon you at vnawares;* because it shall come on the World as a snare on the silly bird, which taketh her suddenly, whilest she securely feedeth vpon the bait, and feareth no danger. The which is necessary for all men to lay it to their hearts, seeing not onely carnall Worldlings, but also Gods faithfull seruants are apt to bee lulled a sleepe with these pleasing songs of plenty and prosperitie, as we may see in the example of *Dauid*, who said in his *prosperitie he should neuer be moued, because God of his goodnesse had made his hill so strong.* So the sonne of *Syrach* giueth warning that in the time of plenty we be not ouertaken with securitie. *Say not* (saith he) *I haue enough and possesse many things, and what euill can come to me hereafter? but in thy good estate remember aduersitie, and in aduersitie forget not prosperitie.* And not without good cause, seeing through our heedlesse negligence, we are enbone all other perils likely to be catched in this trap. In regard whereof one truly saith, that felicitie is more to be feared than misery, because this out of tribulation bringeth forth good fruit, but worldly happinesse cor-

Esay 56.12.

Amos 6.3,4,5.

Esay 47.8.

Luke 17.26,28.

Luke 21.34.

Psal. 30.8.

Eccles. 11. 24,25.

Aug. enarrat. in Psal. 67. 12. Tom. 8.

rupteth the mind with peruerse securitie, and maketh way for the Deuils tentations. Besides which danger this carnall securitie bred in vs by flourishing prosperitie, as a bad daughter of a good mother, doth as much as any thing expose vs to Gods heauy iudgements, which most suddenly surprize all those who neuer suspect them, but carelesly contemne them; as we may plainly see, if we will but examine the fore-alleadged examples. And this also the Wise man teacheth vs: *for neither* (saith hee) *doth man know his time; but as the fishes which are taken in an euill net, and as the birds that are caught in the snare: so are the children of men snared in the euill time, when it falleth vpon them suddenly.* From which fearefull plagues if we would be exempted, wee must take heed that this worldly prosperitie doe not rock vs asleepe in the cradle of securitie, and that with greater watchfulnesse, because wee are easily brought into this deepe sleepe, when wee haue once drunke deeply of these sweet potions.

Eccles. 9.12.

The fourth spirituall euill which vsually accompanieth worldly prosperitie, and abundance of earthly things, is, impenitencie and hardnes of heart; for as men in their carnall securitie, put from them the euill day, so together with it the day of their repentance, and conuersion vnto God. And howsoeuer it be not altogether impossible for those who flourish in worldly prosperitie, to repent of their sinnes; yet it is a worke of exceeding great difficultie, and quite against nature, that worldly joy and godly sorrow should dwell together. The which will plainly appeare if wee doe but make vse of our daily experience, and consider mens common and continuall practice. For howsoeuer when their sweet sinnes haue an after taste of bitter punishment, they may by sense of paine be moued to dislike and loath them; yet when they prosper in their wickednesse, and doe not onely take pleasure in the sinne it selfe, which is most delightfull to their carnall appetite, but also find the fruits thereof alike sweet and pleasant, growing great by their ambition, waxing rich by their fraud and oppression, and enjoying their health the better by the vse of worldly delights; then are they encouraged to goe on in their wicked courses, and insoparably wedded vnto their sinne, being not only tied vnto it with the strong cord of their corruption, but also in the most infringeable bond of benefit, which they haue neither will nor power to breake. In which respect there cannot be a more fearefull iudgement of God vpon sinfull man, than when sinne hauing gone before, hee suffereth prosperitie to follow after, not only because hauing (as they take it) their wickednesse richly rewarded, they are ready to thinke (as the Psalmist speaketh) that God

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iuices thereby, allureth perfons of all ranks to the World, and loue thereof, and to seeke earthly pleasures in steed of heauenly glory and so compromiseth matters, that they will haue both Heauen and earth, God and the World, and all happinesse. Yea euen those who of this life, they take many pleasures, both better sort, and in their kinde, they will haue some, as well as the rich, which is not enough, vnlesse they deserue abundantly to shew all sorts of humanity and loue to others, they spend liberally and willingly to feed the poore, to clothe the naked, garment of righteousnesse, and to visit the sicke, verance and goodnesse, that they may crucifie the flesh, and so mortifie the earthly members, wounde it with sinne to eternall death, the outward man may flourish in wealth, abundance. And yet for all this, he will not leaue towards their bodies, to the full, and superfluities: for first the pallate, they seeke meates in their seasonings, and dainties, to please it with delicious confections, they are daily vnsatisfied with worldly loue to meate, meates, cost, fare, and sumptuous entertainment, they spare not expence, trauell, and sorrow, to procure all varietie of delicates, and dainties, they are carefully bent to the obtaining of honour, and preferment, to the getting of wealth, and riches, to the purchasing of worldly things, which they loue better then either body or soule. And finally, when by all this care and paines they haue gotten them into their possession, they will neither pinch backe and belly, what they will spend, and diminish that, which their soule to deerely loueth. And if we reason, who can imagine that he, who so much loues the World, should not also loue his owne body, or soule? Seeing he taketh a wilfull course of sinne for the obseruing of his earthly desires, whereby he endangereth them both (as it were) headlong into Hell; the one to be tormented in vnquenchable flames, the other to be punished with heauie punishment, the fierce and implacable wrath of God. And therefore in regard truly said, that he who loueth the World himselfe, seeing if he haue any loue at all, it is false and counterfeit, and he is to blame truly hateth, because the finall end of all is false and counterfeit, and persistance in that, which proceed from the cruell malice of the enemy of our soules.

The sinfull will which the great profperitie and abundance of earthly blessings bring to many, doe exceedingly aggrauate their sinnes. For those who abuse them in their pride, and make sport of God and men. For they should according to the greatnesse of his benefits, doth publish, and proclaime his glorie, and thankfulnesse and obedi-

Nulla pæna simul stare potest & argenti & animæ amor. Chrysost. in Rom. 8. Ser. 13

Col. 2. 8. Matters impertinent to worldly things, ought not to be medled with.

Sect. 12. That earthly abundance aggrauates their sinnes that haue it.

wise abuse his gifts to wanton sinnes, and satisfie their wicked desires, this doth much aggrauate their sinne, and prouoke the more them vnto vehement displeasure. Besides, they are influenced to the corrupt prosecution of their wicked courses, and behauiour is obserued, the more imitated and followed by those who behold and decline vpon it. Whereby the sinnes of great men are doubled and redoubled, in case they be exemplarie and scandalous, drawing others, as euill precedents, vnto imitating of the like wickednesse. In regard whereof it is truly said, that in the greatest profperitie there is least libertie, because in great Personages, apparances of euill are fowler, and faults crimes; seeing they vngratefully neglect the Lord, vnto whom they are bound in so many and extraordinary bonds of loue; and also grieue the way of their owne damnation, hardned, and imboldened by their euill example to the like, and pitty. So likewise this great and dangerous estate in the World, doth make men so much proner to offend in the sight of God, as it makes them more proud, insolent, and oppressive vnto men and injurious, when hauing gotten law in their owne hands, they do what they will without resistance; and beholding thus offended, it doth much shew and aggrauate their faults to see the gifts and talents a vessell are notably dissonant, whilest it stands in the temple, but plainly appeare when it is filled with water; so to behold a man in the midst of worldly riches and preferment, but in miseries not much obserued, but no sooner is he exalted and (as it were) filled with these large gifts of worldly prosperitie, but his corruptions and spirituall leakes are conspicuous in the sight of all men. So that if there be any in great perhaps great and extraordinarie reformation, they doe in climing vp to these high places, and continuing still in their vices and sinnes, but (like Apes on the tops of houses) draw more the more readily to looke vpon them, and looking to behold their nakednesse and filthinesse. And as the greatnes of a false Base doth make the Image vpon it to seeme so much the lesse; so the greatnesse of some places doth but the more extenuate their worth, and shew the great disproportion, betweene their aduancement and desert. Neither doe faults alone more clearely appeare in great Personages, like small spots in the fairest picture, and little moates in the beames of the Sunne: but being discerned, they are more sharply censured and condemned, because they are not only aggrauated by the greatnesse of their estate; but also by the greatnesse of their example vnto those, who cannot attaine to that height. Whereby it commeth to passe, that when there is no shew of argument more plausible to

to their hearers, than the ripping vp, diuulging, censuring, and condemning of the faults of their Superiours.

The seuenth spirituall euil accompanying these worldly things, is, that they expose men vnto all tentations, and make them willing to yeeld to Satans wicked suggestions, and the Worlds inticements, and to become their readie instruments for the committing of any sinne, so they may haue but hope to obtaine any of these earthly vanities, whereupon they haue set their hearts. In which respect, it may betruly said, that as the loue of God is the fountaine of all true obedience, so the loue of the World is the chiefe, and almost only motiue vnto all sinne, and consequently the onely meanes which Satan hath to draw men from God, and to hold them in his miserable bondage and subiection. For who would renounce the seruice of God, and serue the Deuill, if it were not to receiue this wages of iniquitie? Who in the spirituall conflict, would leaue the Standard of the Lord of Hosts, who being Omnipotent in power, is sure in the end to haue the victory, and hath promised to all his Souldiers no lesse than Crownes and Kingdomes; were it not that Satan allureth and hireth them to fight on his side, with the present pay of worldly riches, pleasures and preferments? Who by sinning would hazard his soule to eternall torments, if hee were not allured with these inticing baits of earthly vanities? Who would entertaine sinne, if it should come alone, and appeare in its owne vgly and monstrous shape, though now they willingly giue it the best welcome, and lodge it in their hearts, because it commeth disguised, and (as it were) guilded ouer with this worldly beautie? Who would be at Satans absolute command to doe his will, without hope of any reward; though now they willingly hearken, when he saith, *All this will I giue thee* if thou wilt do me seruice? Would wee therefore know wherein Satans power chiefly consisteth, whereby he vanquisheth such great multitudes, and raigneth and ruleth as the Prince of the World in the hearts of rebelleuers? Surely it is not so much in his owne strength, as in these worldly aides. For his power and malice is so limited by God, that he cannot ouercome by force and violence any, who haue but so much as a desire to make resistance; and hee is onely permitted to get the victorie ouer those, who are willing to be ouercome, and to lead them alone into his seruitude & subiection, whom hee can perswade to acknowledge him as their Lord and Master. And therefore hee seldome bringeth his forces against vs into the open field, ot attempteth to ouercome vs by force and violence; but hee seeketh trecherously to betray vs, by perswading vs to a parley, wherein he vseth these worldly vanities, as his eloquent and most preuailing Orators, to allure vs to leaue the Lord, and to listen vnto him, seeing he perswadeth vs to nothing, but that which tendeth to our present profit, and which is most pleasing to our naturall appetites. He will make vs beleeue that the sinne is but small, and the reward great; and say vnto vs, as *Bersabe* to her sonne, *I haue a small suite vnto thee; denie me not.* Though if we haue wisdome to discerne it, wee shall easily perceiue that our harkening vnto it, will cost vs no lesse, than the losse of Gods Kingdome. He will offer vs Honours, and promise that we shall be highly aduanced aboue other men, but we must first by sinne bow vnto him, and doe him reuerence: he will promise vs riches, but vpon the condition that wee bee content to vse fraude, and deceit, oppression and crueltie, for the compassing of them. Hee will tender vnto vs varietie of delights; but if wee will haue them, wee must to enjoy them, neglect the seruice of God, and vse them immoderately and in excesse. Vnto which perswasions, we are too too readie to listen and yeeld, not simply, because Satan requireth it, but because we dote on the loue of these worldly things which he offereth vnto vs. These then are that treble cord of vanitie, whereby the Deuill draweth men into all iniquitie; these are the stythies of this hellish *Vulcan*, whereupon he hammereth and forgeth his chaines of tentations, wherewith he draweth men into the pit of perdition, and his mortall darts, with which hee woundeth them to eternall death. These are the nailes wherewith hee fastneth the hearts of carnall men to the earth, so as they can neuer lift them vp in any heauenly meditation. These are the Tempters choisest and best approued weapons, wherewith being armed, he presumed to encounter our Sauiour Christ, the eternall Son of God: *All this will I giue thee, if thou wilt fall downe and worship me.* Matth. 4. 3. 8. 9. These are his allurements, wherewith hee inticeth vs to swallow the deadly hookes of sinnes, which are so vgly and monstrous in their owne nature, that we would no more easily be perswaded to swallow them, than the fish the bare hooke, if they were not couered with these alluring baits, which are so pleasing to our carnall appetites. These are the woods and bushes, wherein Satan layeth his secret ambushments, that hee may suddenly assault and ouercome vs at vnawares, whom he could not vanquish in a pitched battell; and the bootie which he inticeth vs to prey vpon to our destruction.

In a word, as these worldly things are the Tempters chiefe inducements to perswade vs vnto sinne, so are they the instruments and meanes of wickednesse, when wee are inticed to entertaine their euill motions. For by the helpe of these

Basil. in tract. de rebus secular.

Prodigals maintain their Harlots, and themselues also in their riotous courses; by these the Glutton and Epicure vphold their proud brauerie and delicious fare, and are inabled to passe their time in voluptuous and carnall delights; with these are men armed for any villany, and are strengthened and borne out in tyrannie, crueltie, and oppression. All which happeneth not out of the nature of the things themselues (as before I haue shewed) but through the corruption of those who hauing them, doe abuse them, both as occasions and meanes, inducements vnto, and helpes and furtherances of their wicked courses.

Luke 15,13,30. 1. Sam. 25.36. Luke 16.19.

9. Sect. 13. That honours expose men to tentations.

But let vs for the better clearing of the former point, more specially consider of those instances, Honours, riches and pleasures, and shew how they seuerally are by the malice of Satan and our corruption, prouocations vnto sinne, and the ordinary wages of impietie and wickednesse. And first for honours; who seeth not, that being immoderately loued and desired, they lay men open to entertaine the tentations of the Deuill, and make them willing to commit any outrage and wickednesse, which seemeth to promise them any glory or preferment? what fraud and dissimulation will they spare to vse? whom will they not supplant? what friend will they not betray? what Kinsman, Brother, or Father will they respect? yea whose ruine will they not plot? and whose bloud will they not spill, that they may obtaine their ambitious desires, and aduance themselues to their affected promotions? What was the cause which moued *Adam* to neglect the voice of his Creatour, and to hearken to the tempter, but his aspiring ambition which made him to listen vnto Satan vpon the first offer of Honour, when hee promised that they should be equall with God? What was the cause of *Caines* murther, *Corahs* conspiracie, *Abimelech* his cruel slaughter of his brethren; of *Absalons* vnnaturall rebellion against his louing Father; of *Balaams* desire to haue cursed Israel; of *Hamans* bloody plot to murther all the Iewes; of *Nebuchadnezzars* Idolatry, and of *Herods* arrogancie, whereby hee intitled himselfe to Gods Royalties? What but vaine glory, and worldly Honours immoderately loued and desired?

Gen. 3.5.

Num. 22.17, 18.

9. Sect. 14. That riches make way for the tentations of the Deuill. 1. Tim. 6.9, 10.

The like also may be said of worldly riches, which being ouer-valued and too much affected, become of Gods blessings, *Sathans baites*, wherewith he inticeth men *to fall into tentations and snares, and into many foolish and noysome lusts, which drowne men in perdition; for the desire of money is the roote of all euill*, as the Apostle speaketh. And hence it is that the Lord commandeth the Israelites to burne with fire the grauen Images and Idols of the heathen, *and not to couet the siluer and gold that is on them, nor to take it vnto them, lest they should be snared therewith.* To which purpose one saith, that there is a snare in Gold, Birdlime in Siluer, intangling nets and grins in Lands and Lordships: and therefore, that if we too greedily couet Gold, we shall be strangled and choaked; if we too eagerly seeke Siluer, we shall be catched in this lime; if we couetously seaze vpon these large Lordships, we shall be intangled and insnared. And another exhorteth vs by all meanes to flee the immoderate loue of Gold, as being a flattering Traytour to our soules, the parent of sinne, and the Deuils Deputie to draw vs on into all wickednesse. Yea, so deceitfull are these snares that few escape them; and so strong they are to hold all whom they catch, that few who are once intangled in them, can euer get freedome and deliuerance. And therefore the Sonne of *Syrach* maketh it one of the wonders of the World, to find a man perfect in this triall: *who (saith he) hath beene tried thereby, and found perfect? Let him bee an example of glory, &c.* So that Satan, the great enemie of our saluation, hath not much adoe to vanquish and lead captiue vnto all manner of sinne, those who set their hearts vpon these worldly riches, seeing to get the prey, they are ready of themselues without his instigation, to runne willingly into these snares, and with all speed to preuent one another in catching of these baits, euen when the hooke of sinne lying hid in them, is ready to choake them; striuing who shall doe most diligent seruice to the Prince of darknesse, when he offereth for their reward the rich wages of worldly wealth. Yea, and when they finde themselues catched in these nets of perdition, by feeding on this pleasing baite, so farre are they from desiring, and vsing the meanes of their deliuerance, that they rejoyce in their snares, and desire more and more to bee intangled, as though they thought it a thraldome to be set at libertie, and the greatest freedome to be so inthralled. For who seeth not by daily experience, that couetous men, like fish about the baited hooke, striue who shall catch the choaking prey, not caring to be taken, so they may take it; to lose themselues, for worldly gaine; and whilest they may prey on this baite of wealth, to make their soules a prey to that hellish fisher, who seeketh to catch them on the hooke of perdition? Who seeth not that for the getting of wealth they are willing to omit all duties to God and man; to neglect friends & kinred, to lie, dissemble, defraud, oppresse, and what not, that by spoiling others, they may increase their owne stocke? And as Satan now preuaileth by the helpe of this golden baite in catching of innumerable soules in the snares of sinne, so hath he euer done in former times; for herewith he allured *Achan* to

to theft, *Gehezie* to take the vntimely bribe, to Gods dishonour, and his Masters discredit; *Achab* to murther and oppression; *Ananias* and *Sapbira* to lie vnto the holy Ghost; *Demas* to embrace the World, and leaue Christ; and *Iudas* to betray his Lord and Master, and together with him his owne soule. Euen as in our owne dayes by the same meanes he allureth Magistrates to receiue bribes, and peruert justice; Ministers to make simoniacall contracts, and to multiplie their liuings, taking all the care for the fleece, and nothing for the flocke; Lawyers to plead in bad causes, and to oppose the good; Officers to play the extortioners; Land-lords to vse cruelty and oppression; and Citizens to rob their neighbours by fraud and deceit. And that which is most lamentable, hee doth insnare in sinne with this bait of riches, not worldlings onely, who make a god of gaine, but euen professors of religion, who are ready oftentimes to straine their consciences, and (as it were) to set them vpon the racke, for the inriching of themselues with this Mammon of iniquitie.

Finally, worldly pleasures immoderately loued, become tentations and snares to intangle vs in sinne, and those sweete poisons which with their pleasing delight allure vs to drinke with them the deadly poyson of impietie and wickednesse. With this inticing baite Satan perswaded our first parents to eate the forbidden fruit, because it was beautifull to the eye: herewith he allured the sonnes of God to match in marriage with the daughters of men, when they saw that they were faire to looke vpon: with it hee inticed *Lot* to loyne in neighbourhood with the wicked Sodomites, because their countrey was pleasant and delightfull, and afterwards to commit those grieuous sinnes of drunkennesse and incest: with this bait of pleasure he drew the people of Sodome and Gomorrah to vnnaturall filthinesse, & so fall into all manner of abominations: with it he intised the Israelites to commit whoredome with the Midianitish women; *Dauid* to adulterie and murther; and *Salomon* to fornication both corporall and spirituall. And this is that bewitching allurement, whereby the diuell so much preuaileth euen in these dayes, by causing men to fall in this spirituall fight into these lime pits of carnall pleasures, and so obtaining an easie victorie, he leadeth them away captiue into all manner of sinne, as chambring and wantonnesse, lust, vncleannesse, gluttony and drunkennesse, and whatsoeuer other wickednesse may further them either in the procuring, or enioying of their carnall delights. With all which the flesh being fed and pampered, becommeth a strong assistant vnto Satan in assaulting the spirituall man, and in leading him captiue vnto sinne. whereby the folly of worldlings clearely appeareth, in that they willingly nourish this secret traytor, and strengthen this enemie against themselues, taking all their care in getting, and their comfort in enioying that, which inthralleth them in the bondage of sinne, and both furthereth and encreaseth their fearefull condemnation: as though the wicked flesh were not a soile fertile enough to nourish and bring forth the fruits of wickednesse, vnlesse it were made more ranke with this dung of worldly vanities. And thus haue I shewed that these earthly things, honours, riches & pleasures being immoderately loued and desired, doe become the Diuels baits and snares to intangle vs in sinne to our perdition and destruction: whereby it appeareth how dangerous and desperate the estate of worldlings is, who are on all sides beset with nets, which that deadly fowler Satan doth continually watch, and (as *Bildad* speaketh) *doe walke in the middest of snares*, so as they cannot step forward a foot to atchieue their desires, but they are in danger of catching; yea and haue not onely snares vnder their feete, but ouer their heads ready to fall vpon them, and to catch them by the neckes; for so the Psalmist saith, that God doth *raine snares vpon the wicked*, so as they can no more auoid them, than the drops of Water which come downe in a stormie shower. The which their case is so much more desperate, because they are so farre from shunning these nets and snares, that they willingly seeke them, and wilfully leape into them, not caring to intangle their soules in sinne and death, so they may prey for the present vpon the worlds alluring baits: like herein to the silly flies, which need no call to allure them to the hony-pot, nor force to thrust them in, seeing they are ready to come of their own accord, and to drowne themselues, without any compulsion of outward violence. But let vs, who haue better hopes auoid their folly, and weane our affections from this worldly dotage, which in the end will bring destruction: for why should we be in loue with these baits of vanitie, seeing vnder them is hid the hooke of sinne which will mortally choake vs? why should wee with such care seeke these snares, which being found will but intangle vs, and make vs Satans prey? why should wee so greedily snatch and hold these pricking thornes, which when we haue them will pierce and wound vs? and so eagerly catch this treble cord of vanitie, as soone as Satan doth but cast it out, that so he might draw vs into Hell and destruction? Let vs not therefore prey greedily on the fowlers baits, that wee bee not catched in his snares; and seeing there is

Iob 18. 8.

Psalme 11. 6.

no safetie or securitie vpon the earth, which is full of grins and nets; let vs follow the example of the silly bird, which mounteth aloft towards Heauen, when shee seeth any danger of being catched, thereby making frustrate the fowlers hopes; for as the Wise man speaketh, in *vaine is the net spread before all that hath wing*, because it is in their power to escape by flight: and so if we will escape the manifold snares and nets which Satan and the world haue laid to catch vs, let not our hearts and affections bee still groueling on the earth, but let vs mount aloft with the wings of faith and loue, and haue our conuersation in Heauen, minding and meditating vpon those surpassing ioyes, which are there reserued for vs; and so shall wee contemne these worldly things as base vanities, in comparison of that eternall and vnspeakeable happinesse; and be freed from the danger of these snares: so as with the Psalmist wee may sing to the prayse of God: *our soule is escaped, euen as a bird out of the snare of the fowler, the snare is broken and wee are deliuered.* For there is no danger of the snare if we neglect, or but lightly esteeme of the baite, neither can Satan that cunning fowler euer catch vs in his nets, vnlesse we stoope when we heare his alluring call, and greedily hunger after that prey, which he hath purposely set out, that hee may prey vpon vs.

Prou. 1. 17.

Philip. 3. 20. Colos. 3. 1.

Psalme 124. 7. *Non capit laqueum nisi ante te esca coperit: dum praedam petis laqueus ipse te nectit.* Ambros. in Psal. 118. Serm. 14.

2. Sect. 16. That worldly things immoderately loued expose men to Gods wrath and heauie iudgements.

The last spirituall euill which these worldly things immoderately loued, doe bring to those who so affect them, is, that they expose them to the heauie wrath of God, and his fearefull plagues and punishments, in the day of his visitation. For when men haue set their hearts and affections (which are Gods due, and doe rightly appertaine to him alone) vpon these earthly vanities and are by them made the seruants of sinne, and slaues of Satan, ready to perpetrate and commit any wickednesse, which may helpe forward to the obtaining of these things which they so much desire, and yet notwithstanding passe their time in securitie, and reioyce in the fruition of their beloued vanities, blessing themselues in their vaine hopes, as though they needed no other supplie of their wants, nor further helpe to be freed out of dangers; then the Lord being zealous of his owne glory, doth cause his vengeance to wax hot against them, and pursueth them with his iudgements and plagues till he haue vtterly destroyed them, euen, when they least suspect any danger of approaching euill. So the Lord threatneth worldly men, who tooke all their delight in earthly things, and in the fruition of them passed their time in impenitencie and securitie, promising vnto themselues immunitie in time of danger, that hee would *sweepe away their vaine confidence, disanull their couenant with death and agreement with Hell, and that when the scourge passed ouer, it should not ouer-passe them, but take them away*, &c. And the Apostle describing the enemies of the crosse of Christ, ioyneth these together, that they were such *as did mind earthly things, and had damnation for their end.* How little therefore are we beholding to the World and worldly things, seeing their friendship and loue exposes vs to the wrath and anger of God; and by satisfying our desires in the fruition of some small benefits, doe make vs (whilest we too much dote vpon them) liable to Gods greatest iudgements, and most grieuous punishments? But this will yet more plainly appeare, if wee further consider the speciall instances, and first these worldly honours when they are excessiuely loued and ouergreedily desired, doe by our wicked getting, and proud keeping them, expose vs to Gods wrath and vengeance, in the day of his visitation. For hard and almost impossible it is, to the corrupt nature of man to bee aduanced to high places and great dignities, and not to be proud of his preferment; hard it is to be magnified among the people, and not also too much to magnifie a mans owne worth, and to ouerweene his gifts and good parts: hard it is for a man to bee great and glorious vpon earth, and to keepe a due remembrance of him from whom he hath receiued his glorie and greatnesse. And contrariwise, through the same corruption of our nature, those who are aduanced to honorable places are apt to bee puffed vp in pride, to forget the Lord who hath preferred them, to rob him of his glory, and to arrogate the prayse of their preferments, to themselues, their owne polices, and good parts which is due and peculiar to God alone, by reason of which abuse they commonly make God their enemie, and inflame his wrath against them, for their sacrilegious impietie. And the more gloriously they shine before men, the more their honour is obscured in the sight of God: the more they magnifie and extoll themselues, the more doth he vilifie and contemne them; yea he doth not onely despise them in their greatest pride as abiects, but opposeth against them as enemies, and as his corriuals in that which is most deare vnto him, his honour and glory; as though he should say; To me belongeth this combate against the proud, with mine own hand must mine owne title bee tried, and glory defended; this man encroching vpon my right, challengeth me to the fight, as my specially aduersarie and enemie, and therefore I will take mine owne cause into mine owne hand, and auenge me of my foes who rise vp and rebell against me. Now what can befall them but confusion, shame and destruction, against whom God purposely op-

Esay 28. 17. 18.

Philip. 3.

O sacrilegious [illegible] Epist.

oppoſeth as a ſharpe & ſeuere enemie, ſeeing he is ſo powerfull that none can ſtand before him in his anger, nor deliuer himſelfe or any other out of his hand; but ſtrong and weake, King and people, are all alike liable to his plagues, when he goeth his circuite of viſitation, and ſitteth in his aſſizes to iudge the earth? Of which fearefull vengeance executed vpon proud potentates wee haue many examples, as in *Pharaoh* drowned in the red Sea, in *Corah* and his confederates, ſwallowed aliue by the earth, in *Abimelech* killed by a woman, *Abſalon* hanged by his owne haire, and *Haman* on his owne gallowes, *Athaliah*, *Nebuchadnezer*, *Herode* and many others. And thus alſo riches being immoderately loued, doe expoſe thoſe who haue them to Gods wrath, and bring vpon them his fearefull iudgements. So *Zophar* ſpeaking of the couetous worldling, ſaith, that *as hee hath deuoured ſubſtance, ſo he ſhall vomit it againe; for God ſhall draw it out of his belly: he ſhall ſucke the gall of aſpes, and the vipers tongue ſhall ſley him*, &c. And the Prophet *Eſay* denounceth a fearefull woe againſt them, who *ioyned houſe to houſe, and field to field, as though they would dwell alone vpon the earth*: and the Prophet *Habacuk* likewiſe, *woe be vnto him* (ſaith he) *that coueteth an euill couetouſneſſe to his houſe, that he may ſet his neſt on high, to eſcape the power of euill. Thou haſt conſulted ſhame to thine owne houſe, by deſtroying many people, and haſt ſinned againſt thine owne ſoule: for the ſtone ſhall crie out of the wall, and the beame of timber ſhall anſwere it.* An example of which fearefull vengeance executed vpon the couetous we haue in *Achan*, who was deſtroyed with all his familie; in *Balaam*, who was ſlaine with the Madianites, for affecting the reward of iniquitie. In *Gehezi*, who together with all his poſteritie was ſmitten with leproſie. In Tyre, who had heaped vp ſiluer as duſt, and gold as the mire in the ſtreets, whom the Lord threateneth to ſpoile of all her wealth, and to conſume her with fire, though ſhee were enuironed with the Sea, and wanted no Water to quench it. The like alſo may be ſaid of voluptuous pleaſures, which make vs liable to Gods wrath and vengeance, when wee ſet our hearts vpon them, and take more care to pleaſe our ſelues, than to pleaſe God. And thus the Lord puniſhed that delight which our firſt parents tooke in eating of the forbidden fruit, with the loſſe of Paradiſe, and that which was worſe, with the loſſe of his fauour: *Noahs* drunkenneſſe with the ſcorne and contempt of his ſonnes: *Lots* inceſt with a curſed poſteritie, the Sodomites falſeſſe and filthineſſe; with fire and brimſtone from Heauen. And *Lots* wife for looking backe, with a deſire to inioy thoſe pleaſures of ſinfull Sodome, was turned into a pillar of ſalt, that ſhe might (as one ſaith) ſeaſon vs with her example, and keepe vs from luſting after theſe worldly vanities. And thus the whole tribe of *Beniamin* almoſt were vtterly deſtroyed for not puniſhing the abominable vncleanneſſe of ſome few among them. And euen *Dauid* himſelfe loſt that delight which hee had taken in his vnlawfull luſt, with the ſting of conſcience, apprehenſion of Gods wrath, and by his owne ſonnes ſhamfull abuſing of his concubines in the ſight of the people. Which iudgements and puniſhments if any eſcape in this life (as they ſeldome doe, becauſe voluptuous pleaſures doe almoſt alwayes bring their puniſhment with them) yet they ſhall moſt ſurely be ouertaken with Gods plagues in the life to come: according to that of the wiſe Preacher: *Reioyce O young man in thy youth, and let thy heart cheere thee in the dayes of thy youth, and walke in the wayes of thine heart, and in the ſight of thine eyes; but know that for all theſe things God will bring thee to iudgement.* Eccleſ. 11. 9.

Vxor Lot reſpexit, & vbi reſpexit, ibi remanſit. In ſalem conuerſa eſt, vt prudentes condiret exemplo. Auguſt. Serm. 29. Tom. 10.

CHAP. XXXV.

Of the euerlaſting euils which worldly things immoderately loued, doe bring to thoſe who haue them.

AND thus haue I ſhewed the temporall euils both ciuill and ſpirituall, which doe accompanie theſe worldly things, when they are ouerualued aboue their worth, and immoderatly affected and deſired. It now followeth that wee intreate briefly of thoſe which are euerlaſting in the life to come. For well were it with worldlings, if the earthly things which they immoderately loue, were onely hurtfull to their ſoules and bodies while they continue here; for then they might ſet their temporall gaine againſt their temporall loſſe, and haue their hurts counteruailed (at leſt in their opinion) by their profit and benefit. But this maketh their eſtate moſt miſerable, in that their worldly delights and comforts, are but momentanie and of ſhort continuance; and the euils and puniſhments vnto which they haue made themſelues liable, either by their wicked getting or abuſing them, ſhall bee endleſſe and euerlaſting. For as the wounds of the body are ſoone made, and long in curing: ſo theſe ſores of ſinne which attend vpon the euill getting or keeping of earthly vanities, are made in a moment, but when they are made, they are neuer cured, vnleſſe in this life wee apply vnto them the precious balſom of Chriſts blood, and waſh theſe ſpirituall wounds with the teares and water of

9. Sect. 1. That worldly things immoderately loued hinder vs from attaining the ioyes of Gods Kingdome.

of true repentance. Now these euils which they bring in respect of the life to come, are either priuatiue or positiue. The priuatiue euill which these worldly things immoderately loued bring, is that they depriue and hinder those who set their hearts vpon them, of the eternall ioyes of Heauen. For the Psalmist, enquiring of the diuine Oracle of truth: *who shall ascend into the mountaine of the Lord; and who shall stand in his holy place*; receiueth this answere: *he that hath innocent hands, and a pure heart, which hath not lift vp his mind vnto vanitie, nor sworne deceitfully.* And the Apostle speaking of those who are effectually called to the fruition of these ioyes, saith, that *not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the World to confound the wise, and God hath chosen the weake things of the World, to confound the mighty things; and vile things of the World, and things which are despised hath God chosen, and things which are not, to bring to nought things that are.* And in another place hee telleth vs, that *he who soweth to the flesh, shall of his flesh reape corruption; euen as contrariwise, hee that soweth to the spirit, shall of the spirit reape life euerlasting.* So that commonly those whom the World refuseth, God chuseth, whom it disgraceth, he honoureth; and contrariwise, they whom the World magnifieth, those the Lord despiseth, whom it imbraceth, those hee reiecteth. And hard it is and euen impossible, that our hearts should bee fixed on the World, and yet our soules inherit eternall happinesse, that we should haue our conuersation in the World as Citizens of the Earth, and yet hold sure our inheritance of Gods kingdome. And therefore as some thinke, our Sauiour before hee would giue his disciples some small glimps of that heauenly glory in his transfiguration, first withdrew them apart vnto mount Thabor, separating and diuiding them (as it were) from the World, to teach vs typically this lesson, that hee who will euer hope to see and enioy eternall glory, must first draw his affections from the World, and haue his conuersation in Heauen, seeking those things which are aboue, and raising his meditations into the mountaine of Gods holinesse. To this purpose one exhorteth vs to weane our affections from the loue of these worldly vanities, because if our hearts bee fixed vnto them, they will depriue vs of euerlasting glory: Learne to contemne (saith he) those things whilest thou art aliue, which thou canst not haue after thou art dead. For it is hard, yea altogether impossible, that a man should with immoderate loue enioy these temporall good things, and those that are eternall; that hee should here glut his appetite, and there haue his soule satisfied with heauenly ioyes, and so passe from one delight to another, and appeare glorious both in Earth and Heauen, &c. seeing the more wee are delighted with earthly vanities, the more are wee separated from eternall glory.

Psal. 24. 3. 4.

1. Cor. 1. 26. 27.

Gal. 6. 6. 8.

Mark. 9. 2.

Bernard. de inter. domo. cap. 45.

Now if wee would know the reasons why both these cannot stand together, and why wee cannot set our hearts vpon the things of the World whilest wee continue with them, and afterwards inherit heauenly happinesse; they are easily rendred. For first, those who too much affect these earthly things, they too little regard, or vtterly contemne that eternall glory in the life to come; if they bee in loue with the flesh pots of Egypt, they will neuer trauell cheerefully towards the land of promise; if with *Esau* they more esteeme their pottage than their patrimonie, they will take no great paines to bee assured of it, or sell all their title and interest which they haue in it at the basest prizes, if they can be content with the prodigall Son to feed on the huskes of worldly vanities, among the filthy swine, so long as they can haue plenty of them, they will neuer care to returne vnto their heauenly Father, neither will they giue all they haue to buy this precious pearle of glory, if they more esteeme their earthly possessions, and in comparison of them basely value those heauenly treasures. So one saith, that holy delight in heauenly happinesse shunneth the heart which is prepossessed with worldly desires, neither can there bee any mixture of things truely substantiall, with emptie vanities; of true things with false; eternall with transitorie; spirituall with corporall, the highest with the lowest, so as a man may at the same time sauour of those things which are aboue, and those things which are beneath. For these worldly things haue in them a bewitching quality, whereby those who affect them, are blinded that they cannot see those heauenly riches, though much greater and better, and so being out sight, they are also out of mind, & are either quite forgotten, or vtterly disregarded. And as he who loueth an harlot doth presently loath his Wife, taking his whole delight in her companie and wanton dalliance, and esteeming his owne home a iaile or prison; so they who set their hearts vpon this worldly strumpet, doe presently contemne our husband Iesus Christ, and flee from our heauenly home, as if it were the place of their banishment. And this the Apostle implieth, where hee saith that the outward forme or beautifull appearance of this world doth seduce or misleade men out of their way, like the going Fire which leades those who behold it into hedges and ditches, and so blindeth and dazleth them, that they

cannot

cannot find the way to their owne home. In which regard this bewitching World is fitly likened to a kind of Serpent called by the Grecians *scytale*, which when shee cannot ouertake the fleeing passengers, doth with her beautifull colours astonish and amaze them, so as they haue no power to passe away till shee haue stung them: for so doth the counterfait beautie and brauerie of the World inueigle and bewitch those who behold it with ouerpartiall eyes, that they stand astonished till it haue stung them with carnall concupiscence, and doting loue, so as they haue neither will nor power to set one foote forward towards their heauenly countrie. But as the Rubenites hauing taken a liking of the countrie which was first conquered, because it was fit to feed their Cattell (although it were far from the Temple, where they should receiue the food of their soules) and therefore to enioy it renounced all interest in the Land of promise: so these worldlings set their hearts and affections vpon the earth and earthly vanities, because they are at hand, and fit to feed their sensuall and brutish appetites, preferring it before the heauenly Canaan, and Temple of Gods holinesse, where their soules might bee satisfied with those rauishing ioyes, and surpassing pleasures which are at Gods right hand for euermore. Or if they doe not hinder them from this heauenly happinesse, by causing them to forget and vtterly neglect it, yet at least, by slacking their pace, and causing them to seeke after it negligently and remissely. And whereas there is such a zeale in those who attaine vnto the kingdome of Heauen, that as our Sauiour Christ saith, they *striue to enter into the straite gate*, and are ready to take possession of it by an holy kind of *violence and force*, sparing for no paines, nor staying for any danger; these men who are wedded to the World, are cold and slacke in this pursuit, being altogether vnwilling to take any paines, or to sustaine the least brunt of any danger. Or if at any time they shew a little earnestnesse more than ordinarie, presently this zeale is quenched with these worrish and earthly vanities, and the World catching fast hold of them, maketh them to stay, and neuer ceaseth wrestling with them till they haue the foile and ouerthrow. In which conflict these worldly things are vnto them but as clothes to wrastlers, whereon their aduersarie taketh faster hold to giue them a fall; and (as one saith) the world casteth vpon them this dust of earthly vanities, that hee may seaze on them the surer, and keepe them from slipping out of his vnkind imbracements; from which dangers they might be freed, either if they were naked and destitute of these worldly vanities, or at least if they kept them on as loose garments, which are easily pulled off; being not farre in loue with them whilest they haue them, and standing firmely in their patience, and well contented in their minds, when they are taken away.

Q. Sect. 3. That the Lord will not giue the heauenly ioyes to those who more esteeme earthly trifles.

Finally, as these worldly things immoderately loued, doe hinder men from seeking after the heauenly ioyes of Gods kingdome, so doe they moue the Lord to restraine his bountifull hand, from giuing and bestowing them. For hee onely giueth his best gifts to those who best esteeme them, and bestoweth his benefits vpon them alone who doe seeke and sue for them; seeing those onely who feele their owne want, and acknowledge the incomparable worth of these rich gifts, will euer be truely thankfull for them. Now who that is wise among men would bestow his greatest benefits where hee is sure to receiue the least thankes? Who would giue gifts of value, to those who cannot value them, but preferre euery base trifle aboue them, in their foolish estimation? Who would bestow a rich diamond on him, who more esteemeth of a painted glasse; or a piece of gold on such an one as more highly valueth a shining counter? Who would make him his heire to a goodly inheritance, who preferreth before it, euen in his ripest iudgement, a top and scourge, or some such childish vanity? or make him lord of his lasting labours, who taketh more delight in a butterflie, or a brittle sopie bubble? And doe wee thinke the Lord lesse wise than man, that hee should bestow these eternall treasures vpon those who contemne them, preferring before them euery childish trifle, and worldly vanitie? will he giue his chiefe iewels to those who doe not know how to value them? and make them heires of an eternall kingdome, who more highly esteeme, and deerely loue, and earnestly desire, and painefully seeke these earthly trifles, which are as contemptible in their worth, as momentanie and vncertaine in their continuance? No no assuredly: these prophane *Esaus* must not haue the birthright and blessing, who following their carnall appetite doe preferre before it a messe of pottage. These carnall Israelites who more esteeme worldly bondage, than the glorious liberty of the Sonnes of God, and the flesh-pots of Egypt, more than the fruitfull Canaan, shall perish in this earthly wildernesse, and neuer enter into the Holy Land. These Sonnes of *Adam*, who loue an Apple better than their Creatour, and care more for the present to please their licorous palate, and carnall appetite, than for those ioyes which are vnspeakeable and eternall, shall neuer (without serious repentance) bee thought fit inhabitants for the heauenly paradise. They who wish the wife of *Lot*, looke backe to this Sodome of sinne, which

Luke 17.32.

which by Gods determinate sentence, is destinated to fire and brimstone, delighting more in these pleasures of vanitie, than in Gods gracious deliuerance, shall be made fearefull examples of his heauie iudgements, and pillars or lasting monuments, to giue others warning, that they bee more wise in this choice. For as our Sauiour Christ hath taught vs; *No man that putteth his hand to the plough, and looketh backe, is apt and fit for the Kingdome of God*, and they who will not forsake all to follow him, *yea, hate Father and Mother, Wife and Children, Brethren and Sisters, and their owne life also*, when they come in comparison with the loue of Christ, and his Holy Father, hee will neuer thinke them worthy to be his disciples, to follow him in the Kingdome of grace, and much lesse as coheires to raigne together with him in the Kingdome of gory.

Luke 9.62.

and 14.26.

9. Sect. 4. That earthly honors hinder those, who set their hearts on them for attaining heauenly glory.

But let vs descend from the generall to the speciall instances. And first for honours, and the vaine-glory of the World, what greater impediment can there bee than they, to hinder any from attaining the eternall glory of Gods Kingdome, when being inioyed or desired, they are ouervalued, and too much loued and affected? For (as I haue shewed) they make men the ready instruments of any sinne (whereby a present forfeiture is made of our heauenly inheritance) for the getting or preseruing of their honour and aduancement. They willingly neglect the chiefe priuiledges and prerogatiues of the Sonnes of God, and onely plot and take paines in aspiring to their ambitious ends. They are apt to despise the exercises of religion, and to contemne the meanes of their saluation, as publike prayer, and the ministery of the Word, as better befitting the vulgar people, than such as they, who are so highly aduanced aboue the common sort. Or if they heare the Word, they will not regard the threatnings of Gods iudgements against sinne, nor stoope to take vpon them the yoke of Iesus Christ, submitting themselues to bee guided and ruled by his ordinance, as being a thing too base for their honour and greatnesse. Finally, they skorne to goe in that onely way, which leadeth to eternall life and happinesse; but chuse by-waies of their owne, as though they disdained to goe to Heauen in vulgar company, or to bee saued after a common fashion. For the Lord hath appointed, that all who desire to attaine vnto heauenly happinesse, should take paines, in trauelling the narrow and afflicted way, and in entring the low and straite gate that leadeth to life; but they refuse this difficult course, and chuse the broad way of ease and libertie, if not licentiousnesse. Our Sauiour hath told them, that they who will find *rest to their soules*, must stoope to take *his yoke vpon them*, and learne to imitate his example, who was *meeke and lowly in heart*; whereas they thinke to come to the glory of his Kingdome, by that glorious way, in which ambitious pride hath set them, carrying their heads on high, and walking with stretched out necks; and that which is worse, with hearts swollen with pride, and full of vaine-glory, and haughtie insolence. So elsewhere he teacheth them, that to such as are like vnto *little children belongeth the Kingdome of Heauen*: and yet more plainly, that except those whose who are high minded & ambitious *bee conuerted, and become as little children* (namely, in meekenesse and humilitie) *they shall neuer enter into the Kingdome of Heauen*; and contrariwise, *whosoeuer shall humble himselfe as a little child, the same is the greatest in the Kingdome of Heauen*. Thus also he saith, that *he who exalteth himselfe shall be brought low, and he that humbleth himselfe shall bee exalted*. Foolish therefore is ambition, which euer aspireth to rise, and alwayes neglecteth the meanes of rising to the chiefe preferments: but when it mounteth to the clouds, and desireth most to touch the Heauens, euen then it is most deiected, one foot still holding possession of Hell in the behalfe of the whole body. And vnhappie (as one saith) is the the ambitious man, which knoweth not how to compasse the greatest things, but seeketh to waxe great by small trifles, and to bee onely little in that which is greatest, and most desirable. For whereas it is the onely way to true greatnesse and glory, to be humble and lowly in a mans owne eyes, because (as our Sauiour hath taught vs) euen Publicans and sinners shall enter sooner into Gods Kingdome, than proud Pharisies, though they bee neuer so much magnified amongst men; they labour to aduance themselues vnto honours, by pride and ambitious aspiring, which when they haue them, are scarce worth their labour; as if when Kingdomes and true Monarchies were offered, and in dealing to those who would heartily desire and sue for them; men should vtterly neglect these chiefe preferments, and contend one with another, who for an houre should bee King in a play. But if wee would auoid this folly, and not be ouertaken with this worldly dotage, let vs labour to attaine those chiefe preferments, and heauenly glory, by going in that way of humilitie which Christ hath first traced before vs: and as those, who raise the highest building, doe first lay the lowest and deepest foundation, or else it will soone fall, and come to ruine; so if wee meane to become such Temples, as are fit for God eternally to dwell in, let vs begin our building on the low foundation of humilitie. For

Matth. 7.13.14.

Matth. 11.29.

Chryſoſt. hom. 7. de pœniten.

can come to the end. And as thoſe who haue ſhoes farre too wide for their feet, or garments which being farre too ſide, trayne on the ground, are ſcarce able to trauell a long iourney, ſo thoſe who are ouer-charged with riches, and much more ſtore of worldly goods then is conuenient for their place and calling, are ſcarce able to paſſe on their iourney which leadeth to Heauen, in regard of the great impediments which their ſuperfluous riches cauſe vnto them.

Luke 6. 24. Our Sauiour Chriſt pronounceth a full woe againſt them, ſaying: Woe be to you rich men, for you haue receiued your conſolation. For in ſuch words he ſignifieth what may befall a man, euen to the loſing of Gods kingdome, for the ſeeking and enioying of worldly riches. Which ſet ſuch a ſtay in many a mans heart, as they can neuer get it out, but loſe both heauen and earth, rather then they will forgoe their goods. Which cauſed the rich man in the Goſpell, to be ſo much troubled in mind, when he was commanded to ſell all that he had, and giue it to the poore, that he might follow Chriſt. Luke 18. 23. For he was very rich, and had many poſſeſſions, and therefore he could not finde in his heart to forſake them. Which ſtay in the heart of man, is the cauſe why he is ſo vnwilling to leaue his goods, when he is commanded to doe it, for the ſeeking of the kingdome of God. Matth. 19. 22. For he had many poſſeſſions. Which ſtay in the heart of man, is the cauſe why he is ſo vnwilling to leaue his goods, when he is commanded to doe it, for the ſeeking of the kingdome of God. Matth. 19. 22. For he had many poſſeſſions. Which ſtay in the heart of man, is the cauſe why he is ſo vnwilling to leaue his goods, when he is commanded to doe it, for the ſeeking of the kingdome of God. Matth. 19. 22. For he had many poſſeſſions.

Bernard. Ser. in Pſal. 23. Which ſtay in the heart of man, is the cauſe why he is ſo vnwilling to leaue his goods, when he is commanded to doe it, for the ſeeking of the kingdome of God. Matth. 19. 22. For he had many poſſeſſions. Which ſtay in the heart of man, is the cauſe why he is ſo vnwilling to leaue his goods, when he is commanded to doe it, for the ſeeking of the kingdome of God. Matth. 19. 22. For he had many poſſeſſions. Which ſtay in the heart of man, is the cauſe why he is ſo vnwilling to leaue his goods, when he is commanded to doe it, for the ſeeking of the kingdome of God. Matth. 19. 22. For he had many poſſeſſions.

and (as he were) glued vnto vs with carnall loue, they hinder vs from attaining vnto this eternall happinesse; so we either hold these things with such couetous and careleſſe reſpect, as that we may with ease lay them aside, when we finde that they hinder vs in our seeking towards our heauenly countrey: or if they offer to take faster hold, and so intangle vs in the seares of sinne, so as we cannot goe forward in our course of godlinesse; let vs, as the Apoſtle exhorteth vs, *lay aside every thing that preſſeth downe, and the sinne that hangeth ſo faſtly, and let vs runne with patience the race that is ſet before vs, that ſo we may obtaine the crowne of glorie.* Euery man that *preſſeth mightily* to attaine vnto heauen, muſt *lay aſide all things* which might hinder him in running: all this to *obtaine a corruptible crowne*: how much more ſhould we follow the like preſſes, to obtaine that glorious crowne of bleſſedneſſe, *which is incorruptible?* And, if, as our Saviour Chriſt hath taught vs, we muſt pluck out our right eye, and cut off our right hand and foote, if they offend vs, and by cauſing vs to fall into ſin, doe hinder vs in that Chriſtian courſe, which would bring vs to eternall happineſſe; becauſe it is better to enter into eternall life lame, or maimed, or with one eye then hauing two hands, two feete, and two eyes, to be caſt into euerlaſting fire; then how much rather ſhould we part chearefully with thoſe worldly riches, pleaſures, and preferments, when by vnlawfull getting, or keeping them, they will cauſe vs ingroſſe, and foule vp the volume roll of the inyes of heauen? for before it is to enter into theſe newly ruling ſtates, ſtored, ſtrengthned, ſtiffned, and full of ſinnewes, ſhall ſtanding abounding in riches, glorie, and carnall pleaſures, ſo be after wards throwne headlong into thoſe hellish tormentes, and vnquenchable flames? Matth.

Secondly, the more we abound with theſe earthly things in this life, the greater ſhall be our reckoning in the life to come; & the greater alſo ſhall be their puniſhment, who cannot be able to yeelde a iuſt account to our gracious Lord and Maſter at this laſt and dreadfull day: for though by faith & repentance whilſt they ſtrained here, gotten a generall acquittance for all that wherein they came ſhort in their reckoning. For according to the number of thoſe talents which haue formerly been intruſted vnto vs by God, the more will be required proportionable increaſe, and the greater gifts we haue receiued from God, the more glorie he reſpecteth from vs, the greater meaſure of fruit he looketh for: which he both euidently ſhewed in this ſtrong, that greater meaſure of loue, and obedience will be required of vs from thoſe to whom more is forgiuen. In like ſort he will require more of thoſe vnto whom more honour and glorie is giuen in this life, then of thoſe vnto whom leſſe honour hath been giuen: for they who haue receiued fiue, muſt with them gaine other fiue, and they who haue receiued ten, muſt increaſe them foure more, if euer they meane to heare that ſweete and comfortable ſaying, *well done good and faithfull ſeruant, thou haſt been faithfull in little, I will make thee ruler ouer much, enter into thy maſters ioy.* O then what a terrible day will this be to thoſe who cannot make euen their accounts, nor yeeld an anſwerable increaſe to their great Lord and Maſter, when in the preſence of his Saints and Angels, he ſhall call them before him to giue a reckoning? what a day of trembling and feare will this be to thoſe vnprofitable ſeruants, who haue hid their maſters talent in a napkin, ſo as they cannot returne it with any increaſe? And how much more horrible then will it bee to them, who haue rioteouſly waſted, and ſpent their Lords rich talents, in their wicked and worldly courſes, whereby they haue diſhonoured their maſter and hurt their fellow ſeruants? For what ſhame and confuſion of face ſhall they bee poſſeſſed with, who haue received liberall wages from the Lord, that they might be the better incouraged and inabled to doe him ſeruice, when their Iudge ſhall tell them, and their owne conſcience ſhall witnes againſt them, that they haue abuſed this rich bountie of God in the ſeruice of ſinne and Satan, and ſpent his rich treaſures vpon their owne luſts? How will they then deſire the Hils to fal vpon and couer them from their wrathfull Iudge; that together with them they may hide their reckoning? What would they then giue that they had imployed their proſperity for the ſetting forth of Gods glorie, and had vſed all his gifts to the honour of the giuer? And becauſe they haue failed herein, how many Worlds, if they had them, would they part with, that they might haue but one day more to liue, wherein they might ſee ſtraight their reckonings by true repentance, and faith in Ieſus Chriſt? But alas! it will be to late, ſeeing the acceptable time and day of ſalvation is now paſt, and now their teares, groanes, ſorrowes, and lamentations, ſhall be beginnings and parts of the hellish puniſhments; which if they had been vſed in time and improued to the beſt in this life, would, though Gods gracious and free pardon, and the precious merits of Ieſus Chriſt, but onely vnto them, remaine aſſurance of the pardon of all their ſinnes, reconciliation with God, and of the euerlaſting inheritance, and neuer ending ioyes of his heauenly kingdome.

But let vs not be heere cheeting of this our ſelues in the ſpeciall example of our firſt ſin, Honeſty; the more they are inclined to ſuperfluous expences, the greater reckoning they muſt make of it at the day of iuſt iudgement: for they haue receiued honour from God, that they might re-

Matth. 25. 21.

Qui plurima habet pauper eſt. Quare? quid debet. Quantum inquis? Omnia: niſi forte iudicis intereſſe, vtrum aliquid ab homine, an à Deo mutuum ſumpſerit. Senec. Epiſt. 87.

Q. Sect. 8. That honours, riches, & pleaſures doe but increaſe our bils of accounts.

returne honour to him; they are by speciall priuiledge made glorious before men, that they might shine before them in an holy example, and glorifie God more then others, whilest as presidents of godlinesse and righteousnesse, they draw on all their inferiours to a Christian imitation. Finally, they haue beene aduanced by God to power and authoritie, that they might in his place, and as his Deputies, rule their inferiours, euen as the Lord himselfe would rule, if hee were vpon the earth, countenancing the good, and discouraging the euill, rewarding vertue, and punishing vice, defending the innocent, and suppressing those who are vniust and injurious, patronizing and maintayning iustice, and discountenancing vnjustice, and sinne. Of which the further off they haue beene from yeelding any reckoning in this life, the more strait account will the Lord take of them in the life to come. And therefore if they haue not only failed in all these duties, but wilfully neglected them, and vsed all their credit and power to quite contrarie purposes; as for example, if hauing beene honoured by God, they haue dishonoured him, contemning his seruice themselues, and hindring others who would haue performed it; if they haue scorned Religion, and made but a jeast of godlinesse; if they haue made no conscience of swearing and forswearing, cursing and blaspheming; and spent all their liues in riotous and voluptuous liuing; if they haue not only themselues thus offended God, but haue made their faults scandalous and their sins exemplary, drawing on their inferiours to the imitation of their wickednesse: If being in the place of God they haue ruled and gouerned, as the Deuill himselfe would doe if hee were in a humane shape, discountenancing those who are good, and incouraging those who are euill, punishing vertue, and rewarding vice, defending the faultie, and supplanting the innocent, and either for fauour, friends, rewards, or respect of persons, vpholding injustice and oppression, and ouer-throwing iustice and right; then shall they haue a most fearefull reckoning to make at the day of iudgement, and wish rather that they had liued in reproach and contempt, than that hauing had all these Honours and Preferments, they should bee brought to such a dreadfull account. And thus they who haue most abounded in riches, shall haue their reckoning hereby much increased; for the Lord hath bestowed vpon men these talents, not that they should keepe them hid in a napkin, but that they should put them out to profit and aduantage, as when they employ them to the glory of God, in furthering the exercise of his worship and seruice, in relieuing the more members of Iesus Christ, and in practising the works of mercie and charitie. And therefore in what a fearefull case shall they be at this day, who hauerudely neglected these religious and Christian vses, and contrariwise haue abused their riches, by either spending them vpon their owne lusts, in belly cheare, and bravery, or imploying them as helpes to hinder Gods worship, and to oppresse and injure the poore with all crueltie and tyranny? Finally, what a fearefull reckoning haue they to make, who haue spent the greatest part of their liues in voluptuous pleasures, as though they had quite forgotten the end wherefore they came into the World; as in surfeiting and drunkennes, chambring and wantonnesse, gaming and reuelling, playing and sporting; not caring to make any wicked course for the compassing of their pleasures, nor making conscience of any delight, whether it bee lawfull or vnlawfull, so it may please their carnall appetite. O what reward can these men expect in this day of the Lord, when their owne consciences shall tell them, that they haue spent all their liues in the seruice of sin and Satan, and in fulfilling the lusts of their owne flesh? What account will they then make to their Iudge, when being demanded how they haue spent their precious time, their strength, and wealth, which in plentiful manner they had receiued at the hands of God, they shall be able to make no other answer, but that they haue consumed them all in voluptuous vanities, and vtterly neglected the seruice of their Creator and eternall Redeemer; spending all their daies either in idlenes, or in superfluous and wanton vses, which they should haue bestowed in glorifying God, and in getting assurance of their owne saluation; wasting their strength in obeying their fleshly lusts, which should haue beene imployed in doing seruice to their Maker and Redeemer; and bestowing all their riches in superfluous delights, suffering the poore to starue for want of bread to feed them, and of cloathes to couer their nakednesse.

Lastly, as the abundance of these wordly things, abused through immoderate lust, increaseth the reckoning of those who haue had them, so do they also increase their punishments and hellish condemnation, when as they are altogether vnable to set straight their reckoning, being called to giue their accounts before their Iudge. For it is iust with God, that those who in this life haue abused the greatest prosperity, should in the life to come endure the greatest miseries; that they who are most deeply indebted to Gods bounty for his benefits, should haue the greatest imprisonment, when hauing thankfully and vnbeleeuingly spent the Lords talents, they haue nothing to pay: that they who haue most dishonored God in his owne gifts, should proportionable receiue the greatest

greeuous torments of punishment: and finally those who hauing attained the ninth, or tenth degree haue performed worthy seruice, and the hundred with most seruice. To these also they the abundance of their worldly things shall be lost (as it were) the greatest part of their reward; which being for the most part the flame of Gods burning wrath, shall eternally consume them who haue thus wilfully abused them; and their burning concupiscence after those earthly vanities, shall but increase the furious heate of those hellish flames, which shall torment them with tortures that are intolerable, and yet endlesse and euerlasting. So the greater blessings men haue had in earth, the greater shall be their shame and confusion, and reproach, if they haue abused them to the dishonour of God and oppression of his seruants; *for the mighty shall be mightily tormented: And he who in Lord ouer all will feare no person, neither shall he spare any greatnesse; for he hath made the small and great, and careth for all alike; but for the mighty shall there abide the sorer triall.* To which purpose one saith, that the higher a wicked man liuing in his sinnes is exalted, the more dreadfully shall he be ouer-whelmed with grieuous punishments; for when the cause which aduanced him is vanished, that remayneth which is punished. He who is without defect hee ouer-runneth in the way, shall be damned in the end of his journey; and he who ouer-runneth to destruction by the prosperitie of this present life, passeth (as it were) by sweet bloomes, into the dungeon of darknesse, or place of execution. This also those who haue abounded with abused riches, shall in the world to come exceed in punishment; and therefore our Sauiour pronounceth a woe against them, because already in this world they had receiued all their consolation. And the Apostle prophecying of their future miserie, saith; *Goe to you rich men; weepe and howle, for your miseries that shall come vpon you: your riches are corrupt, and your garments are moth-eaten: your gold and siluer is canckered, and the rust of them shall be a witnesse against you, and shall eat your flesh as it were fire: you haue heaped vp treasure for the last dayes. Behold the hire of the labourers which haue reaped your fields (which is of you kept backe by fraud) crieth, and the cries of them which haue reaped, are entred into the eares of the Lord of Hosts; yee haue liued in pleasures on the earth and in wantonnesse, yee haue nourished your hearts as in a day of slaughter.* So that the greater riches, the greater torments, if either they haue beene vnjustly gotten, or ill kept; in which respect wel may they be called thornes, which not only in this life pricke those that hold them, wound them with tentations, and *pierce them through with many sorrowes*, but also in the life to come serue as thornes to kindle the fire of Hell, and to make it burne with greater heat and fiercenesse. Which that we may preuent, let vs follow the counsel of the Sonne of *Syrach*; *Lord* (saith he) *giue me neither riches nor pouerty, feed me with conuenient foode for me: lest I be full and deny thee, and say, who is the Lord? or lest I be poore and steale, and take the name of my God in vaine.* Finally, those who haue spent their dayes in vnlawfull pleasures, or haue abused those which are lawfull, through their immoderation and excesse, either in their delights, or in their losse, shall haue their sorrowes and torments the more increased at the day of God appearing to iudge the quicke and dead. In which respect our Sauiour pronounceth a fearefull woe against voluptuous worldlings; *woe be vnto you* (saith hee) *that are full, for you shall hunger; woe be vnto you that now laugh, for you shall waile and weepe.* So the Apostle *Peter* saith, that they shall *receiue the wages of vnrighteousnesse, which count it pleasure to liue deliciously for a season.* And the Apostle affigneth this as one reason, why the wealthy in the World had cause to weepe and howle, in regard of the miseries that should come vpon them, because they had liued in pleasure on the earth, and in wantonnesse. To which purpose one saith, that looke how many carnall and vnlawfull delights worldlings haue had in this life, and so many grieuous punishments they shall indure when God shall take deserued vengeance on them in the life to come; for thence are we punished, whence we are wickedly delighted: and whereas the pleasure passeth as being momentanie, the sinne and punishment remaine as being euerlasting. An example whereof wee haue in the rich Glutton, vnto whom *Abraham* saith, that because in his life he had receiued his pleasures, being clothed *in purple and fine linnen, and faring deliciously euery day*, therefore hee was now tormented in Hell torments, and hauing sinned in surfeiting and gluttonie to please his palate and carnal appetite, he could not now obtaine so much as a drop of water to coole his tongue. So likewise in the whore of Babylon; vpon whom the Lord passeth this dreadfull sentence, that in *as much as she glorified her selfe, and liued in pleasure, shee should vnspeakeably haue so much torment and sorrow giuen vnto her.* By which examples let vs take warning, carefully auoyding these sweet poysons, which though they be long before they worke, yet shall bee most deadly in operation; let vs not thirst after this pleasing milke, though it be offered vnto vs in a Lordly dish; seeing in the end it will bring vs into that deepe sleepe of eternall death: and finally let vs stop our eares against the bewitching tunes of these swette singing Syrens, which will make vs runne our selues on the rocks of destruction, and to be swallowed vp in a Sea of mi-

Luke 6.25.

2. Pet. 2.13.

Quæ furiæ obtestamenta mala, aut quæ tormenta dira in pœna? nulli malis puniuntur nisi mali delectantur: transit voluptas & peccatum remanet, Bernard. meditat. cap. 13.

Luk. 16.19, &c.

Apoc. 18.7.

sery and perdition which is endlesse and intolerable.

§. Sect. 10. The conclusion dissuading from the loue of the World; vpon the former consideration.

Finally, seeing these worldly things inmoderately loued, and ouer-valued, aboue their worth, doe not only in this life bring vpon vs so many and great euils, but also in the life to come deprive vs of our heauenly ioyes, increase the bils of our accounts at the day of iudgement, and plunge vs into eternall death and condemnation; let vs (we tender the saluation of our soules, or feare that dreadfull reckoning at the day of iudgement, or would auoid those hellish and euerlasting torments) weane our hearts and affections from the immoderate loue of the World and worldly vanities; *For what will it profit vs to gaine the whole world, and lose our owne soules?* What will it auaile vs that we haue beene honourable vpon earth, and aduanced to the chiefe places and preferments, when as all these momentany vanities being passed as a shadow, wee find our selues inglorious in Gods sight, deprined of the glory of his Kingdome, and couered with endlesse shame and disgrace? What ioy shall we then take to remember, that all men haue crept and crouched vnto vs, when as we shall be disdained as vile persons, and laughed to scorne as fooles, by the poorest and simplest of Gods Saints, yea insulted ouer, and euen despitefully trodden vnder foot by the vgly, cursed & damned Spirits? What delight shall we take to thinke, that we haue sate in the highest places, and haue dwelt in stately Palaces, and Prince-like houses, when as being turned out of all, we shall be bound hand and foot, and cast into vtter darknesse, and into the dungeon of Hell? What comfort shall we take in our heapes of Gold, and great Lands and Lordships which wee haue left behind vs; when as we feele by lamentable experience, that we haue by this momentany riches lost the euerlasting treasures of Gods Kingdome; and haue treasured vp a fearefull measure of Gods wrath and condemnation; (which for euer shall seaze vpon and consume vs)? What delight shall wee take in our passed pleasures, sports, and pastimes; when as now being vanished, nothing remaines such but howling and yelling, weeping and gnashing of teeth? What pleasure shall we haue to thinke of our full Tables, and delicate drinkes; when as now by most earnest entreatie, we cannot obtaine so much as a drop of water to coole our thirst? What will it profit vs to haue for a moment enjoyed sweet Gardens, pleasant Orchards, delightfull walkes, and melodious Musicke, when as now hauing abandoned vs, wee are tortified with Gods wrath, and scorched in the vnquenchable flames of Hell? O then let vs remember this in time that we may preuent it for euer; and whilest the Lord giueth vs space to make our free choice, let vs preferre in our iudgements, and seek after with all our hearts and affections, those heauenly and eternall ioyes, before these earthly and momentanie vanities; and so weane our hearts and affections from the loue of the World and worldly things, that we doe not spend any vnlawfull meanes for the getting or keeping thereof; and so hazard the losse of our glorious and euerlasting inheritance, and endanger bodie and soule to those intolerable and euer-ending tormentes: and that the rather because after death there is no repentance, nor hope of recouerie after some triall and taste of these miseries, seeing out of Hell there is no redemption, nor Goale-deliuery out of this prison of vtter darknesse.

Mark 8. 36.

The end of the second Booke.

THE

THE CHRISTIAN WARFARE.

The second Part.

SHEWING AND PROVING THAT THOUGH THE WORLD AND WORDLY things, were in themselues esteemable and worthy loue, yet not in respect of vs who are pilgrimes on Earth, and Citizens of Heauen.

The third Booke.

CHAP. 1.

That we should not for our hearts on the world and worldly things, because we are but pilgrimes and strangers, on Earth.

THis Iacob both in the behalfe of himselfe and his Ancestors calleth the dayes of their pilgrimage. And Dauid in many places confesseth the same both of himselfe and his Predecessors. *I am* (saith he) *a stranger before thee and a sojourner like all my Fathers, our dayes are as a shadow vpon the Earth, neither is there abiding.* The which as it is manifest by the Scriptures, so also may it be demonstrated by euident reason; for that is to be esteemed a mans countrie, where his chiefe friends and kindred remaine, where his home and habitance doe lie, where he is to spend the most part of his life, where he hath most contentments, and best entertainment. But the faithfull haue all their kindred in Heauen, hauing some few who are pilgrimes with them on the Earth; for there is not onely their heauenly Father, Christ Iesus their elder Brother, with all their Ancestors who haue formerly liued but innumerable other Brethren and Sisters who are together with them Children of the same spirituall Parents; there also they haue their chiefe treasures and patrimonies euen an *inheritance vndefiled, and that* 1. Pet. 1. 4. *fadeth not away*, as the Apostle speaketh: there they are to spend all their liues, hauing a few dayes in which they are to finish their pilgrimage, which though they were equall to those of *Methusalah* yet were they

Gen. 47. 9.

1. Chron. 29. 15. Psal. 39. 12. & 119. 19.

not so much as a minute in comparison of eternitie

certaine

there all teares shall bee wiped away from their eyes, and there they shall haue mansion houses, inheritances, crownes of glory, and fulnesse of ioy for euermore: whereas contrariwise the World affordeth them nothing but vaine and worthlesse trifles, vncertaine possessions, and vnprofitable gaines; and that with the mixture of innumerable miseries, trasles, losses, troubles, vexations, afflictions, and malicious persecutions. The which is ment to be vnderstood of all men generally, for as for worldlings they haue heerein their end and their portion, but of the faithfull onely. In whom earthly pleasures, carnall lusts, and worldly concupiscence. And (as one saith) hee is to bee reputed a stranger vpon earth, who can truely say that his conuersation is in Heauen, who hath his portion in the Lord, who can inwardly grieue that he liueth but too long in this place of pilgrimage and banishment, who is tired with the tediousnesse of this life, and is glutted and loatheth the length and prolixity of his earthly habitation, it being contrary to his desire, and enforcing him often to crie out, woe bee to them that dwell among the Barbars, who feareth not to bee dissolued, and if hee be, presumeth that hee shall be with Christ. Hee is a Citizen of the Saints who hath laid vp his treasure in Heauen. For this man departing out of this earthly Egypt, doth not desire to returne againe, neither doth he trace vnto decrepite old age, or the very confines of death. Hee taketh no care for the building of new barnes, for the storing vp of his corne, seeing hee is here to liue the life of a stranger, but being onely rich in fruitfull vertues, he gathereth those things together, which neither old age can destroy, nor death take away.

Ambros. in Psa. 118. Serm. 1. Phil. 3. 20.

Psal. 120. 5. Phil. 1. 23.

2. Sect. 2. That this should weane our hearts from the world, because we liue as strangers in it.

Now this consideration that wee are not in our owne countrie, but remaine for a while vpon the earth as pilgrims and strangers, should serue as an effectuall reason to weane our hearts from the loue of the World and worldly vanities, and to place them on Heauen, and on heauenly ioyes, which is our owne country and place of residence. For, as we know, pilgrimes and strangers being trauelling in a far countrie, doe not set their hearts on the things which they see by the way, because they are quickly to leaue them; but their minds and meditations doe wholly runne vpon their owne countrie, and their hearts are fixed on those pleasures, profits and preferments, which after their iourney is finished, they shall there enioy for terme of life. And therefore if wee be pilgrims on earth, we must follow their practice, and set our hearts on the World and earthly things,

[illegible] village,

[illegible] to enioy them is very short. For let him who hath enioyed worldly prosperities the longest time looke backe, and hee shall see, that all which is past is but a dreame or shadow, and as the twinckling of an eye in respect of eternitie. But all our loue and longing must be placed on the heauenly inheritance, where we are for euer to enioy *an eternall weight of glory*, and happinesse without end. Wee must vse this World, not as our country, but as our way wherein wee are trauelling towards our heauenly home, and take account to passe through it as the Children of Israel were commanded to goe through Edom, without staying any stay, or hauing any commerce or dealing with the inhabitants, more than our present necessities will inforce vpon vs. For (as one saith) this life present is a pilgrimage, and he who longeth and sigheth after his owne country, vnto him his place of peregrination is a tedious torment, though vnto others it may seeme a paradise of delight. The world is vnto vs a dangerous Sea, and our life is allotted vs as a time of passage, wherein we may goe forward in our voyage, and discouer the port of happinesse, that with ioy wee may enter into it: and therefore let vs not desire to bee alwayes sailing, and to bee still in danger, not onely of being [illegible] by the surging waues of misery and affliction, but also of the spirituall pirats, which are ready to rob vs of Gods sanctifying graces, and to captiue and inthrall vs in the prison of destruction; and of splitting our ships vpon the rockes of sinne, being misled in our voyage by the worlds false fires, and drawne out of the right way by his subtill temptations: but let vs rather desire to arriue at the hauen of rest, where we shall be free from all their dangers, and for euer enioy secure felicitie. Neither must wee make account that the places where we now abide, are our homes and habitations, but onely our Inns and lodgings by the way, where we are not to leade our liues, but to rest for one night, and so to bee gone. To which purpose one saith, that hee is a Christian, who being both in his house and country, doth neuertheless acknowledge, that he is in them but as a pilgrime or stranger, and that Heauen is his country, where he shall haue an inheritance for euer, and not a guest for a time. For in truth euery one here is a guest and a stranger in his owne house, for if he were not so, why doth he not stay in it, but after a short abode passeth away? and if any bee necessarily to trauell and goe a way, he is to be esteemed a stranger; let him not deceiue himselfe heeis a guest; whether he will or no, heeis a guest. Yes, but he bequeatheth

Aug. in Ps. 38. Tom. 8.

Quarters, his house, when hee departeth out of his Children, Kinne, but getteth a guest, who entering, leaueth his lodging to other guests; euen so it is in this life, whereas one commeth, another goeth away. For euen hee, death, in his house and earthly habitation, liueth as his Father gaue place vnto him, so he is to giue place vnto his successors in posterity; and as himselfe succeeds, so must he to them, who succeed him in the liuing. And as wee are to esteeme the World our way, wherein like pilgrimes we trauell towards our heauenly countrie; so also we are to esteeme the things of this life as necessaries for our journey, and like the prouision which we find meet in our way when we come to our Inne, the which wee cannot carrie with vs; but leaue in what case we found it. And if we should thus esteeme of the World and worldly vanities, then would we not ouerualue and set our hearts vpon them, (as the Apostle speaketh) vse things as though we vsed them not: not as places to rest in, or things wherein we take our chiefe repose, but as way to trauell by, and as necessaries to further vs in our iourney. For what wise trauiller would sit still and loiter in his iourney, because he is in a faire way, and is not rather encouraged thereby to trauell cheerefully to his wished home? Who would fixe his heart and affections on those delights which hee seeth as hee passeth by? or thinke in his trauell hee may take his pleasure in them, as he goeth by them, and not in his sight vse them, in which he hath not an houres interest, as that hee will neglect future hopes and permanent delights in his owne country? Who vseth to build when hee entendeth to his Inne? or taketh his chiefe contentment in those buildings which hee findeth there already, in his stately and well furnished Chamber, his safe lodging, daintie fare, pleasant walkes, faire gardens, and courteous entertainment? Seeing he must day, hee must leaue them all, and count it a reckoning for the short time that hee hath inioyed them? Are not therefore men as wise in their generation, in the things appertaining to this life, euery one making large prouision where he is long to continue, and hauing the place best, where he is best prouided, and contrariwise esteeming himselfe but small time where hee is to make but a short stay, and vseth lightly that which he cannot long enjoy: so let vs lay vp our treasures in Heauen, and with our treasures our hearts also, where we are to remaine for euer; and not carrie them about vs in the way, where we shall surely bee robbed; nor leaue them as heire-loomes in the Inne from whence we must depart the next morning. Let vs like trauellers refresh our selues with the things of this life, and so make get for more on our iourney, and with continuall minds leaue that which remaineth in the Inne. For whether we will or no, we must depart and carrie nothing with vs: because we haue no further interest vnto any thing, but for the short time of our residence, and that vpon hard conditions. Another traueller shall come after vs and inioy them, but neither shall he take them away, because he hath found them, being left by vs; so must we also leaue them to bee found of those that follow after him. Let vs vse worldly things as wise pilgrimes doe their stuffe, and other necessaries or ornaments for their iourney; so long as they helpe vs forward in our way let vs make vse of them, and accordingly esteeme them; but if they become troublesome hinderances, and cumbersome burthens, let vs leaue them behind vs, or cast them away; according to the Apostles exhortation: *Cast away euery thing that presseth downe, and the sinne that hangeth fast on, and let vs runne with patience the race which is set before vs.* Neither must we doe this onely when the things we carrie are of small account, but when they are as deare and precious vnto vs as our right eye, hand, or foote, as our Sauiour hath taught vs. Let vs imitate the Eagle, which seldome lighteth on the earth, but when being constrained with hunger, shee stoopeth to her prey, and when shee hath fed, mounteth aloft againe aboue the cloudes: so let not vs suffer our hearts and affections any longer to rest vpon the earth, than we are compelled with our present necessity; but like the true Eagles of Iesus Christ, let vs repair thither where the dead carcasse is, and being fed herewith, let vs mount aloft in diuine contemplation, and haue our conuersation in Heauen, as the Apostle exhorteth vs. Finally, as pilgrimes and trauellers when they are in their iourney towards their countrie, cast away all impediments which might hinder and tire them in their trauell: so let vs who like pilgrimes are trauelling towards our heauenly home, auoid all incumbrances, and carefully abandon all things which might any wayes hinder vs from attaining to the end of our iourney, viz. from the inioying that eternall happinesse which is reserued for Gods Saints in his glorious Kingdome. Now there is no like impediment to hinder vs in this Christian course and passage, to the loue of the World and worldly vanities, as I haue already shewed. For they who fall in loue with the place of their pilgrimage, will take neither care nor paines in trauelling towards their owne countrie, and they who set their hearts vpon these earthly things, will by them as by stocks and stones be let out of the way, and hindred with them, so as they

Heb. 12. 1.

Mat. 5. 29. 30.

Phil. 3. 20.

they will want all pretence and colour to doe so, because they will haue no reason for the enioying of their loue to the things of this world, seeing they are but pilgrimes and strangers, hasting from them to their heauenly countrie. Now this is the first reason, which should moue vs to set our affections on the things aboue, and not on the things of the earth. For we haue many enemies lying in ambush against vs, who watch all occasions to set vpon vs, and if they can finde vs carrying any of our treasure with vs, they will not faile to set vpon vs, and to take it from vs. Now the greatest treasure that we carrie with vs, is our affections, which if we suffer to be set vpon the things of this world, we shall be readie to lose them, and so to be robbed of our greatest treasure. Wherefore we must not suffer our worldly lusts of pleasure, profit, and ambition, to be any way in vs: for so soone as Satan seeth our hearts set vpon the pleasures, profits, and preferments of this life, he will be ready to set vpon vs, and to take them from vs. Yea, we shall be driuen to fight against the flesh, the world, and the diuell, before we can get the victorie ouer them. Now if we be ouercome in this fight, we shall be hindred from trauelling on in our heauenly iourney, and so be in danger to lose the crowne of glorie, which is prepared for vs in heauen. Wherefore we must not suffer our hearts to be set vpon the things of this world, but we must labour to get the victorie ouer them, that we may be free to trauell on in our heauenly iourney.

1. Pet. 2. 11.

2. Sect. 4. That wee should not set our heart and affections on the world, because it is the place of our warfare.

But the world is not simply a place of pilgrimage alone, where we might trauell with some quietnesse and securitie to the end of our iourney, but also a place of warfare, wherein we are assaulted on all sides (as it were in a strange and forraine countrie) and by all possible meanes hindred in our spirituall voyage to the holy land. And therefore, as we haue little cause to set our hearts and affections on the world, and the vanities thereof, because we can stay here but a short time, and are euery day flitting from them: so much lesse if we consider, that this short time is full of trouble, seeing we are on euery side beset with our spirituall enemies. So Iacob saith, that the dayes of his pilgrimage were not onely few, but euill also, in respect of his manifold troubles and molestations. And Iob affirmeth, that man, who is borne of woman, is but of short continuance, and full of trouble. And the Apostle teacheth vs, that whilest we continue here, we had need to be alwayes in the complete armour of a Christian, because we fight not onely against flesh and blood, but against principalities, powers, and worldly gouernors, the princes of the darknesse of this world, and against spirituall wickednesse, which are in high places. Now who would build, and set vp his mansion house in the Campe, or place of his warfare? who would bring with carrie about him his whole substance and treasure, which will but cumber him, in his fight, and put spirites and courage into his enemies, to worke his ouerthrow, that they may preuaile vpon him? So the Apostle saith, that no man warreth, entangleth

Gen. 47. 9.

Iob 14. 1.

Ephes. 6. 12.

1. Tim. 6.

Chap.

CHAP. II.

That wee should contemne the world, and worldly matters, if wee consider that wee are Citizens of Heauen, and heires of Glory.

A Second reason, why wee aboue all other should not much esteeme, or ouer intentiuely loue the World, and worldly vanities; is, because as we are pilgrimes here, and therefore must necessarily passe them in our passage; so wee are Citizens of the new Ierusalem, the Kingdome of Heauen. So the Apostle saith, that, *we hauing through Christ an entrance vnto the Father by one spirit, are now no more strangers and forreiners, but Citizens with the Saints, and of the houshold of God.* And speaking of *Abraham*, the Father of the faithfull, hee saith, that he *abode in the land of promise, as in a strange country, and as one that dwelt in tents*, who is alwaies ready to remoue and flit away; *because he looked for a Citie, hauing a foundation, whose builder and maker is God.* Neither was this peculiar to him alone, but generall to all his children, who followed him in the faith; of whom it is said, *That they haue here no continuing Citie, but that they seeke one to come.* And the reason is apparant: for we are Citizens and subjects of that Kingdome, whereof Christ Iesus is Lord and King; but himselfe hath plainely told vs, that his *Kingdome is not of this world*, but that hee raigneth and ruleth in that Kingdome of eternall glory; and therefore whosoeuer are subjects vnto him, they cannot be free Denizens of the World, but Citizens of Heauen. Vnto which wee might adde, that as our Lord and King made but a short stay vpon the Earth, but keepeth his Court and residence in the new Ierusalem which is aboue: so wee his people and faithfull subjects, who are also seruants of his familie, yea, members of his glorious body, shall make here but a momentanie abode; but after wee are departed hence, shall haue in Heauen euerlasting habitations; in which respect also, as wee are here strangers and pilgrimes, so may wee bee rightly called Citizens of Heauen, and free burgesses of the new Ierusalem. Now what can be a more forcible argument to weane our hearts and affections from the World and worldly vanities, than to consider, that as wee are here strangers, and haue no abiding or resting place; so wee are subjects and Citizens of that glorious Kingdome, whereof the Lord himselfe and his Son Christ is Ruler and chiefe Soueraigne? For who would not contemne a flitting tent, in comparison of a goodly mansion and stately palace? Who would not set light by a poore cottage,

ment, which is possessed at the will and pleasure of the Landlord, in respect of a rich inheritance, and a large Lordship, in which he hath assurance to himselfe and his heires for euer? Who would be a subject of that Kingdome, where the prince and soueraigne is but a stue; whereas he might be an effectuall member of a great commanding Monarchie? And who would preferre his pedling freedome in a country village for a few daies, before his enfranchizment and priuiledges in the chiefe city of the country, which hee may haue for euer? And yet all these similitudes are but some little shadowes and darke resemblances, to expresse the incomparable difference betweene the Earth and Heauen, the momentany trifles of this life, and those vnualuable and eternall excellencies, which are reserued for the Saints in the life to come. For looke how much a Monarchie is to be preferred before a mole-hill, the brightnesse of the Sunne, before the dim shining of a glo-worme, and the richest treasures, before the basest pebble stone: and so, and much more are those euerlasting ioyes of Heauen, to be preferred before the best things the World can brag off, though it were a long and flourishing Monarchie ouer all the Kingdomes of the Earth. It is true indeed, that these earthly things being neere vnto vs, and subject to our senses, doe make a flourishing shew at the first sight, to those who are still conuersant among them, and neuer knew any thing better; but if in diuine contemplation, our minds and meditations could mount aloft, and be but a while exercised in the view and consideration of those incomparable ioyes, which God hath prepared for his elect, these worldly and transitory things below would seeme little and litle worth. For as he who is seated on an exceeding high mountaine, iudgeth euery thing small which he seeth in a low valley; so if our minds were placed in Heauen, and our hearts fixed on that diuine and endlesse glory, wee would thinke the greatest things on Earth, as small as motes in the Sunne, and as smally also to be regarded; according to the example of the Apostle *Paul*, who after he had beene rapt vp into the third Heauen, and had a sight and taste of those vnspeakable ioyes, did in regard of them, esteeme the Worlds chiefest excellencies, but as drosse and dung. Whereas now alas these earthly things, though they bee small and contemptible, doe hide those superexceeding ioyes of Gods Kingdome, from the eyes of those men, who are still poring on the Earth, and are neuer rapt vp on hie in spirituall meditations, but lie groueling vpon the ground, spending all their thoughts vpon their worldly affaires. And as a small dish being held neere the eyes, hideth from our sight a great mountaine;

2. Cor. 12. 2.

Phil. 3. 7. 8.

raine; and a little hill or cloud, the whole body of the Sunne, though it be farre bigger than the whole Earth; so these earthly trifles being placed neere our sight, doe so shadow and ouercloud these great and shining excellencies, that we cannot truly behold them nor rightly iudge of their greatnesse and value. And therefore if we would view them aright, and haue some true glimpse at least of this diuine glory, wee must by heauenly meditation let the eyes of our soule mount aboue them; or else wee must remoue them further from vs, and then they will seeme small, and smally to be regarded, in comparison of the incomparable greatnesse and goodnesse of these heauenly ioyes, and euerlasting glory.

9. Sect. 2. That the loue of the world may well fit an ignorant worldling; but ill becometh a Christian, who hath assurance of future happinesse.

It is no maruell if heretofore liuing in ignorance, wee did not esteeme of these diuine excellencies, but preferred before them these worldly vanities, becausse they were subiect to our senses; for there is no desire of that which is not knowne, and the bright Sun-shine day is all alike to him, who is starke blind, vnto the darkest night. It is no wonder if before wee heard of Heauen, we esteemed the World as our chiefest Paradise, and worldly things, as the heauenly ioyes; becausse euery man naturally affecteth blessednesse, and desireth that which is chiefely good; which when through his naturall ignorance and blindnesse, hee cannot discerne, or attaine vnto, he is ready to place his heart and affections vpon that which is best, in his owne knowledge and opinion. But now after that *the grace of God which bringeth saluation vnto all men hath appeared, and taught vs that we should denie vngodlinesse, and worldly lusts, and that we should liue soberly and righteously, and godly in this present World; looking for the blessed hope, and appearing of the glory of the mighty God, and of our Sauiour Iesus Christ*; it were more than madnesse, if wee should suffer our selues still so bee transported with worldly concupiscence, and prefer the present satisfying of our carnall desires, before the eternall fruition of our heauenly ioyes. It is not much to bee maruelled at, if children wanting wit and experience, to guide them better, doe affect childish trifles, and foolish vanities; for as the Apostle saith, *When I was a Childe, I spake as a Childe, I vnderstood as a Childe, I thought as a Child*: and it is counted in them no great absurdity, if they spend their time in idle sports, and preferre an apple before a goodly Lordship, and a top and scourge before their patrimonie; but when they come to ripe yeeres, it is then expected, that *they put away Childish things*, contemne those toies which before they so much esteemed, and affect things more graue and weightie, as beseeth their age and better knowledge; becausse hauing attained vnto a more solid iudgement, they easily discerne the vanity of these worthlesse trifles, and so it is not meet to bee regarded, if worldly men, being infants in knowledge, before Christs loue was preached vnto them, and the riches and glory of his Kingdome manifested, did like Children, affect worldly vanities, and because they knew no better, tooke their whole delight in these trifling toies, but now being attained to more ripe knowledge, and hauing beene made acquainted both with the vanity, and basenesse of these worthlesse trifles, and with the excellencie and riches of Gods Kingdome, they are to lay aside their childish loue, no more taking their chiefe delight in these momentanie vanities and earthly things; but rather, to spend their thoughts and meditations, and imploy all their labours and indeauours to assure themselues of those incomparable ioyes of Heauen. And as the Apostle speaketh; they *are now as obedient Children not to fashion themselues according to the former lusts of their ignorance, but to be holy in their whole conuersation, as hee who hath called them is also holy; knowing that they were not redeemed with corruptible things, as siluer and gold, from their former vaine conuersation, receiued by tradition of the Fathers, but with the precious blood of Christ.* For as there is nothing more seemely, or that setteth more ridiculous folly, than to see an old man doe after the vanities of youth, and with like heate of affection, follow in his age those trifling and regardlesse toyes, which he delighted in when he was a Child, as riding vpon a sticke, building houses in the dust or sande, and such like childish exercises; and if any should so behaue himselfe, who seeing his great stature, and small discretion, his manly personage, and child-like folly, would not iudge him either out of his wits, or neuer in them? so much more ridiculous and foolish is the behauiour of worldlings, who being old in yeeres, remaine very babes in their knowledge and affections, and after those rich treasures of Gods heauenly kingdome are discouered vnto them, doe neglect and contemne them as heretofore, and preferre before them, both in their iudgements and affections, these momentanie vanities, and earthly trifles.

Tit 2. 11. 12. 13

1. Cor. 13. 11.

Whilest wee remained in the state of sinne, and were the deuoted vassals of sin and Satan, our base desires did well sort and agree with our base condition; and whilest wee were Citizens of the World, and Children of the Earth, it might suit with our place and calling, to affect and desire earthly commodities, and to esteeme the riches, pleasures and preferments of the place whereof we were inhabitants, at high rates:

vsing: but now that God hath dignified vs with most royall priuiledges, and made vs of Citizens of the World, free Denizens of Heauen, and of the Houses of Saints; We owne dutifull subiection and seruice, yea, homage vnto our glorious Kingdome; but by considering this high calling, for shame forbeare base desires, nor suffering our hearts to be grouelling on the earth, pollishing in earthly substance, and worldly delights: but filling them vp according to the height of our hopes, let vs aime at nobler than worldly and Kingdomes, and such like vnnecessary, and of this world, seeing they are vaine and of little worth; but those which are most glorious and euerlasting in the World to come. For it is but a base and vnseemely thing, that a Princes Sonne for a trifling gaine, should spend his time and strength in seruile and sordid actions, seruing Hoggers, and playing the Skull, and running on errands at the command of those whome hee should command: how much more vilely and abjectly base is it for vs, who are (as the Apostle speaketh) the a generation of God, his b sonnes and children in Iesus Christ, yea c fellowes of God, and coheires with Christ, that we should spend our precious time in sucking after contemptible vanities, and do seruile seruice and homage vnto Satan, for the base hire of those worldly trifles, notwithstanding of our personall preheminence, and glorious Inheritance, but hauing this faith for the perfect fruition of those immortall ioyes? I beseech you were (as the Apostle exhorteth vs) should the prospect of this glorious Inheritance, and hauing in mind, as it was fitting for vs, that we should be buried in the world, hauing our hearts bewitched and oppressed with the cares of this life, and with the vnspeakeable weight of these earthly things; but now we are reuiued with the blood of Christ, and quickned with his death, yea, by vertue of his resurrection, God hath raised vs vp to a glorious new life, and hath set vs in Iesus Christ made vs for to sit with him in heauenly places, to shew vnto vs the exceeding riches of his grace: and therefore the Apostle exhorteth vs, If we be risen with Christ, seeke those things which are aboue, where Christ sitteth on the right hand of God; and set our affections on things which are aboue, and not on things which are on the earth. For if it were a sufficient reason vnto Iacob to neglect his seruice in the land of Canaan, because Pharaoh promised the best things of Egypt when he came into his Kingdome, how much more should it be vnto vs, vnto the contempt of these worldly and substantiall vanities, seeing wee haue the infallible promise of God himselfe, that we shall enjoy the best things of his heauenly Kingdome, if we will but seeke after them? Let vs therefore, that we

fore with the Grecians) man is called Microcosmos, to put in mind, that how soeuer hee did wallow on the earth, yet hee should still lift vp his eyes and heart towards Heauen, that so hee might be occupied in meditation on his Creatour, and on those diuine ioyes, and eternall glory which are there reserued for him. And it is further noted, that of all the parts of mans body, the Head which is the seat of the vnderstanding, and the place wherein the Soule sheweth and exerciseth its chiefe faculties and functions, is most remote from the earth, and nearest vnto Heauen: by which fabrique and wise placing of these humane parts, the Lord would teach vs, that we should as little as may be, trouble our heads with earthly cogitations, but rather exercise them continually in spirituall and heauenly meditations. And therefore according both to our name and nature, let vs not haue our minds nailed to the earth, and wholly conuersant in worldly things; but let vs continually lift them vp in diuine contemplation; and as the Apostle exhorteth vs, *Haue our conuersation in heauen, from whence we looke for a Sauiour, euen our Lord Iesus Christ.* And for as much as they are continually ouer-poysed with worldly cares, and necessary imployments in the earth, let vs daily draw them vp, seeing they naturally affect like the peyses of a clocke, and exercise them continually in diuine and heauenly meditations, that so by their resting on the earth, our course in godlinesse be not hindred and stayed. Whilest *we were without Christ, aliants from the Common-wealth of Israel, strangers from the couenants of promise, and had no hope, and were without God in the world*, as the Apostle speaketh; it is no marueill if wee much esteemed our earthly habitation, and made Idols of worldly things, as riches, pleasures & preferments, by setting our hearts and affections wholly on them: for so is this naturally imprinted in our hearts, that there is a God, that when we are ignorant of the true diuine nature and essence, rather than wee will bee without a Deitie which we may adore, wee are readie to create and worship the baseft creatures but now that *in Christ Iesus we which once were farre off, are made neere by his blood, and are no more strangers and forreiners, but Citizens with the Saints, and of the houshold of God*, let vs leaue these Idols to be adored by the Gentiles, who haue no knowledge of the true God, nor interest in his heauenly Kingdome, and let them seeke things present, who haue no hope to enjoy Gods gracious & rich promises concerning things to come: & let it be a forcible argument (as our Saviour vseth it) to restraine vs from the immoderate labouring or caring for the things of this life, that the Gentiles who haue no better hopes, seeke wholly after these trifles, but let vs who haue

Eph. 2. 12.

Phil. 3. 19.

Matthæi sententiam sic explicat Augustinus; Non dubitemus, quæcunque promissa quæ fides nostra non credunt, Deum habere. 6. 32. 33.

more knowledge, and better assurance, seeke
Heb. 13. 5, 6. first the kingdome of God, and his righteousnesse, seeing we haue Gods infallible promise, that these things, without our seeking care, shall in some competent sufficiencie be ministred vnto vs.

Q. Sect. 4. That earthly honours, riches and pleasures, are base & of no worth, in comparison of the treasures, glory, & ioyes of Heauen.

More especially, seeing vs haue assurance of eternall glorie, and be adopted heires of the kingdome of heauen; yet we neede our iudgements ouerrulue, and affections, not in our affections and cares, vainely and carefully loue and seeke the vaine glorie of the world, & these momentany honors & preferments; which befitteth them, who haue no hope of better aduancement; but ill, beseemeth vs, who expect within a while such glory and greatnes. And this argument Ieremie vseth to
Ierem. 45. 4, 5. dissuade Baruch from looking after preferments in the world, because they were momentanie and of no continuance. *Behold, saith the Lord, that which I haue built will I destroy, and that which I haue planted, will I plucke vp, euen that whole land, and seekest thou great things for thy selfe? seeke them not.* And our Saujour Christ by the same reason perswadeth his disciples not to aspire ambitiously after wordly superioritie and soueraignetie, because it better befitted earthly potentates, who had no hope of raigning in the
Marke 10. 42. kingdome of God: *Ye know (saith he) that they which seeme to haue rule among the Gentiles, haue dominion ouer them, and they that be great among them, exercise authority ouer them; but it shall not be so among you, &c.* So seeing this world is the place of our pilgrimage, and heauen our country, where vnualuable treasures are reserued for vs, it is now no time to affect worldly wealth, and abundance of this earthly riches, for as the Apostle teacheth vs, it becommeth Saints to
Ephes. 5. 3. be so far from imbracing and practising couetousnes, that it *should not be once named among them*; both because their title is most tickle and vncertain to this earthly trash; & because also they haue sure interest in those vnualuable and eternall treasures which are reserued for them in heauen. So that it may
2. King. 5. 26. be fitly said to Christians, as *Elisha* speaketh to *Gehazi*: *Is this a time to take money, and to receiue garments, oliues, or vineyards, and sheepe, and oxen, and men seruants, and maid seruants?* especially when the leprosie of sin accompanieth them, which excludeth vs from the societie of the Saints, and bringeth in the end eternall death. To this purpose doth Peraeus fitly speake: He (saith he) loueth not his money too much, who loueth God enough &c. O therefore that we could loue the Lord as hee worthily deserueth, and so should wee loue our siluer little or nothing: that would our money be only an helpfull furtherance in our pilgrimage, and not a prouoking bait to our concupiscence, which we should vse for necessitie alone, and not enjoy for delight, &c. Vse this world, but so as the world doth not fasten on thee; the end of thy comming into it, is not that to make any stay; but to passe through it as a place of pilgrimage: thou art not in no case entertained to goe on againe, and not to entreate: thou art a traueller, and the world is thine Inne; vse therefore thy money as the trauailer in his Inne vseth his table, cup and bed; namely, as things to leaue all behind him, and not to make any stay with them. Finally, howsoeuer these may bee some shewes of reason, why ignorant Worldlings should set their hearts vpon worldly and carnall pleasures, because they are acquainted with no better delights; yet is it more than foolish madnesse, for those to doe on them, who haue beene enlightned with the knowledge of Gods Truth, or haue euer had but the least taste of the heauenly ioyes, because they are vaine and momentanie, and these most excellent and eternall. And this argument the Apostle vseth to weane our hearts from these voluptuous and sinfull pleasures: *The night (saith he) is past, and the day is at hand, let vs therefore cast away the workes of darknesse, and let vs put on the armour of light: so that we walke honestly as in the day, not in glutonie and drunkennesse, not in chambring and wantonnesse, not in strife and enuying. But put ye on the Lord Iesus Christ, and make not prouision for the flesh, to fulfill the lusts thereof.* Ier. 22. 15. Is it not indeed thus if the loue of God, and the World should stand together, if we could as the Iewes indeuour, place our hearts and affections both vpon heauenly & earthly things; if we could exercise loue, and carefully seeke the things of this life, & after be sure to find the glory and happinesse of the life to come; if we could follow Christ of the one side, and afterwards obtaine the freedome and priuiledges of the new Ierusalem, there were some reason why we should be so much affected, and wish such ardent loue of it, and seeke after these worldly matters. But the Scriptures haue plainly taught vs, that *the glorie of the world is enmitie with God*; that *he cannot serue God and riches*, that we must *forsake all*, if we will be *Christs Disciples*, and finally, that as many as belong to his kingdome of grace, and afterward shall raigne with him in his Kingdome of glory, are chosen out and separated from the World; and therefore we are put to our choice, whether we will be louers of God, or the World, Citizens of the earth, or Citizens of heauen, seeing both will not stand together. For as those who were Citizens of Rome, lost their freedome if they became Citizens of any other Citie; so shall we lose our freedome and priuiledge in the new Ierusalem, if we become Citizens of this earth. To this purpose one saith, that many hauing gotten that which belonged vn-

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to others, haue left that which appertained to themselues: these worldly things are alienated from vs, and our possession is in the Kingdome of Heauen; and therefore let vs take heed, lest by couting that which is the right of others, we lose that which is our owne. It is said of *Caine*, that hee built the first Citie vpon the earth, to shew, that hee seeketh an habitation and abiding place in this World, who is excommunicate from the communion of Saints, and banished out of our heauenly Country. Whereas *Abraham* the Father of the faithfull, *Isaac*, and *Iacob* with the rest of the Patriarchs, liued in Tents, to shew that like pilgrimes they were still in removing to their owne country, as the Apostle obserueth. And therefore if we would not be like reprobate *Caine*, or desire to imbrace their holy Patriarches, let vs not settle our affections, and fix our hearts vpon the world, and worldly vanities; but only vse them as necessaries for our passage, and contemne them when we find them impediments, or when they come in comparison of Gods spirituall graces, or heauenly ioyes.

Which that we may the rather doe, let vs consider, that all Gods saints and seruants haue gone before vs in this holie practise, as precedents and examples: for no sooner were they made partakers of the gifts & graces of God & holy spirit, and had but some little taste of the heauenly happines, but presently they contemned the world with the vanities thereof, and were readie to leaue it and follow Christ, and euen to lay downe their liues for the profession of the Gospell. It were endlesse to name all; some few shall suffice. The Apostle Paul professeth, that he desired to *k know nothing but Iesus Christ & him crucified*, and saith *l God forbid that he should reioyce in any thing, but in the crosse of our Lord Iesus Christ; whereby the World was crucified vnto him, and hee vnto the world.* Yea hee *accounted all things a losse, and as dung that hee might winne Christ.* So elsewhere hee professeth, that *hee sought not the praise of men*, neither of the Thessalonians nor any other. Thus also *Abraham* at Gods commandement left his owne Country, and contemned all the profits, pleasures, and preferments which it might haue yeelded vnto him, in comparison of the Land of promise, though hee dwelt therein as *a stranger*, and had little ioy and possession in it, but only as it was a type of the heauenly Canaan. So *Moses refused to be called the sonne of* Pharaohs *daughter*, and was content to abandon all the profits which he might haue had in the Land of Egypt, *and chose rather to suffer affliction with the people of God, than to enioy the pleasures of sinne for a season; esteeming the reproches of Christ greater riches, than the treasures of Egypt, and that because hee had respect to the recompence of the reward*, as the Apostle teacheth vs. Yea, *Dauid* himselfe though he had all the royalties, profits, and delights, which a Kingdome could afford vnto him; yet could they not allure him to fixe his heart vpon them, but only hee vsed them as necessary helpes for his journey, remembring that *he was but a stranger and sojourner vpon the earth, and that his dayes were like a shadow which hath no abiding.* Finally, no sooner were the Disciples of the Primitiue Church conuerted to the faith, and had some assurance of their saluation, and some little knowledge and taste of the treasures, glory, and ioyes, prepared for them in the Kingdome of God; but presently they contemned earthly riches, and hauing sold their Houses and Lands, laid the price downe at the Apostles feet, that there might be a distribution, to euery one according to his need. But aboue all examples, let vs propound vnto vs our Sauiour Christs, who by his contempt of the World and worldly things, hath taught vs also to despise and contemne them. For being the most glorious and eternall Sonne of God, hee did not here in this World seeke for Honour and Soueraignetie, yea, he refused it when it was offered, and when he perceiued that the people sought after him to make him a King, hee departed and hid himselfe in a desert place. And though he were the King of Heauen and Earth, yet he professeth that he *came into the world not to be serued but to serue*, and that he did *not receiue honour from men.* Yea, in his greatest glorie which hee had amongst men, and when hee would make some shew that indeed he was a King, it is said that he came *meeke and lowly, sitting on an asses colt*, hauing only some of his Disciples spare clothes vnder him, in stead of rich and kingly furniture. So though hee might haue had the riches of the earth at his commandement, yet hee contemned abundance, and contenting himselfe with necessaries only, he gaue the ouerplus to the reliefe of the poore. Thus wee reade that certaine women ministred to his necessities, that he had not money in his purse to pay his tribute, but was faine to borrow it of a fishe fish, whereas he might as easily haue commanded the sea to haue cast vp her treasures and pearles, if hee had regarded them. So himselfe saith, that *o the foxes had holes, and the birds of heauen nests, but the sonne of man had not wherein to rest his head.* All which pouertie hee willingly vndertooke, that hee might inrich vs with heauenly treasure, as the Apostle testifieth, *p Ye know (saith he) the grace of our Lord Iesus Christ, that he being rich for your sakes became poore, that ye by his pouertie might be made rich.* The like contempt he also shewed of worldly pleasures, spending his time in

k Mark. 10. 45.
l Iohn 5. 41.
m Mat. 21. 5, 8.
n Matth. 17. 27.
o Matth. 8. 20.
p 2 Cor. 8. 9.

watching, and praying, preaching, and teaching; in wearisome iourneys, and sore trauell, accounting it his chief pleasure to please his heauenly Father, and euen his q meate and drinke to doe his will. Finally, in all things our Sauiour Christ humbled himselfe, setting light by worldly prosperity in comparison of that Glory which was reserued for him with his Father. Whose example wee also are to imitate, as the Apostle exhorteth vs: *Let* (saith hee) *the same minde be in you, that was euen in Christ Iesus, who being in the forme of God, thought it not robberie to be equall with God: but he made himselfe of no reputation, and tooke on him the forme of a seruant, and was made like vnto men, and was found in shape as a man. He humbled himselfe and became obedient vnto the death, euen the death of the crosse: wherefore God hath also exalted him, and giuen him a name aboue euery name.* O why therefore should wee ambitiously aspire vnto honours, seeing the sonne of God himselfe was content for our sakes to be thus abased? Why should the seruant desire immoderately to be aduanced, when his Lord & Master was thus humbled? Why should we greedily seek after those riches which Christ Iesus the wisedome of his Father contemned; seeing if they had been absolutely good, and worth the hauing, he who is Lord of heauen and earth, might haue abounded with them? Why should we dote vpon voluptuous pleasures, seeing our Sauiour spent his time in painfull labours, and attained vnto the eternall ioyes of his fathers kingdome, by trauelling in the vnpleasant way of troubles and afflictions? In a word, why should wee adore the world as our earthly idoll, and set our hearts and affections vpon these momentany vanities, when as all the faithfull from time to time, haue by the contempt of them entred into euerlasting glorie? Why should wee dreame of hauing a speciall dispensation and priuiledge, about all the rest of Gods faithfull children, and thinke that we may cleaue and cling vnto the world and worldly things with our hearts and affections, and yet neuertheless arise to bee possessors of that glory, and to enioy that heauenly inheritance, notwithstanding that all these clogs doe hang vpon vs, and keepe vs downe; whereas all the rest of Gods children in former times *haue by many tribulations entred into the Kingdome of Heauen*; and haue in respect of their heart and affections (though not in regard of the possession) shaken off these cumbersome burthens, and by the contempt of worldly vanities, haue aspired into that heauenly happinesse, and euerlasting glorie?

q *Iohn 4.34.*

Phil.2. 6.7.

Acts 14.22.

CHAP. III.

Of the ioyes of heauen; that they are ineffable and inconceiuable: and of the names and titles which in the Scripture are giuen vnto them.

BY that which hath beene said it may appeare, both that the world, and the vanities thereof, are of no true worth or excellencie; and also that though they were in themselues of some value, yet not vnto vs, who are heere pilgrims and strangers, and citizens and inhabitants of another citie and countrie, euen the new Ierusalem, and heauenly Canaan. For experience teacheth vs, that though men in their trauailes doe passe by lands and kingdomes much more rich, fruitfull, and pleasant than their owne; yet because they haue neither interest, nor abiding in them, they preferre before them their owne home, and take their chiefe delight in seeing (as wee say) the smoake of their owne countrie, because there is the place of their residing, wherein they haue their part and share of all the commodities and delights which it affoordeth, for the maintenance and preseruation of their liues. And we know that this proprietie maketh poore men also in the same countrie, to take more comfort and pleasure, in their own houses, though thatched, and ill furnished; and in their owne gardens, fields, and orchards, though they are rude, disordred, and vnpleasant, than in those which appertaine vnto other men, though neuer so curious, artificiall, and delightfull. In which respect though the things of this life were to bee preferred before those of the life to come, yet by the same reason wee should little regard them, in comparison of the other, because we haue no right, interest, and inheritance in them, but only passe by them, and vse them as helps, whereby wee may the better bee inabled to attaine vnto our iourneys end, and haue the other reserued for vs in our patrimonie, which wee shal hold for the tearme of that life which shall be endlesse and euerlasting. But as men hauing proprietie vnto those things which are most excellent, & by infinite degrees to be preferred before such things as belong vnto others, doe in comparison of their own possessions basely esteeme, and easily contemne that, vnto which they haue no right and title; as the French man or Italian hauing goodly inheritances in their owne countries, may easily despise the deserts of Arabia for their barennes, and the northerne climes almost inhabitable, by reason of their extreame cold: so this being our case, and we hauing a country most rich, most glorious, full of all goodnesse and blessednesse, it may bee a thing easie for all those who consider of it, to contemne

temne and set lightly by this earthly desert, and to preferre before it our heauenly country, much more than the children of Israel preferred the fruitful land of Canaan before that waste and desert wildernesse, through which they had trauelled towards their owne countrie. But for as much as men in the world doe so much ouerualue this place of their pilgrimage, and lightly esteeme of our heauenly habitation; delighting themselues here as in their paradise, and mourning and fearing to depart vnto their owne home, as though it were the place of their exile and banishment: and seeing all this loue of the one, proceedeth from a supposed excellencie, and this dislike or loathing of the other, from a false conceit, that by our change, our state shall be impaired, and we in worse case than wee were before; which can proceed from nothing but from grosse ignorance, or Pagan-like infidelity, whereby either we know not what ioy and happinesse is prepared for Gods saints, or doe not beleeue that we shall haue our part and interest in them; therefore as I haue already shewed the base worthlesnesse, and vaine vnprofitablenesse of worldly things, that wee might be freed from that deluding opinion which doth bewitch vs with their loue: so now for conclusion of this booke, I will also increate of the diuine excellencie of our heauenly ioyes, that hauing some knowledge and tast of them, wee may bee rauished with their loue, and in comparison of them, & the meanes of attaining vnto them, lightly esteeme & contemne these worldly toyes, and trifling vanities.

Wherein my purpose is to auoid curious and friuolous questions, which as they haue no vse or profit, so no true ground out of Gods Word; and to content my selfe with that which may bee said of these heauenly ioyes, either directly out of the Scriptures, or may by necessarie consequence be gathered from these infallible testimonies. The which because they speake sparingly in this argument, in respect of the glory and greatnesse of these surpassing ioyes; therefore I would admonish the reader, that hee doe not expect any full or perfect description of them, seeing this is altogether impossible, either to me, or any other liuing, whilest we remayne here in this place of our pilgrimage, as being a secret which is not to be reuealed by discourse, but by experience and fruition. For so the Apostle *Iohn* plainly affirmeth, that wee are now *the sonnes of God, but yet it doth not appeare what we shall be*; and the Apostle *Paul* saith, that God *dwelleth in the light which none can attaine vnto, whom neuer man saw, neither can see.* Of which our insufficiency in comprehending these heauenly mysteries, diuers reasons may be rendred: first, because the Lord would haue the full and perfect knowledge of these diuine excellencies concealed, to exercise hereby our Faith, Loue, Obedience and Patience: for he would haue vs whilest wee continue here to liue by faith, and not by sight, to seeke after these ioyes vpon his Word, though we haue no distinct and sensible knowledge of them in our selues; to do our worke and performe our dutie as well for loue to himselfe, as for the reward which we are to receiue, and hauing done what hee enioyneth vs, wholy to referre the wages to his own bountie. Whereas if there were a cleere and distinct knowledge of those heauenly excellencies, and surpassing ioyes in euery one of vs, it were not thankworthy to be a Christian, neither had we any occasion of approouing our Faith, Loue, and willing obedience vnto God, seeing they would rauish vs with their beautie and excellencie, and make vs respectiue of our dutie, if not for loue towards God, yet at least for the rewards sake. And this cause the Apostle *Paul* seemeth to intimate, where he saith, that hee *was taken vp into paradise, and there heard words, which could not againe be spoken by him, and which were not lawfull for man to vtter*; as being secrets of State, the knowledge whereof was appropriated to those who were admitted Citizens and free Burgesses of that glorious Kingdom. Another cause may be our imperfection in knowledge, which is a fruit and punishment of our sinne, accompanying vs as long as we continue in this life. For the Apostle telleth vs, that *wee know but in part, and see as through a glasse darkly*, and that to *see face to face*, and *to know as we are known*, is reserued for the life to come. So that when we haue sought out as much as we can these inscrutable and hidden mysteries, we may cry out with *Iob*; *Lo these are part of his wayes, but how little a portion heare we of him! And who can vnderstand his fearefull power?* Neither need this to seeme strange vnto any, if we doe but consider that our knowledge and vnderstanding hath receiued so great a maime by our originall sinne, that we are ignorant for the most part of the things appertaining to this life, knowing them not in their true nature, formes, and essence, but onely in their figures, qualities, and properties; and that not by a present, immediate and cleere vnderstanding, but onely by sense, obseruation, induction, and experience. In which respect it is impossible to make a blind man by descriptions cleerely to know the nature of colours, and to conceiue of the brightnesse of the Sunne, because he wanteth those organs and instruments of knowledge which should conueigh it to the common sense, phantasie, and vnderstanding: or to make a man perfectly to conceiue of the sweetnesse of hony, and the delightfull odour of a Rose, who wants those senses of taste and smelling. And this reason the author of the Booke of *Wis-*

2. Cor. 12. 4.

1. Cor. 13. 9, 12.

Iob 26. 14.

Wisd. 9. 16.

doeth plainly expresseth: *Hardly* (saith hee) *can wee discerne the things that are vpon earth, and with great labour find wee out the things that are before vs: & who then can seek out the things that are in Heauen?* To which purpose another saith, that it is not for vs in this time of ignorance, whilest we remayne in our earthly bodies, to mount into the Clouds, to pierce this fulnesse of Light, to breake into this bottomlesse profunditie of Glory, or to dwell in this vnapprochable brightnesse: for this is reserued for our last day, when we shall be presented vnto God, glorious, and without spot or wrinkle; for how shal wee see God in his glory, and behold the beautifull brightnesse of his heauenly habitation; seeing our vnderstandings are so blinded with ignorance that wee doe not know our selues, nor in any perfection conceiue what our owne soules are, which is the chiefe part of our essence and being? Finally, it is impossible till wee come to Heauen, and haue our vnderstandings inlightened and inlerged by him who first made them, that we should conceiue, and comprehend these ioyes in regard of their greatnesse, and surpassing excellencie. For as our weake eyes cannot behold the Sun, but it presently dazleth them, and if they bee not turned away maketh them blind, because this too excelling object corrupteth the sense: so our weake vnderstandings cannot possibly conceiue and comprehend the glorious brightnesse of these heauenly ioyes; and if aboue their reach and capacitie they attempt it, they are presently surcharged with their glory and greatnesse. And the reason hereof is cleere and euident; for seeing this glory and happinesse consisteth principally in the vision and fruition of God, who is infinite and incomprehensible, therefore it is as impossible in this life for any man to comprehend them, as to containe the Ocean in the shel of a Nut. To which purpose one saith, what this eternal glory is, with what treasures this heauenly Kingdome aboundeth, and with what glorious brightnesse it shineth, it cannot be expressed, but is rather with prayses to be admired and magnified. But yet though this heauenly glory cannot be fully expressed, it is not wholly to be pretermitted though it cannot be purtrayed (as it were) in liuely colours, yet it is not to be left vnshadowed; for seeing we know but in part, therefore as it is not fit to comprehend the whole; so neither to omit and let that part passe which we conceiue: and seeing the Holy Ghost hath in many places of the Scripures in some darke manner shadowed this glory, and giuen vs a taste of these ioyes, wee must not neglect it because we cannot haue our full draught; and because we cannot comprehend as much as we would, we must not slightly ouerpasse that which we can: considering that God hath purposely granted vs a sight of these first fruits, that we may more hartily long after the whole haruest, and hath in his holy word giuen vs a tast of this happinesse, that wee may vse all possible meanes to come vnto this fountaine of glory, where wee may drinke our fil; and hath giuen vs liberty both to thinke and speake of the ioyes of his kingdome according to our measure and proportion, though we cannot fully conceiue them; euen as we haue liberty to thinke and speake of his owne infinite maiesty with respective reuerence, although hee be ineffable and incomprehensible. As therefore *Moses* for his sinne was not suffered to enter into the land of promise, and so to take a particular view of euery part of the earthly Canaan, and yet was permitted to goe to the top of mount Abarim, and thence to take some general sight and notice of it; so although wee by our sinnes haue the eyes of our vnderstandings so dimmed, that wee cannot cleerely and distinctly behold the glorious beauty of the holy land; yet let vs take some such generall view as the Lord in his Word reuealeth it vnto vs. And as those who cannot behold the sunne shining in his full brightnesse, attaine vnto such a sight of it as they are capable of by looking vpon it, or rather the image and resemblance of it, in a standing poole, or dish of water; so though we cannot see these glorious ioyes in their owne perfect beautie, because our vnderstandings would bee astonished & confounded; yet let vs (as it were) by reflection discouer them as well as wee can, in some earthly shadowes and resemblances. Onely as one exhorteth, Let vs not curiously seeke out that, which the Apostles themselues could not fully expresse; neither let any man desire to know of mee that, of which I haue this onely knowledge, that I know it not; vnlesse hee would learne to bee ignorant of that, which we ought onely thus far to know, that it cannot be known of vs.

Bernard. super Cantica, Serm. 38.

Augustin. Tom. 8. Serm. 1.

Nec ideo tamen debemus tacere, sed dicere quantum valemus, quia dicere quantum volo, non valeo. Augustin. lib. medit. cap. 18.

First, therefore that wee may haue some small glimpse of this glory, weare to know, that this Kingdome of God, and ioyes of Heauen, is nothing else but that chiefe happinesse and supreame felicitie, which the holy Saints, who haue faithfully serued God in this life, shal eternally enjoy with God himselfe, and his Sonne Christ, in the life to come; whilest being freed from all worldly euils and miseries, they doe communicate in all the heauenly happinesse, and vnspeakeable blessednesse prepared for them, especially in the fruition of God, who being infinite in all perfection, shall be all in all vnto them. Which ioyes, that wee may the better conceiue of, let vs first consider of the Names, Titles, and Epithets, which in the Scripeures are giuen vnto them; and afterwards speake, according to the measure of knowledge reuealed vnto vs, of the parts thereof. Concerning the former, we haue of them great varietie

rietie in the booke of God, whereby both the great excellencie, perfect sufficiencie, incomparable glory, ranishing delight, and eternall felicitie of this heauenly glory is implied and signified. The greatnesse and excellencie of this eternall blessednesse is noted, when as it is called a [a] *Kingdome*, seeing there is no riches, glory, or pleasures which a Kingdome affordeth not: and lest wee should conceiue that it yeeldeth no better treasures, honours and delights, than earthly Kingdoomes doe, it is called the [b] *Kingdome of Heauen*: to note vnto vs, that as farre as Heauen exceedeth Earth in largenesse, statelinesse, height and beautie, so much the priuiledges and roiall prerogatiues of this heauenly kingdome, exceed the earthly in greatnesse and in glorie. Yea, it is called also the [c] *Kingdome of God*, to shew vnto vs, that it is absolute in all perfection, and as farre aboue earthly Kingdoomes in maiestie and true felicitie, as the King of Kings excelleth the petie Princes of the World. In the same respect it is called the [d] *new Ierusalem*, and the *Citie of God*: to signifie, that it is the place which God hath specially chosen, the Metropolis, or chiefe seate of his boundles Empire, and, as it were, the Court of the great King, where our Lord and Soueraigne, who is omnipresent, and filleth heauen & earth, doth keepe his chiefe residence, and therein manifest his glory and greatnes. And therefore looke how much the chiefe Citie of the Kingdome, & the Princes roiall court doe excell in riches and glorie, the poorest & remotest countrie villages and so, and much more doth this heauenly City, and court roiall of the King of Kings, excell all worldly empire and dominion. The perfect sufficiencie of these heauenly ioyes is also noted by the names which are giuen vnto them; for they are called a [e] *liuely fountaine*, and *the well of the water of life, of which, whosoeuer drinks shall neuer thirst*: to shew vnto vs, that as he who hath an euer spritging fountaine, can neuer want Water; so hee who is once possessed with these heauenly ioyes, hath alwaies sufficiencie of all glory and goodnesse. And in the same respect they are called [f] *blessednesse and felicitie*: vnto which is required the confluence of all perfections, full contentment, and the fruition of our *summum bonum*, and chiefe happinesse: so that where blessednesse is, nothing is troublesome, nothing wanting, but all good things are present in possession, which the hart of man can desire and wish. The incomparable glory likewise of this heauenly happinesse, is liuely signified by the titles and similitudes whereby it is described; for it is called the mysticall [g] *Temple*, wherein our great King vouchsafeth his glorious presence, and is continually praysed and magnified, by many millions of his heauenly quiristers, and holy seruants: it is called the throne of God, whereon hee sitteth, whilest he raigneth and ruleth ouer all his creatures, and whereon he vouchsafeth to allow [h] vs a place to sit together with him. Finally, it is called a *Crowne*, to shew, that it is full of glorie and maiestie; and lest wee should thinke it a crowne gotten or possessed with tyrannie and iniustice, it is called a [i] *crowne of righteousnesse*: and lest we should feare, that like earthly crownes, it should bee subject to change and alteration; it is called a [k] *crowne incorruptible*, which cannot be taken from vs; and a [l] *crowne of life*, and therefore not to bee left or lost by death; and lest wee should imagine that it is a copper crowne, base and of small value, it is not onely said to bee a glorious crowne, but a [m] *crowne of glory, and of beautie*. Yea, it is called [o] *glory* it selfe, to note vnto vs, that nothing in Heauen or Earth can bee more glorious. Thus also the ranishing ioy of this glorious Kingdome is plainely noted by those titles and similitudes which are in the word of God ascribed and applied vnto it: for it is resembled by a [p] *great Feast and banquet*, where nothing is to bee found but mirth and gladnesse, yea to a [q] *marriage supper*, which exceedeth all other feasts in ioy and delight. It is called [r] *rest*, wherein being freed from our labours, we shal wholy giue our selues to pleasure; and that not an idle rest, which is more tedious and loathsome, than businesse and imployment, but a rest which comforteth and [s] refresheth vs, being spent in glorifying God, and in singing praises to him, who is the authour of all our welfare. So it is called [t] *fulnesse of ioy*, to shew vnto vs, that we shall haue our hearts fully satisfied with those pleasures, and that there shall bee no part of vs emptie and void of delight. And the [u] *swift flowing riuer, and torrent of pleasures*: to note that they are like a streame, which hauing an indeficient and euerspringing fountaine, the God of all ioy and comfort, can neuer become drie; and that wee shall bee wholly carried and transported by their loue, like a little boate in a swift current. Yea, and as though there were nothing now in Earth fit to resemble the greatnesse of this heauenly ioy, it is called [x] *Paradise*, which was that place of all ioy and happinesse, and that garden of pleasure and delight, in which our first parents were placed in the state of innocencie. And as though this temporary and finite happinesse were not enough to expresse this eternall and vnspeakeable glory, it is called the [y] *ioy of our great Lord and Master*, King of Heauen and Earth: to shew vnto vs, that seeing it is his ioy wherein he delighteth, it must needs like himselfe, be infinite and eternall. Finally, the perpetuitie and euerlasting con-

a *Apoc.5.12.*
b *Matth.3.2.*
c 1.*Cor.9.24.*
d *Apoc.3.12.*
e *Psal.36.9.*
f *Luke 1.45.*
g *Apoc.7.15.*
h *Apoc.3.21.*
i 2.*Tim 4.8.*
k 1.*Cor.9.25.*
l *Iames 1.12. Apoc.2.10.*
m 1.*Pet.5.4. Prou.4.9.*
o *Rom.9.23.*
p *Apoc.19.9.*
q *Matth.22.2.*
r 2.*Thes.1.7.*
s *Act.3.19.*
t *Psal.16.11.*
u *Psalm 36.8.*
x *Luke 23.43. Apoc.2.7.*
y *Matth.25.21.*

tinuance of this heauenly happinesse, and ineffable glory, is plainely signified by those names and titles, which in Gods Word are ascribed vnto it. For it is called a *mansion* and *dwelling house*, wherein wee are to remaine, and continually to inhabite in our owne Countrie, and is herein opposed to our earthly tents and tabernacles, out of which wee are still flitting and remooving. It is called, not a tenement at will, to bee possessed and left at the Landlords pleasure, but b *an inheritance*, not like vnto our earthly patrimonies, which in a short time, are taken away from vs, or we from them, but *an inheritance immortall, vndefiled, and that fadeth not away.* In which sense also it is called *an* c *incorruptible crowne*, which cannot perish; a d *fountaine of life*, which is neuer drie; e *eternall life*, which is subject to no mortalitie or end; f *vncorrupted treasures*, which neither can perish, nor be stollen away; a g *Kingdome which cannot bee shaken with any violence*; and h *eternall glory*, which neither hath any limits, nor knoweth end. Seeing therefore names wisely giuen doe signifie the nature and properities of the things named, how vnspeakeable and infinit are these ioyes of Heauen in all goodnesse, glorie and happinesse, which the wisdome of God himselfe hath imposed all these names vpon, as knowing that no one, or few of them, are sufficient to expresse, or so much as darkely to resemble their infinit perfection, and surpassing excellencie?

a *Iohn 14.2.*
2. *Cor. 5. 1.*
b *1. Pet. 1. 4.*
c *1. Pet. 5. 4.*
d *Apoc. 22. 6.*
e *Iohn 3. 16.*
f *Matth. 6. 20.*
g *Heb. 12. 28.*
h *1. Pet. 5. 10.*

CHAP. IIII.

Of the happinesse of the soule in the ioyes of Heauen, and wherein it consisteth.

1. Sect. 1. That all defects & wants in the soule shall be perfectly supplied.

AND thus wee see in part, the excellency of these heauenly ioyes, by the names and titles which in the Scriptures are giuen vnto them. Now wee are to speake of the parts of these ioyes, which are principally two: the first is the ablence of all euill, the second is the presence of all good: for when wee haue freedome from all those euils which trouble vs, and haue the fruition of all good things which may comfort and delight vs, then, and then alone, can wee truly bee said to haue attained vnto blessednesse. The former of these the Grecians signified by that name which they gaue vnto it, as though he alone were blessed, who was exempted from the power of fate and death, and freed from all miseries and calamities: the other the Hebrew name implieth, for being a Word in the plurall number it, signifieth (as the learned Hebricians obserue) that there onely is true blessednesse, where there is a plenitude and confluence of all good. Seeing therefore the Scriptures plainely teach vs, that whosoeuer attaine vnto these heauenly ioyes, shall be truely and perfectly blessed; from hence it followeth by necessarie consequence, that all those who shall be partakers of these ioyes, shall also be perfectly freed from all euils which might any way hurt or molest them, and also fully replenished with all manner of good, which may benefit and delight them. For there (as one saith) is infinite ioy, mirth without mourning, health without sickenesse, a pleasant way without labour, light without darkenesse, life without death, all good without any euill. Where youth neuer waxeth old, where life knoweth no end, where beautie neuer decaieth, where the fire of loue neuer cooleth, where health neuer is enfeebled, where ioy neuer decreaseth, where griefe is neuer felt, where grones and lamentations are neuer heard, where nothing sorrowfull is euer seene, where ioy still aboundeth, where no euill is euer feared, because there our chiefe good is inioyed, which is to behold the face of our God, who is infinite in all vertue and perfection. Whosoeuer then is a Citizen of this new Ierusalem, and made partaker of this heauenly happinesse, he shall bee perfectly freed from all those euils, with which this fraile life is so much molested, and induced with all good, and inriched with all blessings and benefits, of which in this World, we are so destitute and naked. Now the euils vnto which in this life wee are subject, are either priuatiue, consisting in the ablence of those things which are good; or positive, consisting in the presence of those things which are euill; and both these respect, either the soule, or body alone, or the whole person. The defects and wants in the soule in this life are diuers; as first, the want of knowledge in the vnderstanding, whereby wee might know God and his will, that wee might obey it, and our selues also; which wee were indued with in our creation, but lost it by the fall of our first parents. Vnto which wee may adde the want of conformitie in our wils to the perfect will of God, the want of strength and abilitie in our memories to remember that which is good, and that which God reueileth vnto vs concerning himselfe, or his will. And finally, the want of Gods image, chiefly consisting in wisedome, righteousnesse and holinesse; which is wretchedly defaced by our fall, and these excellent graces of God cleane blotted out. All which, as they are in part renewed by our regeneration in this life, although it be in great weaknesse, imperfection, and corruption; so shall they bee perfectly restored (and that in farre greater excellencie, then they were in our creation) in the life to come. For then shall wee perfectly know God,

Eustathius Iudaeos dicit scribit quod vt qui duodecim dies nupsit.

God, and know our selues, according to that measure of knowledge which a creature is capable of; then shall our wils bee so perfectly conformable to the will of God, that we shall take our chiefe delight to serue and please him; then shall wee remember all his mercies and goodnesse, especially those which concerne our creation, redemption and glorification, that wee may laud his name, who hath beene so gracious vnto vs in a word, then shall the image of God be perfectly renewed, and wee shall be indued with all true wisdome, holinesse and righteousnesse, as wee shall more clearely declare hereafter.

And as all the defects of the soule shall be supplied, so are there many euils and corruptions, from which it shall be deliuered: as for example, the vnderstanding is exceedingly blinded with ignorance, so as wee naturally neither know God nor our selues, what is true happinesse, nor the meanes to attaine vnto it. And as we are so blind as moles in spirituall and heauenly things, so wee haue little knowledge in things naturall and ciuill; and yet such is our folly, that though in these maine points, the knowledge whereof is necessary to saluation, wits are so blind and ignorant, that our whole life were too little and too short, to bee imployed in the searching out of them, yet are we ready to neglect these, and to spend our time in the discussing of curious questions, of which the end of knowing is only to know them, they hauing no further vse or profit. But in the kingdome of Heauen we shall be freed both from this ignorance and curiositie, for we shall be endued with the knowledge of God, and in him we shall know all things; and therefore our curiositie also shall cease, as being needlesse, seeing we shal be fully satisfied with all wisdome and knowledge, as is shal better appeare hereafter. Now if in this life men haue such a gracious burthen, that men who haue so much sense as to feele their miserie, are content to spend their whole time, and euen to consume their strength, that they may be eased of it; and if Philosophers haue beene so ravished with a dimme sparke of knowledge, which was first kindled by the light of nature, and after blowne vpon, and stirred by their owne labour and industrie, that in comparison thereof they haue contemned all the riches, pleasures and preferments in the world; and if wee Christians illuminated by Gods Spirit, take such ioy and comfort in our knowledge, which is but in part, whereby we see darkely, as through a glasse, that we detestedly preferre it before all the world and the vanities thereof, how shall we then rejoyce, when being admitted into the heauenly ioyes of the full of vnderstanding shall fill all eares from our eyes? how shall our hearts be cheared, when being deliuered from this Egyptian darknesse, wee shall in this heauenly Gothen, haue the light of knowledge and truth clearely shining about vs, hauing not the least mist or cloud to hinder our sight, from beholding the brightnesse of Gods goodnesse and glorie? And if such a small sparke of this knowledge, bee so pleasant and delightfull, what will it then bee when this light shall be so encreased, that it shal match the Sunne in his full strength? If our darkenesse and dimme sight, as through a glasse be so esteemable, what shall it bee, when we shal see face to face? 1. Cor. 13. 12.

So also our wils shall in the life to come bee freed from all euill, and that both in respect of their impurtie and corruption, and also in regard of their impotencie and imperfection. In this life they are peruerse, stubborne, and rebellious; most backward to any thing which is good, and prone vnto all euill, and in stead of conformitie betweene them and the will of God, there is such flat opposition and repugnancie, that the very knowledge of that which God requireth, is a sufficient motiue to make vs will the contrarie, and his prohibitions set a maruellous edge on our appetites to doe that which wee know he hath forbidden: but in the life to come all this corruption and peruersnesse of our wils shall bee taken away, and they being made wholy conformable to the will of God, shall not will any thing which is euill and sinfull, but that onely which is just, acceptable, and pleasing in his sight. Yea then all our desire shall be to glorifie God, to praise and serue him, not as we doe here, with great reluctation, conflicts and oppositions, but with a full and perfect consent, freely, and with much more alacritie and cheerefulnesse, than euer wee wooke it following our owne lusts and the pleasures of this life, so that as our Saviour Christ speaketh of himselfe, it shall be more pleasing vnto vs than our meate and drinke, when here wee are most an hungred, to doe the will of our heauenly Father. And that which ought chiefly to comfort vs, our wils shall be most free, but yet inclinable onely to chuse that which is good, like the will of God himselfe, who though he most freely willeth, yet hee never willeth any euill, his will being the perfect rule of all iustice, so that we shall not onely not chuse any euill or sinne, but not haue any inclination or ability to make such choice, both because our sanctification shall bee then most perfect, which is now imperfect and onely begun. Whereof it will come to passe that we shall haue a perfect hatred of sinne, and a perfect loue of righteousnesse and holinesse, and also because our wils shall neuer be forsaken of God, and left to themselues, but

Q. Sect. 3. That our wils shall be freed from their peruersenes, and be made conformable to the will of God.

Rom. 7. 18

Iohn 4.

shal

shall alwayes be so effectually, and powerfully ruled and gouerned by the most wise and just will of God, that it shall not bee possible for them to erre, or to digresse any whit out of the way of justice and truth. In which respect our will shall not be like vnto *Adams*, arbitrarie to good or euill, or mutably and changeably good; but like Gods will, most immutable and constant in all goodnesse, righteousnesse, and holinesse, so as it shall be altogether impossible vnto vs, either to will that which God nilleth, or to nil that which hee willeth: the which immutabilitie in goodnesse, shall not then be grounded on our owne strength and abilities of nature, for then had wee cause justly to feare, that we might like *Adam* be againe circumuented by Satans subtilties; but it shall haue this firmenesse and immutabilitie from Gods eternall loue and election, which is immutable, and on his gracious and neuer failing promises, which (as the Apostle saith) are Yea and Amen, subject to no change or alteration: for hee who hath promised that our ioyes shal be eternall, hath consequently vndertaken to preserue vs from falling into any sinne, which would cut off our happinesse, and ruine our joy. To this purpose one of the Ancients speaketh no lesse excellently than fitly; The first free will (saith he) which was giuen to man, when hee was first created in righteousnesse and holinesse, was that hee was able not to sinne, but withall that he could also sin if hee would: but our free will in Heauen shall bee much more powerfull than this, in that it shall haue no power to sinne; but this shall be the gift of God, and not by the power of our naturall faculties. For it is one thing to be God, and another thing to haue participation and communion with God: for God in his owne nature cannot sinne; but hee who is partaker of God, receiues this power from him, that hee cannot sinne, &c. For as the first immortalitie which *Adam* lost by sinning, was to be able not to die, but his last shall bee, not to be able to die; so the first free will was, to be able not to sinne; but the last free will shal bee, not to be able to sinne; for our willing of righteousnesse and holinesse, shal bee alike vnloseable with our felicitie, &c. The other euill from which our wils shal bee freed, is, impotencie and inabilitie, to effect that which they will; for in this life although they doe with all earnestnesse desire many things, yet they are not able to atchieue them, because they are not agreeable and conformable to the will of God, and therefore he crosseth and frustrateth them: but in the life to come they shall be effectuall and powerfull in atchieuing whatsoeuer they desire, because they are in all things agreeable and subordinate to the will of God, and consequently doe most surely attaine vnto their ends, seeing there is no power in Heauen or in Earth, which is able to crosse and defeate the will of God, his will being most wise and immutable, and his power omnipotent and vnresistable. To which purpose the same Author (as it is ascribed vnto him) saith, that because our wils are one and the same with Gods will, therefore we shal bee after a sort omnipotent, in bringing our wils to passe, as God also is omnipotent: for as God can doe whatsoeuer hee will doe by himselfe, so shall wee doe whatsoeuer we will doe, by him, because wee shal will nothing else, but that which hee also willeth, and he also willeth whatsoeuer we will and desire, and whatsoeuer hee willeth that must necessarily come to passe; seeing he is most powerfull and omnipotent, to effect his will. Now if worldly Princes and Potentates account it a chiefe part of their regal happinesse, that they may haue their wils; though in truth they are as often crossed herein as inferiour persons, partly through the repugnancie and opposition of their owne passions and desires, and partly through the discrepancie and contrariete of their state affaires, and of the things themselues which they desire to effect: and though when they haue their wils they receiue thereby little comfort and contentment, because oftentimes being led by passion, they are opposed to the reuealed will of God, reason, and euen the light of nature, which worketh in them both afore and after their wils are accomplished, grieuous conflicts betweene their will and their conscience, terrors, feares, and many troubles of minde: how infinitely more happie shall the poorest Saint of God be in the kingdome of Heauen, when in all things which they can desire they shal haue their will, without any crosse or opposition; and it being wholy conformable to the will of God, and to the rule of holy reason, shal also haue in accomplishing of it, joy, peace and full contentment, not onely because it is done, but also because God and their owne reason and conscience approue the doing of it?

The like also may be said of our memories, for whereas in this life wee cannot imprint in them any good thing, but presently it will be blotted out, nor blot out any ill thing once written, but that our corruption like *aqua fortis* will doe out the litterature and staine, and so renue it, that it will againe become legible; in the ioyes of Heauen wee shall be freed from this corruption; and our memories shall become faire tables of such an holy Making, that they will easily receiue the writing and impression of Gods will, imprinted in them by the finger of his Spirit, neuer againe to bee blotted out; and contrariwise will not by any possible means,

Prima libertas immortalitas fuit, quam peccando Adam perdidit, posse non mori, nouissima erit non posse mori: ita primum liberum arbitrium fuit posse non peccare, nouissimum non posse peccare. August. de Ciuit. Dei. lib. 22. cap. 30.

meanes, receiue the print or impression of any euill, but whether it bee sinne or punishments it shal vtterly bee done away and forgotten, so farre forth as the remembrance thereof would bring vnto vs any vexation or discomfort. For howsoeuer wee shal forget both our sinnes and miseries, as they haue beene dishonourable to God, and causes vnto vs of griefe and sorrow; yet shal wee so farre forth remember them, as they may make vs in all loue and thankfulnesse to laud and magnifie our gracious God, for his merciful and marueilous deliuerance of vs from all these euils. And therefore (as it is distinguished) we shal be mindful of our passed euills in respect of our rationall knowledge, and faculty of vnderstanding; but vtterly forgetful of them in respect of our sense, feeling and experience: euen as we see the skilfull Physitian knoweth all diseases of the body in his skill and theory; but in respect of his owne sense and experience, is ignorant of all those, which he neuer suffered. Finally, our consciences in the fruition of their heauenly ioyes shal be freed from all their corruptions, vnto which in this life they are subiect; as from their impuritie, stupiditie and sleepinesse, or their terrible accusations, horrors, and feares; and being full of ioy and peace, in regard that all our actions and endeauours shall bee most holy, righteous, and agreeable with the will of God, they shal onely obserue our hearts, affections, and actions, (not as in this life to preuent their disorder, and digressions, that they may recall and reclaime them) but that taking notice of their perfect conformitie with the will of God, and approuing them, they may thereby continually repue our ioy and comfort, and minister matter vnto vs of praysing and glorifying God, for preseruing vs in this puritie and holinesse. O how much therefore will this adde to our heauenly ioyes, when we shal forget all, which being remembred might molest and trouble vs; and retaine all those good things in perfect memorie, the remembrance whereof may bring vnto vs any ioy and contentment? how happy and blessed shal wee be, when our consciences shal leaue off to accuse and terrifie vs; and bee onely exercised in iustifying vs, and in giuing approbation to all our actions?

And these are the defects of our soules, which shal then bee supplied, and the euils from which they shal be deliuered: which being vnderstood, wee shal not nede to speake much of those good things, and of the excellent parts and qualities, wherewith they shal bee beautified and adorned, seeing there is the same reason of contraries, and the one being known, doth by direct opposition shew the nature and qualities of the other. In a word therefore, as our soules shal bee freed from ignorance, so they shal be endued with heauenly wisedome, whereby they shal know God in that perfection, that the creature is capable of, the high mysterie of the Trinitie, and of the vnion of Christs humanitie to the diuine nature, and of the faithful vnto Christ. And this knowledge shal not then bee darke, and as in a glasse, like our dimme knowledge in this life, but cleare and perspicuous, and (as it were) face to face; it shal not then be in part onely, but whole and perfect; *for then shall wee know, euen as we are known.* In this life wee lie (as it were) in a dungeon of darknesse; and all the comfort that wee haue is, that the light of Gods truth, whereby the eyes of our minds are illightned, with some small and dimme knowledge of God, shineth vnto vs, as thorow a little chinke or hole: but when we attaine to heauenly happinesse, and enjoy the glorious libertie of the sonnes of God, then shal wee be compassed about with light, as with a garment, and our minds shal receiue perfect illumination, and fulnesse of knowledge. Finally, we shal not attaine vnto this diuine knowledge, as in this life, with paines and excessiue labour, whereby we consume the body to enrich the soule, neither yet by secondarie and inferiour meanes, as namely, the hearing, reading, and meditation of the Word, and the vse of the Sacraments, through which we see after all our study and industrie but darkely, and (as it were) thorow some dimme glasse; but wee shall haue it with all ease and facilitie by the immediate illumination of Gods holy spirit, whereby being inlightned, wee shal see all things clearely, and without vaile or shadow, seeing at this day there shall bee no ministery of Man or Angel, but *God shall be all in all.* So also our soules shal bee indued with perfect holinesse, whereby wee shal be inabled to performe all good duties vnto God, that so wee may euerlastingly glorifie him; and with perfect righteousnesse, whereby with like perfection wee shall performe all duties of loue and iustice, which wee owe to one another, to our mutuall ioy and vnspeakable comfort. But because this holinesse and righteousnesse belong not to the soule alone, but vnto the whole man, I will referre them to their proper place.

1. Cor. 13. 9. 10. 12. 1. Cor. 15. 8.

CHAP. V.

Of the speciall happinesse and felicitie of our bodies in the Kingdome of Heauen.

AND this shal bee the happinesse of our soules. Our bodies likewise shall bee freed from all euill, and replenished with all good: and first

Ioh. Stil. 1. That we shall be freed from all bodily wants & grieuances;

no hunger and thirst.

first they shal haue all their defects and wants supplyed, and all imperfections taken away. They shall then be freed from hunger and thirst, and consequently shall haue no need of meate and drinke. And this our Sauiour implieth, where he saith, that *in the resurrection wee shall be like the Angels of God in Heauen*; and plainely expresseth it to his Apostle *Iohn*, where describing the

Matth. 22. 30.

Apoc. 7. 16.

state of the blessed, he saith, *they shall hunger no more, neither thirst any more.* To which purpose one saith, that there we hunger and thirst, and haue need to bee satisfied: but though wee haue this want in our way, wee shal in our country haue satietie. The reason whereof is cleere and manifest; for seeing our bodies shal bee immortal and incorruptible, therefore no part of their substance can consume or waste, and consequently they shall neede no refreshing or reparation by meate and drinke. Againe, to need meate and drinke are infirmities of nature, which growing to extremitie cause death; but (as one saith) there shal no infirmitie and corruption rise with vs; and by the same reason, neither shal wee then haue those things which ordinarily serue for the supplie of these infirmities and imperfections. Only wee shal then haue that bread of life, which for our sakes came downe from Heauen, and that fountaine of life, of which whosoeuer drinke shal neuer thirst, with whose presence our soules shal bee satisfied, according to that of the Psalmist: *They shall be satisfied with the fatnes of thine house, and thou shalt giue them drinke out of the riuer of thy pleasures; for with thee is the well of life, and in thy light shall wee see light.* Now if any obiect that the Scriptures make mention of eating and drinking in the kingdome of Heauen; and that our Sauiour Christ promiseth to appoint *a kingdome to his Disciples, where they should eate and drinke at his table*: the answere is, that these are but borrowed speeches, wherby the holy Ghost fitteth himselfe to our capacitie, that hee might giue vs some taste of these heauenly ioyes in these earthly actions, which in their owne excellencie, are vnto vs vnconceiuable. Euen as Wisedome is is said to haue *killed her victuals, drawne out her wine, and prepared her table.* Which bodily actions cannot agree to wisedome which is of a spirituall nature, but are onely borrowed speeches whereby the excellencie and profit of Gods spirituall graces, as the knowledge of God, a good conscience, and ioy in the holy Ghost are noted and signified. And if it bee further alleaged that the Angels themselues and our Sauiour Christ after his resurrection, are said to haue eaten and drunken; wee are to know that in those places, they were actions of power, and not of any necessitie; and our Sauiour did not eate for hunger, but that he might shew the truth of his humane nature, by these naturall actions of eating & drinking; neither were these meates and drinkes turned into nourishment, or to the increasing, or preseruing the substance of his body, but were againe dissolued into their first principles and elements. Now if an epicure placing a part of his happinesse in eating and drinking, shall thinke in this respect that our estate shall bee worse because wee shall not haue the pleasure of meate and drinke; let him know that our pleasure and delight shall be infinitly more, in our participation of our spirituall nourishment the bread and water of life. And if hee shall aske what imployment wee can haue, when as wee shall haue no vse of these naturall actions, it is all alike (as one saith) as if the daughters of *Danae* should bee carefull what to doe, if they had filled their leaking vessell. For hunger and thirst are among those punishments which are due vnto sin, from which when we are deliuered, we are restored to a degree of happinesse; and these meates and drinkes being taken at the best, are the comforts of pilgrimes, and not the delights of the blessed; and howsoeuer it is good to haue them when wee want them, yet it is better not to want them, than to haue them.

Symb. ad Catechum. lib. 1. cap. 11.

Psal. 36. 8.

Luk. 22. 29. 30.

Prou 9. 2.

So we shall not in this heauenly happinesse stand in need of sleepe, seeing we shall not be spent or wearied by labour; nor shall need to haue our spirits refreshed, seeing we shal liue by the al-sufficient spirit of God, which can neuer neede any renouation. We shall not there need physicke, seeing wee shal enioy perpetuall health, nor any more clog our stomacks, and emptie our purses, with these lothsome druggs, seeing after we haue tasted of the tree of life, we shall be priuiledged and preserued from all diseases. Wee shall not there want clothes, seeing God will giue vnto vs the a long white garments of immortalitie, that neuer can bee worne out; which shal bee so beautiful and glorious, that (like the Sun) wee shal bee best adorned, when wee haue no other couering, but our owne resplendent and Majesticall brightenesse. Wee shal not in these ioyes neede the ayre to coole our heate and keepe vs from stifling; neither yet breathing and respiration, seeing we shall not liue any longer by the helpe of this animal faculty, but (as the Apostle teacheth vs) shall bee immediatly quickened by b Gods holy spirit, which also giueth life to Christ our head. We shall not there neede the Sun, for c *the glory of God shall lighten this heauenly City, and the Lambe shall bee the light of it.* To this purpose also the Prophet *Esay* saith: *Thou shalt haue no more Sun to shine by day, neither shall the bright-*

a *Apoc. 19.*

b *Rom. 8.*

c *Apoc. 21. and 22. Esay 60.*

nesse

vse of the Moone shine vnto thee: for the Lord shall be thine euerlasting light, and thy God thy glory. Thy Sunne shall neuer goe downe, neither shall thy Moone be hid: for the Lord shall be thine euerlasting light, and the dayes of thy sorrow shall be ended. And because this Sunne neuer setteth, there shall neuer be any night there; and consequently no need of any watch to keepe the gates of that Citie, or of the helpe of Candle light, as the Apostle speaketh. And yet though the gates be still open, no vncleane thing shall euer enter that holy Citie, it being the nature of that Land to put to flight all hurtful vermine, and the poysonous brood of the olde Serpent. In a word, in this fulnesse of ioy we shal not want any thing, for e *God shall be vnto vs all in all*; & he who is f *all-sufficient* shal also be our g *exceeding great reward*.

And as we shal haue all our bodily wants supplyed with all manner of good, and our defects and imperfections wholy abolished; so also shall our bodies be freed from al those pestifer euils, wherwith in this life they are so much troubled and afflicted; for there shalbe no more sutte, because there shalbe no more sinne; and consequently there shal bee no plagues and punishments, which are contained and comprised in the malediction. There shal be no faintnesse, because no trauel, nor languishing wearinesse, because we shal enjoy perpetual rest; there shal bee no seruitude and bondage, because wee shal all enjoy the liberty of the sonnes of God; nor base subiection, seeing we shal all reigne as Kings, neither acknowledging fealty vnto none but to the great Monarch of Heauen and Earth, who also will require no other tribute of vs, but prayse and thanksgiuing for all his benefits. There our bodies shal not bee parched with heate, seeing wee shal haue a comfortable shade and refreshing vnder the shadow of Gods wings, and the Tree of Life; neither shal they be pinched with chilling cold, seeing the Sunne of righteousnesse wil continually shine vpon vs, and comfortably warme vs with the beames of his loue. They shal not there haue any monstrous shapes, blemishes, and deformities, but bee restored to perfect beauty, seeing these are the fruits and effects of sinne, which must of necessitie cease, when their cause ceaseth. There they shal not be molested with wounds and skarres, nor wasted and consumed with sicknesses and diseases; there shal be no loathsome Leprosie, nor spreading Plagues, nor pining Consumptions, nor raging Feuers. There the head shal be free from Megrims, the hands from Palsies, the feet from Gouts, the eyes from dimnesse, the eares from deafnes, the ioynts from lamenesse, the bones from aches, and the whole body both from desperate diseases, and the smallest maladies. In a word, as the body shal be priuiledged from entertaining these Harbingers of Death, so shal they bee freed from giuing any more Lodging to that al-killing Tyrant; for then not only the sting of Death, but euen Death it selfe shal be taken away. 1. Cor. 15. 54.

And these with many more, are the euils from which our bodies shall be deliuered. The good things, and excellent parts which shall be communicated vnto them, are diuers. As first, they shall be spirituall bodies, as the Apostle also testifieth: *It is sowne a naturall body and is raised a spirituall body: As it is written, the first man* Adam *was made a liuing spirit, &c.* Whereby wee are not to vnderstand that the substance of our bodies shall be spirituall, or that they shall be turned into spirits; for wee shall rise with the same bodies, consisting, in respect of their substance, of flesh and bones, as they now doe. Neither doth the Apostle say, that wee shall become spirits, but that wee shall haue spirituall bodies. Now it is one thing to be a spirit, or spirituall substance, and another thing to haue a spirituall body; for a spirit hath neither flesh nor bones, but a spirituall body hath both. Againe, it is vnnaturall and impossible for a body to bee changed into a spirit, seeing they haue not the same matter; and contrary also to the Scriptures, which teach vs, that man shall rise to inherit glory: now a perfect man consisteth as wel of a body as of a soule; and therefore hee cannot be all spirit, but must haue as well a corporall as a spirituall substance. Furthermore, holy *Iob* professeth his assurance, that *hee should see God in his flesh, and that he the very same, and not another should see him, and that his owne eyes should behold him.* Finally, such as our Sauiour Christs body was, such also shal ours be, but he had a true, materiall, and physicall body, consisting of flesh and bloud, which might not onely be seene, but also handled; for so himselfe saith, *Behold my handes and my feet, for it is I my selfe; handle mee and see, for a spirit hath not flesh and bones, as you see mee haue.* Neither is that obiection of any force, that we shall be like the Angels in Heauen and therefore spirits; seeing the contrary rather followeth; wee shal be like them, and therefore not the same. And not like them in all things, but in not eating and drinking, marrying, and giuing in matriage, and such like. Whereas therefore the Apostle saith, that we shal haue spirituall bodies, & opposeth them to natural and physicall bodies, it is not to be vnderstood generally of all natural bodies, but of such alone as we now haue, which are subiect to mortalitie & corruption. Neither is it his meaning, that they shall be spirituall in regard of their substance, which shall bee one and the same as now it is, but in diuers other respects. As first, because they shall be quickned by the Spirit of God, and be preserued and continued in their

§ Sect. 4. Of the good things which shall be communicated to our bodies; & first spirituall qualities. 1. Cor. 44. 45.

Luke 24. 39.

Matth. 22. 30.

their liues, by the vertue and vigour of this spirit, which dwelling primarily and aboue measure in Christ our Head, is from him communicated to vs who are his members, & shal no more liue by their animal faculty, nor need for the preseruation of their liues, meat, drinke, clothing, sleepe, physicke and such like helpes which are altogether necessary in this state of mortalitie. In which respects they shall cease to be naturall bodies, as they shall be freed from these animal faculties, of nourishing, increasing and multiplying by generation; for no more shall they liue by vertue of meat and drinke thrice concocted, first in the stomacke, turning it to *chylus*; then in the miseraicke veines and liuer, conuerting it into bloud; and lastly in the seuerall parts, when it is turned into their substance, either for the augmentation or preseruation of the body; but shall be spirituall and heauenly, liuing without all these helpes, by sole vertue of Gods Spirit, and that life which they communicate from Christ their Head, and so shall in respect of this spirituall quickening become spirituall, euen as the wax of the Candle being kindled by the fire becommeth a flame, and like vnto the fire whereby it is kindled. But yet it shall remayne naturall, as it still retaineth in owne substance, and the faculties of reason, sense, and motion, whereby it shall still be guided and gouerned; by vertue of that power which our soules shall receiue from the Spirit of God. Againe, they may be called after the resurrection, spirituall, because they shall in all things be subject to Gods Spirit, and be by it wholy ruled and gouerned; for that which in this behalfe the soule is in this life to the body, that in the life to come shall the Spirit of God be to both soule and body, obeying it in all things, not in part onely and imperfectly as in this world, but most perfectly, wholy, and willingly without the least dislike or reluctation. In which respect also it may be called spirituall, as it doth attaine vnto spirituall, angelicall, and most absolute and free obedience. And with this agreeth the iudgement of that worthy ancient. When as (saith hee) wee heare that our bodies are to become spirituall, wee are not so to vnderstand it, as though our body should be changed into a spirituall substance, and so become a spirit; for neither our body now which is called animal is changed into a soule, but retayneth in owne substance. But that is said to be a spirituall body, which is so in all things subject to the Spirit of God, as beseemeth that heauenly habitation, all humane fragilitie, and earthly infirmity, being changed and turned into heauenly puritie, and immortalitie. Finally, our bodies shall be spirituall, in regard that they shal be indued and adorned with spirituall qualities; for to this end the Apostles discourse wholy tendeth, not to shew that they shal haue their substance spirituall in the resurrection, but onely their qualities, that whereas now they are mortal, corruptible, earthly, and infected with earthly qualities, as heauinesse, slowenesse, faintnesse, weaknesse and the rest, they shal then become immortal, incorruptible, heauenly, and indued with heauenly and spirituall qualities.

August. de fide & symbolo cap. 5. tom. 3.

Now these spirituall qualities are diuers: as first immortality; for our Sauiour Christ saith, *they shall die no more, for it is meet as the Saints shal be equall vnto the Angels, and are the sonnes of God, &c.* And the Apostle telleth vs that *our mortall must put on immortalitie.* So by the same reason they must needs be incorruptible: for as he speaketh in the same Chapter *our bodies are sowne in corruption, and raised in incorruption*: and againe, *our corruptible must put on incorruption.* Vnto this we may adde their agilitie, and their quicke, nimble, and light motion; for being glorified, they are perfectly ruled by the soule, and yeeld vnto it ready seruice, not being now hindred by their weight or sluggishnesse from the present performing of any action wherein it wil imploy them: as they shal be able to ascend, as well as descend, as we see in the example of our Sauiour, ascending into Heauen in the sight of his Apostles; and to moue from place to place with incredible swiftnesse, not being at all hindred by their weight. For if (as one saith) Lead, which naturally sinketh to the bottome as soone as it is cast into the water, may by the art of the workman be made in such a forme, thinne, hollow, and like a Boat, that it wil swimme and floate aloft, that we think that God cannot giue that ability to our body, that the workman to the Lead? And if the water which is naturally heauy, can be made so thinne and subtile, that it hangeth in the Aire, and is caried about with the wind, how much more may a glorified body, quickened by Gods Spirit, be freed from its dul heauinesse, and haue power to ascend, and to moue which way the soule pleaseth to guide it? Againe, we see by experience, that the heauier a body is, the slower it naturally is, and vnfit for motion, and the lighter it is, the more swift and nimble; & yet who seeth not, that a mans body which is lean & weak, though it be light, yet moueth slowly; and that his body who is in good liking, strong and vigorous, though it be more heauy, is quicke and swift in motion? If therefore health can worke this great difference, and make that which is heauy to bee caried by another, light to be caried by it selfe; euen as the want thereof maketh that heauy to it selfe, which is light vnto another, how much more shal this be effected by immortalitie, and the quickening vertue of Gods powerfull Spirit? But whether this motion shal bee

equall

equal in swiftnesse to our soules and thoughts, and whether our bodies shal be able in an instant to passe from place to place, as some do judge; or whether they shal onely move with great and extraordinary speed, passing whither they wil, though it be in great distance, in a very short time, we cannot determine; howsoever I thinke this latter much more probable. Finally, our bodies being freed from their earthly grossenesse, shall be subtilized and of a much more fine and pure substance, not by diminution of their quantity, for in this respect it shal retaine all its dimensions, not by reason of any rare faction, as water is made subtile, in the mists and clouds; for then our bodies could not be solid, as our Saviour Christ was after his resurrection; but in respect of the complete perfection of it, in its essence and kind, which perfection is hindred from the dominion of Gods spirit dwelling in it, & of the glorified soule which doth informe it, vnto which it is subiect; and by reason of this perfection which it hath from them, is fit and able for the performing of all actions and motions of the soule wherein it will imploy it; for otherwise it would stil be a burthen & hinderance to the soule as it is in this life. And in respect of this subtility, whereby it is inferred to be subtile, and (as it were) the ready instrument of the soule, it cannot bee hindred in its motion by the opposition of any solid body, nor vnenclosed, imprisoned, or violently detained in any place. Of which wee haue an example in our Saviour Christs body after his resurrection, which by reason of the subtility thereof did suddenly appeare vnto his Apostles, and presently againe disappeared, and also did come amongst them into the roome where they were, the doore being shut; not by penetrating their substance, which is against the nature of a body, consisting of flesh and bones; but by their insensible yeelding to give passage to this most perfect body, that it might hereby bee imployed in such actions as his holy spirit, and most diuine soule ordained it. Finally, to this subtility we may also referre that most acute, quicke, and exquisite perception and comprehension of the soules, which the glorified body shal haue, & this pitifie of the affections, whereby (notwithstanding they communicate with the body) they shall be most obedient and susceptible to the mind, and no more troubled and disturbed with their grossenesse and impurity.

To these spiritual qualities we may adde diuers others, as namely, they shall bee indued with great power and strength, and easy for euermore perfect health: and whereas whereas the soule being a spirit, mighty, and powerfull, exerces there its strength, because of the weakenesse of the body, which is its organ and instrument, in respect whereof we see by experience, that it exerciseth its functions and actions more strongly or weakly, according to the measure of bodily strength and health which it vseth and imployeth: in our heauenly Countrie our bodies shal enjoy such perfect health, and be indued with such powerfull strength, that they shal match the ability of the soule, and become so fit for it in vigour and might, that it shal not as it doth now hinder the actions thereof with its weaknesse, and wearinesse, but become a perfect and sufficient instrument for all imployments. And this quality the Apostle attributeth vnto it, where he saith, that *it is sowne in weaknesse, but is raised in power.* So also they shal bee indued with impassibility, and be freed from suffering any hurt or detriment from any outward agent, to which in this life they are so much subjected; and consequently they shalbe freed from all alteration, diminution, and corruption: for seeing all passion or suffering proceedeth from an outer-bearing power of the agent over the patient; and for as much as nothing can thus ouer-rule, but by ouercomming the forme of the patient, which resisteth all outward force as long as it hath any ability; and finally, seeing our humane bodies shal bee perfectly subjected vnto our soules, by which they are informed, euen as the soule also is perfectly subjected vnto God; by whose vertue and power they are defended from all outward violence, hurts and injuries; therefore necessarily they become impassible, and free from evil, because there is no outward agent able to ouercome our powerful soules, & the most powerful Spirit of God, not so strong and mighty to hurt our bodies, as they are to preserue and defend them.

1. Cor. 15. 43.

3. Sect. 7. That our bodies shall be beautifull, and of a comely stature and proportion.

Finally, they shal be adorned with most compleat and perfect beauty, and that both in respect of the comely and due proportion, and symmetry of all the parts and members, and the quantity and stature of the whole body; and also in respect of the colour & complexion. So that their our bodies shal be freed from all maymes, defects, and monstrous shapes, from all deformities, blemishes, and disgraces, from all disproportion, & vnseemely shape of the members one with another, and in themselues; and the whole man shal be adorned and graced with a goodly shape, feature and comelinesse. And as there shal be perfection of all the parts of the body, so also of the whole in respect of age and stature. For although we can gather little touching this point directly and plainely out of the Scriptures, yet may it be inferred by consequence, and concluded by good reason; for if old age and childhood bee the imperfections of man, the one not having attained the perfection of stature, and the other declining past it, shal the soule be more compleat and perfect, & seeing both a great

like and dwarfish stature, are the aberrations of nature, and much more imperfect than a proportionable person, and a body of a conuenient and comely quantity; then it will follow hereupon that al the saints of heauen shal bee of a middle and perfect age, and though not of an exact equality, yet of a comely and goodly stature, for as much as in the state of blessednesse al imperfections and infirmities shall bee taken away, and that which is most perfect and excellent shal bee receiued and inioyed. And of this I am the more certainely perswaded, because God in the first creation, making man his most perfect creature, did make him neither a child nor old man, but of a middle and perfect age, not yet of huge stature (for giants came long after, through that monstrous and vnequall matching of the sons of God with the daughters of men) nor of dwarfish smalnesse, in which there is no maiesty or comelinesse; but of such a mean and conuenient stature, as might make maiesty and beauty meet together. And therefore seeing our resurrection shal be a renouation, and (as it were) a new and more perfect creation, than the first in *Adam*; it is more than probable, that there will bee a conformity and likenesse betweene them, saining that the latter shall bee much more perfect and excellent, God then purposing to shew his extraordinarie goodnesse, mercie, wisdome and power, in aduancing the blessed estate and condition of the vessels of grace, whom he hath chosen to honour and euerlasting glory. Againe, if the Lord promiseth to his Church, euen in the state of imperfect regeneration, such a vigorous and flourishing condition, that there should be neither child nor old man amongst them, in respect of the infirmities & weaknesses of these ages, but all should bee of full and perfect strength; how much more will he confer and bestow vpon vs this vigorous perfection and strengthen our renouation & state of glorie? Finally, we know that our Saiuour Christ continued in this life to his perfect age; and before the time, wherein according to the common course of nature, his bodie should haue declined, hee laid it aside by death, and after rising againe, hee ascended with it into glory, in this perfect age. From which some not improbably do gather that seeing wee shall bee made conformable vnto our head in glorie, we shall not be vnlike him in this vigorous maturitie and perfect age; but shal, if we die in our infancy, attaine vnto that perfection and ripenes, by the seruice and power of God, which time & continuance here would haue brought vs vnto: and if wee die in old age, shall by the same diuine might, bee freed from all the infirmities thereof, and be renewed and restored againe to our perfect vigour, strength and beauty.

Vnto this symmetrie and fit proportion of all the members and parts, shall be added the other part of beautie, consisting not only in the pleasing mixture of those two liuely colours of white & red, but also in the bright shining, and glorious maiestie of the body. For if *Moses* mortall and earthly bodie, being but a while conuersant with God, did so participate of his glory, that his face did shine, when he returned into the congregation, so as *Aaron* and the people could not looke vpon him, till he had cast a vaile ouer it; how much more shal ours, being glorified, immortal, and heauenly, when they shal bee continually conuersant with God, and enjoy his glorious presence for euermore? And if our Sauiour Christ, before hee was glorified, in his temporary Transfiguration, did shine like the Sun in his glorious brightnesse, and had euen his clothes made as white as the Light, then shal we also the members of his body bee conformable to Christ our Head, and be like vnto him in this glorious quality, though not in equalitie. And this also the Scriptures plainly testifie; for so *Daniel* saith, that *they who be wise, shall shine as the brightnesse of the firmament, and they that turne many vnto righteousnesse, shall shine as the starres for euer and euer.* Which is to be vnderstood comparatiuely, namely, that these shal as much excel other of the Saints in glorious brightnesse, as the firmament the earth, or the starres the firmament: for when Christ simply speaketh of the shining brightnesse of the Saints, hee saith of them all *that the iust men shal then shine as the Sunne in the Kingdome of their Father.* The which glory and brightnes shal extend euen to their very garments, and robes of immortality and righteousnesse; for, as the Apostle saith, the Spouse of Christ, the Church, *shall be arrayed with pure linnen and shining.* To this purpose one saith, that men in the Kingdome of Heauen shal bee like vnto the Angels, not in substance, but in blessednesse; and the just shal shine like the Sunne in the Kingdome of their Father: and if the brightnesse of the body shal match the Light of the Sunne, what doe you thinke shal be the glory of the soule? Now if we further adde, that this beauty and brightnesse, shal be ioyned with great maiesty and glory, what can be added to this excellency and perfection? But herein we shal as much excel the Sunne, as a liuing, reasonable, and glorified creature excelleth another which is destitute of life, sensles and meerely natural; as which the Apostle aymeth, where he saith, that though our body be sowne in dishonour, base and contemptible, yet it is rayled in glory. The which may further appeare, if wee consider that the Scriptures in many places teach vs, that in the resurrection to this heauenly happinesse, our bodies shal be likened glorified

Body

Gen. 6. 4.

Esay 65. 20.

Credibilius accipitur & probabilius plenas ætates resurrecturos, vt reddatur numerus quod accessurum erat tempore. August. de resur. corporum serm. 4. Tom. 10. serm. 247.

Body of our Sauiour Christ, for so the Apostle telleth vs, that God hath predestinate vs to be made like to the image of his Son, that he might be the first borne of many brethren. So elsewhere he saith, that as we bear *the image of the earthly Adam, such are they which are earthly; and such as is the heauenly, such are they also that are heauenly. And as we haue borne the image of the earthly, so shall we beare the image of the heauenly.* And in another place he affirmeth, that *we all beholding, as in a mirrour, the glory of the Lord with open face, and are changed into the same image, from glory to glory, as by the spirit of the Lord.* And again he saith, that *when Christ, which is our life shall appeare, we shall appeare with him in glory.* But most plainly in the Epistle to the *Philippians* he teacheth it, that *Christ Iesus shall change our vile body, that it may be fashioned like vnto his glorious body, according to the working whereby he is able to subdue all things to himself.* And with him agreeth the testimony of the Apostle *Iohn*, as being both guided by the same Spirit; *We know* (saith he) *that when he shall appeare, we shall be like vnto him.* And as this is confirmed with plentiful testimonies, so it standeth with good reason; for seeing Iesus Christ is our Head, and we the members of his Body, decorum and comelinesse requireth, that we should be conformable & like vnto him; for ill would it beseeme a glorious Head to haue an inglorious body, and not to haue the rest of the members suteable with it in majestie and perfection. Now if we further inquire, what is the glory of the Body of Christ our Head, the Apostle *Iohn* (who did behold it but through these dimme spectacles of mortality) will tel vs, that *his face shone as the Sun shineth in his chiefe strength*, and yet this was but a glimpse of his glory, such as this blessed Apostle was capable of in this fraile condition, and could behold with his weake sight; and therefore our Sauiour himselfe further saith, that at the last iudgement, *the sonne of man shall come in the glory of his Father.* In comparison of whole shining brightnesse and most glorious Majesty, the Sun is but a shadow, yea grosse & palpable darknes. Seeing therefore Christ shal be like vnto his Father, & we like vnto Christ, how beautiful & glorious shal we be at the day of his blessed appearing? Now if we would know by what means our earthly bodies shal be made thus beautiful, and ful of glorious Majesty, it is by that communion which we shal haue with Christ our Head, by his Spirit, and by that communion which we shal haue with God through him. For he being ioyned to the Godhead, and we vnto him, it followeth hereupon, that as he communicateth with his Father in glory & majesty; so we also communicate with him, & by his Conformitie, haue the streames of glory and happinesse from God, who as the fountaine of all Majestie & blessednes, deriued vnto vs.

Chap. VI.

Of the felicitie and blessednesse of the whole man, bodie and soule, consisting in his freedome from euil, and fruition of good.

ANd thus haue I shadowed out the ioyes, which we shal attaine vnto in our bodies and soules seuerally, when we come into our heauenly country. Now wee are to speake of those which concerne the whole man, consisting both in our freedome from euil, and in our communication of that positiue good, and those vnspeakable ioyes which are there prepared for vs. The euils from which we shall then be deliuered, are either internall, or externall; the former are such as are inherent in our selues, and the other adherent and accidentall, from all which wee shall be freed in this day of our ful redemption. As first, we shall be deliuered from the corruption, and troublesome disorder of our turbulent affections; some whereof, being in their owne nature euill, and some vnprofitable, and of no further vse, shall be vtterly abolished, and the rest which are still necessary, shall be perfectly sanctified, and made so holy and pure, that they shall in all things be subiect to Gods will, and to the rule of holy reason, & fit and ready to serue and glorifie God. Then shall malice cease, seeing there shall be no enemie to maligne; there pining enuie shall haue no place, because our owne desires shal be fully satisfied, and we shal be as glorious and happy as we would be, and if any haue more glory than we, our ioy shal be the greater, because we shal communicate with him therein, by reason of our perfect loue. There shal be no place for scornful contempt, & proud disdaine, because euery one shal be glorious and happy, and yet haue no greater happines & glory, than euery other of the Saints shal like and approue. Neither then shall we haue any doubts, or be subiect to despaire, because all our hopes shal be fully satisfied, and wee shal haue secure assurance of Gods loue. There shal be no need of desiring, longing, & wishing, because we shall enioy all which wee can desire; and all that we can wish is, that (if it were possible) we might more glorifie God, who of his infinite grace and mercy hath thus glorified vs. There we shal not be distracted betweene hope and feare, for our hopes shal be fully satisfied, and al cause of feare shal be taken away, so that the passions of dul stupidity, pale wanneste, and trembling horror shal no more annoy vs, seeing we shal be freed from al danger of losing our heauenly happinesse, and of being circumuented by the malice of any enemy. Then shal our hearts no more be filled with anger, nor burne with desire of ciuil reuenge,

§. Sect. 1. That we shall no more be molested with our turbulent affections.

seeing there shal be no euil to offend vs, nor any foe to oppose against vs; for the Lambe of God, and the Lion of the Tribe of *Iuda*, wil at that day haue all his and our enemies subdued and trodden vnder foot. There shal be no place for zeale, seeing we shal all alike loue God, and chearefully joyne together in his worship and seruice: not yet for pitie, seeing sinne shal be abolished both in our selues and others; there shal be no shamefastnesse, because no guiltinesse; nor no need of mercie, because there is no sense of misery. There shal be no jealousies and suspitions, because our hearts being transparent, we shal cleerely see, and be certainly assured of one anothers loue; nor contending emulation, vnlesse it be, who shal loue God best, and shew most loue, both to Christ our Head, and all our fellow-members of his glorious Body. Finally, in this heauenly joy, there shal be no place for sorrow, heauinesse, griefe and mourning, no sighing and groning, weeping and sobbing; for at that day the Lord wil *a wipe away the teares from all faces and eyes*, and there shal in this new Ierusalem, *b the voice of weeping be no more heard, nor the voyce of crying*; and because death, griefe and paine shal haue no place, the *c dayes of sorrow and mourning shal then be ended*. But the other affections which are of necessary vse, shal then being purified and perfited, be made seruiceable for the glorifying of God. For there we shal haue perfection of loue, and so, more affecting the World and worldly things, nor the sinful pleasures of the flesh, but consemning the one, in comparison of our heauenly excellencies, and being quite weaned and purged from the other, we shal with all our hearts, minds and soules, loue the Lord aboue all things, and his holy Saints and Angels, our Brethren, & copartners in joy, as our selues. There shall we haue perfect assurance in God, securely resting, and wholly depending vpon his loue and power for our preseruation, and the continuance of our joy; and then shal our hearts and minds be ful of holy admiration, and rauishing wonder, to see and enjoy the glorious Trinity, and the vnconceiuable pleasures of this heauenly happinesse. Then shal wee be ful of joy and gladnesse in the fruition of God, and that eternal felicitie, yea we shal triumph with joy, and with an holy boasting glory in our gladnesse. And finally, we shal then haue peaceful mindes, and ful contentment, hauing what wee wil, and not hauing what we wil not. Neither shal there at ains day be any reluctation, or repugnancie betweene our passions and affections, the one controlling the other, as they doe in this life, but then they being al subjected to holy reason, shal haue conformity, peace, and concord among themselues.

Furthermore, in these heauenly joyes wee shal be freed from all weaknesse and impotencie, and shal be indued with power and ability to doe whatsoeuer wee wil; for (as I haue said) our wils shal be perfectly conformable to Gods wil, so that we shal wil whatsoeuer he willeth, whose will and power no-thing can resist. Wee shall be freed from all sinne, not onely in respect of the guilt and punishment, but also the corruption and power of sinning. For (as one saith) here we are commanded that wee doe not sinne, there we are rewarded that we cannot sinne; here weare enjoyned not to obey our sinful concupiscence, there our reward shal be, not to haue any concupiscence vnto sinne. So elsewhere: we shal not then sinne, not only in act and deed, but not so much as in concupiscence and desire, when as we shal behold the face of God, which subdueth all concupiscence vnto euil: for so sweete is hee and beautiful, that when we see him, nothing else can delight vs; but there wee shal haue an vnsatiable satiety, without loathing, and being alwayes ful, wee shal stil hunger. Now what can be more comfortable than this, to be freed not only from sinne, but from power of sinning: to be deliuered not only from the wrath and displeasure of God, but from committing any thing which might deserue it? what can be more effectual to make vs loathe this World, and with longing desire to seeke this heauenly and holy Kingdome, and with the Apostle *Paul* to be dissolued, and to bee with Christ, seeing then wee shal be freed from this body of sinne, and be vnburthened of this masse and heauy load of wickednes? The sense whereof made the Apostle *Paul* lamentably to complaine: *O wretched man that I am, who shall deliuer me from the bodie of this death*; and so labour so earnestly with God by hearty prayer, that he might be freed from *the buffetings of Satan, and the pricke in the flesh*. Finally, as wee shal at this day be freed from sinne the cursed mother, so also from death the dreadful offspring of that wicked parent: for then being made equal with the Angels, *a* we shal (as our Sauiour saith) *die no more*, neither *b* shal *there be there any more death*, seeing *c God will destroy death for euer*, as the Prophet speaketh; so that it being (wallowed vp in victorie, wee may with the Apostle triumphing say, *O death where is thy sting? O graue where is thy victorie?* and conclude with that graceful praise of Gods mercie and goodnesse, *Thanked be vnto God which hath giuen vs victorie, through Iesus Christ our Lord.*

And as we shal bee deliuered from these internal euils, so also from those which are external and accidentall: as for example, we shal be freed from our painfull labors, wherein wee here spend our lines, and consume our strength; and shal obtaine eternall rest, and keepe a perpetual Sabbath vnto God: &

whereas

a Esay 25.8. Apoc. 7.17.
b Apoc. 21.4. Esay 65.19.
c Ier. 30.20.

h. Sect. 2.

sobernes in this life we cannot lawfully eate our bread, vnlesse wee earne it with the swear of our browes, nor purchase vnto our selues any thing which is good, without the coine of painfull labour: in this state of blessednes this troublesome toile shall cease, and wee shall attaine vnto whatsoeuer we can desire, with rest and quietnesse. So also in this heauenly happinesse wee shall bee freed from the societie and company of worldly wicked men, and shall no more bee corrupted and poysoned by their euill example, whileſt either wee are drawne to imitate them, or to giue some approbation to their sinnes by Word or countenance, because we would not incurre their displeasure, or lose some worldly aduantage: nor yet be offended when by their euill conuersation they dishonour God, and vex our righteous soules, making vs often to crie out with *Dauid*: *Woe is me that I remaine in Meshech, and dwell in the tents of Kedar:* for being deliuered from this sinfull World, *we looke for new Heauens, and a new earth, according to Gods promise, wherein dwelleth righteousnesse*, as the Apostle speaketh. Againe, as we shall be deliuered from the company, so also from the cruelty of wicked worldlings, and be no more endangered to their iniuries, oppressions, and bloody persecutions. For then we shall haue the vpper hand of all who assault vs; and triumph in victorie ouer them, who haue formerly troden vs vnder foote. Then shall our noisome prisons bee changed into a paradise of heauenly pleasures: then shall our bands and holes, be turned into most glorious and precious ornaments of joy and happinesse: then for mens railings and proud menaces, we shall haue the approbation of God, and applause of the Saints and Angels: then our reproches and disgraces shall be turned into heauenly honour, and euerlasting glorie; and for our bitter sufferings, and sore combats we shall haue a crowne of victorie, and a full recompence of reward. Furthermore, we shall then be deliuered from the cruell assaults of our spirituall enemies, and attaine vnto, after a full and finall victorie, a glorious triumph, and euerlasting peace. In this World we are exercised and turmoiled in a continuall conflict against the cruell enemies of our saluation, Satan, the World, and our owne Flesh: and sometime *Amalek*, sometime *Israel* hath the vpper hand: but then wee shall be freed from these troubles and dangers, so as we shall no more neede to feare the assaults of Satan, the allurements and persecutions of the World, nor the frailtie and treacherie of our owne flesh; neither shall they then be able to ouercome and foile vs, nor so much as to assault vs, or once by all their power and malice to disturbe our ioyes: for in the heauenly happinesse (as one saith) no friend perisheth, nor enemie entreth: and therefore the gates of this heauenly City need no shutting, because no enemie can approach vnto them. Finally, by this heauenly happinesse wee shall be exempted and freed from all miseries and afflictions, with which this mortall life is made bitter and irksome, and then (as *Zophar* speaketh) *wee shall forget our misories, or remember them as waters that are past*. For there shall be no thunder, lightnings, and earth-quakes, no stormie tempests, scorching heate, nor extremitie of cold; there shall be no nakednesse, famine, warre, or plague; no griefe for the departure of true friends, nor discontent for the treacherie and infidelitie of those which are false. But I shall not need to insist in particulars, seeing I haue already more largely expressed them; vnto which, if need were, I doubt not but euery Reader may adde a great number out of his owne feeling and experience.

In caelestibus gaudijs nullus perit amicus: nullus admittitur inimicus. August. Apocal. 21. 25. Isa 12. 26.

Beati regnum Dei ostati comparatur, quando tunc maroris nostri nubila transeunt, & vitae Dies aeternus solis claritate fulgescit. Gregor. lib. 40. Homil. Homil. 1

But as the whole man shal be freed from all euils; so also he shal be replenished with all good, and haue the fruition of those heauenly ioyes; which as they are vnconceiueable and infinite, so also they shal be endlesse and euerlasting: the former point the Apostle expresseth, where he saith, that *the things which the eye hath not seene, neither eare hath heard, neither euer entered into mans heart, are which God hath prepared for them that loue him.* For if this bee true of the great works of our redemption, and of the hidden mysteries of Christian religion; how much more of that greater worke of our glorification, and of those vnspeakeable and incomprehensible ioyes, which God hath prepared for his Saints and Angels? which though they be vnto vs inuisible, & in themselues infinite, yet it shal not be amisse according to the small measure of knowledge which wee haue receiued, to adde something of them: that by the consideration hereof, we may haue our affections weaned from the immoderate loue of these base and earthly vanities, and may haue our hearts so inflamed with these diuine and heauenly excellencies, that we may vse all good meanes whereby we may attaine vnto them. And that we may the better conceiue of the greatnesse of these ioyes which are in themselues vnconceiueable, and may haue some little glimpse of this glorious light, I will first set downe some reasons which may necessarily proue, that though in this place of banishment and time of ignorance, wee cannot perfectly know and distinctly expresse what these ioyes be, yet it must needs bee that they are most excellent, and afterward in some sort the description shadow out this inestimable and vnconceiueable glory, by setting downe

¶. Sect. 4. Reasons to proue that the ioyes of Heauen must needs be most excellent and blessed. 1. Cor. 2. 9.

(though but darkely) some particulars wherein their excellencie and perfection doth consist. The arguments to proue this point may bee taken from the lesse to the greater, wherein we are to vse the best things of the World, as steps whereby being raised we may obtaine some darke prospect of this glory, as it were a farre off; and as soiles to set out the better the incomparable beautie of that inualuable iewell the blessednesse of the Saints and ioyes of Heauen. For thus wee may reason and necessarily conclude, that if the Lord who is infinite in all goodnesse, wisdome and power, hath in this life prouided such a world for the good and bad together, for strangers as well as his friends, yea for Turkes, Pagans, Infidels, Atheists, blasphemers, and persecutors, who are his professed enemies, as well as his faithfull seruants and deare children; what glory and happinesse hath hee prepared for them in the world to come? If all haue in common such profits and delights, how glorious and great is that peculiar portion reserued for the Saints? If this world destinated to destruction, haue such a goodly vaulted roofe, adorned in the day with such a glorious Sunne, and in the night with the Moone, shining with such beautie and brightnesse, bespangled also with such a multitude of starres, as it were precious shining iewels and rich diamonds, and such a goodly floore as the Earth is, beautified with such variety of beasts, birds, trees, plants wholesome hearbes, & odoriferous flowers, no lesse delightfull to the sight for their admirable colours and figures, than to the smell for their pleasant and sweet sent, and watred with so many Chrystall springs and cleare streames, riuers and brookes; if wee haue here such musicke to delight the eare, the naturall melodie of sweet singing birds, and the artificiall harmonie of instruments and voices made by men; such delightful meates and drinkes to please the taste, and such soft and beautiful rayment, goodly houses, and doune lodgings to delight the feeling; such orchards, such gardens, such walkes, such groues and shades, such fields, such medowes, such iewels and such treasures, in all which Gods enemies and reprobate men haue for the most part a farre larger share, than the deare seruants of God; then how incomparably more excellent is the Kingdome of Heauen, the place of Gods owne residence, appointed to continue for euer, and purposely prepared for the holy Saints, the vessels of Gods mercie, ordained to life and glory, whom God loueth as the apple of his eye, and for whose sake hee made the world and all these creatures, and gaue his Sonne of infinite more worthinesse many millions of times, to worke the worke of their redemption and saluation? If this world, which in comparison is but a cottage, prepared, not for a lasting habitation, but for present vse, like a shed to beare off a storme, be so stately built, and so richly furnished, what shall wee thinke of the state, beautie, and glorie which is reserued for vs in our Manour and mansion houses, which are the chiefe seates of our heauenly inheritance? If the out-borders of Gods Kingdome be so rich and beautifull, how much more excellent is the Kings Court, the great Monarch of Heauen and Earth, where he chiefely sheweth his glory and Majestie? If the Lord in his rich bountie, hath appointed vnto vs a place of such profit and delight for our exile and banishment, how rich and full of all pleasures is his owne countrie, which he reserueth for his owne vse, to shew therin his owne glorious presence, & for the reward of those whom he most graceth with his fauour? If the place of our pilgrimage haue so many delights and comforts, what pleasure and contentment shall wee find in our heauenly home? If wee haue so many causes of ioy and reioycing in this valley of teares, and time of mourning for our sinnes, how shall wee triumph with ioy, and be euen rauished with delight, on our mariage day, when as all our sinnes being forgiuen, and we reconciled and restored to the fauour of God, wee shall haue the wedding betweene vs and our husband Christ solemnized, when as girding himselfe about, and making vs to sit downe at the table, he will come forth in great Majestie and glorie, and minister vnto vs at his feast; and afterwards carie vs into the bridall Chamber of rest and happinesse, that wee may eternally solace our selues with him in heauenly delights? If the World, which is but (as it were) a prison, wherein we are kept in safe custody, till we be brought forth to appeare before Gods tribunall seat at the day of iudgement, be so excellently adorned, and so richly furnished with varietie of delights, that worldly men could find in their hearts to remaine in it for euer; how excellent and absolute in all perfection, is that Kingdome which he hath prepared to be the Countrie and Citie of the Saints, and his owne Kingly palace which hee hath built to be the seat of his Majestie, and the Throne and Theater of his glorie? Finally, if there be so great varietie of profits and pleasures in this world, where the Lord would haue his elect afflicted and corrected for their faults, that they might amend them, what infinite & incomparable treasures, ioyes and delights, hath he prouided for them in Heauen, where he purposeth to reward them, to communicate vnto them the full streames of his bountie and goodnesse, to set vpon their heads crownes of glory, and to cloth and compasse them about with ioy and happinesse? Surely the ioyes of this place

place are so infinit and incomprehensible, that the Apostle *Paul* who had sometheim reuiled onely, was so delighted, and wasn satisfied with them, that he was needfull that he should haue a pricke in the flesh, and the messenger of Satan to buffet him, that hee might not bee exalted aboue measure through the excellencie and abundance of reuelations. And therefore if *Paul* so triumphed in ioy, because hee had for a short time beheld that heauenly happinesse in vision only, what vnspeakeable rauishing delight shall the elect attaine vnto, who shall not onely see it, but enioy it, and that not for a short time alone, but for euer and euer.

CHAP. VII.

That in Heauen we shall abound with all happinesse, both in respect of our persons and estate. And that there are degrees of happinesse.

BVt let vs not rest alone in generalities, and onely know and beleeue, that such excellent ioyes are prepared for vs in Heauen, as doe without all comparison exceed all the pleasures and comforts which this world affoordeth; but also let vs descend to some specials, and so (according to the darke measure of knowledge which we haue in this place of ignorance) let vs shadow out, and make some rude draught of these diuine ioyes and heauenly happinesse, by setting downe some particulars, that so hauing some dim sight, and small taste of them, wee may thereby the rather bee incouraged to seeke after their full fruition. And for order sake let vs distinguish them into either those ioyes the matter whereof we shall haue within vs; or those which are grounded on such things as are with vs and about vs. And first we are to know that the image of God, which was wholy defaced and blotted out by sin, and is but in part onely repaired by regeneration in this life, shall bee perfectly renued and reformed in the life to come. For as in our first creation wee were made according to this image and similitude; so shall wee in farre greater perfection bee restored vnto this diuine beautie in our regeneration at the last day. For then in our soules shall be a liuely resemblance of the wisedome, holinesse, and righteousnesse of God, and our bodies also shall carrie some similitude of him; not in their matter and substance (for they are corporall, and hee spirituall) but in their beautie, brightnesse, and glorious Maiestie. So that euen wee shall not grope in the darkenesse of ignorance, as wee now doe, knowing little of God and his workes, as of our selues; but we shall haue a cleere knowledge of these diuine excellencies, as wee haue in part shewed, and shall more fully see downe hereafter. Thus also both in our bodies and soules we shall be throughly purged and cleansed from all filthinesse of sinne, prophanenes, and impietie, and we shall bee holy as our God is holy, not in equality of measure which is impossible, but in similitude and resemblance. For now we shall be *glorious, not hauing spot or wrinkle or any such thing, but holy and without blame*, as the Apostle speaketh. By reason of which puritie and holines of our natures, we shall take all our delight in the seruice of God, glorifying and praysing his holy name without ceasing for euermore. So shall wee also in this life of glory bee freed from all manner of vnrighteousnesse, and bee made throughly conformable both in our wils, affections, and actions to the most perfect will of God, which is the exact rule of all iustice, so as we shall not in the least thought and desire decline or digresse from it on the right hand or on the left. Finally, our bodies shall bee indued with diuine beautie, and haue such an excellent and heauenly Maiestie shining in them, that these glorious beames shall easily with their likenesse and resemblance, bring any that behold them to that Sunne of perfect beautie, from whom they haue receiued all their light, and these little sparkes of diuine excellencie, may guide them with their similitude to that glorious and infinite flame by which they haue beene kindled.

Ephes. 5. 27.

Secondly, wee shall be replenished with fulnesse of ioy without glutting, with satietie without loathing, and haue a perpetuall continuance of heauenly delights without cloying. For at the same time our desires shall bee satisfied, and not decreased, our wils and longing shall be accomplished, and yet continued, and wee shall still thirst, and still haue our fill; so that by enioying our desires, we shall haue contentment, and by louing and desiring that wee enioy, all loathing shall bee auoided. So *Dauid* saith, that *in Gods presence there is fulnesse of ioy*, and yet notwithstanding this fulnesse, *there is at his right hand pleasures for euermore*. And elsewhere, *I will beholde thy face in righteousnesse, and when I awake I shall be satisfied with thy image*. Vpon the occasion of which words one obiecteth, that glutting and loathing followeth satietie: and then answereth, that it is not so in this heauenly fulnes, for that there may be no griefe and vexation in the minde, desiring, they are satisfied; and lest there should bee any loathing in this fulnesse, they desire this satietie. And therefore they desire without any trouble, because satietie accompanieth their desires, and they are satiate without cloying, because their satietie is still kindled and sharpned

S. Aug. 2. That the ioyes of heauen shal fill vs without glutting, and satiate vs without loathing.

Psal. 16. 11. and 17. 15.

Gregor. Moral. lib. 18. cap. 28.

Satietas erit insatiabilis, nullum fastidium. Semper esuriemus, semper satiari cupiemus. August. de tempore, serm. 1. in 90. Tom. 10.

ned by their renued desiring. And this shall be our estate and disposition when we haue this fruition of this fountaine of life; for at the same time we shal haue a satisfied thirst, and a thirsting satietie, hauing in our thirst not the least necessitie, nor in our satietie any loathing, because being satisfied wee shall thirst, & thirsting we shal be satisfied. So that we shall haue in these heauenly ioyes an insatiable satietie, fulnesse without loathing, and alwaies hungring, wee shall alwaies bee satisfied. The which though it may seeme a riddle, yet wee may easily resolue it, if wee consider that we haue this thirsting fulnesse of ioy from the fruition of God himselfe, who being infinite in all perfection, must needs fully satisfie all those who enioy him; and because he is thus infinit there can bee no tedious cloying, or loathsome glutting, seeing they haue in him continuall and endlesse varietie of ioyes and delights; and being satisfied with the fruition of some, they see others, after which they thirst and hunger. Neither must wee thinke that they are wearie of the old, when they affect new, for this is onely incident to worldly ioyes, which being imperfect doe not bring contentment; but euen the same heauenly ioyes, at the same time, worke both satietie and thirst, because being absolute in all perfection, they giue full contentment, and contenting vs they inflame our loue, and because wee loue them, they kindle still in vs a thirsting desire, to haue still the fruition of that which wee loue no lesse dearely than deseruedly. Now furthermore hauing this pleasing satietie not onely in our appetites, affections, and desires, but also in our wils, and vnderstandings, and in all other powers and faculties of our bodies and soules, being perfectly ioyned in a bond of felicitie one with another, and with their seuerall functions and operations: there will from hence follow such full and perfect contentment vnto euery one with their owne state and condition, that none will desire to bee other than *he is*; nor wish to change with another, though hee haue a superiour degree in glory.

2. Sect. 3. That the ioyes of heauen shall be most excellent, in regard of the things about vs.

And this is that ioy and blessednesse which wee shall haue in respect of our owne estate, and the excellent parts and properties wherewith wee our selues shall be indued; besides which wee shall haue infinite cause of ioy and contentment in respect of that glory, excellencie, and al-sufficiencie of those things which are about vs. In regard whereof it is truly said by the holy Apostle, that *the afflictions of this present time are not worthie of the glory which shall be shewed vnto vs.* Rom. 8. 18. For as hee saith elsewhere, *our light affliction which is but for a moment, causeth vnto vs a farre most excellent, and aeternall weight of glory:* and againe, *the*

things which eye hath not seene, neither eare hath heard, neither came into mans heart, are which God hath prepared for those that loue him. For there (as one saith) is ioy without sorrow, which causeth eternall gladnesse; there shall be all good, and shall not be any euill; there shall be whatsoeuer we will, and shall not be what we will not; there our life shal be truely vitall, sweete and louely, being eternall and eternally blessed. There shal be no assauleing enemie, nor any alluring baite of temptation, but chiefe & certaine securitie, secure tranquillitie, peacefull pleasure, pleasant happinesse, happy eternity, eternall blessednesse, the blessed Trinitie, of the Trinitie Vnitie, of the Vnitie Deity; and of this Deity a happy vision and fruition, which is the chiefe part of our Masters joy. So elsewhere hee hath this holy and heauenly meditation: What (saith he) louest thou O my body? what desirest thou O my soule? whatsoeuer it is that you loue and desire, there shall you surely finde it. If beautie delight thee, the just shall shine like the Sunne in his brightnesse; if such swiftnesse, power, and freedome of the body that nothing can hinder or resist, we shall bee like the holy Angels; if a life long and healthy, there is eternall health, and healthfull eternitie; if satietie, we shall be satisfied with Gods image when hee appeareth; if melody, there shall be a full quire of Saints and Angels singing prayses vnto God; if pleasure, God will make vs drinke of the riuer of his delights; if wisedome, we shal be taught of God; if friendship, we shall loue God more than any thing, and our neighbours as our selues; if concord, it shal bee our meate and drinke, to haue one minde and one will, because we shall all be conformable to the will of God; if power we shall be omnipotent in our will, because it is also Gods will; if wee take pleasure in honour and riches, God will make his good and faithfull Seruants rulers ouer much, and they shall bee the Sonnes of God and heires of his Kingdome: finally, if we desire true securitie, we shall be so sure that wee shall neuer lose these ioyes, as wee are sure that we would not willingly bee depriued of them; neither will our louing God, who prouided for vs these ioyes when wee were strangers and enemies, take them away from vs against our wils, being reconciled, and become his friends. In a word, so many and excellent shall these ioyes of Heauen bee, that the heart of man shall not bee able to containe and comprehend them; for wee shall haue abundant ioy and glory within vs, and round about vs; and because wee cannot compasse them, being infinite and incomprehensible, they shall inclose and compasse vs. Vnto which (as some thinke) our Sauiour in the parable alludeth; for whereas in this

this World ioy is said to enter into vs, because it is not so great but that it may easily be comprehended; hee biddeth the faithfull seruant to enter into his Masters ioy, because those heauenly ioyes are so ineffable and vnconceiuable, that the Saints of God cannot containe them, but are contained, and on all sides compassed and included with them. No maruell then if these ioyes cannot in this time of ignorance and miserie bee expressed or conceiued, seeing they cannot bee comprehended when they are enioyed; hee being infinite and incomprehensible who is the chiefe cause and obiect of all our ioy. Onely they may bee darkly shadowed by some earthly similitudes and resemblances which are within the compasse of our capacitie. As for example, some compare this heauenly happinesse, to the state of such an one, as being vniuersall Monarch ouer the whole World, should enioy a long, peaceable, and prosperous raigne, without any warres, care, trouble or vexation, louing all, and being beloued of all his subiects. Or to an imaginarie addition of a King's Childe out of his mothers wombe set on the Throne of the Kingdome not according to the ordinary manner, by degrees, when he commeth to age, but assuming vnto age and soueraignetie together, and all vpon a sudden. Or as if a man should in the same houre lie in a darke and noisome dungeon, hungrie, naked, and comfortlesse, continually expecting a cruell and shamefull death, and instantly be aduanced to a Kingdome, and to the fruition of all delights which it could yeeld him. Others expresse them by making a proportionable comparison betweene the Mothers wombe, the world, and the kingdome of Heauen: namely, that this heauenly Kingdome as much exceedeth this world in glory, beauty, and variety of all delights, as the World herein excelleth the Mothers wombe: in which comparison if there bee any disproportion, it is because our heauenly ioyes being infinite and without the mixture of any miserie, doe by innumerable degrees exceed the pleasures and Maiestie of the World, more than the World exceedeth that darke and close prison of the Mothers belly.

By all which it appeareth that these heauenly ioyes bee vnspeakable, and in themselues infinite and incomprehensible, but yet in respect of vs who shall enioy them, there are (I take it) diuers degrees of them. For whereas in these heauenly ioyes there are two things to be considered, the first is the cause or obiect of this ioy and happinesse, the other the application, comprehension, and fruition of them: it is true in the former respect, one cannot bee more happy and blessed than another, because all shall inioy God, as their *summum bonum*, and chiefe good, and those heauenly ioyes which hee will communicate vnto them: but in respect of the other, there are diuers degrees, as one more than another is more capable and comprehensiue of this infinite goodnesse, whereby he is fitted and disposed to a more large and perfect fruition of God, and is become more blessed, because hee more inioyeth his *summum bonum*. Euen as diuers vessels being filled in the same sea, there is no difference in the Water wherewith they are filled, which is sufficient to fill them, though they were neuer so great: but yet one of them may hold more than another, according as they exceed in bignesse and largenesse of capacitie. And this (as I take it) is cleere enough in the Scriptures, in the twelfe of *Daniel* it is said, *shall they that be wise shall shine as the brightnesse of the firmament, and they that turne many to righteousnesse, shall shine as the starres for euer and euer.* Both which though they bee vnderstood of the same Preachers of righteousnesse which shall conuert men to the faith, and therefore there is no comparison made betweene the wise, and such as conuert others, nor betweene the brightnesse of the firmament, and the brightnesse of the starres; yet I doubt not, that in both these they are preferred before other men, who haue not that excellencie of wisedome, and fruites of their ministerie, and that is the meaning of the holy Ghost there to shew, that as they excell others in their gifts and fruitfull labours, so also they shall excell them in glory and happinesse. The Apostle also seemeth to signifie this, where he saith, *there is one glorie of the Sunne, another glorie of the Moone, and another glorie of the Starres, for Starre differeth from Starre in glorie, so also is the resurrection of the dead.* Against our Sauiours words appropriateth this to his Apostles as a speciall priuiledge and prerogatiue in regard of the dignitie of their office, their labours, and faithfulnesse, that they shall *sit vpon twelue Thrones, iudging the twelue tribes of Israel.* And the Apostle speaketh to some of a peculiar crowne laid vp for him in regard of his extraordinarie sufferings & labours. Finally, whereas the Scriptures propound not onely eternall life in generall to all the faithfull, but also speciall wages and rewards according to their workes, and that faithfull seruice which they haue done vnto God, thereby it appeareth that according to the measure of our graces and obedience in this life, wee shall haue a proportionable degree of glory in the life to come.

Vnto these reasonings may be added diuers reasons as well seeing the diuersitie of gifts in this World giue his glorie occasion of diuers and vnequall proportions of ioyes, greater, and to others a lesse measure, it is

Dan. 12. 3.

1. Cor. 15. 40. 42.

Matth. 19. 28.

2. Tim. 4. 8.

Q. 10. 5.

Diuers reasons to proue that there are diuers degrees of glory and

and some obiections answered.

more than probable that he will accordingly giue vnto the Saints diuers measure and proportion of glory and felicitie, in the Kingdome of Heauen, when as hee will reward and crowne them his gifts according to his gracious and free promises. And this our Sauiour Christ seemeth to intimate in the parable where the Lord maketh his faithfull seruant, who by well vsing his ten talents had gained other ten, ruler ouer ten Cities, and according to the same proportion, another, who with his fiue talents had gained fiue more, the gouernment of fiue Cities. Againe, the punishment of the wicked and reprobate shall bee diuers in their measure and proportion, according to the qualitie of their sinnes; in which respect our Sauiour Christ saith, that it shall be easier for Sodome and Gomorrah in the day of iudgement, than for that Citie which contemned the preaching of the Gospell; and for Tyre and Sidon, than for Corazin and Bethsaida, who were not conuerted by Christs doctrine and miracles. Whereas it may be obiected, that the reason followeth not, because the wicked are punished for their sinnes, but the faithfull are not saued for their merits, but by the obedience, righteousnesse, and death of Christ, which equally appertaineth to all the faithfull; To this I answere first, that God hath not onely generally promised vnto all eternall life for the death and merits of Christ, but also that he will of his free grace and liberall bounticle reward euery one according to their workes which they haue done in the flesh, as the Apostle saith, that [illegible] Secondly, howsoeuer euerlasting life belongeth to all them who haue their part in Christ, and interest in the death and obedience of him, yet so much as these are diuersly applied by some more weakely, by others more strongly, according to the diuers measure and degree of their faith; so answerably these diuers degrees shall haue diuers rewards, and a different measure of glorie ioined vnto them; for as all the faithfull haue their part in Christ, and one and the same Sauiour equally belongeth to them all, but in respect of the application (howsoeuer he is truly applied to all) yet all apprehend him not alike, but some weakely by their little faith, and others more strongly by their full perswasion, and according to their strength of apprehension, and diuers measure of faith, bring forth proportionably good workes, godlinesse, and [illegible] and consequently all the faithfull haue [illegible] common to them all; but yet in regard that those who haue had a greater measure of faith, and other sanctifying gifts and graces on the Earth, shall answerably haue a more large and strong apprehension of these ioyes, and haue a greater and more ample capacitie to receiue and containe them, there shall bee diuers degrees of glory and happinesse. Euen as those who are at one feast or banquet, haue all the same meate and dainties set before them, but yet haue different degrees of comfort and fruition in feeding on them, according to the goodnesse or weaknesse of their stomackes; in which respect though all be equally satisfied, yet he who hath the sharper appetite, and stronger digestion, hath the largest share, and the fruition of it with most pleasure and delight. Finally, in the inchoation and beginning of our glorification, which is in this life, when as being sanctified we are endued with peace of conscience, and ioy in the holy Ghost, there are diuers degrees of grace, holinesse, and spirituall ioy and comfort, some hauing a greater, and some a lesse measure: and therefore the Lord being constant, vniforme, and immutable in his courses and proceedings, we may conclude, that hee will obserue the same tenure in accomplishing and perfecting our glorification, giuing vnto those a greater measure and higher degree of glorie and happinesse in his kingdome, who in this life had the greatest beginnings, and largest proportion of grace and sanctification. But against this is obiected the parable of the labourers in the vineyard, where all are said to haue equality of reward; and the last as well as the first to haue receiued a pennie. To which I answere, that the scope of this parable is not to shew, that there shall bee equalitie of rewards in the Kingdome of Heauen, but that God in his infinite mercy will giue vnto those who are called at the last houre euerlasting life, as well as vnto them who are first called; and therefore those who are first called, haue no cause to triumph and insult ouer those who are called last: but hereupon it followeth not, that because they haue the same kingdome, glorie, and happinesse, therefore they shall haue the same degree; seeing wee may all haue the freedome and generall priuiledges of the same Citie, and yet haue therein diuers offices and preferments. All shall haue indeed the same life, glory and happinesse, in respect of the obiect which is the Lord himselfe and the ioyes of Heauen; but all shall not (as I haue shewed) haue equall application, apprehension, and capacitie in conceiuing and comprehending of these obiects, by reason whereof one shall conceiue more ioy and happinesse than another, though all shall be full and perfectly replenished. Others obiect, that all shall haue

Luke 19.16.17.

Matth. 10.15.

Matth. 11.22.

Rom. 2.6.

2 Cor. 5.10.

1 Cor. 15.41.

Reuel. 22.12.

haue the fruition of our *summum bonum* and chiefest happinesse; and therefore if all haue the chiefest happinesse, none can be superiour vnto other. Vnto which the same answere serueth: for all shal equally enjoy the *summum bonum*, the obiect and cause of our happinesse, but not in equalitie, in respect of the application and comprehension of this infinite good and chiefe happinesse, which (as I haue said) shal bee in diuers measures and degrees.

Finally, whereas they obiect, if some haue a greater measure of joy and happinesse than others, then they shal want who haue not so much as they; and wanting shal not be full satisfied and contented, but contrariwise shal bee apt to enuy those who excel them, and to wish their owne aduancement; all which argue insufficiencie and imperfection, from which that heauenly happinesse is exempted: To this I answere, that though there be inequality of joy, yet there is sufficiency, seeing euery one shal be filled, and haue as much joy and happines as he can containe or yet desire, and consequently being fully satisfied and contented they shal not enuy any Superiour, or desire to change. For no man would desire, to haue as much powred into a greater, because it is insufficient to containe it, & being ful, the ouerplus would but spil and run ouer: and as no man, but a Glutton, being filled and satisfied at a plentiful Banquet, would enuy him selfe low because his stomacke conteineth more, and none but a foole, being of a low stature would euer desire to be apparelled in the clothes of a taller man, but rather such as are fit for his own personage: so euery Saint being filled and satisfied with a sufficient measure of glory and happinesse, is wel contented with his estate, and desireth not such a proportion as is vnmeete and vnfit for him. Againe, being fellow-members of the same Body, whereof Christ Iesus is the Head, wee shal be contents with that proportion of glory and happines, which is fit for vs in our seuerall places, as being most comely and conuenient both for the part it selfe, and for the whole Body; euen as the members of the naturall body are contented with their owne beauty, proportion, and place: because if they should be greater or lesser, higher or lower, or not themselues, but the same with others, or finally any otherwise disposed, than as they are in their own nature and creation, it were vnto them selues a deformitie, and would make the whole body monstrous, and therefore the hand or foot, desire not to be the head or eare, nor enuy vnto them their greater honour and dignity: so the members of this heauenly body, are contented with their degree, and desire to be no other, nor enuy their fellowes in glory, their greater aduancement; because all haue receiued such a measure of glory as is most conuenient & comely, both for themselues, and for the glorious perfection of the whole body; and to be higher or lower than Gods Wisdome hath disposed of them, would but deforme and disgrace the whole, and euery seuerall part. Finally, though there be inequality of glory, there can be no discontent in any, because he hath not so much, nor enuy towards another, because he hath more; seeing like the members of the same body they receiue their greater excellencie and perfection, not for themselues alone, but for the good of all their fellow-members, and of the whole Body. And moreouer, because through that perfection of loue which shall be amongst them, they shal communicate with one another in all their happinesse, rejoycing as much in their glory and felicity, as in that which they themselues haue received, therfore there can be no place to enuy or discontent.

CHAP. VIII.

That Heauen is a place most glorious; and of the blessed societie with the Saints, Angels and our Saviour Christ.

AND thus haue I (though but in darke manner) described the ioyes of heauen, both which concerne the excellent condition of our owne persons, and also those things which are about vs. Vnto which we may now adde the excellencie and glorious beautie of the place where, and of the society with whom, wee shal enioy al this happinesse. And first for the place of our happinesse; it is not the earth, aire, or firmament, wherein the starres are fixed, but the heauen of heauens, or the supreme and highest heauen, into which Christ as hee was man ascended, and so was made higher than all the visible heauens, as the Apostle speaketh; which is also that which the Apostle *Paul* calleth the third heauen, into which he was taken vp: Howsoeuer some think that after the resurrection, the blessed saints shal not be confined to any place, but haue the vse both of heauen and earth for their habitation, in both which they shal enioy the presence of God, and all diuine and heauenly happinesse. The which their opinion they ground vpon those places of Scripture, wherein it is not onely said, that there shal be new heauens and new earth, but also that therein shal dwel righteousnesse, that is, the holy and iust who shal haue true righteousnesse, and liue the heauenly life, & make kings & Inogers vpon the earth. But concerning this point I can affirme nothing, and glad we know this much for our ioy and comfort, that wheresoeuer the Kingdom of this

a. Sect. 8. That the Heauen of Heauens shall be the place of our happines, which is most beautifull and glorious.

Heb. 7. 26.

2. Cor. 12. 2.

a Esay 65. 17. and 66. 22. Apoc. 21. 1.

b 2. Pet. 3. 13. c Apoc. 5. 10.

this seat of blessednesse shal be, is incertainely most glorious and maiestical. Neither must we thinke that the Lord hath onely prouided for vs goodly and rich furniture, but also stately palaces and glorious mansions. For if earthly kings will haue habitations answerable to the greatnes of their maiesty, wherein they keepe their chiefe residence; then how glorious and ful of stately maiesty is this heauenly palace, which is the chiefe seat of the King of kings, where he communicateth himselfe to his chiefe nobles and courtiers, the holy Angels, and blessed Saints? But hard and impossible it is to describe in a liuely manner, the excellencie and statelinesse of this glorious mansion, and city of the saints, in al the particulars thereof; only this wee may conclude, that it is; first, of most large and almost infinite extent and circuit, seeing it is to be the seat and habitation of innumerable Saints and Angels, vnto the maiesty whereof is required that it be most ample and spatious, that they may haue liberty and roome enough. For as it is one part of the wicked's disgrace & punishment, that they shall be thrust together in a straite roome, and like stinking tares and noisome weeds bee crusht together, & tied in bundles that they may be cast into the fire: so contrariwise it is more than probable, that the seat of the blessed is most ample and spatious, that so it may bee the more glorious, stately, and magnificent. And this appeareth also by euidence of reason: for if the visible heauens be so many and innumerable degrees greater than the earth; then how much more ample and spatious is the Heauen of Heauens, which doth inclose and compasse them, as they doe the Aire and Earth? Secondly, wee may be assured that this place is most holy and pure, seeing it is the seat, not only of the holy Saints and Angels, but also of the Lord, who is holinesse it selfe. For if that place of his temporall and momentany presence, when as he appeared vnto *Moses*, was holy; how much more holy are the Heauens, which is the place of his continuall residence? In respect of which purity and holinesse it will not admit of any impure guest; for as it is said, *no vncleane thing shall enter in thither, neither whatsoeuer worketh abomination and lies.* Finally, we may be assured though we cannot describe it according to its worth and excellency, that it is a place most glorious and maiestical. For if the Tabernacle when God gaue some such visible signes of his presence, as the people in their frailty and mortality were capable of, was filled with glory; how ful of glory and maiesty is the highest Heauen, where God keepeth his chiefe residence, and manifesteth his glory and greatnesse, in a farre greater measure to his Saints and Angels, which are

Matth. 13. 30.

Exod. 33.

Apoc. 22. 27.

Exod. 40. 34.

excellency being in it selfe ineffable and vnconceiuable; the Apostle describeth according to our weake capacity, by such visible and earthly things as are most precious and glorious. And first hee saith, that this new Ierusalem and City of God, is ful of Gods glory, and her shining like vnto a stone most precious, and as a Iasper stone, cleere as chrystal: that it hath a wal great and high, and twelue gates, and at the gates twelue Angels; that it is both in length and in bredth twelue thousand furlongs; that the building of the wal of it was of Iasper, and the City of pure gold, like vnto glasse, cleere and transparent, pure and glorious: that the foundations of the wal of the City are garnished with all manner of precious stones: the first foundation of Iasper, the second of Saphire, the third of Calcedonie, the fourth of an Emerald, the fifth of a Sardonyx, the sixth of a Sardius, the seuenth of a Chrysolite, the eight of a Beryl, the ninth of a Topaz, the tenth of a Chrysoprasus, the eleuenth of a Iacynth, the twelfth of an Amethyst. That the twelue gates were twelue Pearles, and euery gate of one Pearle, and the street of the Citie pure gold, and like shining glasse. All which if it be to be vnderstood (as some would haue it) of the glory of the Church here on earth, when as Iewes and Gentiles shal be ioyned together before the comming of Christ to iudgement; it is no lesse forcible to proue that the Heauen of Heauens is a place most glorious; for if there be such glory, beautie, and maiesty in the Church militant how innumerable degrees shall it be increased and inlarged in the Church triumphant? if there be such excellency to be seene on earth, what shall we thinke of the Heauen of Heauens? And surely, if these out-eases of this Imperiall Heauen, the starry firmament, daily subiect to our view, be so glorious; How much more maiesticall is that place reserued for Gods Saints? If the roofe of our prison and earthly habitation be so curiously vaulted, and so richly garnished and bespangled with bright shining lights, and beautiful starres; what workmanship, what maiesty, and incomparable excellency may we expect in the Palace of the great King, and the heauenly habitation of the Saints and Angels? If the very porch and first entry bee so stately and glorious; how full of maiesty, beauty and glory, are the chiefe roomes, and the Presence-chamber of this great and glorious Monarch of Heauen and Earth.

Now this glory and happinesse of the place, we may adde that felicity, ioy, and contentment which wee shall take in our company; for first, we shall haue the society and fellowship of the Saints and blessed Angels; according to that of our Sauiour Christ, *many shall come from the East and West, and shall sit downe with Abraham, and Isaac, and*

and Iacob, in the Kingdome of Heauen. And because there shal be perfect loue and charity among vs, euery one louing another as themselues, and rejoycing as much in their happines and felicity as in their own, hereof it wil come to passe that according to the innumerable number of the Saints and Angels, so infinitely shal our joyes be doubled & reflected, and that which one hath not of this glory and happinesse in himselfe, because he is not capable of it, he shal enjoy it through his perfect loue, in the rest of this holy and heauenly Society; they being mutually one to another, storehouses and treasuries of these euerlasting joyes, to keepe for their vse and comfort, that which themselues cannot containe and comprehend. So that this joy of Loue and perfect Charity, shal infinitely exceed al other heauenly ioyes which belong peculiarly vnto any one; seeing therby euery one perfectly enioyeth all the happinesse and blessednes of the whole society of the Saints and Angels, whose glory as it is most excellent, so their number numberlesse. Now if these heauenly ioyes bee so vnspeakeable and so incomprehensible in euery one, that he can scarce containe them, how shall we be ravished with ioy and delight, when wee shall communicate in the glory and happinesse of so great a multitude? And if there be such ioy and sweet content on earth, whilest two or three liuing in all prosperity, dearely loue one another, who notwithstanding loue imperfectly, and spend the least part of their time in their mutuall fellowship with their beloued friends; what infinite ioy and rejoycing shall there be, when all the saints shall be joyned in their hearts with the bond of perfect charity, and in their persons in a neere fellowship and society, neuer againe to be seperated and diuided? Neither shall heere (as in the earth) propriety vnto these spiritual ioyes, and heauenly treasures be any cause of difference, by reason that the ones hauing them, is the cause why others want them; seeing all these vnualuable riches, and vnspeakeable happinesse shal lie out in common, for the vse and comfort of all the inhabitants. And as all shal ioyntly enioy this kingdome of glory in an holy communion, so euery one shal enioy it wholly vnto himselfe; euen as the Sun serueth for the vse and benefit of the whole world; and yet euery one indued with sight inioyeth it wholly, as though no other were partner with him. And therefore because the ones hauing of this heauenly joy and blessednesse, is so farre from hindring of another, that contrariwise through that communion and perfect loue which is amongst them, euery one enioyeth another's happinesse, and so by this fellowship hath his ioyes infinitely multiplied; from hence will spring vnspeakeable joy in one another's loue, and vnconceiuable loue by reason of this joy.

But here it may bee demanded, whether in this heauenly societie, we shall know euery one their earthly friends, kindred and acquaintance. To which I answere, that it were better if we would learne to know, and to bee assured, that wee our selues shal bee happie members of this heauenly societie; for what will it profit a man to know, that the Saints shall haue this knowledge one of another, if he be ignorant of the meanes whereby he may come to be in this number? Secondly, I answere, that if this particular knowledge, which here wee so much desire would after that manner which we desire it, any whit aduance our joy and heauenly happinesse; then most certainely wee shall attaine vnto it, and shall euery man know his neere and deare friends, as wife, husband, father, mother, sisters, brethren, children, and familiar acquaintance, seeing nothing shall bee wanting to that felicitie and blessednes, which may make it perfect and compleate; & contrariwise if it will not, wee haue no reason greatly to desire it. Finally, I answere more plainely and directly, that in the heauenly ioyes, wee shall all know, and knowing so vneone another, but yet not after a carnall and worldly manner. The former point is more than probable; for being plentifully indued with Gods spirit, and hauing thereby our minds illuminated with all knowledge and spirituall wisdome, we shall bee inabled to know, not onely those who haue beene formerly of our acquaintance, but euen strangers, whom we neuer saw. For if *Adam* before the fall, had his mind so inlightned with wisedome and knowledge, that he knew *Eue* and from whence she came, at the first sight; and if the Apostles accompanying Christ in his transfiguration, and hauing but a small beginning, and a little taste of their glorification were able thereby to know *Moses* and *Elias* whom they had neuer seene: And (as some adde) if *Dives* (as it is in the parable) knew *Abraham*, and *Lazarus* in his bosome in so great a distance; then how much more shall they, who are perfectly glorified, and indued with all knowledge, through the illumination of Gods holy spirit, know all their friends and kindred, with whom formerly they haue beene acquainted? But yet this knowledge, both in respect of the cause and manner thereof is not worldly and carnall, neither shal we know them by their outward shape and fauour; for this is impossible, in regard of the great difference betweene a bodie mortal, and immortal, earthly and glorified, which, as I said, shal bee freed from all blemishes and imperfections, either of age or stature; nor by the helpe of our naturall memorie, which in such length of time, and great alterations, which in the meanetime shall happen, must of necessitie faile vs, but by that diuine illumination of

§ Sect. 3. Whether we shall in Heauen know one another.

Gen.2.23.

Matth.17.4.

Luke 16.

Gods spirit, which maketh acquaintance & strangers all alike knowne vnto vs. In both which respects, the Apostle *Paul* saith, that *from henceforth we know no man after the flesh; yea, though we had knowne Christ after the flesh, yet now henceforth know we him no more.* Whereby is meant, that the knowledge which we haue one of another, is not in outward and worldly respects, but diuine and spirituall, as wee know them in Christ, by the inlightning of the spirit. And the like also may be said of our loue towards them, which shall no more bee, in regard of our earthly kindred, acquaintance and friendship, all which shall be abolished, but in respect that they are the members of Iesus Christ, copartners of the same ioyes, and fellow members vnited one to another by the same spirit. Neither shall we more reioyce in the societie of our earthly kindred and acquaintance, or better loue them in these earthly respects; for this would not augment and increase, but diminish and detract both from our loue and ioy, seeing this shal be the perfection of them both, to bee towards all in the highest degree, louing and reioycing in the happinesse of euery one of God Saints, much more than the tenderest mother can loue her child, or wife her husband, and as much as they loue themselues, and reioyce in their owne happinesse. And if there bee then any difference in our loue, it shall bee in diuine and spirituall respects, euen as our loue shall bee diuine and spirituall, namely, as wee shall more loue them, who haue greatest excellency of gifts, and measure of glory, hauing a more perfect apprehension of God, and that heauenly blessednesse, and the greatest proportion of that holy spirit, which shall be the bond of our vnion, and cause of our loue.

2. Cor. 5. 16.

Q. Sect. 4. That it shall be a great part of our heauenly happinesse to enioy the company of our Sauiour Christ.

But as wee shal haue knowledge of all the blessed Saints, and louing them as our selues, shal haue great ioy in their societies so especially shal we know our Sauiour Iesus Christ louing him aboue all the rest, yea and more than wee loue our selues, and taking vnconceiuable ioy in that vnion and communion, which wee shal haue with him, in all that glory and happinesse, wherein hee shal bee farre preferred before all the sonnes of men. Of this special knowledge of Christ, himselfe speaketh. *Father* (saith he) *I will that they which thou hast giuen me, be with mee, euen where I am, that they may behold my glory which thou hast giuen me.* Yea, in this knowledge of him, he placeth a chiefe part of our heauenly happinesse, saying, that *this is life eternall, to know God, and whom he hath sent Iesus Christ.* Of which happinesse, holy *Iob* assureth himselfe, where he saith, that *he was vndoubtedly sure that his Redeemer liued*, but also that he should *see and behold him with his bodily eyes.* By which knowledge of Christ, and fellowship with him, wee shall haue inestimable ioy and comfort; for if *Iohn* the Baptist sprang for ioy in his mothers belly, at the presence of Christ in his first conception; if his earnest desire to see Christ in the flesh, made old *Simeon* wish the prolonging of his life; and hauing obteined his desire, and seene Christ his saluation, was most willing to depart in peace: if the eyes of the Disciples were blessed by Christs owne testimony, because they had seen that, which many many Prophets and Kings had desired to see, and yet could not, to wit, the Sauiour of the World clothed with our humane nature, and but in the estate of a seruant, despised of men, and contemptible in the World: And finally, if *Peter, Iames*, and *Iohn*, seeing but some smal sparkes of his glory and majestie in his transfiguration, were so rauished with delight, that setting aside all worldly desires, they wished only the continuance of this ioy; then what inestimable pleasure, comfort, and rejoycing shall we haue, when wee shall continually behold our Sauiour Christ in his glory and majesty, adorned in his Kingly attire, accompanied with his blessed Saints and Angels, and sitting at the right hand of his Father, like a triumphant Conquerour, hauing subdued and trodden vnder foot all his and our enemies? especially considering that wee shal not be bare beholders onely of his glory and happinesse, but shall communicate with him, as members of his body, in all his ioyes, and be made partakers of all his glory. O what rauishing joy shal then possesse our soules, when as we, who haue long betne contracted to our Lord and Husband, shal see that blessed time come, when we shal haue that royal marriage betweene him and vs solemnized in the presence of God and his holy Angels, and shal haue the fruition of him, and all his happines, when as wee shal not be able to determine, whether the glorious majestie, or the vnmatchable loue of our deare Husband shal exceed one the other? What delight and comfort shal we then feele, when we poore contemptible members, base, and inglorious in the world, shal be vnited to our most glorious head, Iesus Christ, and by vertue of this vnion with him, shal also be glorified, and communicate with him in all his felicity, and heauenly joy? O how shal at this day our hearts and soules bee able to containe that pleasure and delight, when wee shal haue so neere societie and fellowship with our blessed Sauiour & Redeemer, who hath loued vs so dearely, that when we were Bankrupts to Gods Iustice, he became our surtetie, and discharged our debt to the vtmost farthing? When we were enemies, he wrought our reconciliation; when we were condemned, he procured our pardō; when we were the slaues of sinne and Satan, he powerfully redeemed vs; and when we were in the state of condemnation,

Iohn 17. 24. *Verse* 3.

Iob 19. 25, 27.

damnation, & the very flames of hel fire, he bringthe vs into the state of saluation, and made vs the sonnes of God, and coheires with him to all the glory and heauenly happinesse. All which he effected by humbling himselfe vnto the state of a seruant, when he enioyed with his Father al glory and Maiesty, and by suffering miseries and afflictions, hunger, wearinesse, griefe, and worldly contempt, scornings, reuilings, buffetings, scourgings, and finally, that sharpe and shameful death of the Crosse, and his Fathers heauy displeasure, much more bitter and intolerable then all the rest of his bodily sufferings. O how then shall wee rejoyce in his Loue, and in louing him againe, for all his grace and goodnesse vnto vs?

CHAP. IX.

Of the fruition of God, and of those vnspeakable ioyes which will arise from it.

AND thus haue I shewed what inestimable ioyes are prepared for the Saints, both in respect of the things within them; and without them; all which, though they are so great, that the heart of man cannot possibly conceiue them; yet they all but litle or nothing, in comparison of that incomprehensible joy and happinesse, which we shal haue in the fruition of God himselfe, infinite in all goodnes and perfection; whereby we shal for euer enioy his presence, behold his face and glory, and be vnited vnto him in a blessed and holy communion, that so he may become all in all. Which joy being like the author and obiect thereof, infinite and incomprehensible, it is not to bee expected, that I should in the least measure, as it is in it owne nature, expresse it; seeing in regard of its infinite perfection, the heart of man cannot conceiue the least part thereof, much lesse his tongue or pen vtter it; only I wil content my selfe to haue shadowed it out in some darke manner, and to discouer it by the light of the word, as it were a farre off, expecting the full reuelation thereof in the great day of Gods appearing. First therefore we are to know, that as God is the chiefe author and cause of all our happines, electing vs to eternal life before the world was, creating vs vnto glory and graciously affording vnto vs all the meanes of our saluation; so also he is the chief obiect, and (as it were) materiall cause, and substance, of all our ioy and happinesse. And (as one saith) it is he, both which crowneth vs with a glorious crown, & is also himself this crowne of glorie; it is he that promiseth, and who is also that which is promised, he is the rewarder, and he also is our reward. And finally, he giueth vnto vs heauenly happinesse and blessednesse, and is also this blessednesse and felicitie it selfe. And thus the Lord promiseth vnto *Abraham*, not onely that he would reward him greatly, but also that he himselfe *would bee his exceeding great reward*. And holy *Dauid* in many places calleth the Lord his life, his light, his glorie, his strength, his portion, and the lot of his inheritance: and finally affirmeth, that when her should appeare, hee should bee throughly satisfied with his image, because in his presence is fulnesse of ioy, and pleasures at his right hand for euermore. To which purpose one saith, that it shall bee our reward to see God, to liue with God, to liue of God, to bee with God, and to bee in God, who shall be all in all: to haue God, who is the *summum bonum*, and chiefe good; for where the chiefe good is, there is the chiefe happines, the chiefe pleasure, true libertie, perfect charity, eternall securitie, & secure eternity: there is true gladnes and reioycing, perfect knowledge, all fulnes, and all blessednesse; there is Peace, Piety, Goodnesse, Light, Vertue, Honesty, the ioy of conciuing Mirth, Sweetnesse, Life eternal, Glory, Prayse, Rest, Loue, and sweet Concords. And this (namely, that God is our *summum bonum*, and chiefe happinesse) the very Heathens themselues from time to time haue confessed and acknowledged, as it were easie to shew, had not that ornament of true Nobilitie, and excellent instrument of Gods Glory, by his learned labours shewed this at large, and saued me this labour.

Now as the Lord is our reward and the perfection of our joy and happinesse; so wee are further to know, that aboue all other rewards he is most excellent; and of all other joyes, by infinite degrees most delightfull: for whereas other joyes in Heauen exceedingly please, it is he alone that can fully content vs: whereas others are inestimable and of great worth; it is he only who is al-sufficient, and being infinite in all goodnes and perfection, doth giue vnto vs ful contentment, & cõplet happinesse. And this is that which he himselfe saith vnto *Abraham*; *I am God al-sufficient, walke before me and be thou vpright*: and hereof it is, that hauing promised in the *Reuelation* to him *that ouercommeth, that he shall inherit all things*, hee sheweth how hee shal be made thus compleate, saying, *I will be his God, and he shall be my Sonne*. And indeed how can hee want light, that hath this Sunne of righteousnesse still shining vpon him? How can hee lacke warmth, who is continually heated with the flames of this diuine Loue? How can he thirst, who hath this euer-springing fountain whereof all earthly streames of the water of life? And in a word, how can he want any good who enioyeth the chiefe goodnesse, in whom all vertue, knowledge, and whatsoeuer goodnesse can be named, or desired are most absolute, and in all ful

Gen.15.1. Psal.16.5,11.

Psal.17.15.

Bernard. meditat. deuot. cap.4.

Mom. de verit. relig. Christ. cap.29.

Q. Sect.2. This all ioy & happinesse accompanieth our fruition of God, as being the perfection and accomplishment of them all.

Gen.17.1.

Apoc.21.7.

fulnesse and perfection? For (as one saith) his diuine beauty the Angels wonder at, by his power the dead are raised, of his wisdome there is no number, or measure, whose Kingdome knoweth no end, whose glory cannot change, whose light so farre excelleth the Sunne, that in comparison thereof it is but darkenes; who in sweetnesse so farre exceedeth Honey, that being compared, it is as bitter as Wormwood: whose face if the damned soules could behold, they would feele no punishment, no griefe or heauinesse; whose presence would change Hel it selfe into a Paradise of pleasure and delight. Whereby it appeareth, not only that God is the chiefe and supreame cause, and object of all our felicitie and blessednes in the Kingdome of Heauen; but also that he is Al-sufficient to make vs perfectly happy, as being our *summum bonum*, infinite in all goodnesse and perfection. Now further wee are to know, that the fruition of this God Al-sufficient, and our chiefe and supreame good, is that which we call blessednesse, and our heauenly happinesse. Of which fruition of God, there are made three degrees, or diuers manners: First, when we enjoy God in his creatures; in them seeing and vnderstanding his wisdome, power, and goodnes, in his creating, preseruing, gouerning and disposing of all the creatures in Heauen and Earth most wisely, mightily, and graciously. To which purpose the Psalmist saith, that *the Heauens declare the glory of God, and the firmament sheweth the worke of his hands*: and the Apostle *Paul* more plainly affirmeth, *that the inuisible things of God, that is, his eternall power and Godhead, are seene in the creation of the world, being considered in his workes*. Secondly, we are said to enjoy him in our selues, and that diuersly in respect of the diuers faculties of our soules, as in our vnderstandings, when they are enlightned with the beames of his wisdome, and diuine knowledge, wherby we are enabled to know him, and our selues, together with his will and workes; in our wils and desires, when he repleniseth them with perfect iustice and righteousnesse, whereby they are made conformable to his will (in which sense they are pronounced *blessed, who hunger after righteousnesse, because they shall be satisfied*) and inabled to refuse that which God disliketh, and to chuse that which he loueth. Finally, we enjoy him in our heart, and affections, when as louing him aboue all, and wholy depending vpon his power and goodnesse, wee attaine vnto peace and tranquillity of minde, and are replenished with all joy and delight: in which respect wee shall be most happy, when as our knowledge cannot puffe vs vp by reason of our righteousnesse, nor our righteousnesse be distastful and troublesome by reason of our joy. And lastly, we are said to enjoy God in himselfe, which of all the rest is most pleasing & delightfull; when we shal know him in his persons, nature, and attributes, not as in this life darkly, and through a glasse, but as the Apostle speaketh *face to face*: for this (as our Saviour saith) *is eternall life to know God, and whom he hath sent Iesus Christ*. Neither shal this fruition consist in a bare knowledge of God the Father, his Sonne, and holy Spirit, but in that communion which wee shall haue with them whereby they will become vnto vs all in all, as wee shall see hereafter. And that not in a party, or imperfect communion, whereby euery of the Saints should haue their share in this blessed fruition; for God is a most perfect and indiuisible essence, so that they who enjoy him, enjoy him wholy; without any sharing and diuision. For as on the earth, euery one totally enjoyeth the light of the Sunne; and as a speech made among a multitude, is not diuided by words & syllables, but is wholy & intirely receiued of all the hearers: so much more may our God whose essence is most simple, pure, indiuisible, & omnipresent, not filling one place more than another with his presence, but all alike, whether they be neere at hand, or more remote; communicate himself to be enjoyed totally & wholy, of all, & euery of the blessed Saints.

By all which is is cleare and manifest, that howsoeuer there are innumerable and inestimable ioyes in Heauen, yet the fruition of God is the chiefe, and the perfection of them all, with which alone, without all the rest wee should be most perfectly blessed, and without which, though we had all the other, our happinesse should be maimed and imperfect: for inioying God infinite in all perfection, our hearts and soules shal be fully satisfied and replenished with joy, and (as one saith) hee is too too couetous, who is not sufficed with the fruition of God; and without him, though wee had all other ioyes of Heauen and Earth, there would still remaine an emptines in the soule, which would keepe vs from full contentment, and make vs still seeke after more happinesse. Concerning the former; how can it be but there must needs bee perfection of joy, where God himselfe our chiefe goodnesse shal be enjoyed? for if the beautie of vertue, being beheld and well discerned, would (as one saith) stirre vp in vs, a wonderfull loue and admiration of it; how much more will the sight and fruition of God doe this, who is the fountaine of all vertue and goodnesse, infinite in all glory and perfection? If the Queene of Saba thought *Salomons* seruants happy, because they alwaies stood before him, and heard his wisdome; how much more blessed are they, who enjoy Gods presence for euermore, who being a boundlesse Ocean of wisdome, from which those little droppes distilled, can neuer be drie,

Aug. de Triplici habitac. c. 4.

Aug. de Spiritu & Anima, cap. 65.

Psal. 19. 1.

Rom. 1. 20.

Matth. 5. 6.

1. Ioan. 1. 3.

Plato.

1. King. 10.

drie, but shal continually haue riuers and fountaines of diuine prudence flowing from him? If *Moses* attained vnto an extraordinarie measure of ioy and happinesse, when he was admitted to see Gods hinder parts, and some small beames of his infinite glory and Maiestie; how happy and blessed shall we be, when wee shal be admitted into his glorious presence, and continually see him face to face? If we so much desire to see, and see with ioy and admiration, men who are excellent in any kind, as those who are exceeding wise, valorous, strong, beautiful, learned, or indued with some extraordinarie parts, although they bee but mained and imperfect, then how shall wee be rauished with ioy and holy wonder, when wee shall both see and enioy God himselfe, in whom all excellencies doe concurre, and that infinitely and in all fulnesse and perfection? If we could find a man in whom the graces and good parts, not only of all other men, but also of all the rest of the creatures, fully concurred, as the faith of *Abraham*, the piety of *Dauid*, the loue of *Ionathan*, the wisdome of *Salomon*, the beautie of *Absalon*, the strength of *Sampson*, the sweetnesse of odoriferous flowers, the brightnesse of the Sunne, &c. who would not admire his excellency, and thinke himselfe happy, if hee might enioy his loue and company? but all the goodnesse, beauty, excellencie, and perfection of all the creatures ioyned together, is nothing in comparison of that, which wee shal see and enioy in our all-sufficient Creator, they being all but little drops of this euer-springing fountaine, small sparkes of this great flame, and lesse than a graine of sand, in comparison of the whole Earth and Heauens: seeing he hath in him all beautie, glory, and goodnesse, which they haue but in small portions; hee hath that in all perfections, which they haue imperfectly, and in some little degree; and infinitly aboue all measure, whereas they haue it but in their measure and proportion. Whereof it is that what excellencies and good parts are attributed to the creatures (as we say in the concrete) as being properties and qualities of their nature and substance, they are all attributed vnto God in the abstract, as being his very nature it selfe, and of his essence and Being. So the creatures are called good, but the Creator goodnesse it selfe; man is said to be wise, holy, just, louing, when as he hath these graces and vertues imparted vnto him; but God is wisdome, holinesse, justice, loue, not receiuing them from any other, but hauing them eternally in his owne nature and Being. In which respect it is said, that *there is none good but God*, that he *is only wise*: that *there is none holy as the Lord*, *for there is none besides him*: because none are so in their owne nature, and from themselues; but what they haue, they haue receiued it from God. From whence we may conclude, that if there be any beautie, excellencie, goodnesse and perfection in the creatures, it is infinitely more in the Creator, from whom they first had it: for if he could without impairing of his owne excellencie and substance, impart vnto his creatures, such goodnesse, beautie, and perfection, by his sole word, making them of nothing such as they are, and enriching them with so many good parts and properties, without impouerishing himselfe, or abating any whit of his owne store; how glorious, how gracious, how beautifull and infinite in all perfection is hee in his owne nature and Essence, which wanteth nothing, though hee haue made his creatures to abound? To this purpose the author of the booke of Wisdome saith: that *though they had such pleasure in the beautie of their idols* (as the Sunne, Moone, and rest of the creatures) *yet should they haue knowne how much more excellent he is that made them: for the first author of beautie hath created these things; or if they marueled at the power and operation of them, yet should they haue perceiued thereby, how much he that made these things is mightier: for by the greatnesse and the beauty of the creatures, the Creator being compared with them, may be considered.* For if the singular parts of beautie and goodnesse, being diuided and dispersed amongst the creatures, be so louely and delightfull; then what admirable loue and delight shall we haue in the chiefe goodnesse, in whom alone they are contained, compacted, and infinitly surpassed and excelled? If life created be so pleasant, how much more is life the Creator? if health bee so sweete and comfortable, how much more is he that made health? if wisdome be louely, consisting in the knowledge of things created, how infinitely louely is that wisdome, which hath created them all of nothing? Doe wee therefore loue beautie in the creatures? wee shall see it infinitely redoubled in the Creator, from which chrystall fountaine these little drops haue flowed. Doe we loue vertue and goodnesse in men? they are infinite in the God of vertue and goodnesse. Doe we delight in wisdome? hee is the God of all wisdome and knowledge, from which great light, men haue receiued these little sparkes. Doe we desire honours, riches, and pleasures? why, he is the God of all glory, who satisfieth and filleth all with his hidden treasures, and in *his presence is fulnesse of ioy, and at his right hand pleasures for euermore*. In a word, whatsoeuer is good, pleasant, and desireable in all the creatures, it is conioyned and by infinite degrees surpassed in the Creatour, from whom they haue had all their excellencie, without any

wisdom 13. 3.4.5.

August. Meditat. cap. 18.

Psalm 16.11.

diminution of his fulneſſe and perfection.

And thus it appeareth, that the perfection of our happineſſe conſiſteth in the fruition of our *ſummum bonum*, and ſupreme good, which when wee enjoy, we can want nothing, and wanting him, can neuer bee ſatisfied with all other good. For the heart and mind of man is of ſuch large capacity, that nothing can fill it but he who being infinite did firſt make it. And becauſe God alone is our *ſummum bonum*, and the ſupreme end of all our indeauours and deſires; therefore if wee ſhould injoy all the World, and could engroſſe all the pleaſures of Heauen and Earth, wee ſhould not reſt ſatisfied and contented, becauſe we haue not attained vnto our end, and that chiefe and ſupreme good at which wee naturally aime in our deſires. Againe, ſeeing none are bleſſed, but thoſe who are perfectly ſatisfied and contented, and none thus ſatisfied, but they who enjoy God, their *ſummum bonum*, who, as he freeth them from all euill, ſo alſo hee repleniſheth them with all good: therefore without this fruition of God, though we ſhould haue neuer ſo much good, yet wee ſhould not attaine vnto full happineſſe and felicity. So one ſaith, that whatſoeuer is leſſe than God, though wee ſhould receiue it for our reward, wee ſhould yet deſire more, and they who haue not their deſires ſatisfied, haue not attained vnto fulneſſe of joy. And therefore he concludeth in another place; that whatſoeuer is preſent when God is abſent, is not ſweet and comfortable; and that he did not deſire any, or all thoſe things which God hath giuen, vnleſſe hee who gaue them, giue himſelfe alſo. So that wee may ſay with *Dauid*: *Whom haue I in Heauen but thee? and I haue deſired none in the Earth beſides thee*: and conclude with him, that they are *truely bleſſed*, not who abound with worldly plenty and proſperity, but who haue *Iehouah* to be their God.

§. Sect. 4. That all the heauenly ioyes without the fruition of God could not make vs perfectly happy.

Auguſt. de cognit. vitæ vitæ. cap. 47. *Quiquid nobis adeſſe præter Deum nec eſſe dixit. Nolumus omnia quæ dedit, ſi non det ſeipſum qui omnia dedit.* Auguſt. in Pſal. 85. *Pſa. 73. 25. Pſal. 144. 15.*

CHAP. X.

Of the viſion and ſight of God, and of that communion which wee ſhall haue with him.

§. Sect. 1. Wherein the viſion of God chiefly conſiſteth, and that it is not a darke ſight, as in this life, but a cleere knowledge of him.

HAue generally ſhewed that God is the ſupreme cauſe and maine object of our heauenly happineſſe, and that as in the fruition of him conſiſteth our chiefe bleſſedneſſe; ſo without him wee can neuer attaine to true and compleate felicity. In the next place let vs ſomewhat intreate of the ſpeciall parts of this fruition; which conſiſt either in the viſion, ſight, and knowledge of God, or in that communion which wee ſhall haue with him. Concerning the former, wee are ſaid in Heauen to enjoy the viſion of God, and to ſee him, when wee haue not onely in our vnderſtanding ſuch a perfect and cleere knowledge of him, his nature, attributes, perſon, will, and workes, as the creature is capable of, but when as thus knowing him, our hearts and affections doe adhere vnto him, in moſt feruent loue, reioycing in, and prayſing him, and conforming our ſelues in all things according to his will. Neither are wee to conceiue, that this viſion is a bare and naked ſight and knowledge, but ſuch as is apprehenſiue and operatiue, both in our affections and actions. For ſo theſe words of ſenſe and knowledge doe vſually in the Scriptures ſignifie, not a bare ſight alone, and naked knowledge, whereby the obiect is apprehended in the ſenſe and mind, but alſo the operations and functions of the wil, heart, and affections, together with the effects and actions which do follow and accompanie this ſight and knowledge. So *Dauid* profeſſeth that hee *beleeueth to ſee the goodneſſe of the Lord in the land of the liuing*: that is, to haue the benefit and fruition of it. And Chriſt ſaith, that he *who beleeueth not, ſhall not ſee life*; and contrariwiſe, that the faithfull ſhall not ſee death; whereby is meant, that they ſhould not taſte the joy of the one, nor theſe the puniſhment of the other: and elſewhere, that *his ſheepe heare his voyce*, that is, beleeue and obey it, in their heart, affections, and converſation. And thus alſo we are ſaid to ſee God, and to know him, not onely when in our vnderſtandings wee conceiue ſome bare notions of his nature and attributes, but alſo when wee apprehend and receiue him into our hearts, ſoules, and affections, and injoying him, doe rejoyce in his fruition. Whereby we vnderſtand, not only what this heauenly viſion is, but alſo what is the chiefe obiect thereof, namely, the Lord himſelfe, his nature, perſons, glory and Majeſty. And this is ſignified by the ſeeing of Gods face, of which the Scriptures make mention. Thus the Pſalmiſt ſaith, *I will behold thy face in righteouſneſſe, and when I awake I ſhall bee ſatisfied with thine image.* So it is ſaid, that *the faithfull ſhall ſee Gods face, and his name ſhall bee written in their foreheads*: And the Apoſtle *Iohn* affirmeth, that *we ſhall ſee him as he is.* In this life, as wee doe receiue the firſt fruits of our glorification, ſo anſwerably we haue a viſion and ſight of God; but it is (as the Apoſtle ſpeaketh) darke, as though it were through a glaſſe; and that either as wee ſee the wiſedome, power, and goodneſſe of God ſhining (though dimly) in the glaſſe of the creatures, which is our naturall viſion and ſeeing of him, common vnto vs with the Gentiles and Heathens: or that ſymbolicall ſight and viſion, when as wee haue

Pſal. 17. 15. Apoc. 22. 4. 1. Ioh. 3. 2. Rom. 8. 24.

haue some small glimpse of his glory, by some signes, shadowes, and darke resemblances. In which kind *Moses* is said to haue seene Gods hinder parts, that is, some small signes and apparances of his glorious presence; and *Esay* affirmeth, that hee thus saw *the Lord sitting vpon an high Throne, and lifted vp, and the lower parts thereof filled the Temple, and the Seraphims stood vpon it.* Or finally, the vision of faith, whereby we see God in his Word, not only described vnto vs in his attributes and persons, but also in that liuely image of his Son, in whom the glory of the Father shined, both in his heauenly doctrine, and most powerfull miracles. In which sense Christ saith to *Philip, hee that hath seene me, hath seene my Father.* But in the life to come we shall *see God face to face*, that is, with a cleere and manifest knowledge, and not in darke glasses, shadowes, and resemblances: *but as he is.* Not that we shall behold him in his full quantitie which is infinite, and therefore incomprehensible, but so much as the creature is capable of; and in his nature and attributes, knowing him in his wisdome, power, goodnesse, justice and the rest (all shadowes and vailes being taken away) much more perfectly and clerely than *Adam* did before his fall. For as we know men by their faces, and are able thereby to distinguish them from all others: so by that sight of God, whereby wee shall with the cleere eyes of our vnderstandings know his substance, nature, and attributes, we shall be able not onely to know him in himselfe, but also to distinguish him from all the creatures. Whereby we are not to conceiue that our knowledge of God in this life, and in the life to come shall be diuers in themselues, and differing in their substance and essence, but onely in degree and excellency; for so the Apostle saith, that *now we know in part*, that is, imperfectly and obscurely, but *then face to face.* Whereby he signifieth, that this knowledge of God in this life, is a part and beginning of the other, and not of a diuers kind and different nature. And that wee know and vnderstand as children: whereby is meant, that as children haue but a weake and imperfect knowledge, whereby they do but after a childish manner conceiue of high matters, as of Kings, Empires, forraine countries, State affaires, when they heare their parents talking of them, sometimes imitating them in their words and discourses, and not cleerely vnderstanding what they say; but when they come to ripe age, they haue in substance indeed and nature, the same vnderstanding and knowledge, but in farre greater growth, perfection and excellency, euen as they haue being men, the same bodies which they had in their infancie, but much more strong and perfect. And as we see the same sunne, with the same eyes, and after the same manner, through a thicke mist or cloud, which wee doe in a cleere day, though much more obscurely and imperfectly: so shall wee with the same vnderstandings, see the same God, after the same spirituall maner in Heauen, as we doe on the Earth, but yet in respect of the measure and degree, with much more excellencie, clearenesse and perfection. For here wee see God and conceiue of the ioyes of his kingdome, after a simple, weake, and childish manner, speaking of them as we haue heard and read in the Word of our heauenly Father, and not perfectly vnderstanding what wee say, because wanting experience and perfect vnderstanding of that which wee discourse of, we are not able to comprehend it. But in the life to come we shall see God face to face, and know him as wee are knowne, that is, cleerely, experimentally, substantially, and essentially, without any darke riddles or shadowes of obscurity; without which vision and knowledge there could be no perfection of happinesse. For then alone are we truely blessed, when as wee haue our wils and all our desires throughly satisfied; but it is impossible that we should bee thus satisfied and contented, vnlesse we be filled with the diuine nature, in our vnderstandings apprehending, and with our wils, desires, and affections, louing and imbracing this most perfect substance, and diuine essence; seeing (as I haue said) their capacity is so large, that nothing but an infinite goodnesse can fill and satisfie them. Neither is it possible that our minds should bee contented and at quiet, when as we see many excellent effects, and doe not know the more excellent causes; and when as we behold and know the beautifull creatures, and are ignorant, or not throughly acquainted with the Creator himselfe, of infinite more beauty and perfection.

Whereby we are not grossly to conceiue, that we shall see Gods nature and substance with our bodily eyes; for hee is spirituall and they corporall; but with the spirituall, and pure eyes of our minds and vnderstandings shall wee behold this pure, perfect and spirituall substance; neither can (as one saith) the essence of God be seene with corporall eyes, for then should he be also corporall, and visibly circumscribed in a space or place, and not incomprehensible and omni-present, but diuisible and circumscripcible: but the inuisible God is seene inuisibly, that is, by that part of our nature which is inuisible: to wit, a pure and vndefiled minde or soule. Notwithstanding though wee cannot see God effectually with our bodily eyes; yet shall we spiritually behold him in his visible creatures, in whose glorified

Sect. 2. That our vision of God shall be spirituall, and how farre forth we may beleiue to see him with our bodily eyes; and that in him we shall haue the knowledge of all diuine mysteries. *August. epist. 112. Tom. 2.*

glorified bodies, his glory, wisedome, and power shall cleerely shine. And though we cannot see the Deitie or diuine nature, because in its owne essence it is spirituall and inuisible, yet shall we see God, in that liuely image of his Sonne and our Sauiour Iesus Christ, who is God and-man. In which sense *Iob* saith, that he *shall see God in his flesh*, that is, Christ Iesus his redeemer, and in him, as his perfect image and liuely picture, in *whom all the fulnesse of the Godhead dwelleth bodily*, as the Apostle speaketh, shall wee see the Father and his Holy Spirit. And as wee cannot in this life see the substance and essence of our soules with our bodily eyes; but yet can with them behold them in the functions, operations, and actions which they exercise in the body; so though wecannot visibly and sensibly see the inuisible and incomprehensible God in his owne spiritual nature and Being; yet may wee behold him in his creatures, exercising in them his wisedome, power, and goodnesse, especially in that liuely character, and perfect paterne, his Sonne Iesus Christ. But our chiefe vision and knowledge of God shall be spirituall in our soule, minde, and vnderstanding, wherewith we shall cleerely behold Gods essence and nature, in all his attributes and perfections, and also his persons, conceiuing the great mysterie of the Trinitie, the Father, Sonne, and holy Spirit, in the Vnity of their most simple and vndiuided nature; and cleerely knowing the eternall generation of the Son by the Father, and the proceeding of the holy Spirit, and what distinction and difference there is betweene them. Then shall we know how all things in God are one and the same (except onely the relation of the persons one to another) and that there is no diuersitie of faculties, but one pure and perfect essence, nor his wisedome, goodnesse, iustice, mercy, and the rest of the attributes different the one from the other, but all one and the same in God, yea of God, as being all of his essence and Being. Then shall wee vnderstand how God is wholy euery-where, and yet without place; great without quantitie, and good without quality. Then shall we know those great mysteries of Christs two natures conioyned in the same person in the hypostaticall vnion; and of the vnion of our bodies with our head Christ, by the same Spirit dwelling in vs; whereby we become flesh of his flesh, & bone of his bones, though we be farre remote the one from the other; then shall we be acquainted with the causes of Gods eternall counsell in our election, creation, redemption, and in the gathering and gouerning of his Church, with all other his workes of wonder. Then shall wee know the spirituall substances of Angels, the nature, essence, and beginning of our owne soules; together with the hidden formes of other creatures. In a word, euery mysterie or secret whatsoeuer which is profitable, and the knowledge thereof by vs desired, shall there be vnderstood of vs; seeing blessednesse consisteth in full contentment, and wee cannot rest quiet and content, vnlesse our desires be perfectly satisfied. All which excellent and bottomlesse mysteries shall not grow stale and common vnto the Saints as soone as they haue conceiued them, but for euer remaine new and wonderfull; neither shall they procure in the beholders lesse admiration and wonder after many thousand yeeres beholding them, than at their first illumination and acquaintance with them. So that being illuminated with that diuine light of Gods holy Spirit, wee shall not onely see God, but by him his workes and creatures; and as in this life we see God in the creatures, so in the life to come, we shall see the creatures in and by God; for then he alone shall be our Sunne which shall giue vs all our light, as the holy Ghost speaketh. And as in this World wherein things are sensible, we haue our power of seeing the creatures from the benefit of the Sunne inlightning the ayre, and the obiect, that wee may behold and discerne it in; so God the intelligible Sun of the World, with the beames and light of his holy spirit, doth so illighten the minds of the blessed, that thereby they are inabled to see his owne face and essence, will, and counsels, with open and cleere view, and also his creatures and workes of wonder which hee hath made for our delight and admiration, and for his owne prayse and glory. By all which it appeareth that one of the greatest parts of our heauenly happinesse, consisteth in our vision and ioyfull knowledge of God, whereby we shall not onely know himselfe, but his creatures and workes of excellencie, in and by the light of his Spirit. So our Sauiour saith, that the pure in heart are [a] blessed, because they shall see God: and that [b] eternall life consisteth in the knowledge of God, and his Sonne Christ. So the Apostles *Paul* and *Iohn*, doe make it a chiefe part of our happinesse, that we shall [c] see God face to face, know him as we are knowne, and [d] see him as he is. And the Prophet *Dauid* saith, that beholding Gods face in righteousnesse, he should be [e] satisfied with his image. And hence it is that our Sauiour earnestly desiring the happinesse of his seruants, doth intreate of his Father, that those whom he had [f] giuen him might bee with him, and behold his glory. And this standeth with good reason that this vision and knowledge of God should be a chiefe and principall part of our happinesse; first, because our vnderstanding being the chiefest faculty of the chiefest part of

Iob 19.27.

Col. 2.9.

Aug. de ciu. Dei lib. 22. cap. 29.

Apoc. 22.

a Matth. 5.

b Ioh. 17.

c 1. Cor. 13.

d 1. Ioh. 3.

e Psal. 17.15.

f Ioh. 17.24.

of man, it must needs bee a chiefe part of our ioy and glory to haue it satisfied and contented. But how can it be satisfied if seeing excellent effects, it doe not see the cause; and if knowing the rare workes of God, it doe not also know the workman? Againe, if there should be in Heauen no true knowledge of God, there could be no loue of him, and consequently no pleasure and delight: for howsoeuer we may loue an vnlikning, yet wee cannot loue a thing vnknowne; and if wee doe not loue it, wee take no comfort or ioy in the being of it. So that take away knowledge and take away loue and delight; and contrariwise presuppose excellencie and perfection of the obiect, and the greater our knowledge is, the greater will be our loue, the greater also our pleasure and contentment in the fruition of it.

The other part of our fruition of God, is communion with him; neither shall wee onely see and behold him in all his goodnes, glory, and Majestie, but we shall also in a most blessed manner bee vnited vnto him, and communicate with him in all his happinesse, which is the supreme end of our creation and redemption, and the very perfection of our glorification. For therefore did the Lord create vs according to his own image, and conformable to himselfe in wisedome, righteousnesse and holinesse, that he might dwell with vs, and in vs, as in his holy Temple and habitation, and that wee might haue communion with him in all his excellencies and perfections. And when this communion was dissolued and broken off by the fall of our first parents, and our sins had separated betweene our God and vs, because our bodies and soules being corrupted and defiled with sinne and wickednesse, were more fit to bee the habitations and dwelling places of the wicked and vncleane spirits, than the temples of the holy Ghost; then the Lord louing vs as his creatures ordained to glorie, with an eternall loue, and taking compassion of our miserable condition, sent his Sonne into the World to bee our Mediatour, and to repaire this communion betweene him and vs, by taking our nature vpon him, and vniting it to the diuine nature, that so it being vnited to his Deitie, and we to his Humanitie, by this mediation and bond we might be reunited vnto him, and that much more perfectly than in our first creation. So that the bond of our vnion with God is our Sauiour Christ, who being God and man, by his humane nature assumed, vniteth vs to God, and by his diuine nature assuming, vniteth God vnto vs, and by vertue of this vnion maketh vs partakers of God, and to haue communion with him in all his goodnesse and diuine excellencies, and to become againe the habitations of God, and the temples of his holy Spirit. Now the meanes whereby we are vnited vnto Christ, he becomming our Head, and we the members of his body, are not onely his Assuming of our nature, but also our receiuing of his Spirit, whereby being vnited vnto Christ, and becomming one with him, as the Head and Members of the Body are one, because they are informed with the same soule, wee are quickned thereby and doe liue the [a] *life of Christ*, as the Apostle speaketh. So it is said, that *wee* [b] *are built together to bee the habitation of God by the spirit*, that [c] *by one spirit we are baptized into one body*, that [d] *he who is ioyned with the Lord, is one spirit with him*; and contrariwise, that [e] *hee who hath not the spirit of Christ, the same is none of his*. The which communion betweene God and vs through Iesus Christ, is begun in this life, truly, though in respect of the degree, it be weake and imperfect: for as we haue receiued but the first fruites of the Spirit, so we haue but a small and weake entrance into this communion, and that by certaine inferiour meanes and instruments. For first by [baptisme] wee are outwardly and sacramentally ingrafted into the body of Christ, and after by the preaching of the Gospell, made effectuall by the inward operation of Gods holy Spirit, a liuely faith is begun in vs, whereby we apply vnto our selues Christ and all his benefits, and so haue communion and fellowship with him. The which vnion and communion is more and more confirmed by the receiuing of the Lords Supper, because by it our faith, which is on our part the bond thereof, is strengthened and increased.

But howsoeuer this communion with God and his sonne Christ, be the same in nature and substance, with that which wee haue with them in this life, yet doe they exceedingly differ in the quantitie and degree, in the inferiour meanes which God vseth to haue communion with vs, and in the bond on our part, whereby we are vnited vnto Christ. For then we hauing fulnesse of the Spirit, shall be fully and perfectly vnited vnto our Head and Sauiour, and through him vnto God; inioying him in a neere, excellent, and vnspeakeable manner. And whereas in this life God communicateth vnto vs Himselfe, his mercy, and goodnes, by inferiour meanes, and secondarie causes; as his spirituall graces, by the meanes and Ministerie of his Word and Sacraments; his temporall benefits tending to our preseruation, and the maintenance of our life, by his creatures, as meate, drinke, clothing, the sunne, ayre, earth, and the rest; after this life these inferiour causes and meanes shall cease, and God without them *shall be all in all*, supplying vs with all things which wee

a Gal.2.20. Col.3.3.4.
b Ephe.2.22.
c 1. Cor.12.13.
d 1. Cor.6.17.
e Rom.8.9.

Q. Sect. 4.
That our communion with God shall be much more excellent and perfect than it is in this life.

can

can desire, immediatly by his owne al-sufficiencie, and perfecting our happinesse by himselfe alone, without any helpes or inferiour instruments. Finally, the bond of our vnion with Christ in this life, is a true faith, which in the life to come shall cease, and wee shall be vnited vnto him, and through him vnto God immediately by his spirit, which shall dwell in vs. And on our part, in stead of faith, wee shall be vnited vnto the blessed Trinitie, by that perfect vision and knowledge of God, it being the nature of true and effectuall knowledge, to comprehend and (as it were) to infold as much as may be the object or thing known, either receiuing it selfe, or the species and forme thereof into the mind and vnderstanding: and by that perfect loue, which wee shall haue of God the Father, his Son, and Holy Spirit, the nature whereof is, to transforme (as much as may bee) the party louing into the thing beloued, and to make all things common betweene them. Whereby we may partly, and in some darke maner vnderstand, what that diuine and holy vnion betweene God and vs shall be in the life to come: namely, a communion with God, in all his goodnesse and perfections, through the Spirit of God dwelling in vs, vniting vs first vnto Christ, and in him to God the Father; and through our knowledge and loue of God, seeing and inioying him, whereby wee shall become the habitations and Temples of the Deitie, in which it will eternally dwell, and God shall become vnto vs *all in all*, immediately quickning, preseruing, and glorifying vs by himselfe, without the helpe and ministerie of inferiour meanes. And of this vnion, the scriptures speake plentifully. For so the Apostle *Peter* saith, that wee shall be *made partakers of* 2. Pet. 1. 4. *the diuine nature*. And our Saviour Christ prayeth for all his elect, that they may bee all one, as he and his Father were one: b *I* b Iohn 17. 22. *pray (saith he) for all that shall beleeue in me, that they all may be one, as thou O Father art in me, and I in thee, euen that they may bee also one in vs.* And in this respect, they are said to be the Temples of God, in which he dwelleth. c *You are (saith the A-* c 2 Cor. 6. 16. *postle) the temple of the liuing God; as God hath said, I will dwell among them, and walke there: I will be their God, and they shall be my people.* So elsewhere he saith, d *that d Ephes. 2. 22. they are built together to be the habitation of God by the spirit.* And this is the voice of God from Heauen, e *Behold the Taber-* e Apoc. 21. 3. *nacle of God is with men, and he will dwell with them, and they shall bee his people, and God himselfe shall bee their God with them.*

§. Sect. 5. Of the excellent fruits

And this is that communion which the glorified Saints shall haue with God and our Saviour Christ, the fruits and benefits whereof are infinite and inestimable: for communicating with God, who is infinite in all perfections, in his goodnesse, glory, and excellencie, wee shall abound with all blessings which our hearts can desire, and farre aboue all which we can conceiue; for whether it be glory, riches, pleasures, beautie, loue, wisedome, or whatsoeuer other excellencies wee can conceiue, wee shall find them infinitely contained in the fountaine and treasurie of all goodnesse. Againe, being vnited vnto God, and communicating with him in the vertue and power of his holy Spirit, wee shall be quickned thereby, and liue the life of God, in puritie, eternitie, and all perfection, not in the quantitie, for God is infinite in all good, but in qualitie and similitude, according to our measure and proportion. To which purpose one saith, that, as the soule is the life of the body; so God is the life of the soule; and as the body is dead, when it hath not the soule, so the soule is dead when it wanteth God. And as the blind man is said to haue dead eyes, when they are depriued of light and sight; so the soule is dead, if it doe not inioy God, the life of blessednesse. Furthermore by vertue of this communion it commeth to passe, that God al-sufficient is vnto vs *all in all*, as the Apostle speaketh, that is, doth free vs from all euill, and repleniish and furnish vs with all good, which our hearts can desire, and that immediately by himselfe, and not by secondary helps, and inferiour means, as hee doth in this life. To which purpose else-where hee desireth, that the Ephesians *might know the loue of Christ, which passeth* Ephes. 3. 19. *all knowledge, that they might be filled with all fulnesse of God.* In this life, God is not thus all in all, as he will be in the life to come, partly because he vseth for the procuring of our good, many meanes and instruments by which hee worketh; and partly because hee doth not giue vnto vs all things in any excellency and perfection, in which respect it is truly said, that Gods gifts are not *now all in* Vincentius Lirinensis cap. 37. ad Lib. Commonit. *all*, but some in euery man, as Wisdome in *Salomon*, piety in *Dauid*, patience in *Iob*, and so in the rest; but in our heauenly happinesse, when *God shall be all in all*, we shall excel in all goodnes, vertue, glory and perfection. Neither shal wee then need any thing, because we shal enjoy God Al-sufficient, who wil by himselfe supply all our wants, and grant vnto vs all our wishes. So the Apostle saith, that in the heauenly Ierusalem: *There shall be no Temple, for the Lord* Apoc. 21. 22. *God Almighty, and the Lambe shall be the Temple of it*, and wee shal worship God in God: not *Sunne or Moone to shine in it, for the glory of the Lord shall light it, and the Lambe shall be the light of it.* And therefore wee shal no more need these worldly lights, than we need the light of a Candle, when the Sunne

Sunne shineth. We shall not need the Word and Sacraments, as meanes whereby we may more firmely be vnited vnto God; for then God will communicate himselfe vnto vs immediately without these secondary and inferiour helpes. Neither shal wee need food, apparel, sleepe, and other meanes of preseruing life, seeing God wil immediately quicken vs, by his holy Spirit dwelling in vs. Thus this shal bee the perfection of our heauenly happinesse, that God most wise, omnipotent, and All-sufficient, shal by himselfe free and preserue vs from euil, and fil, and furnish vs with all good: and though when we haue spoken neuer so much of this eternal blessednesse, wee cannot attaine vnto the excellency thereof, yet let vs know, that *this is the summe of all, that God is all*, as the sonne of Syrach speaketh. Finally, by our communion with God, we shal become as like vnto him, as a finite creature may resemble the infinite Creatour; like in goodnesse, like in glory, like in eternitie, and in all perfection; vnto the Apostle *Paul* saith, *That wee shall beholde as in a mirrour, the glory of the Lord with open face, and shall be changed into the same Image from glory to glory, as by the Spirit of the Lord.* And the Apostle *Iohn* saith, *that when he shall appeare, wee shall be like vnto him, because we shall see him as he is.* For as a drop of water being put into a vessel of Wine, hath it owne nature altered, and receiueth both the taste and colour of the Wine: And as Iron lying long in the fire, retayning its owne substance, receiueth the fires properties of light and heat, and becommeth like vnto it: And as the Sun-beames shining in the Ayre, doe make it bright and cleere, like the Sunne it selfe: And finally, as a glasse hauing the Sunne shining on it, receiueth in it a liuely Image of the Sunne both in figure and light: so the faithful being conderiant with God vnto all eternitie, shal be, as it were, swallowed vp of that infinite excellency; and though they retaine their owne nature and substance, yet shal they be so indued with diuine qualities, that they shal be liuely Images, and, as it were, little models of Gods infinite goodnesse, glory and perfection. And to conclude all in a word, by this communion we shal attaine vnto perfect blessednesse, wee hauing in God whatsoeuer wee desire. For (as one saith) What seekest thou elsewhere not in him? What desirest thou besides him? What pleaseth thee without him? He hath made all, he hath all, he is all. Whatsoeuer good thing thou desirest, whatsoeuer beautiful thing thou likest, whatsoeuer sweet and delightful thing thou requirest, in him thou shalt find it, and in him thou shalt enjoy it. If thou wilt reioyce, hee is joy; if thou wilt flourish, hee is the garland; if thou wilt be crowned, hee is the Crowne; if thou wilt ouercome, he is the victory; if thou desire

sire power, he is omnipotent; if fortitude, he is a God of strength; if righteousnesse, he is iustice it selfe; if prudence, he is the fountaine of Wisedome; if Charitie, he is Loue; if riches, he is a treasure that can neuer faile; if thou wouldest be beautifull, hee is beautie it selfe; if thou seekest honour, he is a God of glory and majesty; if peace, he is peace eternal; if fulnesse of all good, he is an infinite and inexhaustable goodnesse, and whatsoeuer good thou canst desire, this *summum bonum*, and chiefe good shall replenish thee with it.

CHAP. XI.

Of our perfect loue of God, our vnseparable delight in praysing him; our perpetuall Sabbath, continuall ioy, and reioycing in the fruition of God; and of the eternitie of all this our happinesse.

BVt seeing it were infinite to stand in such particulars; because God, whom we enjoy, is infinite in all goodnesse and perfection; therefore leauing all the rest of the fruits which our communion with God will yeeld vnto vs; I will only insist in that heauenly loue, and the fruits thereof, wherwith being vnited vnto God, we shall loue him, and he vs; which is the bond of our vnion with him, and the very perfection of our happinesse. For when we shall see Gods excellencies and perfections, and communicate with him in all his happinesse, and call to minde the infinite loue wherewith he hath alwayes loued vs, chusing vs vnto life before we were, creating vs according to his owne Image vnto glory, sustaining vs by his power and prouidence from time to time, and preseruing and protecting vs in the middest of innumerable dangers; redeeming vs by giuing his onely Sonne as the price of our redemption, calling vs by his Word and Spirit, to the participation of him, and all his benefits, justifying, sanctifying, and finally, imparting vnto vs the joyes of Heauen, yea, himselfe, his glory, goodnesse, and eternall happinesse to be enjoyed of vs; then wil this exceeding loue of God inflame our hearts with loue towards him againe, fill and replenish them with infinite joy in his fruition, and make vs to take our whole delight in thinking, speaking, and doing whatsoeuer we know may be pleasing & acceptable vnto him: then shall it be our pleasure to thinke and speake of his mercies and goodnesse, to sing his prayses, and with all our might to extoll, and magnifie his beauty and excellency in himselfe, and his benefits and blessednesse communicated vnto vs: then shall not his Commandements bee grieuous vnto vs, but we shal performe them with all alacrity,

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joy

joy and comfort: then shall we (as one saith) haue an holy *otium*, and good leisure to contemplate Gods diuine excellencies, and seeing them, wee shall loue them, and louing shal prayse them. And this shal bee our end without end; for what other end haue wee, but to come to that Kingdom which hath no end? then being freed from all euill, and fully repleniſhed with all good, wee shal contemplate and behold Gods beauty and goodneſſe, which doth repleniſh and fill vs; and he shall be the end of all our desires, whom wee shal see without end, loue without loathing, and prayse without wearineſſe. Of all which loue and joy the Lord himselfe is the sole Author, efficient, object, end and fruit. For first in our creation, hee wrought in vs this faculty or affection of loue, whereby man desireth to imbrace and vnite vnto himselfe the thing beloued, that so enjoying it, he may rest contented, and rejoyce in this fruition. And that to this mayne end, that we might desire, imbrace, and be vnited with all our hearts, wils and affections, vnto himselfe our supreame good, who is infinite in all beauty and perfection, & so by this bond of loue become one with him. For as the Apoſtle saith, *God is loue, and he that dwelleth in loue, dwelleth in God, and God in him.* So the Lord is the efficient cause of our loue, whileſt he communicateth himselfe vnto vs, who is worthy of all loue, and with the infinite flames of his loue towards vs, doth inflame our hearts with loue towardes him: and the object likewiſe of our affection being most louely and ful of all beauty, excellency, and perfection. And finally, he is the supreme end, and from him alone haue wee all the fruit of our loue, whilest imbracing him in our harts and affections, who containeth all good and perfection, wee are fullie satisfied, repleniſhed with delight, and made thereby most happie and bleſſed. For seeing it is the nature of loue to vnite the person louing, with the thing beloued, yea, to transforme him as much as may be, into the same nature, and to adorne him with the same excellencies which it affecteth: and seeing our loue of God shal bee so perfect, that wee shall loue him with all the powers of our soules, much more ardently than we do our selues; hereof it will come to passe, that we shal much more reioyce in his glory and bleſſednes, than in our owne; and the fuller our hearts be with his loue, the more ioy shall wee haue in beholding his felicitie. As therefore wee loue God because he communicateth vnto vs heauenly happineſſe, so shal wee be most happy, because we loue him. For then are wee perfectly bleſſed, when we haue the full fruition of our *summum bonum*, and chiefe happineſſe, and the chiefe meanes, whereby wee imbrace and inioy it, is, when our wils desire it, and our hearts and affections are set vpon it. And as wee are thus happie and bleſſed, because wee shall perfectlie loue the Lord, so much more, because he will loue vs, both because his loue is infinite, and far beyond all degrees of comparison surpaſſing ours; and also because it is actiue, operatiue, and most powerfull to communicate vnto vs all goodneſſe and perfections; for louing our Being, he causeth vs to bee: louing vs by his grace, he communicateth grace vnto vs; louing vs vnto glory and eternall happines, he doth by this loue glorifie vs, and make vs happie. Wherein the loue of God infinitly exceedeth the loue of men: for they loue one another, because they find them worthie their loue, as being beautifull, good, vertuous, and indued with good parts; but God by his louing vs, maketh vs worthie his loue; and doth not therefore first loue vs, because wee are good, beautifull, and full of vertue, and perfection, but because he loueth vs, he imparteth vnto vs Beautie, Vertue, Goodneſſe, and all good parts, framing the object of his Loue to his owne minde, that he may eternally delight in louing of it, being fitted and made worthy of his loue and fauour.

And thus being filled with Gods loue, and through this loue repleniſhed with all joy and bleſſednesse; we shal take all our delight in prayſing and magnifying the Lord, and in speaking of his infinite Wisdome, Power, Majesty, Iuſtice, Goodneſſe, Mercy, and of the reſt of his attributes and perfections; singing continually Pſalmes of prayse & thanksgiuing to God the Father, his Sonne, and holy Spirit, for our Creation, Redemption, Glorification; because in the one he hath giuen vs our selues, in the other his Sonne, and in the laſt Himself to be enjoyed for the perfecting of our happineſſe. For as in this life we offer this seruice vnto God, because wee haue nothing else to giue vnto him for all his benefits, but the sacrifice of prayse & thanksgiuing, (neither can we render vnto him any present to shew our loue, which is more acceptable, than the lauding and magnifying of his excellencies in himselfe, and his mercy and goodneſſe towards vs) so shall wee performe this seruice vnto God eternally in the heauenly joyes, with as much more rejoycing, alacrity and comfort, as we haue a more ful sight of his glory and majesty, and a more compleat, and perfect fruition of his grace and goodneſſe. For (as one saith) God is the end of our desires, whom wee shall see without end, loue without loathing, and prayse without wearineſſe. Of which diuine and heauenly prayses wee haue some taste in the holy Scriptures: so *Dauid* hauing receiued the first fruits of glorification, in his assurance of Gods loue, peace of conscience, and joy in the Holy Ghost, had his heart filled with thankfulneſſe, and his mouth with thanksgiuing, taking his chiefe pleasure in re-

Auguſt. de ciuit. Dei lib. 22. cap. 30.

Auguſt. de ſpiritu & anima cap. 65.

Ipſe facit vt deſideres; ipſe eſt quod deſideratur. Cauſa diligendi Deum Deus eſt. Ipſe dat vt capiamus, ipſe creat affectionem, deſiderium ipſe conſummat. Bernard. de dilig. Deo tract.

1. Iohn 4. 16.

recording Gods mercies, and in singing his prayses; as it plentifully appeareth in the Booke of the Psalmes. So the foure and twenty Elders in the Reuelation, fall downe before God, and worship him, saying: *Thou art worthy O Lord to receiue glory, and honour, and power; for thou hast created all things, and for thy wils sake they are, and haue beene created*: so they are said to haue taken their Harps and golden Vials, and to haue sung this new Song in the prayse of our Sauiour, saying, *Thou art worthy to take the Booke, and open the seales thereof, because thou wast killed, and hast redeemed vs to God by thy bloud, out of every kindred, and tongue, and people, and nation, and hast made vs vnto our God Kings and Priest, and wee shall raigne on the earth.* And with them ioyne thousand thousands of the Saints, singing and saying with a loud voice; *Worthy is the Lambe that was killed, to receiue power, and riches, and wisdome, and strength, and honour, and glory, and prayse, &c.* And elsewhere it is said, that *a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the Throne, and before the Lambe clothed with long white robes, and palmes in their hands, and cryed with a loud voice saying: Saluation commeth of our God, that sitteth vpon the Throne, and of the Lambe: and all the Angels stood about the Throne, and about the Elders, and the foure beasts, and they fell downe before the Throne on their faces, and worshipped God; saying, Amen, Prayse, and glory, and wisdome, and thankes, and honour, and power, and might, be vnto God for euermore. Amen.* Which holy exercise (as he saith) they performe continually vnto God in his Temple day and night. And in another place hee saith, that hee heard *a great voice, of a great multitude in Heauen, saying, Hallelujah saluation, and glory, and honour, and power, be to the Lord our God; for true and righteous are his iudgements.* All which worship and seruice shall be performed vnto God, in, and by God, for there shal be no Temple, Ceremony, preaching of the Word, or Sacraments; for God immediately with his holy Spirit shal both incite and inable vs with all ioy to performe these duties, and hee shal be our Temple, Light, and all in all. All which actions of prayse and thankesgiuing, as they tend to the glory of God, so chiefly and principally to our owne good; for Gods glory in its owne nature and essence, being infinite and most perfect, cannot be increased by our prayses, but is only manifested to his best beloued creatures, for their owne good and glory. And as the Sunne draweth vp vapours from the Sea and other waters, not for its owne vse and benefit, but that it may cause them to distill downe in raine to water the earth, and make it fruitfull: so the Lord with the beames of his grace and holy Spirit, draweth from vs these prayses and thankesgiuings, not for his owne good, vnto which nothing can be added, but that his Saints and holy Angels by these heauenly exercises of his seruice, may haue an increase of their ioy and blessednes.

And because this shal be our continuall exercise to contemplate Gods infinite beauty, glory, and perfections, hereof it will come to passe, that wee shal keepe an eternall Sabbath, and perpetual rest vnto the Lord, for his glory and our own infinite ioy and comfort. Neither is it to be thought, that in this heauenly happinesse, we shall spend our time in slothful ease, and idle rest, which is more tedious and lothsome than the painfullest labour; but that we shal wholy rest from sin, and performe vnto God, pure and perfect seruice; and also from the fruits of sinne, as the troubles and grieuances of this life, our painful labours, wearines of body, and cares of minde; and enioy peaceable quietnesse in the vision and fruition of God, without any trouble care, or other molestation. So the Apostle *Paul* saith, that the Lord at his appearing, will free vs from our troubles, and giue vnto vs rest: and else-where he affirmeth, that *there remayneth a rest to the people of God: for hee that is entred into his rest, hath also ceased from his owne workes, as God from his*: And the Apostle *Iohn* telleth vs that in our heauenly happinesse, there shall bee *no more sorrow, nor crying, nor pain, because God shall wipe all teares from our eyes.* And this is the perfection of that rest, which our Sauiour promiseth. *Take my yoke on you* (saith hee) *and learne of me, that I am meeke and lowly in heart, and you shall find rest to your soules.* Besides, we shal rest in our wils and desires, and no more (as in this life) couet after better, or other things; because hauing attained vnto the fruition of our *summum bonum*, and perfection of happines, we shal be throughly, and fully satisfied, there being nothing in heauen or in earth which wee can desire more. For as in nature rest is the end of motion, and the appetite ceaseth as being satisfied, when the matter hath attained its desired forme: and as the body resteth, when it is come vnto the place vnto which it trauelled: so our soules endeauouring to obtaine those things which they loue and desire, that being thereby fully satisfied and contented, they may rest and rejoyce in their fruition, hauing attained vnto the fruition of God, and that heauenly happinesse, and infinite ioy in his presence, and being satiate without satietie with his goodnesse and perfection, doe peacefully and most ioyfully rest in this blessed communion with him.

For with this rest there shall be ioyned all peace, comfort, ioy, and rejoycing in God,

Reuel. 4. 8. 9. 10. 11.

Reuel. 5. 8. 9. 10. 11. 12. 13.

Reuel. 7. 9. 10. 11. 12.

Reuel. 19. 1. 2.

Reuel. 21. 4.

Matth. 11. 29.

Esay 66. 23.

2. *Thess.* 1. 7.

Heb. 4. 9. 10.

Reuel. 21. 4.

Matth. 11. 29.

¶. *Sect.* 3. That wee shall keepe an eternall Sabbath vnto God.

¶ *Sect.* 4. That in our

heauenly happines we shall haue all ioy, comfort, peace and reioycing in God.

and in the fruition of our heauenly happines, which is (as it were) the top of our perfection, and the harueſt of our glory. For as the ſight and preſence of God, is the roote of all our felicity and bleſſedneſſe, the loue and fruition of him, the body, boughes, and branches of this Tree of Life eternall; ſo this joy and gladneſſe, rejoycing and triumphing in God, our *ſummum bonum*, ſhal be the fruit vpon which wee ſhal feed to our euerlaſting comfort: when as ſeeing, enjoying, louing, prayſing, and reſting in him; wee ſhal take infinite pleaſure and delight in the ſight of his beauty and glory, in the taſt of his ſweetneſſe and bounty, and in the fruition of his goodneſſe and perfection. And hence it is, that our Sauiour Chriſt calleth our heauenly happineſſe by the name of joy: *Enter* (ſaith he) *into thy Maſters ioy*: and the Pſalmiſt, *fulneſſe of ioy and eternall pleaſures*; and that they are deſcribed by the actions of pleaſure which we vſe in this life, as eating, drinking, ſinging playing on inſtruments & ſuch like: to note vnto vs, that our ſweet repoſe in God, accompanied with all theſe joyes, comforts and delights, is the conſummation and perfection of all our happineſſe. For as in this life God hath endued man with ſuch a nature, that his will, heart and affections, embracing their loued and liked objects, hee is ſweetly affected with them, and hath his heart opened with joy, that (as much as may be) it may receiue them into it, and ſo rejoyce in their fruition; with which joy and gladneſſe the heart is cheared, the health preſerued, and the life prolonged: ſo he retayning ſtill his nature, and natural faculties, though in farre greater excellency and perfection, doth, when hee ſeeth his *ſummum bonum* and chiefe happineſſe, God infinite in all perfection, with his will and ſoule embrace this moſt beloued object, and hauing his heart with this heauenly Viſion, filled with all joy and gladneſſe, it doth more and more dilate and enlarge it, to make an open entrance & paſſage for this chiefe good which it moſt dearely loueth, that by a more full fruition of it, there may be ſtill greater cauſe of glorying and rejoycing. And this is that peace and infinite joy which is begunne in all the faithfull, euen in this life; when as knowing God in Chriſt, and being aſſured by faith of the pardon of our ſinnes, of our reconciliation, and recouery of his loue and fauour, by our Sauiours perfect and al-ſufficient ſatisfaction, and of thoſe future joyes which in our heauenly Country are prepared and reſerued for vs; we doe joy and rejoyce in this knowledge and aſſurance, not only when we enjoy worldly proſperity, but alſo in our greateſt afflictions and perſecutions. Neither is the joy and peace of the faithfull in earth, of a diuers kinde, and different nature to that which the Saints ſhal haue in Heauen; for the whole Kingdome of God, comprising both the Kingdome of grace, and the Kingdome of glory, is *righteouſneſſe, peace, and ioy in the holy Ghoſt*, as the Apoſtle ſpeaketh: but the difference betweene them, is in their degree and quantity; for as the knowledge, fruition, and loue of God is weake and imperfect in this life; ſo alſo is our peace and joy; beſides that it is continually moleſted and diſturbed, with many cares, feares, and griefes, ariſing both from the things without vs, and within vs; from all which imperfections and troubles we being perfectly freed in our heauenly Country, ſhal alſo attaine vnto perfect peace, and compleate fulneſſe of joy and comfort; ſo as it ſhal not be like our worldly joy, counterfeit, outward, and mixt with griefe and ſorrow, according to the ſaying of the Wiſe man, *euen in laughing the heart is ſorrowfull, and the end of that mirth is heauineſſe*: but kindly, hearty, pure and ſincere, without the mixture of either griefe or miſery; not tickle and inconſtant, rejoycing and mourning almoſt with the ſame breath, but moſt conſtant and durable, permanent and continuall, being free, both from end, and all diſtraction and perturbation: not cauſed by bitter quips and biting girds, nor yet by fooliſh jeſting, and filthy ſpeaking; but ſpirituall, graue and holy, hauing a farre different roote from which it ſpringeth, namely, the fruition of God, and our heauenly happineſſe. Finally, our joyes ſhal not like the pleaſures of the World, become tedious in their vſe, and loathſome if there be not continually new variety, but ſhal conſtantly remaine ſweet and pleaſant, bringing fulneſſe without loathing, and ſatiety without tediouſneſſe. Now what ſhal be the ſubject and cauſe of this our joy, ſo infinite, and ſo endleſſe, I haue in part ſhewed, namely, becauſe we ſhal be freed from all euil, and repleniſhed with all good, hauing our minds enlightened, our wils reformed, our conſciences purged and purified, our affections ſanctified, our whole man perfectly glorified. And alſo becauſe wee ſhall enjoy the ſociety of the Angels and Saints, our fellowſhip with the Sonne of God, and our Sauiour, whoſe excellencies in himſelfe and benefits deriued to vs, we ſhall behold and admire, and admiring, againe contemplate: our communion alſo with the Spirit of God dwelling in vs; which being ſuch a Comforter, and infuſing ſuch joy into our hearts in this life, that enableth vs to endure not only with patience, but with comfort and rejoycing all troubles and tortures, afflictions, and perſecutions; with what infinite joy wil it fill vs in the world to come in the fruition of God, and all his benefits? Vnto which ſome alſo adde that exceeding joy, which the Saints ſhal haue, when they ſee Gods and their enemies trodden vnder foote, and bearing

Matth. 25. 21.

Pſal. 16. 11.

Rom. 14. 17.

Prou. 14. 13.

Rom. 5. 3.

ring deserued punishment for their sinnes, not out of the hatred of their persons, and desire of reuenge, but because God is glorified in the execution of Iustice, and in verifying his threatnings, according to that of the Psalmist: *The righteous shall reioyce, when he seeth the vengeance, hee shall wash his feet in the blood of the wicked, and shall say verily there is a fruit for the righteous, doubtlesse there is a God that iudgeth the earth*: an example whereof wee haue in the Saints, reioycing and praysing God, because hee had shewed his truth, and executed his righteousnesse, in the punishment and destruction of the Whore of Babylon.

All which their ioy is made most perfect and compleat, because it shal not continue onely for a time, but remayne and endure for euer and euer; for the ioy which our Sauiour will giue vnto vs, *no man shal be able to take it from vs*. And this is the last point which I propounded, without which all the rest were maymed & vnperfect; for though our heauenly happines werein it selfe neuer so compleat and absolute in all perfections, yet if it were not also permanent and euerlasting, and infinite in time, as well as incomprehensible in quantitie, we could not be said to be perfectly happy, and truly blessed. For though we were sure they should continue many hundred thousand of yeeres, yet if wee also knew, that they would then end and leaue vs, wee should be as much discontented, that the time would come when as wee should be depriued of them, as comforted in their present fruition; yea, the greater and more excellent our ioyes should be whilest wee haue them, the greater would in this respect our sorrow & griefe be, to thinke that we should once be dispoyled of them; whereas now finding them for the present infinite, and in respect of the time to come endlesse, nothing can be added to their perfection. But the eternity of these ioyes may as cleerely be proued out of the holy Scriptures, as their vnconceiueable excellency. So the Psalmist saith, that *in Gods a presence is fulnesse of ioy, and at his right hand pleasures for euermore*. And our Sauiour promiseth, that they who b *eate of the bread of life shall liue for euer*: and saith, that it is c *life eternall to know God and his Sonne Christ*. And in this the Apostle maketh an opposition betweene the things of this life, & the life to come; In that *the d world passeth away, and the lusts thereof: but hee that fulfilleth the will of God abideth euer*. So the Kingdome of glory is said to be so constant and permanent that it *cannot be shaken*, and hath the Epithete of *eternity*, oftentimes attributed vnto it: thus it is called *e eternall glory*, *vnto which the God of all grace hath called vs by Iesus Christ*; and an f *eternall inheritance*, which can neuer fade nor perish. So the Apostle saith, that g *Christ was appointed to bee our mediatour, that through his death those which are called, might receiue the promise of an eternall inheritance*. And the Apostle *Peter* telleth vs, that *we haue* h *an inheritance, immortall, and vndefiled, and that fadeth not away, reserued in Heauen for vs*. And in this respect the estate of the faithfull, is by the Psalmist made much more excellent than the state of the wicked; that whereas these with all their power and might shall bee quite ruitied and ouerthrowne, the just are vpholden by God, and shall *haue an* i *inheritance which shall be perpetuall*. Finally, the Kingdome of our Sauiour Christ is said to be eternall and consequently his subjects ouer whom he raigneth must liue eternally with him: and lest wee should thinke that hee continuing in his regencie, may make choice of other subjects, they also are specified to be the house of *Iacob*, that is, his Church, and faithfull, the true posterity of *Abraham* according to the promise. For so the Angell of God saith vnto the blessed virgin: k *He shall reigne ouer the house of* Iacob *for euer, and of his Kingdome shall be no end*. And to put the matter out of all doubt, that wee also shall reigne with him; it is not onely said in the Scriptures, that wee shall be l *incorruptible and immortall*; but more precisely, that wee m *shall reigne in this Kingdome of glory for euermore*. Foolish therefore is the dreame and dotage of those Heretiques, who imagined that this heauenly glory and happinesse should continue but a thousand yeeres; seeing the Scriptures so plentifully proue, that they shall bee endlesse and euerlasting. And as weake and feeble is their ground and foundation, whereupon they build their vaine opinion; namely, because it is said in the *Reuelation*, that the faithfull shall reigne with God and our Sauiour Christ a thousand yeeres: which is not to be vnderstood of the Kingdome of glory in Heauen, but of the Kingdome of grace in Earth, as the words immediately going before, specially limiting it to the first resurrection, which is our regeneration, whereby in this world we rise from the death of sinne, to holinesse and newnesse of life, doe plainely shew. So that notwithstanding their foolish and vngrounded assertion wee may conclude, that as the ioyes of Heauen are in their quantity and quality most excellent and vnspeakeable, infinite and incomprehensible; so also in respect of time they are endlesse and euerlasting, not onely in themselues, but also vnto vs, seeing they shall neuer bee taken from vs, nor we from them; but after many thousand millions of yeeres expired, they shall be as far from their end as the first day when wee entred into them. For otherwise wee should not attaine vnto perfect felicity, and compleat blessednesse, which the Scrip-

a Psal.16.11.
b Ioh.6.58.
c Ioh.17.3.
d 1.Ioh.2.17.
e 1.Pet.5.10.
f Heb.9.15.
g Heb.9.15.
h 1.Pet.1.4.
i Psal.37.27,28
k Luke 1.33. Dan.7.27.
l 1.Cor.15.53. 2.Tim.1.10.
m Apoc.22.5.

tures so often doe promise vnto vs; seeing it comprehendeth not only an infinite quantitie and measure of happinesse, but also an euerlasting time, and a perpetuall continuance of this glory and felicity, without the assurance whereof wee could neuer bee secure, nor our hearts and desires fully satisfied, and without which securitie and satietie there can bee no perfect blessednesse and felicitie.

CHAP. XII.

Of the vses of the former doctrine concerning the ioyes of Heauen.

Sect. 1. That we should spend our time rather in getting assurance of these heauenly ioyes, then in curious inquiring after them. 1. Cor. 2. 9.

AND thus haue I darkely shadowed out the ioyes of Heauen, which no mortall man can describe according to their glory & full perfections: for as the Apostle hath taught vs, *the things which God hath prepared for all those that loue him, are such, as neither eye hath seene, nor eare hath heard, nor hart conceiued.* And as another saith, so innumerable & incomprehensible be these euerlasting ioyes of Gods Kingdome, that all the Arithmeticians in the world cannot sufficiently number thē, nor Geometricians measure them; not all the Grammarians, Logicians, and Rhetoricians, to the full expresse them. That therefore you may somewhat supply that wherein the former discription is defectiue, call to mind all those ioyes which you haue euer seene, and say with your selues, that they are not these, but farre greater, because your eyes haue beheld them. Recall to your memories all those delights and comforts, which you haue euer beene told of, and then withall thinke that they are not these, but much more excellent, because your eares haue heard them; yea faine in your imaginations, whatsoeuer glory and happinesse your mind can conceiue and comprehend, and conclude with ioy, that they are not these, but much more admirable and incomprehensible, because your heart and soule hath beene able to conceiue them; seeing the Apostle hath plainely told vs, that these heauenly ioyes are so infinite, and farre aboue all humane reach, that neither the eye, eare, nor heart, haue seene, heard, or conceiued the least part of this diuine glory, and surpassing excellencie. And therefore seeing they cannot perfectly be known before they be enioyed, let vs not (as many doe) spend our time in curious questions, and busie our selues in searching what is done in Heauen, and what are the particular degrees of euery ones glory, neglecting in the meane time the way which should bring vs vnto this happinesse; but considering that this Kingdome is a garland and crowne of glory, which none obtaine but they who runne a race; let vs not foolishly stand still and loiter, enquiring after those hidden and vnknowne iewels, wherewith this crowne is enriched and adorned; but let vs first runne this race, that wee may be assured that wee shall obtaine it, and then shall wee haue time and leasure enough to consider of its worth and excellency. Now is the time wherein we must striue against the enemies of our saluation, that hauing the victorie, wee may receiue the crowne of glory; and as the Apostle saith, if any man *striue for a masterie, he is not crowned except hee striue as he ought to doe.* Now is our seed time, & hereafter shal be our haruest of happinesse, &(as in the same place he telleth vs) *the husbandman must labour before hee receiue the fruits.* And that we may not deceiue our selues in thinking that we shall find it an easie passage to flesh and bloud, and that we may with small paines and trouble come to the end of our iourney; let vs consider that the enemies of our saluation are not few and feeble, but many and potent, euen principalities, powers, gouernours and great Princes, as the Apostle calleth them; who are not easily ouercome, vnlesse we be armed with the spirituall armour, and fight couragiously vnto the end: and that our way to Heauen is not by a faire and pleasant Sea, vpon which wee might saile, though we spend our time in sleeping, and attaine vnto the hauen by other mens labours before wee are aware; but a iourney by land; and that the way which wee trauell, is not champion, and delightfull to the old *Adam*, but (as our Sauiour calleth it) a narrow and afflicted path, in it selfe rough, and full of rubs, and beset on all sides with the thornes of afflictions, and briars of tribulations, which are likely to discourage vs that wee will not, or hinder vs that wee cannot goe forward to our iourneyes end, vnlesse ;wee breake through them with a magnanimous spirit, and Christian resolution. The gate which entreth into this heauenly Paradise, is (as Christ also telleth vs) so straite and vneasie for entrance, that we must striue (if we will haue any passage) to enter into it; and that not according to our owne superstitions, but Gods direction; for as much as he saith in another place: *many shall seeke to enter in, but shall not be able.* And (as the Apostle speaketh) *if the righteous be scarcely saued;* that is, not without great paines and difficultie, *where shall the vngodly and sinner appeare?*

But yet let not this labour and vneasie passage discourage and hinder vs from entring or going forward in this difficult and afflicted way, seeing if wee take the paines which God hath prescribed, we shall most certainly obtaine the reward; and when we enioy

1. Cor. 14. 24.

2. Tim. 2. 5.

Eph. 6. 12.

Mat. 7. 13. Act. 14. 22. 2. Tim. 3. 12.

Luke 13. 24. 1. Pet. 4. 18.

Sect. That the ... in ... ning the ... of Heauen ... should ... courage ...

enioy it, we shall be sure to finde it worth our labour: for the Apostle telleth vs, that *the afflictions of this present life are not worthy the glory which shall bee reuealed in vs*; because (as elsewhere he speaketh) *these light and momentanie afflictions, shall cause vnto vs farre most excellent, and an eternall weight of glory.* Yea rather let vs with great courage and resolution, passe through all dangers, and endure all paines and labour, that we may attaine vnto this eternall rest and glorious Kingdome. For if men for the obtaining of a corruptible crowne, are content to oppresse themselues with cares, to endure all labours, to run a thousand desperate courses, and euen to hazard their owne soules; yea, if they bee willing, for the smallest preferments and profits of a Kingdome, to trauell by Sea and Land, to spend their strength, and consume their bodies, and to indanger themselues daily to many deaths, though (as I haue shewed) they are but of small worth, and lesse certaintie for their continuance; what cares, dangers, and labours should wee thinke too much for the obtaining of a crowne, which is most glorious and incorruptible, and a Kingdome without end? But yet alas, such is either the great infidelitie of men, that they doe not beleeue these things, though God who is truth it selfe doe promise them; or their negligence, that they neuer so much as thinke and meditate vpon them; or their securitie and presumption, that they hope to obtaine this Kingdome whether they seeke it or no; or finally, such is their prophanenesse and carnall folly, that they esteeme these earthly and momentanie trifles, vaine honours, vncertaine riches, and brutish pleasures, more than these vnspeakable ioyes and euerlasting glory. For that they stand thus affected, it may plainly appeare by their practise and our daily experience. For whereas if any man of credit should promise vnto them, I will not say a Kingdome, but some small profit, pleasure, or preferment, vpon condition that they will take some paines in suing and seeking to obtaine it; how readily and earnestly will they become seekers and suters, that they may inrich themselues with these earthly benefits? But when Christ the eternall verity, who neuer failed of his Word, offereth this heauenly Kingdome of his free grace, as a reward of their paines, if they will labour to obtaine it; how little doe they regard it? how slowly doe they seeke it? thereby shewing manifestly that either they doe not beleeue Gods promise, or doe so basely esteeme the thing promised, that they preferre liuing in these worldly trifles and worthlesse vanities. If an earthly King should promise to his subiect some great honourable and high preferment, on this condition, that hee shew himselfe dutifull and obedient, in performing some of his lawfull commandements; with how great care and diligence would hee yeeld obedience? and how much more if hee should promise, yea and confirme it by his hand, seale, and Oath, that he would adopt him for his Sonne, and make him heire apparant of his Kingdome? But when God thus promiseth his heauenly benefits, and offereth vnto vs his Kingdome of glory, and to make vs heires of this eternall inheritance, if wee will bestow any paines in seeking of it; how few are the number that regard his promises, or bestow any labour in attaining to this assurance? and yet there is great difference, both in respect of the persons promising, and the things promised. For a King being mortall, and mutable, may either die, and so cannot; or change his minde vpon some displeasure, and so will not performe his promise, or though neither of these fall out, hee may die to whom the promise is made, before him that made it, and so neuer come to inherit the Kingdome: But God is immortall and immutable, and as he cannot die, so he cannot be changed, and therefore will most certainely performe his promise, if wee performe the condition of our dutie and obedience. And againe, there is great difference betweene the things promised, euen as great, as betweene Heauen and Earth, a substance and a shadow, momentany pleasure, and euerlasting ioy, betweene a flitting and fading Kingdome, incumbred with many crosses and afflictions, and a Kingdome absolute in all perfection, infinite, endlesse, replenished with all glory, ioy and riches, and obnoxious to no trouble and incumbrance.

Q. Sect. 3. Of the meanes whereby wee may be assured to attaine vnto our heauenly ioyes.

But let vs, who haue seene some small shadow and resemblance of this heauenly happinesse, and most perfect glory, auoid, and not suffer our selues to be carried away with this common streame of worldly dotage; but as farre as we see the eternall ioyes of Heauen, to exceed the momentanie pleasures which are in Earth, so much let our loue, care, and paines exceed in desiring and seeking to obtaine them. And that wee may not spend our paines in the trauelling of a wrong way, and so in the end complaine that we haue laboured in vaine, let vs make choice of that onely way Iesus Christ, desiring to bee true members ingrafted into his glorious body by a liuely faith, that so in him we may be the Sonnes of God, and the adopted heires of his glorious Kingdome. Let vs adioyne our selues to the Kingdome of grace, professing our subiection vnto God, and communicating with the rest of the Saints in the exercises of the true religion; as calling vpon God, hearing his Word, receiuing his Sacraments, and submitting

Iohn 4. 6.

our selues to be ordred and ruled by the outward discipline and gouernment of the Church. Yea we must not onely outwardly professe our selues the subiects and seruants of God, but wee must also liue like his subiects in obedience to his will and word. Matth. 15.8. For *in vaine doe wee draw neere vnto God with our lips, if our hearts be farre from him*; in vaine wee heare the Word, vnlesse wee obey it; in vaine doe wee receiue the Sacraments without hand and mouth, vnlesse we also receiue, and apply Christ vnto vs with a true faith, and shew the vigour and vertue of this holy vnion in our vnfained repentance, dying vnto sinne, and rising againe to newnesse of life; in vaine doe wee submit our selues to the outward gouernment of the Church, vnlesse also Christ doe inwardly raigne and rule in vs by the scepter of his Word and Holy Spirit: finally, in vaine doe we professe our selues Gods subiects and seruants, if wee liue like the seruants of sin, and slaues of Satan. Whereas contrariwise, if wee so liue in holy obedience to Gods will, with faith and a good conscience, as wee may bee assured thereby, that wee are true members of the Kingdome of grace, wee may also be ascertained, that wee shall bee heires of the Kingdome of glory, this being the Porch or suburbs whereby we enter into our heauenly mansions, and the new Ierusalem, the Citie of God. In a word, if euer wee thinke to raigne triumphantly in the Kingdome of Heauen, and to haue our portion and share in that eternall glorie; wee must haue the Kingdome of God begun in vs in this life, and be replenished with the gifts and graces of his holy Spirit: for as the Apostle teacheth vs, a *the Kingdome of God is righteousnesse, and peace, and ioy in the Holy Ghost*. If wee meane to haue Christ Iesus liuing in vs vnto glory, we must liue in him vnto grace and holinesse; so as wee may say with the Apostle, that b *we liue no more now, but Christ liueth in vs, and in that we now liue in the flesh, we liue by the faith in the Son of God*; for there is none shall eternally liue in Heauen, in whom life eternall is not begun on Earth, because none shall be saued but they who haue faith; and he that c *beleeueth hath euerlasting life, and hath passed from death to life* already, as our Sauiour speaketh. Finally, if we would haue any hope to liue that life of glory and happinesse, wee must first liue the life of grace and holinesse. If wee would bee d *satisfied with Gods image*, we must *behold his face in righteousnesse*; if we would be e partakers of *Gods goodnesse* in the World to come, wee must in this life be indued *with his feare*; if wee would haue the fruition of *God* f *al-sufficient*, we must *walke before him and be vpright*. If we would ascend into the g *mountaine of the Lord, and stand in the place of his holinesse*, we must haue *innocent hands, and a pure heart*; and find in our selues conformitie with that excellent description, which the Lord himselfe maketh vnto the Psalmist, of an heauenly inhabitant; if we would not let the h *second death* take hold of vs, but contrariwise attaine vnto heauenly *blessednesse*, wee must haue our *part in the first resurrection*; and to conclude this point, if we would *be like our Saviour Christ when he appeareth*, and would i *see God as he is*, whose vision, as I haue shewed, is our chiefe felicitie, wee must, as the Apostle telleth vs, *purge our selues, euen as hee is pure; for without holinesse wee shall neuer see God*: and if we remaine in our vncleanesse, and pollution of sinne, wee shall neuer find entrance into the k City of God, nor bee admitted as inhabitants of the Kingdome of Heauen, which as much excelleth in puritie and perfection, as in glory, happinesse, and vnspeakeable ioyes.

And thus haue I, through the gracious assistance of Gods Holy Spirit, finished this part also of the Christian Warfare, wherein I haue indeauoured to arme euery man against the tentations of worldly prosperitie, by shewing and proouing that the world and worldly things are base and contemptible, and not worthy any loue and esteeme, in comparison of Gods spirituall graces and heauenly ioyes. For if these earthly things which carnall worldlings doe so much affect, bee vaine and worthlesse, and Gods spirituall graces, and heauenly ioyes bee most excellent and precious; they vnprofitable euen in this life, and these most beneficiall both in this life, and the life to come; if they in themselues are miserable comforters, and bring many other miseries attending on them, and these most sweete and delightfull, without the mixture of any euill; if they be vncertaine to be gotten by those who loue them, and fugitiue to those who most runne after them, and these most assuredly obtained by those who desire them, and vse the meanes whereby they may injoy them; if they be as vncertaine in their possession, as in their pursuit, being euery day ready to leaue their owners, or their owners to leaue them, and these most constant, permanent & eternall: finally, if they through our corruption abusing them, doe so much hurt vs, being the causes, occasions, and instruments of so manifold euils; and these so much benefit vs, adorning vs with all glory, inriching vs with all good, replenishing vs, both in our soules and bodies with all ioyes, pleasures and delights, and making vs in all respects truly happy, and eternally blessed: what doting folly and franticke madnesse is it, either in our iudgements or affections, to preferre the worlds base, worthlesse and momentany trifles, before

a Rom. 14.17.
b Gal. 2.20.
c Ioh. 5.24.
d Psal. 17.15.
e Psal. 31.19.
f Gen. 17.1.
g Psal. 15.1.2.3. & 24.3.4.
h Apoc.
i 1. Ioh.
k Apoc.

fore these inestimable iewels, and heauenly treasures? Wee account him a Childe or a foole, who will preferre a counter before a Kingdome, a shadow before a substance, and euery base trifle, before his patrimonie and inheritance: and wee both wonder and laugh at the simplicitie of the barbarous nations, who will exchange their gold and pearles, for a knife or glasse; but how much more absurd and ridiculous is their folly and madnesse, who preferre Earth before Heauen, Mammon before God, and the vaine pleasures of sin, which last but for a season, before the Kingdome of glory, and those vnspeakeable ioyes which shall neuer end? Let vs therefore beware of this worldly frensie; and seeing we professe the name of Christ, and boast our selues of our heauenly hopes, as though wee were assured of them, and expected eternall Crownes and Kingdomes, let vs bee ashamed that our practice should bewray our iudgements and affections, manifestly shewing by our neglect of things spirituall and eternall, and by our earnest and incessant seeking of things momentany and temporall, that wee more esteeme Earth than Heauen, and desire more the short possession of these worldly vanities, than the euerlasting fruition of God himselfe, and those glorious ioyes of his heauenly Kingdome. We know that those who haue fed on dainties, doe loath the taste of grosser meates; and that when the Sunne shineth vpon the fire, it maketh the light thereof like vnto a painted colour, and much abateth of its heate, if it doe not quite extinguish it: and so let vs who haue tasted how good God is, and the most delicate sweetnesse of those heauenly ioyes, learne to loath the swinish husks of filthy pleasures, and the windy pulse of worldly honours; and seeing the diuine light of that heauenly glorie hath shined vnto vs, let it dimme the light of carnall reason, and abate, if not extinguish, the flame and fire of our earthly concupiscence. For this is the end, as the Apostle teacheth vs, why the Lord in mercie hath caused his truth to shine vnto vs, and to inlighten our minds with those glorious raies. *The grace of God* (saith he) *that bringeth saluation vnto all men hath appeared, and teacheth vs, that we should denie vngodlinesse, and worldly lusts, and that wee should liue soberly, and righteously, and godly in this present World.* Let vs not too much esteeme and affect this state of mortality, seeing wee our selues are immortall, nor value these earthly things at high rates, as though they were parts and members of our bodies, but onely account of them as haire, nailes, and other excrements, making a fit proportion of them to serue for ornament and vse, but cutting them off (at least in our hearts & affections) when being more than needs, they grow superfluous. Wee are pilgrimes on Earth, and therefore let our hearts be specially set and fixed on our heauenly countrie; we are to runne a race for no lesse a prize, than the crowne of glory, and therefore *let vs so runne, that we may obtaine*, and as the Apostle exhorteth vs, *let vs cast away euery thing that presseth downe, and the sinne that hangeth so fast on, and runne with patience the race that is set before vs.* Wee are now fighting in a spirituall warfare: and (as the Apostle saith) no man that warreth, *intangleth himselfe with the affaires of this life, because he would please him who hath chosen him to be a Souldier.* Wee are now contending for victorie, and *wrastling not with flesh and blood, but against principalities, powers, and worldly gouernours.* Let vs therefore so fight and striue, that wee may haue a glorious conquest ouer the spirituall enemies of our saluation, and so obtaine the crowne of victorie, which God hath promised vs, euen that glorious felicitie, and eternall happinesse of his heauenly Kingdome. The which he grant vnto vs which hath dearely bought it for vs, Iesus Christ the righteous, to whom with the Father, and his Holy Spirit, one true, inuisible, most glorious, most gracious, and only wise God, bee ascribed of vs, and of his whole Church, all honour and glory, prayse and thanksgiuing, power, majestie and dominion, both now and for euermore. *Amen.*

Tit. 2.11.12.

1. Cor. 9.23.24.

Heb. 12.1.

2. Tim. 2.4.

Ephes. 6.12.

FINIS.

THE CHRISTIAN WARFARE,

The Third Part.

OR, CONSOLATIONS FOR THE AFFLICTED:

Wherein is shewed, how the Christian may bee armed and *strengthened against the tentations of the* WORLD *on the* left hand, arising from trouble and affliction; and inabled to beare all crosses and miseries with patience, *comfort and thanksgiving.*

By I. DOWNAME Bachelar in Diuinitie, and *Preacher of* GODS *Word.*

IAMES 1.2.

My Brethren count it exceeding ioy, when yee fall into diuers tentations.

2. COR. 4. 17.

For the light affliction which is but for a moment, causeth vnto vs a farre more excellent and an eternall weight of glorie.

LONDON,
Printed by *William Stansby*, 1633.

TO THE MOST REVEREND FATHER IN GOD, GEORGE:

By GODS prouidence Archbiſhop of *Canterburie*, *Primate of all* England, *and Metropolitan*, *and* one of his MAIESTIES moſt Honourable Priuie *Councell*, I.D. *wiſheth all riches of Gods* graces in this life, and of glory in the life to come.

I Will not (I hope) be thought vnprofitable, (moſt Reuerend Father in God) that in this time of peace and flouriſhing proſperitie of our Church and Country, I write of Warfare with the World, and our combat with afflictions, ſeeing we haue no aſſurance that theſe temporall bleſsings and Halcyon dayes will be continued; but rather may probably expect and iuſtly feare, that according to that viciſſitude and mutuall interchange of worldly things, which both the Scriptures and the experience of all ages paſt haue made knowne vnto vs, there may happily come a wane after this full, a low ebbe after this high tide, and a darke night of ſorrow and mourning, after this bright Sunſhine day of gladneſſe and reioycing. And that the rather, becauſe by our ſinnes long agoe we haue deſerued to be diſpoyled of Gods long continued fauours, and with vnreſiſtable violence doe pull and hale his iuſt iudgements vpon our guiltie heads. For to ſay nothing of the deſperate wickedneſſe of prophane men, who being rotten members of this bodie of our Church and Countrie, doe deſerue to be cut off (which is not commonly effected without the griefe and ſmart of all thoſe ſounder parts which are neere about them) who doth not ſee that the beſt Seruants and deareſt Children of God, are by long eaſe growne ſo ſlothfull and ſecure, and ſo cor-

rupted

rupted with continuall peace and prosperitie, that they need to be quickened and rouzed vp with Gods scourges of correction, and to be purged from their drosse and rust by the fierie triall? And therefore it will not be amisse, if in this Summer and Sunshine of our prosperitie, we erect shelters to shade vs against the stormie tempests of approching troubles; and in the dayes of our peace, doe prepare our selues for this spirituall Warfare, building Fortresses and Bulwarkes for our defence before we be assaulted by the enemy, & putting on our spirituall armour, before our great Commander doe summon vs to the fight, and cause the alarme to be sounded to the Battaile. For then shall wee most securely enioy our peace, when as wee stand vpon our guard, and haue our weapons in readinesse to resist the enemy; and then shall our ioy of prosperitie bee most sweet and delightfull, when it is not embittered with the feare of losing it, nor with the expectation of those afflictions, whose force and furie we are by due preparation enabled to ouercome. Yea, though the body of our State had a sound constitution, and did not onely for the present enioy the health of flourishing prosperitie, but were also assured that it would continue for the time to come: yet are there many members of it, which being diseased with the sores of affliction, doe need to haue the plaisters of comfort applyed vnto them. And though the whole army of our Church Militant doe not yet ioyne in a mayn battaile with these spirituall enemies, yet are there many of Gods Souldiers picked out by our Lord and Generall, to skirmish in their courses with them, who need to bee instructed in this spirituall Warfare, and to be so trained in the skill of this fight, that when they are assaulted, they may manfully stand vnto it and obtaine the victory. In which respects, I tendring the future benefit of the whole body, and the present good of euery particular member, haue vndertaken this paines in preparing them for this fight. In which my endeuours, if God so blesse mee, that I attaine vnto my end, I shall haue no small ioy, seeing I shall communicate with them in all their consolation, and triumph together in their victorious conquest. Or if I faile hereof, yet shall I not lose all my labour, seeing whilest I prouided these cordials of comfort for the curing of others, I my selfe haue beene cheered by them in my wants and weaknesse; and whilest I cooked others meate, haue somewhat stayed my fainting stomacks by licking mine owne fingers and tasting of these meates, as they passed thorow my hands.

Now these my labours I humbly offer to your Graces patronage, as an vnfained testimony of that loue and duty which your worth and merit doe iustly challenge. For if the Elder that doth gouerne well, be worthy of double honour, especially if he labour painfully in the Word and Doctrine; how much are we bound to shew by all meanes, with what zeale wee honour you, who by your gouernment (as chiefe Lieutenant vnder our dread Soueraigne) preserue among vs the purity of our Christian Religion, from being tainted and corrupted by Errours and Heresies (herein extending your care not only vnto vs, but also to our Neighbour Churches round about vs) and continue with increase the peace of our Church, defending vs all you may from the inroades and inuasions of our Romish enemies: and also (as though you were quite freed from the waight of this burthen) doe continually imploy your selfe in sound doctrine and painfull preaching not only vrging those, who are vnder your gouernment to take like fruitfull paines by your graue authoritie, fatherly admonitions, and earnest exhortations;

tations; but also shaming those who neglect it, by your example; seeing they come farre short of you, in that which they haue only to intend, who are otherwise taken vp in such a multitude of businesse. The which I write not to get vnto my selfe the base reward of a seruile flatterer (for who yet could euer challenge mee of such selfe-respecting flattery?) but that God may be glorified in those excellent gifts wherewith he hath inriched you; and that they being continued vpon this record for after ages, you may not only be acknowledged a worthy President and Gouernour vnto vs, but be imitated as a precedent and patterne vnto those who shall come after you, and so leaue behind you such a sweet sent of a good Name, as it were, of a precious ointment, that those who yet breathe not, may be refreshed by it.

The Lord long continue, increase and multiply these his good gifts and graces in you, that he more and more may haue the glory of them, his Church and Children the vse and benefit, and your selfe both the present comfort of a good conscience, and the greater measure of glory and happinesse at the day of Christs appearing.

Your Graces in all obseruant duty,

{ to be commanded,

IOHN DOWNĀME.

A

In the third part of the Christian Warfare against the World, wee are to consider,

- 1. Of the enemies against whō wee must fight, which are the World's forces on the left hand: viz. afflictions in which wee are to consider, Chap. 1, to 3:
  - 1. Their nature & qualitie, which is deciphered by Lib. 1. chap. 1, 2.
    - Diuers descriptions of afflictions, Lib. 1. chap. 1. Sect. 3, 4.
    - Shewing their
      - Causes:
        - Efficient.
        - Finall.
      - Effects, Lib. 1. chap. 1.
      - Subject.
      - Adjuncts and properties.
  - 2. The manner of their fight by a dangerous tentation, Lib. 1. chap 3.
    - Arising from them, Lib. 1. chap. 3.
    - Strongly vrged by
      1. Sathan, Lib. 1. chap. 3. Sect. 2.
      2. The World. Sect. 3.
      3. Our owne flesh. Sect. 4.
- 2. The meanes to ouercome them, which respect either
  - Preparation to the fight; vnto which is required
    - Prouision of spirituall Armour, consisting of many parts: as, Lib. 1. cap. 4.
      1. Sauing knowledge, Lib. 4 chap. 4. Sect. 4.
      2. Iustifying faith, Sect. 5.
      3. Truth or affiance in God, Sect. 6.
      4. Hope in God, Sect. 7.
      5. Loue of God, Sect. 8.
      6. True humilitie, Sect. 9.
      7. Vnfained repentance, Sect. 10, 11, 12.
      8. A good conscience, Sect. 13.
    - Trayning in this Warfare, vnto which is required the knowing and obseruing of eight Rules, whereby wee may be inabled to demeane our selues well in this conflict, Lib. 1. cap. 5.
  - Fight it selfe. See B.

B

The fight it self, vnto which is required holy and Christian behauiour both in the

- Conflict, in which is required that wee beare our afflictions with patience, where wee are to consider;
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THE

THE CHRISTIAN WARFARE,

The third Part.

OF AFFLICTIONS, WHICH ARE THE SECOND SORT OF WORLDLY Enemies, their Nature, Properties and the manner of their fight, and how wee may be so prepared and armed for this ſpirituall Warfare, as that we may be aſſured to obtaine the victory.

The firſt Booke.

Chap. I.

Of afflictions, which are the ſecond ſorts of our worldly Enemies, of their power and danger: what they are, and of the diuers kinds of them.

WEll may the Chriſtians life bee called a Warfare on Earth, and the whole number of the elect and faithfull a Church militant, or royall armie of the Lord of hoſts, ſeeing whileſt wee continue here, we are beſet on all ſides with enemies, mightie, and malitious; which neuer ceaſe to aſſault and vexe vs, either with the lighter skirmiſh of weaker trialls, or the maine battell of ſtronger tentations, vntill by death obtaining a full victorie, the retrait is ſounded by our great Commander, and thoſe receiued into the Church triumphant, who haue fought valiantly in the Church Militant, that they who haue contemned worldly ſhame may bee crowned with heauenly glory, and they triumph in ioy and happineſſe, who to obtaine the victory haue fought vnto blood. For no ſooner are Sathan and his Angels beaten backe, and that huge army of his helliſh tentations diſcomfited and ouercome with the Word of God, and the aſſiſtance of his Holy Spirit; but gathering againe their ſcattered forces, and adioyning vnto them their ſtrong aids the World and the Fleſh, with theſe freſh ſupplies they ſet forward againe with ſuch hope and

courage, as though they had neuer receiued any ouerthrow, and (as it were) filled with shame and malice because of their former foyle, they redouble their force and affresh assault vs with greater furie. The consideration whereof as it should moue all Christians to shake off securitie, and to stand vpon their guard with all care and watchfulnesse, armed at all points with their spirituall armour, that so they may be ready for the encounter; so should it moue all Gods faithfull Ministers, who are made Captaines and Leaders vnder our great Commander; to traine vp Gods people and Souldiers vnder their charge in that skil which is required in this spiritual Warfare, & teach them so to vse their weapons, that they may be the better inabled to defend themselues and offend the enemy. In conscience of which duty I (the weakest and vnworthiest of many) haue vndertaken this hard taske, and hauing laid open the malice, might, and politicke stratagems of our Arch-enemie the Diuell, and instructed the weake Christian (according to my mediocrity of skill) in the art of this Christian Warfare, and taught him how to prepare himselfe for the day of conflict, and so to buckle vnto him the Christian armour, and manage his spirituall weapons, that he may bee assured to foyle his enemy and obtaine the victory; no sooner had I ended this labour, but I presently discouered new forces led vnder the conduct of the World, one of Sathans chiefest commanders and strongest ayds, armed with no lesse power and malice to worke the Christians ouerthrow, that so they may againe be made the captaines of sin, & regained to the seruice of their olde master, the Prince of darknes, and god of this world. And being hartened and encouraged by that late victory obtained against that chiefe enemy of our saluation, and resting assured, by that experience which I haue had of the inuincible strength of my great Lord and commander assisting mee in this fight, or the goodnesse of the spirituall armour, and of the excellency of that both defending and wounding sword of Gods Word, that if now againe I gaue the assault, I should also obtaine the victory; I willingly re-entred the field with a purpose to encounter these new supplies: and first taking a view of the enemie, that I might discouer their strength, number, and militarie discipline, I perceiued that they so farre excelled in might, multitude, and warlike policy, that they were an army plainely inuincible in respect of humane strength. In the front and maine battell were marshalled the Worlds glorious and glittering troops of prosperity, armed with those often approued weapons of honours, pleasures and riches, wherewithall few are encountred who are not also ouercome. And obseruing the manner of their fight, I found it to be no lesse admirable than dangerous, for they ouercame by yeelding, wounded by perswading, killed by imbracing, and whilest casting away their Armes and all signes of hostility, they offered themselues as captiues and slaues, they became conquerours of those who tooke them, iaylors of those that kept them, and commanders of those who seemed to hold them in captiuity. In the flanke and rere-ward were ranged those terrible troops of aduersity and affliction, there placed by the Diuell and the World, to vanquish those by force, violence, and furious encounter, who could not be ouercome by the perswading allurements of deceiptfull prosperity, and these enemies seemed to bee of hideous strength, and in respect of their sterne and grimme visage, proud threats, and dangerous weapons, fearefull to looke vpon.

Against the former (as order required) I made my first assault, teaching the Christian Souldier, who will ioyne with mee in this fight, to ouercome them by contemning them, and to stand with impregnable strength against their trecherous furie, and smooth smiling malice, by turning his eyes from their alluring baits, by refusing their falsefauours, by stopping his eares against their charming perswasions, and by suspecting most their malitious attempts, when as with greatest shew of loue they smile and fawne vpon him. And thus hauing enabled him, by the assistance of Gods Spirit, and his owne carefull endeuour to beate backe the force of these enemies also, and to put them to flight: it now remaineth that being armed with Gods might, and defended with the Christian armour, especially with the shield of faith, and sword of the Spirit, wee doe encounter those other sort of enemies; not doubting (being thus assisted) but we shall also giue them the foyle, and so obtaine full victory against these worldly forces. For howsoeuer this enemy aduersity, and these innumerable troops of afflictions, are in shew much more terrible than prosperity, and those glorious forces led vnder his conduct; yet are they much weaker in truth, and lesse dangerous when wee come to buckle with them. For these indeed, are grimme in their outward visage and appearance, but not so fearefull, when hauing experience of their strength, they are become more familiar with vs; like those Barbarians which, when they were to fight with their enemies, painted themselues that they might appeare more terrible, whereas in truth they were weake and naked, vnable to endure the first onset: For so these afflictions haue in them but a painted shadow of fiercenesse, and doe put on but an vgly visard to make them full of terrour at their first appearing, whereas if the visard bee done

done away, and wee ceaſing to looke vpon them through the falſe glaſſe of feare and aſtoniſhment, doe behold them with a true iudgement, wee ſhall find them ſo tolerable and eaſie to be endured, through the aſſiſtance of Gods Spirit, that there will bee no cauſe of terrour and amazement. But on the other ſide thoſe enemies, proſperity, and worldly allurements, hiding hoſtility vnder pretence of friendſhip, and being much ſtronger, and more forcible than they ſeeme in outward appearances, doe bring vs into a pernicious ſecurity, and without ſhew of aſſault get the victory. Afflictions like billes and pikes make a terrible ſhew when they cannot reach vs: but the tentations of proſperity like vnſeene bullets wound and kill vs before they are diſcerned. They like the fiery Serpents ſting vs, but with ſenſe of paine, make vs ſeeke for remedy, looking vp to the true braſen Serpent, that we may bee cured; theſe like the viper putting vs to no paine, bring vs into a ſweet ſlumber of ſecurity, which endeth in that dead ſleepe of death and condemnation. They wound with paine and enforce vs with torment to ſeeke recouery, theſe with delight, making vs to loue ſtill the weapons that hurt vs, and to abhorre the meanes whereby we may bee healed, becauſe euen our wounds and ſores are pleaſing vnto vs. The one like the winde boyſterouſly blowing vpon vs, make vs more carefull to hold faſt the garment of Gods graces that it be not taken from vs; the other like the Sunne warming vs with delight, cauſe vs of our owne accord to caſt it from vs. Finally they vanquiſhing vs by force make vs captiues vnto ſinne, who are willing vpon the next opportunity to come out of thraldome and re-gaine our liberty, becauſe wee find but hard entertainment; theſe making conqueſt not onely of our ſtrength and power, but alſo of our hearts, wills and affections, retaine vs in a voluntary ſeruitude, for the wages of worldly vanities; ſo as we haue no deſire to come out of this pleaſing bondage, nor to recouer our liberty though the meanes were offered vs. In all which and many other reſpects *Salomon* truly ſaith, that, *It is better to goe into the houſe of mourning, than into the houſe of feaſting*, and preferreth anger before laughter, affirming that the *heart of the wiſe is in the houſe of mourning, but the heart of fooles is in the houſe of mirth.* Eccl. 7.3.6.7.

But howſoeuer aduerſitie and afflictions be enemies vnto our ſaluation, leſſe dangerous than thoſe of proſperity and worldly abundance; yet are they ſtrong enough to worke our ouerthrow, vnleſſe we be aſſiſted with the power of Gods might, armed with the Chriſtian armour, and with care and watchfulneſſe doe learne and practiſe all good meanes which may inable vs to make reſiſtance and obtaine the victory. And therefore let vs in the next place fit our ſelues againſt the day of conflict, and as we haue learned to contemne the World when it fawneth, ſo alſo let vs learne not to feare it when it frowneth and rageth; that ſo when our great commander ſoundeth the alarme vnto battell, wee may with comfort and courage enter the field, and becomming conquerours, may receiue the Crowne of victory, glory matchleſſe, and happineſſe endleſſe. And to this purpoſe let vs conſider of the nature, quality and ſtrength of theſe our enemies; and then of the meanes whereby wee may bee inabled to endure their encounters, abate their ſtrength and fury, and ſo obtaine the victory. Concerning the former wee are to know that afflictions diuerſly conſidered may bee diuerſly deſcribed; for if we looke vpon them as they are in their owne nature, and by God inflicted vpon the wicked; they are thoſe euils of puniſhment, wherewith he beginneth juſtly to puniſh their ſinnes euen in this life, and (as it were) the flaſhes of Hell fire, and firſt entrance into vtter deſtruction; as it may hereby appeare in that they are all comprized vnder the curſe of the Law, and denounced and threatned againſt the tranſgreſſours of it. Againe if we conſider them as inflicted by God vpon the faithfull, they are thoſe fatherly chaſtiſements, wherewith out of his loue and wiſedome hee either correcteth them for their ſinnes, that being brought to repentance they may not be condemned with the World; or trieth them that his ſpirituall graces beſtowed on them may more clearely ſhine to his owne glory that gaue them, and the furthering and aſſuring of their ſaluation who haue receiued them. So that howſoeuer the afflictions of the wicked, and of the faithfull are all one in reſpect of their matter, yet they differ in reſpect of the author, the one being the puniſhments of an angry and juſt judge, the other the chaſtiſements and trials of a gracious and louing Father; and in reſpect of their vſe and end, the one tending to deſtroy, the other to ſaue; the one to puniſh, the other to correct; the one to begin the torments of Hell, the other to fit and prepare for the ioyes of Heauen. Furthermore if we conſider afflictions in reſpect of vs vpon whom they are inflicted, wee may define them to be; all that our nature abhorreth, and that croſſeth our deſires; or all thoſe croſſes which either in their owne nature, or through our opinion doe moleſt and greeue vs. Neither are thoſe alone afflictions vnto vs which are ſo in truth, and in their owne nature, but thoſe alſo which wee conceit ſo to be in the eſtimation of our opinions: yea it may be truely ſaid that as theſe in number doe

1. Cor. 11. 32.

Ad tantam inepti-am peruentum eſt vt non dolore tantum ſed doloris opinione vexemur. Sen. l. b. in ſap. non. Cad. iniur. cap 4.

doe much exceed the other, ſo are they much more intolerable to thoſe that beare them. For whereas there is one affliction truely ſo in its owne nature laide vpon men, there are many which they fancie to themſelues out of meere conceipt, the which wanting ſtrength to hurt them becauſe they haue no true exiſtence, they make powerfull enough to deiect their minds by the ſtrength of their apprehenſion. Thus one torments himſelfe with greefe, becauſe he hath loſt thoſe riches, which if hee had ſtill poſſeſſed he would neuer haue vſed; another vexeth himſelfe about the ſmoake of honour, eating out his heart with ſorrow becauſe hee is put from that authoritie which whil'ſt hee had it, oppreſſed him with the burthen; and pining with griefe becauſe his ſuperiour either frowned vpon or graced him not; becauſe he is bearded by his equals, and not according to expectation reſpected and reuerenced by his inferiours; and becauſe he hath not the wall and precedence, or higher place of thoſe, before whom his proud conceipt preferreth him. Thus a bare feare of expected euills which neuer happen, doth as much vexe men, as thoſe which they truely ſuffer, and a bare ſuſpition of faultineſſe in their friends as much tormenteth them, as if they were truely guilty. And as this opinion giues life and being to many afflictions, ſo alſo their quantity and meaſure; by reaſon whereof that which is a light affliction to one, is intolerable to another: and that which maketh one to grone vnder it as being an vnſupportable waight, is by another caried with eaſe. One is moſt tender when his honour is touched; another little reſpecteth this, but groweth very paſſionate if he be wronged in his riches; this man is patient in bearing blowes, yet cannot indure contumelious wordes; but another is ſenſible onely of ſmart, and careth not for the winde of words, ſo he may ſleepe in a whole skinne. Yea by reaſon of this opinion, croſſes are made comforts, and great bleſſings in themſelues are turned into great afflictions, in conceipt: and hereof it is, that that which is one mans delight, is anothers torment, and that which one affecteth as his paradiſe, another loatheth as his hell. One thinketh reſtraint of his liberty to be an intolerable bondage, though he fare daintily, lie ſoft, and abound in all plenty: another would willingly preſſe into ſuch a priſon, and could be content to become an immured Anachoret to haue ſuch eaſe with ſuch abundance. One taketh his chiefe contentment in eaſe and idleneſſe, and to another it is the greateſt paines to ſit ſtill and doe nothing, ſeeing all his delight is in buſineſſe and imployment: and accordingly as hee is afflicted and tormented with the leaſt labour, ſo this man is no leſſe moleſted and grieued, if for want of imployment he be forced to waſt his time in languiſhing idleneſſe. Finally if we conſider afflictions in reſpect of the World inflicting them vpon the faithfull, they are thoſe tentations on the left hand, grounded on all thoſe miſeries which are incident to the life of man, whether in reſpect of his mind, body, name, ſtate or friends, whereby the World as the inſtrument of Sathan endeauoureth to diſcourage and hinder them in the way of godlineſſe and righteouſneſſe which leadeth to Gods kingdome, and to diuert and thruſt them into the way of ſinne which leadeth to deſtruction. By all which it appeareth what wee vnderſtand by afflictions, namely all euills of puniſhment ſent of God, either as from a father to correct vs, or as a iudge to puniſh vs; all things which croſſe our deſires, and doe moleſt and grieue vs, either in their owne nature, or through our opinion and conceipt; and finally all the miſeries of this life which the Diuell and the World do caſt in our way, as we are running in the race of godlineſſe for the garland of eternall happineſſe, that like briars they may hold vs from going forward, or like thornes vnder our feete may vexe and torment vs, that ſo being weary in this vnpleaſant paſſage, wee may turne aſide into that broad and delightfull way of ſinne which leadeth to deſtruction.

Opinio eſt ergo quæ nos cruciat & tanti quodq; malum eſt quanti illud taxauimus. In noſtra poteſtate remedium habemus. Senec. conſol. ad Marciam. 19.

And thus our afflictions are but bare puniſhments onely, or elſe joyned with ſinne: Bare puniſhments I call thoſe plagues, croſſes, loſſes, troubles and trialls which by God are inflicted vpon men; and that either vpon the wicked for the ſatisfying of his juſtice which is offended, in regard of whom they are properly called puniſhments as tending to their hurt and deſtruction; or vpon the faithfull for their chaſtiſment or triall, in reſpect of whom they are improperly, and in a large ſignification called puniſhments, becauſe they are not inflicted to ſatisfie Gods juſtice which is fully ſatisfied by Chriſt, but out of fatherly loue for their amendment, that they may not bee condemned with the World. Puniſhment joyned with ſinne is, when as God puniſheth one ſinne with another, not by infuſing into men any corruption or malitiouſneſſe, for ſeeing he is moſt holy and pure, and his will the rule of all juſtice, hee cannot be ſaid to be the authour of ſin, nor to haue any hand in that euill which his nature abhorreth, and his juſtice puniſheth; but when for their formes ſinne he leaueth them to their owne corruptions, luſts, vile affections, and to a reprobate minde, as the Apoſtle ſpeaketh, *Rom.* 1. 24. 26. 28. and being ſo left to themſelues they runne headlong into wickedneſſe: for that men may become as bad as *Cain*, *Saul*, *Ahab*, or *Iudas*, it needeth not that

Rom. 1. 24. 28.

that externall wickednesse should be infused into them, seeing it is enough if they be left of God to their owne naturall corruption which inclineth them to all manner of sin; euen as for the descending of a stone, it is not needfull to cast it to the Earth, but onely to leaue holding of it, and then it will fall downe in its owne nature. And as the boat goes vp the streame by an externall strength thrusting it on, but needeth not any to carrie it downe, seeing it driueth that way of its owne accord; so we goe against the streame of our naturall corruptions towards the hauen of rest, by the assistance of the diuine power which helpeth vs forward; but wee need not to be thrust downward, seeing it is sufficient if the Lord withhold his hand and leaue vs to our owne naturall inclination. Againe the Lord punisheth in men one sinne with another; when like a righteous judge hee doth punish their former sins by deliuering them into the power of his executioner Sathan, to bee tempted and ouercome by him; suffering them to bee ruled by him, because they haue pulled their neckes from the yoke of his subiection, and to raw in his gallies, because they would not freely serue their great King and Master. Neither is the Lord hereby made the author of sinne, seeing he onely performeth a just act of a righteous judge, in deliuering vp wicked men for their demerits to Sathan, as his executioner to bee blinded, misled, and punished by him; nor yet are they any whit excused, in that being deliuered vp of God they run headlong into all sinne; because they haue deseruedly brought vpon themselues this fearefull judgement, by their former sinnes; and now are ready to commit all wickednesse, not by any outward violence, forcing them thereunto, but by Sathans perswasion alluring them, and their owne sinfull lusts inclining them to perpetrate these sinnes with all chearefulnes and delight, hauing therein no respect vnto God or his judgements; but onely to please and satisfie their owne corrupt will and carnall lusts. So that God punisheth one sinne with another, not by infusing wickednesse, or by tempting, that is, alluring and prouoking men vnto sin; for thus *God tempteth no man*, as the Apostle affirmeth: but by withdrawing his grace, and by leauing men to be misled by their owne corruptions. Hee leadeth men into temptation, and deliuereth them into euill; not by perswading or compelling them to commit wickednesse, for his nature abhorreth it, and his will is the rule of all iustice, but by giuing them ouer, and deliuering them vp, as a righteous judge, vnto the Diuell his executioner, to be for their former sinnes further blinded, hardned and made more wicked, that their condemnation might bee more just and fearefull in the life to come. And of this wee haue manifold examples in the Scriptures, for thus the Lord hardned *Pharaohs* heart, when he denied to giue him the oyle of his grace whereby it might be softned, and left him to his owne obstinacie, and Sathans temptations. Thus he punished the spiritual whoredome of the Israelites, by giuing them vp to commit corporall vncleannesse. *Hos.* 4. Thus hee punished the couetousnesse and worldlinesse of *Iudas*, by permitting Sathan to enter into him, and so to carry him to the committing of that horrible treason against his Master. Thus hee punished the Gentiles idolatry, by giuing them vp to their owne hearts lusts, vnto vncleannesse, to defile their owne bodies betweene themselues; and vnto vile affections, and to a reprobate mind, to doe those things which are not conuenient. And thus the Apostle saith, *that because men receiued not the loue of the truth, that they might bee saued, therefore God would send them strong delusions, that they should beleeue lyes, that all might bee damned which beleeued not the truth, but had pleasure in vnrighteousnesse.* The which judgement wee see powerfully inflicted vpon many Apostates in these dayes, who are giuen ouer of God to bee deluded and seduced by Priests and Iesuites, because they haue not loued God his truth, but haue shut their eyes against the light of the Gospell. Euen as the like was threatned against the Iewes. *Esa.* 6 9. *Goe and say to this people, yee shall heare indeed but yee shall not vnderstand, ye shall plainely see and not perceiue: make the heart of the people fat, make their eares heauy, and shut their eyes, lest they should see with their eyes, and heare with their eares, and vnderstand with their hearts, and conuert, and be healed them*, the which accordingly was inflicted on them as the Apostle obserueth, *Act.* 28. 25, 26. And this is the fearefull last punishment of all others; for other afflictions are vsuall meanes to draw vs neerer vnto God but these make vs flee further from him; they sharpen our sight, these make vs the more blind; they like good tilers draw out the core of our corruptions, but these make vs to rot and perishe in our sinnes. From which neuertheless Gods seruants are not exempted, as appeareth in the example of *Lot*, whose drunkennesse God punished by giuing him ouer to commit the sinne of incest; in *Dauid*, whose adultery God punished by leauing him to himselfe, and withdrawing his grace, whereby it came to passe that hee also fell into the sinne of murther; and whose pride and confidence in the arme of flesh he punished by moouing him, that is, by suffering Sathan his executioner to prouoke him to number the people; as may appeare by comparing the story in the second

Exod. 7. 3. 22. & 9. 12.

Hos. 4. 13, 14.
Iohn 13. 26. 27.

Rom. 1. 24. 26. 28.

2. *Thes.* 2. 11, 12.

Esa. 6. 9.

Act. 28. 25.

2. Sam. 24. 1. with 1. Chron. 21. 1.

second booke of *Samuel*, with the same recorded in the first of Chronicles: for whereas in the one place he saith, that God moued *Dauid* against Israell to cause them to bee numbred, in the other it is said that Sathan prouoked him to doe it, whereby is meant, that God as a righteous iudge, intending to punish *Dauids* sinne, and thereupon to take occasion to punish the sinnes of the people, did giue or deliuer him into the power of Sathan, as vnto the executioner of his punishments, to bee tempted by him vnto the committing of this sinne. And thus God punished the pride, presumption, and selfe-confidence of *Peter* by suffering Satan to sift him like wheat, and to preuaile thus farre against him, as to moue him first to deny, and then to forsweare his Master.

CHAP. II.

Of the causes, effects, subiect and adiuncts of afflictions.

§ Sect. 1. Of the efficient and impulsiue cause of afflictions.

AND thus wee see what afflictions are, both as they are punishments, properly so called, and as they are chastisements and corrections; now briefly wee will consider of their causes, effects, subiects and adiuncts or qualities, that so their nature being better vnderstood, there may bee a fitter passage to the discourse following. And first wee are to know that the Lord himselfe is the chiefe efficient and principall cause of all afflictions, which are not sinnes; for so himselfe speaketh by his Prophet; *Shall there be euill in a City* (that is the euill of punishment and chastisement) *and the Lord hath not done it?* not that it is Gods proper and ordinary worke to afflict his creatures; for being the chiefe goodnesse, hee chiefely intendeth doing good, he delighteth in the conuersion of sinners, and in shewing mercy; and thus doing hee doth his owne proper and vsuall worke, familiar to his owne nature; whereas the other is his worke improperly, and as the Prophet calleth it, *his strange worke, and his strange act*, which with a kind of necessity wee force vpon his iustice, by our sin and wickednesse. So that the meritorious cause of afflictions is sinne, whereby men offend against Gods iustice in transgressing his Law, as shall more fully appeare hereafter and that whether wee respect the wicked or the faithfull; although there bee great difference in the end why God afflicteth them; for (as I haue said) these punishments are laide vpon the wicked for sin, that Gods iustice may bee satisfied by taking due vengeance on them; but howsoeuer they are also inflicted vpon the faithfull for sin, yet not to the former end, but that they may be brought vnto the sight and sense of it, that they may repent of it, and for the time to come forsake it, that so they may not bee condemned with the world. The impulsiue or motiue cause, wherby the Lord is incited to inflict these punishments and afflictions, is his iustice which is heereby manifested; for if euen in this life God punisheth the sinnes of the wicked, where they are to receiue all their good, as *Abraham* speaketh to *Dines*, then how much more grieuous punishments remaine for them in the life to come, which is the time appointed for their torment? And if hee punish and chastise the sinnes of his faithfull Children, where shall the wicked and the vngodly appeare? as the Apostle speaketh. If hee will not suffer them to escape without seuere correction, whose sinnes are punished in Christ euen by his death as being satisfactorie, and in themselues by repentance, as being the fruit of their faith, loue and zeale, which cause them *to bewaile and lament for him whom they haue pearced*, and to afflict their soules with bitter sorrow, for that they haue offended him who hath so loued them; then how certainely will there be a day of iudgement, wherein God will manifest the seuerity of his iustice, in punishing their outragious sinnes, which haue with an high hand sinned against him, seeing they haue not had their punishments here, but haue passed their time in all worldly prosperity, pleasure and delight? Secondly the mercy of God moueth him also to inflict on the faithfull these afflictions, that it may bee manifested to his glory and their comfort, whilest hereby hee stoppeth them in their course of sinne, and draweth them neerer to himselfe when they goe astray, that so escaping condemnation, they may walke in that way of holinesse, which will bring them to eternall happinesse. The instrumentall causes of these punishments and afflictions are the whole Army of Gods creatures, which as they are his ready instruments, in deriuing his blessings and benefits to those that feare and serue him; so are they no lesse ready with all chearefulnesse, to inflict those punishments, which his iustice hath pronounced against the wicked for their confusion and destruction; and those afflictions wherewith hee correcteth the slips and faules of his owne seruants, that they may bee brought to repentance and amendment. But especially this Lord of hosts imployeth in this seruice his Angels; and that both the good Angels, who are ministring Spirits, alwayes prest to doe his will, as appeareth in the destruction of the hoast of Senacherib; and in the seuentie thousand Israelites slaine by the Angell of God with the sword of pestilence; and also the euill and wicked spirits, as appeareth in the

Amos 3. 6.

Micheh. 7. 18.

Esay 28. 21.

Luk. 16. 25.

1. Pet. 4. 18.

Zach. 12. 10.

the afflictions of *Iob*, and in the deceiuing and ouerthrowing of *Ahab*, in the tormenting of *Saul*, in the afflicting of the Apostle *Paul*, and in the tempting of our Sauiour Christ himselfe. And for this purpose hee no lesse vsually imployeth the World, that is, worldly wicked men, sometime to execute his iudgements one vpon another, and sometimes as his rods and whips, wherwith hee correcteth the faults of his owne children and seruants: and that either, when by their allurements, perswasions and euill example; or threats, violence and persecution they draw them into sinne; or when after they haue committed it, they serue as instruments to correct and chastise those offences, which through their inducements the faithfull haue fallen into. As wee may see in the example of the Israelites thus afflicted with the Canaanites, Moabites, Philistims, Aramits and Babilonians. All which (if wee looke to their owne intentions) had no purpose at all to bee Gods instruments for the correcting of his children; but chiefly aimed at their destruction, being moued thereunto with enuy, rage, hatred couetousnesse, and ambitious desire of soueraignty; but if we respect the will and worke of God, they were so ruled by his power and prouidence, that they were but his bare instruments for the chastising of his seruants for their amendment.

The ends of these afflictions for which God correcteth his Children are manifold; as principally his owne glory in the manifestation of his justice, mercy, wisedome, power and prouidence; and next hereunto the good and saluation of the faithfull, whom he thus chastiseth with these temporary afflictions, that repenting of their euill wayes, they may not bee condemned with the World: that he may hereby strengthen and increase in them their faith, affiance, hope, patience, humility, obedience and all other sanctifying and sauing graces; that they may be brought to a true hatred of sin, when as they feele and tast the bitter fruits thereof; and to loath the World where they find no better entertainment; that their flesh with the coruptions thereof may bee mortified and crucified, and the spirituall man receiuing more strength hereby may hold it in subiection: and finally that being hereby put in minde of their corruption and mortality, they may not fixe and settle their hopes and hearts vpon the things of this life, but may bee moued to desire earnestly with the Apostle *Paul* to be dissolued and to be with Christ, seeing that is best of all; the which with diuers other ends of these afflictions, I onely heere name, because afterwards I shall haue fit occasion to intreat more largely of them. The effects of these crosses and corrections are all those benefits and blessings, which God propoundeth for his ends in inflicting them; for seeing he is infinite both in wisdome and power, hee can faile of nothing which he intendeth, but alwaies attaineth vnto his ends, & mightily effecteth all these things at which hee aymeth. The subject of these afflictions (if we respect the place) is this miserable World; for this is the valley of death, the vale of teares, the fiery furnace, in which when we haue beene tried and approued, we shall be laid vp in Gods treasury of blessednesse; the lists of our spirituall combat, in which when wee haue fought and ouercome, wee shall afterwards triumph in glory and bee crowned with victory; the race, wherein hauing run wee get the price and garland of blessednesse: the vineyard, in which wee labour till the night of death, when as wee shall receiue the wages of euerlasting happinesse; and finally the place of our pilgrimage, which when we haue trauailed, we shall ioyfully arriue at our owne country, and enter into the paradise of our delights. But if we respect the subject vpon which they are exercised, then is it the whole Christian man with all that belongeth vnto him; as his body, soule, name, state and friends, there being no part of him or his, which is not a fit subject for sorrow and smart, and a fit place where afflictions vsually may keepe their residence. The adjuncts, properties, and qualities of these afflictions are manifold. In respect of their time they last onely for this life: and therefore are of [a] short and momentany continuance; they are for their waight, light and easie to bee borne by those who are assisted by Gods Spirit; in respect of ourselues, they are [b] sharpe and bitter vntill by often tasting them, they are made more familiar vnto vs. In respect of the fruit which through the blessing of God ariseth from them, they are vnto the faithfull exceeding profitable, stopping them in the course of sinne, pricking them forward in the race of new obedience, preseruing them from the [c] condemnation of the World, and *bringing forth the quiet fruit of righteousnesse vnto them, which are thereby exercised*, as the Apostle speaketh, [d] *Heb.* 12.11.

a 2. *Cor.* 4. 17.

b *Heb.* 12.11. *Lamen.* 3.19.

c 1. *Cor.* 11.32.

d *Heb.* 12.11.

But this profit and fruit is not to bee attributed vnto afflictions in themselues, for if we respect them in their owne nature they are euill, and so the Lord himselfe stileth them; Esay 45. 7. *I make peace, and create euill.* So the Prophet speaketh. Amos. 3. *Shall there bee euill in a City, and the Lord hath not done it?* Yea as they are in themselues euill; so are they of a contagious quality spreading their poyson, and making those things euill which are good in their owne nature, and therefore the wise man saith, that *all the dayes of the afflicted are euill.* Of which *Iacob* hauing experience com-

Ser. 3. That afflictions are euill in their owne nature. *Esa.* 45.7. *Amos* 3.6.

Pro. 15.15. *Gen.* 47.9.

complaineth, that *the dayes of his life had beene few and euill, in respect of the manifold miseries which he had indured.* And this reason it selfe will teach vs, for what are afflictions (in their owne nature) but the punishments of sinne, the fruits of Gods iust displeasure, a prelude to death; small flashes of those endlesse flames of torment, the blacke guard of Hell and destruction, the first beginning of enerlasting torments, and enemies to our joy, peace and comfort, of which the faithfull at last shall haue the victory, when as all teares shall be wiped from their eyes, and they receiued into those eternall joyes, from which all these crosses and molestations shal bee for euer banished? Yea, though reason were silent, yet sense it selfe would learne vs this lesson, that afflictions are euill and to be auoided, seeing they are the mother and nurses of smart and sorrow, terrible in their very sound, fearefull to looke vpon, bitter to the taste, painfull to our feeling, and tormenting vs whilest they touch vs. Whereof it is, that the lamenting Church joyneth together her crosses and her griefes, and remembring her affliction could not forget her mourning, because though memory should haue failed, taste, distasted with this Wormewood and gall, would haue brought sorrow to minde, and ministred matter of just complayning. *Remembring* (saith she) *my affliction and my mourning, the Wormewood and the gall, my soule hath them in remembrance, and is humbled in me.* And hereof it is, that not onely wise men but Fooles and Idiots, yea, euen the bruit beasts that haue no vnderstanding, taught onely by sense and instinct of nature, doe flee these euils, and feare them at their first appearance, as robbing them of their pleasure, plunging them into griefe and misery, and tending to the hurt and vtter destruction of their essence and being. And as they are in themselues euill trees, so naturally they bring forth euill fruits, vnlesse grace being ingrafted in them doe alter their nature. As wee may see in the example of wicked men, who the more they are afflicted, the more they hate God, despaire of his mercy, murmure and repine against his prouidence, and vse all vnlawfull meanes, and wicked courses, to ease themselues of these afflictions, which they find so painfull to them: the which they would not doe, if these afflictions were in their owne nature simply good, seeing (as our Sauiour hath taught vs) *a good tree cannot bring forth euill fruit.* And therefore that extreame is to be auoyded, which some vndiscreetly run into, who because they often obserue men to bee bettered by their crosses, and that much better fruits doe vsually spring from affliction, than prosperity and worldly plenty, do condemne this estate as euill, and magnifie the other, as good and profitable in it selfe: as though our health and safety were to be ascribed to this deadly poyson, and not rather, to the loue and skill of our heauenly Physician, who by his wise tempering of it hath altered its nature, and being hurtfull in it selfe, hath made it helpfull vnto vs. And although afflictions serue as instruments and meanes to reclaime men from sinne, and to increase in them sauing and sanctifying graces, yet are we not simply to desire or pray for them, nor yet to afflict our selues and to pull crosses vnto vs, and lay them on our owne shoulders, seeing they are euill in their owne nature, and worke those former good effects not properly by themselues, but by accident, as they are so disposed by the infinite wisdome, goodnesse, and power of God, who is able to bring light out of darknesse, and good out of euill.

So with no lesse care, we must auoid the contrary extreame, whereinto worldly men run more vsually, who remaining still in loue with their sinne, which is the greatest euil, yea in truth, if we speak absolutely, and properly, the onely euill, doe abhorre and flee from these afflictions, esteeming them onely, or at least the most intolerable euill, which neuertheless doe not make men euil, but oftentimes (through the blessing of God) much the better. To which purpose weare to know, that howsoeuer afflictions are euill in their owne nature, yet not simply and absolutely (for thus sinne only is euill) but of an indifferent quality, and inclinable to goode. For if wee respect the chiefe efficient and author from whom they come, they are good, either as they are punishments inflicted by a righteous Iudge, or chastisements comming from the hand of a mercifull Father; neither can any euill, properly so called, proceed from the fountaine of all goodnesse, whose will is the rule of all Iustice and righteousnesse. And as proceeding from the chiefe goodnesse, as their author, they are therefore good; so also because they haue had for their subject the chiefe goodnesse, euen our Sauiour Iesus Christ God and Man, who whilest he liued in this World was as much afflicted as any other; whose most pure nature could not admit of any thing, which in its owne nature was simply euill, and was able to turne all things (which was not so) into good. Euen as the sweet perfume is not sweete to it selfe alone, but is able to make sweet whatsoeuer toucheth it. To which purpose one saith, that the man Christ contemned all earthly good, that hee might shew them to be contemptible; and sustained all earthly euils, which hee commanded others to beare with patience, that happinesse might not be sought in them, nor vnhappinesse feared in these. So also they helpe vs to come to this chiefe goodnesse, and in this respect also they are not euill; for God in his eternall counsell hath ordained them as meanes to fur-

Lamen. 3. 19.

Matth. 7. 18.

further his Elect in attaining to saluation. *For those which hee knew before, hee also did predestinate to be made like to the image of his Sonne*, that is, to be conformable vnto him in his sufferings, as elsewhere he expoundeth it. So he willeth, *that no man should be moued or offended with these afflictions of the faithfull, seeing we our selues know that we are appointed thereunto.* And thus they are the meanes to make vs draw neere vnto this chief goodnesse in this life, by true repentance, and feruent Prayer; and the way which leadeth to this eternall and heauenly happines, of which wee shall haue the full fruition in the life to come: for they are that narrow way and straight gate, which leade to these euerlasting ioyes; and if wee meane euer to come thither, wee must by many *afflictions enter into the Kingdome of God*, as the Apostle speaketh, *Acts* 14.22. So that in respect of Gods Decree and Ordinance they are good to the faithfull, because through his blessing they tend to their good, euen the furnishing them with Gods graces and the euerlasting saluation of their soules. Whereby it appeareth, that afflictions (in respect of their subject) are of an indifferent nature, good to those who rightly vse, and profit by them; and euill to those, who take occasion by them to hasten, and increase their condemnation in abusing them vnto sinne, wherein they are not vnfitly compared to the red Sea, which according to its owne nature drowned the Egyptians, but by the power and blessing of God was the meanes of the Israelites preseruation and deliuerance: for so these afflictions which drowne vnbelieuers and worldlings in the gulfe of desperation, doe serue for a ready, though strait, way, to conduct the true Israelites into the heauenly Canaan, and as a wall on either hand to keepe them from erring and going astray into the by-paths of sinne, and to preserue them harmelesse from the most dangerous assaults of their spirituall enemies.

CHAP. III.

Of the tentation of afflictions, and how it is vrged by the enemies of our saluation.

BVt howsoeuer afflictions through the blessing of God, and his ouer-ruling wisedome and power, become vnto the faithfull, not onely harmeles, but also profitable, and deserue as meanes to further their saluation; yet are they in their owne nature painfull and hurtfull, and so dangerous and pernicious vnto vs, that though wee had no other enemies, yet these were strong enough to giue vs a foyle or ouerthrow, and so hinder the saluation of our soules, if the Lord should withdraw his helping hand, and leaue vs to our owne strength. For in themselues they are the ground and foundation of a strong tentation; namely, that because wee are thus afflicted, it is a certaine signe that we are condemned of God as wicked and reprobate men, and for our sins iustly cast out of his loue and fauour; that wee are pursued by his wrath, which beginneth to inflict those deserued punishments vpon vs in this life wherewith wee shall bee ouerwhelmed in the life to come; and therefore that our estate is most miserable and desperate, our burthen for the present being intolerable and we without hope of ease for the time to come; if at least God hauing forsaken vs, wee doe not helpe our selues with our own power and politie, and (those meanes fayling which Gods Word warranteth as lawfull) wee doe not find some other meanes of our owne deuising, whereby we may bee eased and deliuered. The scope of which tentation is to ouerthrow our faith, hope, and affiance in God, as being our chiefe enemy, who doth thus afflict vs; to plunge vs into deepe despaire and so driue vs into all impatiencie, that thereby wee may bee moued to murmure and repine against the diuine prouidence, and euen to blaspheme God to his face; to cast off all profession of Religion, all feare and seruice of God as being bootlesse and vnprofitable, and finally to cease relying vpon his power and promises, and to vse all wicked and vnlawfull meanes for the remouall of these afflictions.

§. Sect. 2. How the tentation of afflictions is vrged by Sathan.

And this tentation being in it selfe very dangerous, is made much more strong and powerfull to worke our ouerthrow, as it is vrged and inforced by the spirituall enemies of our saluation. For Sathan is ready to tell vs that these afflictions are the iust punishments of our sinnes, and the signes of Gods wrath and heauy displeasure, that they are testimonies to assure vs that wee are cast out of his loue and fauour; for if God loued and delighted in vs, he would communicate his blessings vnto vs, which are the pledges of his loue, and not continually torment vs with these plagues and punishments, afflictions of minde and body, sicknesse and diseases, imprisonment and banishment, losse of goods and friends, and innumerable other miseries, which in his Law he hath threatned against the wicked and reprobate: And thus he vrged this tentation against our Sauiour Christ himselfe, vsing his power and worke of necessaries, as a reason to proue that he was not the Sonne of God. If (saith he) *thou be the Sonne of God, command that these stones be made bread*, as though he should haue said, thy poore and penny-ydden estate euidently euinceth thee not to be the Sonne of God, as thou doest boast thy selfe to be, for if thou wert, thou wouldest not be in such want and distresse as now thou art. And this is the

Matth. 4. 3. Luke 4. 3.

not suffer thee to want common necessaries; or else at least thou hast power in thy selfe, to make prouision of fit meanes for the preseruing of thy life; and without dependancie on him, art able of thy selfe to make bread of stones wherewith thou mayest nourish thy body, and preserue thy life.

Q. Sect. 3. How the tentation of afflictions is vrged by the World.

But especially the World and wicked Worldlings enforce this tentation of afflictions. For as they are alwayes ready to persecute Gods Seruants, and both in their words and actions to do them all the hurt they can, by wrong, injustice, violence, and oppression, because they make conscience of their wayes, and will not run with them into the same excesse of riot and outragious wickednesse; that so they may discourage them in their vertuous courses, and make them to become as bad as themselues or else may satisfie their spight and spleene against them by vexing and tormenting them: so when by their meanes and malice they lye vnder these heauy burthens, instead of pitying or easing their distressed estate, with all their skill and power they increase their afflictions, aggrauate their sorrowes, and labour all they can to disarme them of all patience, whereby they might be comforted in their grieuous miseries. So the Lord saith, that when being angry with his people for their sinnes, he deliuered them into the hands of the Babylonians: *they shewed no mercy vnto them, but did lay their very heauy yoke vpon the aged.* And for this he professeth, *that he was greatly angry against the careless heathen, but as for when he was angry but a little with his people, they helped forward their affliction.* By all which, these wicked Worldlings doe adde such waight to this heauy burthen, as vnlesse the faithful were supported with the power of Gods might, it would presently ouer-whelme them. For first worldly wicked men (with whom sometimes Gods Seruants themselues conspire in this vnrighteous iudgement) thrust them downe, who are already falling, increasing and strengthning the afflictions, and decreasing and weakning the patience of the faithfull with their false censures and vniust condemnations; whereby they are ready vpon euery occasion to be offended, not onely at the crosse it selfe, but also at all men most miserable, abhorred and forsaken of God, and of all others to be the greatest sinners, either in respect of some apparent, which the world takes notice of, or secret hidden sinnes and grosse hypocrisie which the Lord hath seene in them, though they haue thought well of themselues, which hath mooued him in this extraordinary manner to afflict and punish them. Of this we haue an example in Iobs friends, who when they should haue dealt iust so with him, as they would haue done with any other man, vnder that colour of zeale to the glory of God vnto his heauy vexation of the sufferer, they forbare not to

Esay 47. 6.

Zach. 1. 15.

Iob 12. 6.

ence in those Iews who condemned the b Galilæans, and them vpon whom the tower of Siloam fell, to be greater sinners than all other men, because of those extraordinary iudgements which were inflicted vpon them: and in the c Barbarians, who seeing the Viper leape vpon *Pauls* hand, concluded presently that he was a *murtherer, whom vengeance would not suffer to liue.* Yea, euen in the Disciples themselues, who conjectured that either the d blinde man or his parents, had by some speciall sinne brought vpon him this speciall punishment. Againe, worldly men adde vnto the waight of affliction by insulting ouer those who are thus dejected, and treading in their necks, whom the hand of God hath cast down & humbled. And thus they e insulted ouer *Dauid*, f *saying vnto his soule that there was no helpe for him in his God* and elsewhere he complaineth that g *in his aduersity his enemies reioyced and gathered themselues together, yea, the very abiects assembled themselues against him, tearing him and ceasing not; and that his teares were his meate and drinke, whilest they daily said vnto him, where is thy God?* A particular example whereof we haue in *Shemei*, who in *Dauids* affliction insulted ouer him, h *cursing him and saying, come forth thou murtherer and wicked man, the Lord hath brought vpon thee all the blood of the house of Saul, &c.* And thus they railed on our Sauiour Christ himself hanging on the Crosse, i *wagging their heads and saying, Hey, thou that destroyest the Temple, and buildest it in three dayes, saue thy selfe and come downe from the Crosse.* And with this insulting and triumphing is often ioyned mocking and derision, as we may see in the example of afflicted *Iob*, who though in his prosperity hee were reuerenced as a King, yet in his afflictions he was k *mocked by those who were younger than he, yea euen by abiect persons, whose fathers he had refused to set with the dogges of his flockes.* So *Dauid* complayneth, that the wicked made songs of him, and l laughed him to scorne when hee was in misery; yea, it was not his case alone but common to him with all the Church, for being in captiuity, by way of derision, they willed them to m sing some of the Songs of Sion. Thus also *Ieremy* complaineth, n *I am in derision daily, and euery one mocketh me.* Yea, euen our Sauiour Christ himselfe, as hee had the greatest measure of affliction, so was hee reproued all other scorned and derided, for they put on him a Crowne of Thornes, & a purple Robe, they bowed downe vnto and mocked him saying, *God saue the King of the Iewes.* Finally, worldly men adde vnto the afflictions of Gods Seruants by contemning and despising them in their afflictions, for as they labour by all meanes to make themselues contemptible and of an abiect condition, so hauing

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brought them into this estate, they despitefully despise them as the very off-scourings of all things. They make them poore by oppression or deceit, and then contemne them because of their pouerty; they load them with slanders and foule imputations, and then despise them as men defamed and of euill report; and in a word, they helpe to plunge them into all miseries, and then disgrace and lightly value them, as being miserable and of an abiect fortune. And this *Iob* obserueth, where he saith, that he who is ready to fall, is as a spent Lampe despised in the opinion of the rich. The which contempt, derision, insulting and spitefull censuring vsed by wicked Worldlings towards the faithful in their afflictions is much more intolerable, and giueth a farre more fierce assault to their patience, than all the troubles and miseries which they sustaine; for though they can be content to stoope and humble themselues vnder the hand of God, and quietly beare the burthen which hee layeth vpon them; yet their stomackes rise, and their hearts are ready to boyle with anger, and impatiencie, when men, who should rather pitty them, doe deride and scorne, contemne and insult ouer them in their distresse. But especially the strength of this tentation is increased, when as the afflictions of the faithfull are thus aggrauated, not onely by strangers from whom they expect no better, but also by their friends and acquaintance, by their kindred and allies, who are bound vnto them not onely in nature and neerenesse of bloud, but also by many benefits bestowed, and many good offices performed vnto them. For this made *Iobs* afflictions grieuous and intolerable, when vnto them were added the vniust criminations and hard censures of his friends, from whom hee expected comfort, whereas their mercy & compassion towards him would haue made his heauy burthen light, like a load carried vpon many shoulders. And this made him to complaine that they were *miserable comforters, because they had opened their mouthes vpon him, and smitten him on the cheeke in reproch, and had gathered themselues together against him*: that they *spoke eloquently against him*, vexing his soule and tormenting him with words; that they had *many times reproched him and were not ashamed, but were impudent towards him*. This made him to cry out in that great passion. *Haue pitie vpon mee (O yee my friends) for the hand of God hath touched me. Why doe yee persecute me as God, and are not satisfied with my flesh?* And as his afflictions were increased by the vnpleasing societie of some of his friends, who in steed of comforting tormented him, so by others of them, whilest they did abandon and forsake him, because of his afflictions; the which his misery in respect of this defection he elsewhere bewayleth; *He hath* (saith he) *remooued my brethren farre from mee, and also mine acquaintance were strangers vnto me; my neighbours haue forsaken mee, and my familiars haue forgotten me, &c.* Of this also *Dauid* complayneth. *My louers and my friends stand aside from my plague, and my kinsmen stand afarre off*, and elsewhere he saith, *thou hast put mine acquaintance farre from mee, and made me to be abhorred of them. My louers and my friends hast thou put away from me, and mine acquaintance hid themselues.* But most intolerable are the afflictions of the faithfull, when as their friends, from whom chiefly they expect comfort, doe not onely neglect this duty, but also are the meanes and instruments to bring vpon them all these miseries and crosses; and of this *Dauid* complayneth, *My familiar friend whom I trusted, which did eat of my bread, hath lifted vp the heele against mee*: yea so strong was this tentation in his apprehension, that he was ready to sinke vnder it, as hee implyeth else-where. *Surely* (saith he) *mine enemy did not diffame me, for I could haue born it, neither did my aduersary exalt himselfe against me, for I would haue hid mee from him, but it was thou, O man, euen my companion, my guide and my familiar, which delighted in consulting together, and went into the house of God as companions.*

Iob 19.13,14.

Psal.38.12.

Psal 88.8.

Psal.41.9.

Psal.55.12,13,14.

Q. Sect. 4. How the tentation of afflictions is admitted and vrged by the flesh.

And as the world doth exceedingly enforce this tentation of afflictions, partly as the meanes of inflicting them, and partly as it doth aggrauate and increase them being inflicted: so the corrupt flesh is as ready to admit and entertain this tentation; and iudging all things according to sense and present apprehension, as in the time of prosperitie it swelleth with pride and presumption, perswading men that none more than they are in Gods loue and fauour, because they haue had the largest draught of temporall benefits allowed vnto them; so in the time of aduersitie and affliction, it is as basely dejected and plunged into the bottomles gulfe of horrour and despaire, perswading men that they are forsaken of God, and pursued with his wrath, which now beginneth to take vengeance against them. From whence proceedeth their murmuring and repining against God and his prouidence; their impatiencie to beare that crosse from which they haue no hope to bee eased; and their resolution to vse all vnlawfull meanes to vnburthen themselues, when lawfull meanes faile and will not helpe. So that this tentation of afflictions being so strongly vrged by the Deuil and the World, and so readily entertained by our corrupt flesh, must needs be very potent and powerfull to preuaile against those who are assaulted with it; and that not only meere worldlings, who esteeming the Worlds prosperity as their chiefe Paradise, doe abhorre affli-

ction as their greatest Hell; but euen Gods faithfull seruants, who nourishing this traytour (the flesh) in their bosomes are betrayed by it, and so often foyled in this combate of tentations. Of the former we haue manifold examples among worldly wicked men, who being pressed with the waight of afflictions, seeke to ease their stomackes, by belching out their blasphemies against God; and feeling present smart, and hauing no hope of being eased for the time to come, fall into such impatiencie, that some languish in melancholy & discontent, refusing those comforts which they might enjoy, because they are depriued of some which they desire; and becomming in all things miserable through their owne wilfull choice, because in some things they are miserable through necessitie. Others tyred with the burthen of afflictions grow weary of their liues, and by laying violent hands vpon themselues, shorten their dayes wilfully, leaping into the endlesse torments of Hell, to auoide the temporary miseries of this World. Finally, others wanting strength and patience to beare their afflictions, and also this courage and desperate resolution to put an end vnto them by such a violent course, doe willingly fall into any manner of sinne, and practice all vnlawfull meanes, which seeme to promise vnto them the least hope of ease and freedome. Of the other we haue an example in the Israelites, who though they were the sole people of God, deliuered by his mighty power from their malicious enemies, and enriched with many blessings (as it were) from the immediate hand of God, yet being a little afflicted and pinched with want, doe murmure and repine against the Lord, their Creatour and Redeemer, being moued hereunto, sometime through a bare and false feare of not preuailing against their enemies, and sometime for want of such [b] meat as they lusted after, and of [c] water to quench their thirst. Yea, euen *Iob* himselfe renowned for patience, being sore pressed with the waight of afflictions; doth often breake out into great impatiency, vttering such words as were not farre from blasphemy, if they had proceeded from a setled iudgement, and not from a sudden and distempered passion. For he curseth his Natiuity, and wisheth that he had neuer bin, or that he had miscarried in the birth; he complaineth that God was his enemy, and that he did shoot at him his enuenomed Arrowes, that hee oppressed him by strong hand, without hearing his cause, and that his terrours did fight against him. Thus also *Dauid* by his afflictions was brought sometimes to the brinke of despaire, and sometime to bewray his impatiencie; for he cryeth out that he was forsaken of God, that hee heard not his prayers, nor regarded his roring, that Gods mercies were cleane gone, and his promises vtterly failed; that hee had rejected his soule and pressed him down with his terrors and indignation; that the state of the wicked was happy, & that he had washed his hands in innocencie in vaine, because he was punished and chastened euery morning. And the like or greater impatiency was shewed by the Prophet *Ieremy*, who also curseth the day of his birth, and the man, that brought first newes hereof to his father, and wisheth that his mothers belly had beene his graue, or her wombe a perpetuall conception, because he came forth of it to see labour and sorrow, and that his dayes should be consumed with shame.

a *Numb.*14.2.
b *Exod.*16.3.
c *Numb.*20.3.

Psal.31.22. 77.33.40.59. 73.13.

Ier.20.14.

CHAP. IV.

Of the preparation, which is required before the conflict of afflictions; and first of our spirituall armour which wee must buckle vnto vs.

BY all which it appeareth, that these tentations of affliction, though they be not altogether so dangerous and powerfull as those of prosperity, yet are they strong enough to ouercome vs, if wee be left to our selues, and to make vs the captiues of sinne and Sathan. And therefore, as on the one side we are not in such a cowardly manner to feare these mighty enemies, nor dispayring of victory to cast away our weapons, and betake our selues to flight: so on the other side, wee are not securely to contemne them, as being easie to ouercome; for if they haue foyled Gods greatest Worthies and most valiant Captaines; how shall not we be indangered, yea vanquished by them, if we were left vnto our owne strength, who are but vnexperienced weaklings and common Souldiers? But seeing the strength of our enemies, and our owne weakenesse, wee must be moued hereby by a liuely faith, to rest vpon the power of Gods might assisting vs, to implore his helpe and succour in this spirituall conflict; and then in the next place, to vse all the good means appointed by God, for the defending of our selues, and the obtayning of victory. Of which (as order requireth) I am now to speake; for as in worldly warres, it is requisite and necessary that we first know the nature, qualitie, disposition and strength of our enemies, and then accordingly to thinke of the meanes, whereby wee may bee inabled to make resistance and obtaine the victory; so must we do in this spirituall Warfare; & therefore hauing already entreated of the formes point, I come now to the other, in speaking whereof my purpose is (by the assistance of God) to shew, first the meanes wherby the Christian may be strengthened to beare with patience, and by bea-

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ring to ouercome all afflictions in generall; and then, besides the application of the generalls, to insist in the speciall meanes, whereby they may be armed and prepared against some speciall and particular crosses and calamities.

The meanes, whereby wee may bee strengthened against all afflictions generally, may bee referred to two heads, for either they respect preparation, or else action and execution; for as in warlike expeditions, those who desire victory ouer their mighty enemies, do first prepare their forces, furnishing them with armour, weapons, and all other warlike necessaries, and then enter the field, courageously withstanding, or charging the enemy, wisely managing all the meanes prouided in the time of preparation for their best aduantage, and neuer giuing ouer their valiant fight, till they haue put their enemies to flight and obtained victory: so must wee in this spirituall Warfare, first prepare our selues for the fight, and then manfully & Christianly demeane our selues in the day of battell. And vnto this preparation the Sonne of *Syrach* perswadeth all those, who intend to serue the Lord in this spirituall Warfare. *My Sonne* (saith he) *if thou wilt come into the seruice of God, stand fast in righteousnesse and feare, and prepare thy soule to tentation; settle thine heart and be patient, bow downe thine eare, and receiue the words of vnderstanding, and shrinke not away when thou art assayed, but wait vpon God patiently.* For if all bee deferred to the day of battell, and no preparation made before we enter the field, and the alarme bee founded; if in the time of peace, wee neuer thinke of Warre, and in prosperity, neuer prepare for the day of aduersity and affliction; if wee neuer expect nor feare the enemy, till he be in sight & ready to encounter vs, but are then to be trained in this martiall discipline, when we should fight; to seeke for weapons, when we should vse them; and to put on our spirituall armour, when as already the skirmish is begun, it is a thousand to one that we shall be wounded to the death in the first encounter, put to flight, and easily ouercome, being altogether vnable to make any resistance.

Now vnto this preparation there is required, first that wee prouide and put on the spirituall armour, and then that wee bee trained in the knowledge and skill of this Christian Warfare, whereby wee may be enabled to vse our weapons, and strength to our best aduantage; vnto which is required the learning and obseruing of certaine rules and instructions, whereby wee may know how to carry and demeane our selues in this spirituall conflict. The weapons and armour required to this Warfare are nor the sword, speare and canon, nor the harnesse and shield of iron and steele, for we wrestle not against flesh and blood, but against spirituall wickednesses, as the Apostle speaketh; but that spirituall armour of a Christian, euen all Gods sanctifying and saluing graces, with which if wee bee furnished, wee shall by them bee inabled to make resistance and obtaine the victory, partly because, knowing the goodnesse of our armour wee shall bee more bold and confident, and valiantly sustaine the fiercest encounter in hope of victorie, and partly, and that more principally, because the Lord of hosts our great commander, which hee seeth vs armed, with his owne furniture, and adorned with his owne colours, will graciously acknowledge vs for souldiers of his owne band, and strengthen and assist vs with his owne almighty power, whereby we are sure to put our enemies to flight and obtaine the conquest. Neither will it stand with the glory of our mighty Generall, to haue his owne faithfull souldiers and seruants to bee foyled and ouercome, or to haue his owne furniture, armour and weapons to bee found weake and insufficient, when they come to be tried and approued. Eph. 6.12.

Now the first part of this spirituall Armour, which we must put on in this time of preparation, is sauing knowledge; for this is the eye of the soule, which must guide vs in all our trauels, & that heauenly light, which must direct vs in these crooked and rugged wayes, which if wee want, we shall stumble and fall at euery stone of offence, and loose our selues in this labyrinth of troubles; it is the pilote which must gouerne and guide vs in these tempestuous stormes of miseries and afflictions, whilest wee saile in the dangerous Sea of this wretched World, without whose helpe wee shall dash against the rockes of desperation, bee ouerset and swallowed with the boysterous blasts, and huge billowes of troubles and calamities, and so make shipwracke of our soules; in a word, it is the sterne and Carde, from which wee haue all our direction through this sea of miseries into our heauenly country, without the helpe whereof we should hold wrong courses, and neuer find the way into the hauen of rest. But if we haue the eye of sauing knowledge illightned with the bright-shining beames of the holy Scriptures, we shall be so guided thereby, that wee shall easily ouercome all difficulties, escape all dangers, and notwithstanding all these lets and impediments, safely attaine vnto the end of our hopes, the euerlasting saluation of our soules. For if we haue learned out of Gods Word that all these afflictions come from God, and that not as an angry iudge, but as a mercifull and louing Father; not as signes of his dis-

Q. Sect. 4.
Of the first part of our spirituall armour, which is sauing knowledge.

Vt nauis cum vndarum tempestate quassatur nisi gubernatorem periti simum habeat, à fluctibus mersa aut obruta conteritur: ita & homo cum in aliquibus aduersis fuerit constitutus, nisi habuerit mentem diuini eloquij erudite animum sibi frangitur & salutis sue substantiam demergit. Basil. tract. de consol. in aduers.

pleasure, but as testimonies of his fauour, and markes of our adoption; not to punish vs for sinne, but to purge vs from it; not to destroy, but to increase and plant his graces in vs; not to condemne vs, but to further our saluation; making this streit gate and narrow and afflicted way, to serue for a passage and entrance into the ioyes of heauen, and finally, that the Lord our louing Father will not correct vs without measure, and aboue our strength, yea no more nor longer than is necessarily required for our amendment, and for the better fitting of vs for his seruice and our glory; and that then hee will deliuer vs from all these troubles, *Apoc.21.4. Esa.61.3.* *wipe all teares from our eyes, and giue vs beauty for ashes, the oyle of ioy for mourning, and the garment of gladnesse for the spirit of heauinesse*: then shall wee be sufficiently strengthned against the day of triall, withstand all these sharpe encounters, and obtaining victory ouer these enemies of our saluation, we shall with peace and comfort hold on the iourney course of righteousnesse towards our heauenly country, and bee rather furthered than hindred in our iourney by their assaults.

6. Sect. 5. Of the second part of our spirituall armour, which is a iustifying faith.

The second part of this Armour is a liuely and iustifying faith; for this is that impenetrable shield, which cannot bee pearced with these fiery darts, and that high and impregnable rampire and bulwarke, which our spirituall enemies can neither mount with their longest scaling ladders, nor batter and ouerthrow with their strongest engines of trials and temptations. And therefore, if we would ouercome by patience, when we are assaulted with afflictions, wee must in our preparation buckle vnto vs this shield of faith, and lay this foundation vpon which our patience chiefly resteth: for these two alwayes goe together, so that if faith goe not before, it is impossible that true and Christian patience should follow after. And hence it is, that they are conioyned in the Scriptures; so the Apostle exhorteth vs to *Heb.6.12.* *be followers of them, who through faith and patience inherit the promises*; and thus the Apostle *Iohn* coupleth them together, *Here* (saith he) *is the patience and faith of the Saints.* If ther wee would ouercome the World, as well when it frowneth as when it fawneth, and stand inuincible both against his bewitching allurements, & proud threats, let vs buckle vnto vs this faith, as a principall part of our Christian Armour, wherby we are enabled to get the conquest, *1.Iohn 5.4.* for *this is the victory, that ouercommeth the World, euen our faith.* The which will euidently appeare vnto vs, if we consider, that it is faith alone which pulleth out the sting of afflictions, and so maketh them to become harmelesse; for thereby we are assured of remission of our sinnes, of our peace and reconciliation with God; and therefore that wee are not now punished as slaues, but chastised as sonnes; the which maketh vs not onely patient, but euen ioyfull in our afflictions; for as the Apostle saith, *Rom.5.1.* *being iustified by faith we haue peace towards God through our Lord Iesus Christ, and in this faith we stand and reioyce, not only in the hope of the glory of God, but also in tribulations.* So is faith onely, which giueth vnto vs title and interest vnto all the gracious promises of the Gospell, as being the alone condition of the couenant of grace betweene God and vs; and therefore as without faith, all the comforts of the Gospell are no comforts vnto vs, because wee haue no right vnto them; so being indued therewith, wee haue our share and part in them all, whether they concerne this life or the life to come. For example, by this faith we are assured that *Iehouah* is our Lord and King, our Redeemer and Sauiour, our sanctifier and preseruer; that he is on our side, and therefore wee neede not to feare who oppose against vs; that hee will deny nothing vnto vs which is good and profitable; *Rom.8. Vers.32.* *for if hee spared not his owne sonne, but gaue him for vs all to death, how shall he not with him giue vs all things also*, as the Apostle speaketh: that hee ruleth and disposeth all things with his prouidence, and particularly all our crosses and calamities, euen to the falling of the least hayre of our head, and therefore that all shall turne to our good, *Rom.8.* and worke together for the best, through his wisedome, power and goodnesse, ordering them to this end. Furthermore by this faith we are so firmely vnited vnto Iesus Christ our Head, that nothing can deuide vs, whereby wee are assured, that there is not any thing, *Rom.8.* which can separate vs from Gods loue, because nothing can part Christ and vs, in whom he loueth vs. So hereby wee are certainely perswaded, that Iesus Christ did not onely suffer for vs, but that he doth also suffer with vs, who is able to ease and comfort vs, by vpholding vs when we are ready to faint, and bearing the greatest part of our burthen. That *if wee suffer with Christ* *2.Tim.2.* *we shall raigne with him, and that our light and momentanie afflictions shall cause vnto* *2.Cor.4.17.* *vs, a farre most excellent, and an eternall weight of glory.* Finally by this faith we are assured, that God himselfe is present with vs in all our troubles, that hee measureth out vnto vs this bitter draught in a just and conuenient proportion, and when hee hath wrought in vs his owne good worke of grace, hee will remoue the crosse, and giue vnto vs a joyfull deliuerance. So that there are no comforts like those which are brought vnto vs by a liuely faith, vnto which when we haue attained in full measure, we may in all our afflictions say with the Psalmist, *God is*

is our hope and strength, ready to bee found. Therefore will we not feare though the earth be moued, and though the mountaines fall into the middest of the Sea, though the waters rage and bee troubled, and the mountaines greatly shake at the surges of the same. Neither is there any triall or tentation so great, which faith doth not easily ouercome, as the Apostle maketh it plaine vnto vs in the example of *Abraham*, who *by faith offered vp his onely sonne Isaac when he was tryed*; and of the rest of Gods Saints, who being strong in faith, bore with patience those great afflictions; being content to indure the *racke and would not bee deliuered, that they might receiue a better resurrection*; to bee tryed by *mockings and scourgings* (the one whipping the soule, the other the body) *by bonds & imprisonment, by stoning and cutting in sunder*, ouer which they triumphed, as glorious conquerers, by their faith, as the Apostle witnesseth. And therefore if we would stand in the day of battel, we must in our preparation buckle vnto vs this shield of faith which is the chiefe instrument of deriuing vnto vs from God all comfort & consolation.

The third part of our Armour, is a firme trust and affiance in God through Iesus Christ, the which (as also those other parts that remaine) is the fruit of a liuely faith; for being thereby assured that God is both omnipotent in power, and almighty to saue and deliuer vs, infinite in wisdome and knowledge, beholding and disposing, as all other things, so all our troubles and afflictions; and that as in himselfe hee is loue and truth, so hee is most louing and careful ouer vs, and alwayes ready to make good his promises, concerning his assistance and our deliuerance; we rest & rely vpon him in all our afflictions for help & succour as vpon our omnipotent and all-sufficient creatour, preseruer & redeemer; and resigne our selues ouer vnto him our most faithfull Sauiour; hauing a firme and strong affiance and confidence in him, that hee will vphold vs in all our troubles, and deliuer vs from all our afflictions, when as it shall bee most fit for his owne glory, and our spirituall and euerlasting good. And this is that confidence wherewith if we be indued, wee shall thereby bee meruailously vpheld in all our trials, and haue our patience so strengthened and confirmed, that we shall easily beare all afflictions which hee shall lay vpon vs, in whom wee put our trust, and couragiously indure the brunt of all tentations, not fearing what may befal vs, seeing all things are ordered and disposed by his most wise prouidence, who is our chiefe Rocke of defence, vpon whom wee rest in all difficulties and dangers. An example whereof we haue in *Iob*, who being so confident in Gods mercy and goodnesse, that he professeth [a] *though he should kill him, yet hee would trust in him*; was also a patterne of pacience to all posterity; and so *Dauid* resting vpon the Lord, as vpon his [b] *rocke and fortresse, his deliuerer and strength, his shield, the horne of his saluation and his refuge*, is hereby so armed with patience, that in his greatest affliction he saith, [c] *heere am I, let him doe to me as seemeth good in his eyes*, and when as in his greatest distresse hee was forsaken of all other hope and helpe, hee is said to haue [d] *comforted himselfe in the Lord his God.* This made him, when sense of paine would haue forced him to murmure & complaine, to hold his peace and beare all with patience because [e] *the Lord had done it.* Yea as hereby hee patiently suffered his present euils, so hee was bold and confident against all future crosses, for [f] *trusting in God, he did not feare what man could doe vnto him*; yea hee professeth, because the Lord was his [g] shepheard, and tooke care of him, that *though hee should walke through the valley of the shadow of death hee would feare no euill*; and that [h] *he slept securely, not fearing ten thousand of his enemies enclosing him about, because the Lord sustained him.* And therefore if wee would haue our patience confirmed and strengthened both against present and future euils, wee must seeke to attaine vnto this affiance, and trust in God, as in our mighty and mercifull Father; and so shall wee with patience and meeknesse depend vpon his prouidence, both for supplying of those wants which pinch vs, for our preseruation from those dangers we feare, and for deliuerance from these present miseries and afflictions, which we feele and suffer; seeing he is all-sufficient to prouide for vs, omnipotent to defend vs, and infinite both in power and loue to saue all those who trust in him.

[a] Iob 13.15.
[b] Psalm 18.1.2.
[c] 2 Sam. 15.26.
[d] 1 Sam. 30.6.
[e] Psal 39.9.
[f] Psal. 56.4.11.
[g] Psal. 23.1.4.&
[h] 3.5.& 4.8.

9. Sect. 7. Of the fourth part of our spirituall armour, which is Hope in God

The fourth peece of armour, which wee must prouide against the day of triall, is hope in God, whereby wee expect the performance of all those promises, which are made vnto vs in the Gospell, and especially such as concerne Gods assisting and strengthening of vs in the day of tentation, or our deliuerance from all our troubles. The which also is a fruit of our faith and affiance in God; for when wee beleeue all his gracious promises made vnto vs, for the supplying of our wants, protection from perils, and deliuerance from those euils which wee sustaine and suffer; and doe relye vpon them with assured confidence; then doe wee also wait Gods leasure attend his pleasure, and hopefully expect when these promises shall bee performed, and made good vnto vs for our vse and benefit. And this the Apostle teacheth vs, where he saith, that *Faith is the ground of things hoped for, and the euidence of things which are not seene* Heb. 11. 1.

seene; and the Prophet implyeth it, where he willeth those that beleeue, not to make haste, but to wait Gods leasure, and hopefully to expect the accomplishment of his promises. Now as this hope is the daughter of faith and affiance, so it is the nurse of patience, whereby it is fed and nourished, and so strengthened and vpheld, that it cannot faint or fall. So the Apostle telleth vs, that wee are saued by hope which expecteth things inuisible, and if *we hope for that we see not, wee doe with patience abide for it.* And thus doth our hope strengthen our patience, as it expecteth the performance of Gods promises, either respecting this life or the life to come. In respect of this life our patience is confirmed, whilest we hopefully expect the performance of Gods promise for our deliuerance out of our afflictions, and in the meane time his assistance to strengthen vs, in the bearing of all those crosse and calamities which he layeth vpon vs: for when wee hope that our troubles will haue an end, and that the cloud of calamities being blowne away, the Sun of Gods fauour will shine againe vnto vs; when wee expect rest and peace, after our labour and dangerous Warfare, and that our mourning shall bee turned into joy, and our troubles into comforts; then doe wee beare the present brunt with patience, in respect of these future hopes; and are eased in those miseries which wee feele, by that immunity and freedome which wee expect. And thus doth the Mariner whilest the storme lasteth, take excessiue paines to saue his ship and life, in hope that it will be ouerblowne, when as againe he shall haue faire weather and a good passage; thus doth the poore man patiently indure his toylsome labour, whilest hee hopeth that his paines will bring riches, and his riches rest; thus doth he who is tormented with a feauer, beare with patience his present griefe, whilest he hopeth for the end of his fit, and the recouery of his health; and thus doth the poore traueller patiently hold out in his weary iourny, whilest he hopeth for sweet repose at his iourneys end. Whereas when hope vtterly faileth, the sayler letteth his ship roame at the mercy of the wind and weather; the poore man loytereth, preferring ease rest before hopelesse labour; the sicke man is as much tormented with impatiencie, and tyred with tossing, as with the sense and smart of his sickenesse and disease; and the poore traueller fainteth not more for want of rest, than for want of hope of attaining the end of his labour. But especially is our patience confirmed by those hopes which respect the life to come; for then wee cast away *euerything that presseth downe, and the sinne that hangeth so fast on, and run with patience the race which is set before vs, when wee looke vnto Iesus the author and finisher of our Faith, who for the joy which was set before him endured the crosse, despised shame, and is set at the right hand of the throne of God.* Then doe we patiently beare all crosses and troubles, when our faith apprehendeth and our hope expecteth (after our light and momentany afflictions) *a farre most excellent and an eternall crowne of glory*: because wee *count that the afflictions of this present time are not worthy the glory which shall be shewed vnto vs*: then doe wee with *Moses* refuse to bee heires of worldly happinesse, and *chuse rather to suffer aduersity with the people of God, than to enioy the pleasures of sinne for a season; esteeming the rebuke of Christ greater riches than treasures of this earthly Egypt*, when we hopefully expect the recompence of reward; and that all teares being wiped from our eyes, wee shall *haue fulnesse of joy; and pleasures at Gods right hand for euermore.* Then doe wee patiently endure the miseries of this life, when in respect of future hopes, they are not all able to make vs miserable: and finally then doe wee with quiet meekenesse suffer with *Dauid* long furrowes to bee made on our backes, and submit our selues to be euen harrowed with crosses, and to bee threshed and winnowed with these tentations, when as faith assureth vs, that the seede of happinesse is sowne in the deepe furrowes of affliction, and hope expecteth a fruitfull haruest. Whereas on the other side if hope forsake vs, then our patience also; and no sooner doe wee despaire of helpe and deliuerance, but presently wee begin to bewray our impatiency, murmure and repine against Gods prouidence, and euen to blaspheme him to his face, as Satan judged of *Iob*, out of his owne experience.

The fifth peece of armour, which wee must prepare and put on, to strengthen vs against the assaults of afflictions and tentations, is charity and the true loue of God, for as this is the oyle which maketh vs nimble and actiue in obedience, and in the workes of godlinesse; so also it suppleth and softneth the swelling tumors of our corruptions, whereby Christs yoke becommeth ease and his burthen light, and if this heauenly flame haue illightned and warmed our hearts, it will so mitigate and euen extinguish the fire of afflictions, that it cannot burne vs, and make it more like a colour or shadow, than any substance or reall quality; or if wee be scorched by it, this heauenly and vitall heat will draw out that which is earthly, and so take away and ease vs of all griefe and torment. For it is the nature of loue to make things strange to become familiar, difficult things ease, and causeth men both to attempt, and also happily to atchieue that which otherwise would seeme

Isa.28.16.

Rom.8.24.25.

Ipsa spes peregrinationi necessaria est, ipsa est quæ consolatur in via, via tor enim quando laborat ambulando, idèo laborem tolerat, quia peruenire sperat. tolle illi spem perueniendi, continuò frangantur vires ambulandi Aug. in Rom. 8. 31. Tom. 10. Serm. 16.

Heb.12.1.2.

1.Cor.4.9. Rom.8.18.

Heb.11.24.25. Apoc.21.4. Psalm.6.6.

§ Sect.8. Of the fifth peece of spirituall armour, which is charity and the true loue of God.

seeme impossible. So that if wee loue the Lord, nothing will bee hard vnto vs which he enjoyneth vs, his will and pleasure will be the rule of our contentment, and whatsoeuer commeth from him for the triall of our loue & obedience, we will take it well at his hands, and beare it not onely with patience, but euen with gladnesse and reioycing, seeing wee haue fit occasion to approue our loue vnto him by these trialls. Againe our loue to God is a notable meanes to worke and increase in vs patience in afflictions, because our loue toward him assureth vs of his loue towards vs, seeing our loue is but some small reflection of that heauenly heat, and but a little sparke of that infinite diuine flame; neither doe wee beginne with him, but wee loue him, because he loueth vs first, as the Apostle speaketh. Now whosoeuer is thus assured of the loue of God towards him, he may also with patience beare those crosses which come from him, seeing they are not the punishments of a just judge, but the chastisements of a louing Father, in which hee aymeth not at his hurt and destruction, but at the bettering of his estate, and the euerlasting saluation of his soule. Furthermore this loue worketh patience by giuing vs hope and assurance of our deliuerance, seeing hereby we know, that God taketh no delight in the torments of those that loue him. And therefore when hee hath effected his owne good worke in vs, and hath recouered our spirituall health by these bitter and vnpleasant medicines, hee will minister them no more vnto vs: but as he can, because his power neuer faileth him; so hee will, because his loue neuer faileth vs, deliuer vs in most conuenient time out of all our troubles, and in the meane while will be present with vs, and so support vs with his might, that though we be sometime foyled, yet we shall neuer be ouercome. And these bonds of loue, whereby God hath voluntarily tyed himselfe to helpe and succour vs, he hath further strengthened by the strong and inuiolable cable of his truth, promising deliuerance (to those that loue him) out of all their euils and afflictions; *Because* (saith he) *he hath loued me therefore will I deliuer him, I will exalt him because he hath knowne my name, he shall call vpon me, and I will heare him, I will bee with him in trouble, I will deliuer him and glorifie him, with long life will I satisfie him, and shew him my saluation.* Or if in his wisedome hee thinketh it fit to continue vpon such their crosses and calamities, yet shall they not hurt them, but bee turned to their good. For he hath assured vs, *that all things* (euen troubles and afflictions) *shall worke together for the best vnto them that loue God.* Finally seeing afflictions are that narrow way, and straight gate which leadeth vs into Gods presence, and no man can come vnto him, but by the difficult passage of trialls and tribulations; therefore loue, desiring nothing in comparison of Gods presence, and fearing nothing so much as to be excluded from it, doth make vs not to respect the foulenesse of the way, by which we are conducted to that faire end of our desires, and to trauell not onely with patience, but also with joy in this vnpleasant passage, rushing through those thornes and briars of troubles, which would stop and hinder vs, leaping ouer all blockes of difficulties which lye in the way, and running resolutely through Fire and Water, tortures and torments, thicke and thinne, not caring what wee indure and suffer, so wee may come vnto God, whom wee so deerely loue, and in his fruition haue fulnesse of joy for euermore. And therefore, if wee would beare with ease this cumbersome burthen of afflictions, let vs labour after loue, which will make it light; if wee would not bee weary in trauelling this foule way, let vs chuse loue to accompany vs in our iourney, and so hauing the Lord continually for the obiect of our sight, and hasting to enjoy him whom wee so dearely loue, wee shall not tyre in our trauels, but patiently passe all difficulties, and with much joy and comfort come at the length to our iourneyes end.

Rom. 8.19.

Psal. 14.15.

Sect. 8.

Rom. 7.14. & 14.22.

9. Sect. 9.
Of the sixth peece of our spirituall armour, which is true humilitie.

The sixth part of our spirituall armour is true humility, by which our patience is so notably strengthened and confirmed, that we may surely conclude, where the one is, there is the other, and where there is a great measure of humility, there also there is patience in like proportion. An example whereof wee haue in *Iob*, who as he was a paterne of patience, so also of humility: for in sight and sense of his owne baseneſſe, hee saith *to corruption, thou art my father, and to the worme, thou art my mother, and my sister.* And so vile he was in his owne eyes, when he appeared in Gods presence, that he *abhorred himselfe, and repented in dust and ashes:* So *Dauid* who had so debyed himselfe, that he was in his owne sight a flea, a Partrich on the mountaines, yea, a worme and no man, in his afflictions was armed with like patience, laying his *hand vpon his mouth, because God had done it.* But aboue all is the example of our Sauiour Christ, who as he exceeded all men in humilitie & meeknesse, so also in patience; and as being the glorious Sonne of God, equall to his Father, he was content in humility to abase himselfe and to become of no reputation, taking vpon him the state of a seruant, and submitting himselfe in obedience to his Father, to the death, yea the shamefull death of the crosse; so being in this affliction, hee as much exceeded all in patience, offering his backe to the

Iob. 17.14.

chap. 42.6.

Psal. 39.9.

Phil. 2. 6.7.

the smiter, and his cheeke to the nippers, and with meekenesse suffering his face to bee buffeted, his head to bee pricked with thornes, his body to bee whipped, and after crucified, and that when almost all scorned and derided him, and none pitied him in his miseries; all which he suffered with meekenesse, and when he was oppressed and afflicted, hee *opened not his mouth, but was brought as a sheepe to the slaughter, and as a sheepe before the shearer is dumbe, so hee opened not his mouth*; and as the Apostle speaketh, when *he was reuiled, reuiled not againe; when hee suffered, he threatned not, but committed it to him that iudgeth righteously.* And therefore if wee will learne of Christ, and imbrace and imitate his meekenesse and humilitie, then will wee also with patience take his yoke vpon vs. For if wee haue an humble conceite of our selues, in respect not onely of our vilenesse and basenesse, but also of our corruption and sinfulnesse: then will we alwayes conclude, that our condition, though neuer so meane and miserable, is yet better than wee haue deserued; that if wee had our due, we should suffer farre greater punishments: and that it *is the great mercy of the Lord that we are not vtterly consumed*, as the Church confesseth in her greatest afflictions; and this will make vs not onely with patience, but also with thankfulnesse beare lighter crosses, when as wee know and acknowledge that we haue justly deserued to haue farre heauier laide vpon vs. Moreouer, if we be thus humbled in our owne eyes, then will wee deny our selues and all that is in vs, that God may be all in all; then will we submit our will, which is subject to bee mislead by errour and ignorance, vnto the will of God, and bee contented in all things to be guided and gouerned by his prouidence, because he is infinite in wisedome, and knoweth what is best for vs; infinite in power, and therefore able to effect what his wisedome seeth best; and infinite also in loue and compassion, and therefore alwayes ready to bring good vnto vs out of the greatest euill. And this is that which the Apostle requireth, namely, that *those who suffer according to the will of God, should commit their soules to him in well doing, as vnto a faithfull creatour, resting contented with his good pleasure, in whatsoeuer estate it is his will to place* and bestow them; whether it be prosperity or aduersity, health or sickenesse, plenty or pouerty, honour or dishonour, life or death. An example whereof wee haue in *Dauid*, who in his greatest extremitie submitted himselfe to Gods good pleasure: *Here I am* (saith he) *let him doe vnto me as seemeth good in his eyes.* As also in iust *Iob*, who being spoyled of all his great substance, and brought to extreame pouerty, humbled himselfe and worshipped, saying, *Naked came I out of my mothers wombe, and naked shall I returne thither; the Lord hath giuen, and the Lord hath taken away, blessed be the name of the Lord.* And againe being grieuously afflicted with sores and sickenesse, and prouoked to impatiencie by his wife, he saith vnto her, *Thou speakest like a foolish woman. What, shall we receiue good at the hand of God, and shall we not receiue euill?* But aboue all, the example of our Sauiour Christ is to bee propounded vnto vs for our imitation, who being to suffer the cursed and shamefull death of the crosse, and the heauie burthen of Gods wrath due to our sinnes, which his naturall and humane will most feared and abhorred, yet with all humilitie and patience submitteth himselfe to his Fathers pleasure; *O my father* (saith he) *if it be possible let this cup passe from mee; neuertheless, not as I will, but as thou wilt*: and againe, *O my Father, if this cup cannot passe away from me, but that I must drinke it, thy will be done.* And if we can thus submit our wills vnto the will of God, and resigne our bodies, soules and states to bee ordered and disposed of according to his good pleasure, it will exceedingly lighten our burthen, and ease our smart: whereas if this humilitie be wanting, there will bee nothing but impatiencie, murmuring and repining, fretting and fuming, as though our punishment were aboue our fault, and we suffered things farre vnworthy of vs. By which meanes the waight of our afflictions is exceedingly aggrauated, for whereas in their owne nature they did onely presse vs, now also they vex and gaule vs; like the yoke caried by the stubburne and refractarie oxe, which by his much struggling fretteth off the skinne, whereas it might bee caried with ease and without hurt, if hee would goe quietly, submitting himselfe to his owners pleasure. Finally, this humility whereby wee deny our selues, and yeeld in all things vnto Gods good will, is most necessary for the time of affliction, not onely as a meanes to confirme our patience, whilest the hand of God is vpon vs, but also to free vs from all our crosses and calamities; for aboue all other sinnes the Lord like a wise Father correcteth in his children their pride and stubbornesse, and although other offences may bee the causes mouing him to chastize them, yet if with meeknesse and quietnesse of Spirit, they submit themselues in all humility vnder his chastizing hand, he will in tender compassion spare them, and *not deale with them according to their sinnes, nor reward them according to their iniquities*: whereas if they shew themselues stubborne and rebellious, proud and impatient, whatsoeuer their faults bee, which were the occasion of their correction, hee will in this case lay on loade and

Esai.50.6.7.
Esa.53.7.
1.Pet.2.23.
Lamen.3.22.
1.Pet.4.19.
2.Sam.15.26.
Iob.1.21.
Iob.2.10.
Mat.26.39.
Psal.103.10.

and not spare, till he haue broken and pulled downe their stomacks, brought them vpon their knees, and haue caused them to submit themselues with all humilitie and meeknesse vnto his good will and pleasure. Which when hee hath effected, then hee will spare vs as a louing Father spareth his onely Sonne, and being humbled, he will not only cease correcting vs, but also receiue vs into his former fauour, and set his face vpon vs for good and not for euill. So the Lord saith, *that he taketh delight to dwell with him, that is of an humble and contrite spirit, to reuiue the humble, and to giue life to them that are of a contrite heart*, and that when Children are thus broken & humbled, *he will not contend with them for euer, nor be alwayes wroth, for so the spirit should faile before him*: but vpon this humiliation hee will be reconciled, exalt them who are thus abased, and take them vp in his armes of mercy and compassion, who haue cast themselues downe, acknowledging their faults, and crauing pardon, as we may see in the example of the prodigall Sonne.

The seauenth part of our Christian Armour, to strengthen vs against the assaults of affliction, is vnfained repentance for our sinnes, euen an hearty sorrow for our sinnes past, in this respect, because by them wee haue dishonoured and displeased our gracious God and mercifull Father, a true hatred of them both in regard of their owne vglinesse, and also of the bitter fruites of misery and affliction which spring from them, and a stedfast purpose of heart to leaue and forsake them for the time to come, and to serue the Lord in the contrary duties of holinesse and righteousnesse, all the remainder of our liues. For if wee doe thus begin, and often renew our repentance as we renew our sins, then shall we thereby most assuredly either preuent these afflictions, and keep them from falling vpon vs, or bee deliuered from them, if already they be imposed, or finally beare them with such patience and comfort, that they shall be vnto vs not only harmelesse, but euen good & profitable. Concerning the first, the Lord giueth vs a generall rule for the expounding of all his threatnings, that they are alwayes to be vnderstood vpon the condition of impenitency, and our perseuerance in sinne; namely that if wee goe forward in our wickednesse, and will not be reclaimed by these threats, then the iudgements threatned shall surely be inflicted, but if wee forsake our sinne, and turne vnto the Lord by vnfained repentance, then this obligation of threatning, binding vs to satisfie Gods iustice by suffering punishment, is made voide and cancelled. So also the same rule is giuen for the expounding of Gods promises, namely, that if we continue to feare and serue him, they shall bee made good vnto vs; but if like wandering Planets, wee retrograde in the wayes of godlinesse, and slide backe into our former course of wickednesse, then also this bond assuring vs of Gods blessings, is made frustrate and of no vertue vnto vs, because the condition thereof is not obserued. Of this the Prophet *Ionas* seemeth to haue beene forgetfull, which maketh him so mush out of patience, because Niniueh was not destroyed, according to the outward letter of his threatning: whereas Gods truth and their preseruation and deliuerance, might well stand both together, seeing this threatning was not absolute but conditionall, and they made it voide by their publicke and solemne humiliation and repentance. But the Lord plainely expresseth it by his Prophet *Ieremie*: *I will* (saith he) *speake suddenly against a nation, or against a Kingdome to plucke it vp, and to roote it out, and to destroy it: but if that nation against whom I haue pronounced turne from their wickednesse, I will repent of the plague that I thought to bring vpon them. And I will speake suddenly concerning a Nation, and concerning a Kingdome, to build it, and to plant it, but if it doe euill in my sight, and heare not my voyce, I will repent of the good that I thought to doe for them.* And hereupon hee calleth the people of the Iewes to repentance, that so they might escape his iudgements in the same place threatned against them. *Speake thou therefore* (saith he) *vnto the men of Iudah, and to the inhabitants of Ierusalem, saying, thus saith the Lord, Behold, I prepare a plague for you, and purpose a thing against you: returne you therefore euery one from his euill way, and make your wayes and your workes good.* So elsewhere to the same purpose: *Breake vp* (saith he) *your fallow ground, and sowe not among thornes, be circumcised to the Lord, and take away the fore-skin of your hearts, yee men of Iudah and inhabitants of Ierusalem, lest my wrath come forth like fire, and burne that none can quench it, because of the wickednesse of your inuentions.* And againe: *Goe and cry these words towards the North, and say, thou disobedient Israell returne, saith the Lord, and I will not let my wrath fall vpon you, &c.* And in another place: *Now therefore amend your wayes, and your workes, and heare the voyce of the Lord your God, that the Lord may repent him of the plague that he hath pronounced against you.* So when by a dreame the Lord had threatned against *Nebuchadnezzar* a strait full iudgement for his Idolatry, pride and cruelty: the Prophet *Daniel* counselleth him, *to breake off his sinnes by righteousnesse, and his iniquities by mercy towards the poore, that this might be a healing of his error.* So powerfully doth not repen-

tance

Ier.18.7,8,9.

verse.11.

Ier.4.4.

chap.36.3.

Dan.4.24.

tance preuaile with God, for the with-holding of his threatned punishments, that euen after sentence of condemnation is pronounced, execution begun, and Gods messengers and serjants are sent out already for the attaching of sinners with his judgements; those who haue vnfainedly repented of their sins, haue a protection from God, and being intertained for his seruants, and made knowne so to be, by his liuery and cognizance, are priuiledged from this generall arrest, and exempted from hauing any part in these common calamities. So the Lord intending to bring destruction vpon the inhabitants of Ierusalem, commandeth his *Angell to goe* Ezek. 9.4,5,6. *through the middest of the Citie, euen through the middest of Ierusalem, and to set a marke vpon the foreheads of them, that mourned and cried out for all the abominations that be done in the middest thereof.* And to the other Angels, the Ministers of his wrath and vengeance he said, *Goe after him through the Citie and smite; let your eye spare none, neither haue pitie: destroy vtterly the old and the young, the maids, and the children, and the women, but touch no man vpon whom is the marke, and beginne at my Sanctuary.*

§ *Sect.* 11. That repentance is a notable meanes, whereby wee may be freed out of afflictions.

By all which it appeareth, that vnfained repentance is a notable meanes for the preuenting of Gods judgements, and the escaping of those afflictions, which our sins haue deseruedly drawne vpon vs. Whereas if wee continue in impenitency, we shall inflame Gods wrath against vs; if wee be not offended with our selues for our sinnes, wee shall make God offended with vs; if wee will not iudge our selues, wee shall not escape Gods iudgements; if we doe not in sorrow and humilitie lay them open by confession before God, the Lord will lay open our shame by our fearefull punishments before men. And finally, if we doe not by vnfained repentance take vpon our selues an holy reuenge, that God may be glorified; Gods anger will wax hot, and hee will glorifie his owne name by manifesting his iustice in our confusion. For sinne deserueth anger and iudgement, and anger and iudgement it will haue, either from our selues, or else from God; neither need we to feare that wee shall haue them from both, seeing our condemning and punishing of our selues, by vnfained sorrow for our offences, doth make vs stand absolued and acquitted before the Tribunall of Gods iudgement. But as repentance is a preseruatiue to keepe vs from the taynture and infection of miseries: so being falne into them, it is a singuler Antidote to expell this poyson, and a restorative to recouer vs vnto our former estate and condition. And as the Lord is ready vpon our true repentance to pull backe his iudgements, when they are ready to fall vpon vs; so being plunged into them, he is ready to pull vs from them, as the Ninevites were vpon

the last with penitent and contrite hearts we humble our selues before him, imploring mercy and forgiuenesse. For as the Lord is *slow to anger*, so when he is prouoked, *he will* Psal.103.8. Ier.3.12. *not alwayes chide, nor keepe his anger for euer.* And of this we haue continuall experience in the people of Israel in the time of the Iudges and Kings, who no sooner repented of their sinnes, but the Lord presently forgaue them, and eased them of their afflictions. And our Sauiour hath left a perpetuall president of it in the prodigall sonne, whom his father vpon his conuersion and humiliation receiued into his fauour, comforted him in his distresse, & relieued all his wants. With these examples agree plaine places of Scripture: for thus the Lord inuiteth his people of the Iewes vnto repentance, that hee might deliuer them out of all their calamities, into which they were plunged by reason of their sinnes. *O yee disobedient children* (saith he) *returne and I will* Ier.3.22. *heale your rebellions.* So by the Prophet *Ezechiel* he willeth the people *to returne from* Psal.85.4. Iam.5.20. *their transgressions, that so iniquitie might not be their destruction*, protesting vnto them, *that he desired not the death of him that dyeth, but rather that they should returne and liue.* And when as the people thought it too late to returne, because not onely the sentence was passed out of Gods mouth, whereby they were adiudged to punishment, but execution also was already begun, for so they say, *If our* Ezek.33.10. *transgressions and our sinnes be vpon vs, and we are consumed because of them, how should we then liue?* The Lord returneth this comfortable answere by the Prophet: *Say vnto them, as I liue, saith the Lord God, I desire not the death of the wicked, but that he turn from his way & liue. Turne you, turne you from your euil wayes, for why will ye die, O ye house of Israel?* And as this wel becommeth the infinite mercy and goodnes of God, so it also agreeth with the rule of reason, that where the cause is taken away, there the effect also must needs cease. For our sinnes are the causes of our afflictions, as appeareth by the words of the Apostle, where hauing shewed how the Corinthians sinned in vnworthy receiuing of the Sacrament, hee addeth, *for this cause* 1.Cor.11.30. *many are weake, and sicke among you, and many sleepe.* And for the continuing and multiplying of our sinnes, is the cause which moueth the Lord to continue and multiply our afflictions; for if notwithstanding his more gentle chastisements we will not obey him, *but walke against him stubbornely, then* (as he Lev.26.21,24. 1.Sam.5.10. hath threatned) *then will walke stubbornely in hiring or against me, and will also chastise you seuen times more according to your sinnes;* for *when he hath begun, he also will make an end*, either for our conuersion and reformation, or for our confusion and destruction, as he saith to Eli. Whence we may inferre that as sinne is the cause which moueth the Lord to inflict

and

and continue his corrections vpon vs, so the leauing and forsaking of these sinnes will moue him to pardon vs & grant deliuerance.

And thus doth repentance vsually through the infinite mercy of God, free and deliuer vs from those afflictions and miseries, into which sinne plungeth vs: But if the Lord for his owne glory, our triall, and the exercise and increase of his graces in vs, doth after our true repentance, suffer still the crosse to lie vpon vs; yet are wee so eased and strengthened hereby, that we beare his chastizements not onely with patience and peace, but also with joy and comfort. For then we are ready to sinke vnder our burthen, when vnto the waight of our afflictions is added the intolerable waight of sinne, and of the wrath of God which doth accompany it; and then we faint vnder the easiest load, when wee are weakened with selfe-guiltinesse, and consider that the sins which we nourish in our bosomes and are loath to leaue, are the causes of all our miseries. But when *we haue cast away euery thing that presseth downe, and the sinne that hangeth fast on*, when wee haue vnburthened our selues of our owne load, & beare onely that which God hath imposed, then shall we truly find that our *afflictions are but light*, as the Apostle speaketh, and that when we are most pressed with them, we may euen *runne with patience the race which is set before vs*. Now repentance doth take away all our sinne, not by merit, but through Gods mercy and his gracious and free promises made vnto it; and maketh vs to appeare innocent, as though these sinnes had beene neuer committed by vs; and consequently it plucketh out of our afflictions the sting of sinne, and of Gods anger due vnto it, it maketh them to become harmelesse vnto vs, so that like the Serpent without a sting, they may feare vs with their hissing, but cannot hurt vs with their biting: *Neither* (as one saith) *can aduersitie harme vs, if iniquitie like a Tyrant doe not reigne ouer vs.* For if we haue truly repented vs of our sinnes, then are we assured by Gods infallible truth, that they are pardoned and quite blotted out of his remembrance; that we are now reconciled vnto him, and of enemies, are become seruants and children; that now there is not onely peace betweene vs, but euen loue and amity; and that therefore the afflictions we beare, are not the fruits of enmity and wrath for our destruction, but trials, whereby our gracious Father prooueth and approueth our loue and obedience; and whereby our Captaine and great Commander trieth our valour, our skill in the Christian Warfare, and the goodnesse of those spirituall weapons and armour, wherewith he hath fitted vs against the day of battle. From which assurance of peace and amity with God, ariseth peace of conscience, which doth exceedingly comfort and strengthen vs in all afflictions, pouerty and imprisonment, griefes and sicknesses; yea euen in the agony of death it selfe, as our Sauiour implyeth in that speech to the sicke of the Palsie; *Sonne, be of good comfort, for thy sins are forgiuen thee.* Finally, this peace with God, and peace of conscience, which followeth true repentance, is also accompanied with joy in the Holy Ghost, whereby we rejoyce in Gods mercy and the assurance of our saluation, not onely in prosperitie, but also in aduersity and tribulation, as the Apostle speaketh. The consideration whereof should make vs earnestly indeuour and labour in the practice of repentance; and not to be discouraged with the present bitternes and vnpleasantnesse which we feele in it; seeing wee shall find, that (as one saith) these teares are full of joy, and this mourning the matter of our mirth; and therefore let vs grieue with this griefe which is the mother of rejoycing, and not rejoyce with that joy which is the parent of heauines; let vs poure out these teares which are the seeds of pleasure, & not laugh with that laughter, which shall end in wailing and gnashing of teeth; let vs (as the Apostle speaketh) *repent with that repentance which is neuer to be repented of*, and not imbrace the joyes of the impenitent, which shall be accompanied with eternall sorrow and lamentation. And because we haue it not at our owne becke, let vs beg it of God, & seeing in our corrections we behaue our selues like *vntamed bullocks*, which are not hurt so much with the waight of the yoke, as with their owne strugling and impatience, let vs pray earnestly with the Church: *Conuert thou me, and I shall be conuerted, for thou art the Lord my God.*

The last part of armour which wee must prouide and put on, is a good conscience, by which the heart is defended against the assaults of affliction; so that though the outward parts (as it were) the vtmost sconces and forts, bee battered and beaten downe with crosses and calamities, yet so long as this Bulwarke remayneth sound and strong, it will so defend the castle of the heart, that it will neuer be surprized and sacked, nor be cowardly yeelded vp vnto our spirituall enemies. And this good conscience the Apostle requireth in those who wil professe the faith of Christ, and suffer for their profession; because (as hee addeth) *it is better if the will of God be so: that we suffer for well doing, than for euil doing.* Now that wee may obtaine this, there is required not onely that wee labour to keepe our conscience cleere towards men, by leading a spotlesse and vnblameable life, but also towards God, by doing all good duties in simplicity & sincerity of heart; and that as much as in vs lieth, wee nourish in vs innocencie, & be faultles & vnreprouable, as also that we adorn our soules & bodies with

Matth. 9. 2.

Rom. 5. 3.

Hæc lachrymæ multâ sunt plenæ lætitiâ, huiusmodi luctus lætitiæ materia, &c. Chrysost. hom. ad pop. 66.

Ier. 31. 18.

9. Sect. 13. Of the eighth peece of our spirituall armour, which is a good conscience.

1. Pet. 3. 16, 17.

Acts 24. 16.

all vertue and pietie; for this is the chiefe meanes of getting and retaining a good conscience, when as wee keepe it cleere and vnspotted of sinne. But if through frailtie and infirmitie, wee haue defiled our consciences with the filth of sinne and wickednesse, then in the next place wee must labour to purge and cleanse them, washing out these spots and staines with the precious bloud of Christ applyed by faith, and by the teares of vnfained repentance, issuing from the fountaine of a contrite heart: for by faith our sinnes are not imputed vnto vs, and by repentance (as I haue said) they are so done away, and quite blotted out of Gods remembrance, as if they had neuer beene committed by vs. And this is the meanes to get and preserue a good conscience, which when we haue attained vnto, it will serue as a brazen wall against all the assaults of affliction, and so strengthen and confirme our patience, that we shal not sinke nor faint in the greatest troubles; neither can (as one saith) tribulation, treachery & treason, nor any thing else, deject and cast downe a godly minde thus armed and defended. But as a sparke or fiery cole falling into water, is presently extinguished: so the heate and excesse of all sorrow and griefe is cooled and quenched, when it befalleth him, who hath a good conscience. And therfore if we would haue patience in the time of trouble and affliction, let vs keepe our consciences cleere and vnspotted from sinne, and adorne our selues with all grace and godlinesse, for other vertues and patience are inseparable companions, which alwayes accompany the one the other; and therefore the Apostle linketh them together; *Ioyne* (saith hee) *vertue with your faith, and with vertue knowledge, and with knowledge temperance, and with temperance patience, and with patience godlinesse, &c.* For if we haue our soules adorned with these vertues and graces, and bring forth the fruits of new obedience, it is a notable means to confirme our faith and hope in God for helpe and deliuerance, according to that; *turne thou to thy God, keep mercie and iudgement, and hope still in thy God*; and being assured hereof, wee doe with patience waite Gods leisure for the accomplishment of his promises. And this appeareth in the examples of Gods Saints; for thus doth *Iob* in his greatest extremitie comfort himselfe, and strengthen his patience, by calling to minde his diligence and vprightnesse of heart in the seruice of God; which Sathan knew well enough, and therefore sought to disarme him of this helpe, and to plucke from him this stay of his patience, whilest he vsed his wife and three friends as his instruments, to conuince him of hypocrisie and impietie against God. And thus doth *Ezechias* comfort himselfe & strengthen his faith, hope, and patience, by calling to minde his integrity of heart in Gods seruice; *I beseech thee O Lord* (saith he) *remember now, how I haue walked before thee in truth, and with a perfect heart, and haue done that which was good in thy sight.* And so *Dauid* doth vsually comfort himself, and confirme his patience, by remembring his innocency, and sincerity in the performance of all good duties both towards God and his Neighbours, as appeareth in many places of the Psalmes. But contrariwise where the conscience is defiled and stained with sin; there is nothing but impatiency, murmuring and repining, because selfe-guiltines maketh them that are afflicted to conceiue of God as of their enemy, and that the miseries they suffer, are the punishments of a reuenging Iudge, and not the chastizements of a louing Father. So that an euill conscience maketh the smallest and lightest afflictions great and intolerable; because it selfe being most heauy and burthensome, doth adde exceeding waight to this loade of the crosse, pressing the bearer down like water in leaden vessels, which would be carried with ease in leather or wood. To this purpose (one saith) that among all tribulations and humane griefes, there is none greater than a conscience burthened with sin; for if a man be not wounded in conscience, but whole and sound within when he suffereth any outward affliction; he will flie thither, and there he will find his God; but if there be no peace there, because God will not be where iniquitie aboundeth, what shall a man then doe, and whether shal he flie when he suffereth tribulation, seeing whithersoeuer he goeth, this enemy will pursue & torment him? In which respect hee compareth in the same place an euill conscience to a piece of wood rotten at the heart, which though it may make a faire shew on the outside whilest it is vntouched and vntryed, yet if it be put into the building, it indureth not when it beareth any waight; or if it bee touched with the axe or wedge, it easily flyeth into fitters, and discouereth its inward rottennesse; whereas a good conscience which maketh outwardly no great shew nor flourish, is like a piece of timber, which though it be rotten on the outside in the sappy parts, yet is sound at the heart, and appeareth better the more it is tried, and strongly beareth the greatest waight that lieth vpon it. Let this therefore bee our care, that hauing our consciences cleere we doe not suffer as euill doers, but let vs either retaine our innocency whilest wee haue it, or regaine it, when we haue lost it, by true repentance; for a good conscience bringeth comfort, and comfort patience in afflictions; whereas there can be no consolation where there is guiltines of ill deseruing, and without comfort nothing but impatiency, shame and horror of mind, as the Apostle implyeth, where hee exhorteth that none of the

Vacare culpa in calamitatibus maximum est solatium, Crantor apud Plutarch. de consol. ad Apollonium.

Chrysost. ad pop. Antioch. Homil. 25.

2. Pet. 1. 6.

Hosea 12. 6.

Iob 31.

Psal. 34.

the faithfull *ſuffer as a murtherer, or as a thiefe, or an euill doer, or as a buſie bodie in other mens matters; but that if any ſuffered as a Chriſtian, hee ſhould not be aſhamed but glorifie God in this behalfe.* Or though men could ſhew patience in their ſufferings for their faults, it were not worthy commendations, neither is it much to be reſpected what is ſuffered, but who it is, and for what hee ſuffereth. And this the Apoſtle elſe-where ſheweth *This* (ſaith he) *is thankworthy if a man for conſcience towards God, indure griefe, ſuffering wrongfully: For what prayſe is it, if when yee be buffeted for your faults ye take it patiently? but if when you doe well, you ſuffer wrong, and take it patiently, this is* acceptable vnto God, as appeareth in the example of Chriſt, who being moſt innocent, was alſo moſt patient, not *reuiling when hee was reuiled, nor threatning when he ſuffered, but committing all to him who iudgeth righteouſly.* And with the Apoſtle accordeth a worthy Father, ſaying: that the patience of theſe men who ſuffer in a bad cauſe, and for their demerits, is rather to be admired than commended; yea, in truth neither to be admired nor commended, becauſe it is no true patience at all; rather their ſtupid ſenſleſnes is to be admired; but that they haue any true patience, it is vtterly to be denied: neither is there heere any thing which deſerueth to be commended, nor profitably to bee imitated and inforced; yea, much more juſtly may we judge ſuch a minde worthy greater puniſhment, being vicious and wicked, by how much the more it hateth the inſtrument and meanes of reclayming it to vertue. And againe he affirmeth, that patience is the companion of true wiſdome, and not the ſlaue of luſt and concupiſcence, the friend of a good conſcience, and not the enemy of innocency. And therefore when you ſee a man ſuffer any thing with courage and quietneſſe, doe not forth with commend his patience, which nothing ſheweth and approueth, but onely the cauſe of ſuffering; for then onely our patience is true when our cauſe is good, and diſcerned from that which is falſe and counterfait, when it is not defiled with the corruption of concupiſcence, &c.

CHAP. V.

Of the rules and cautions, which are to be obſerued in our preparation vnto the conflict with afflictions.

HItherto much concerning the ſpirituall armour of Gods graces: Now we are to ſpeake of the rules and cautions which are to bee learned and obſerued, for the well managing of our ſpirituall weapons, and the better demeaning of our ſelues in this conflict of tentations, that thereby our patience may bee confirmed, and we inabled to endure the encounter of afflictions with aſſured hope of a triumphant victory. And firſt wee muſt before the day of battel, carefully and diligently vſe all good meanes ordained by God, for the furniſhing of our ſoules with all thoſe ſauing graces before ſpoken of, which are that ſpirituall armour of proofe, whereby we are defended againſt the aſſaults of afflictions. And chiefly and principally wee muſt heare, meditate, and ſtudy in the Word of God with all diligence, as being an eſpecial means to comfort and vphold vs in all our troubles and trials, without the helpe whereof, it is not poſſible for vs to ſtand in the day of tentation. And this *Dauid* found by his owne experience, expreſly concluding, that *except Gods Law had beene his delight, hee ſhould haue periſhed in his affliction:* for the Word of God is the *Sword of the Spirit*, whereby we defend our ſelues, repell all the fury of our ſpirituall enemies, and obtaine victory ouer them in the day of battaile; it is our *ſoules armorie*, wherein are ſtored all our weapons and munition, which we muſt vſe in this ſpirituall conflict; it is our *light* to guide vs in this hard paſſage; our *ſtaffe* to lead vs out of this labyrinth of troubles; our *Card and Compaſſe* to direct in this Sea of miſeries vnto the happy Hauen of our eternall reſt. In it alone is contained the Art of our *Chriſtian Warfare*, and the ſumme of our Military Diſcipline, which inſtructeth vs how wee muſt order our forces, and how wee muſt march, when wee muſt aſſault the enemy, and when we muſt decline & auoid his force and fury. It is our *Captaine*, both to conduct and aſſiſt vs in this fight of tentations, and our chiefe encourager in bearing the brunt of the battell, whileſt it offereth vnto vs the wages of our Warfare, and holdeth out the Crowne of victory to thoſe, who valiantly outcome: it is the *food* by which wee are nouriſhed, ſtrengthened and made hearty to indure the encounter, and whereby we are refreſhed and cheared when wee are faint and weary; it is our Second and ſuccour, which rayſeth vs when wee are falne and foyled, yea, and (as *Dauid* ſaith of it) our *quickener and reuiuer*, when wee are wounded to death; it is our *ioy* in all ſorrowes, and our delight not only when wee liue in all wordly proſperity, but (as he alſo ſpeaketh) when *trouble and anguiſh are come vpon vs*; and that refreſhing ſhoure, which if we call by a liuely faith, wee ſhall thereby be inabled to beare all aſſaults, and haue our ſtrength renewed not onely to withſtand, but alſo to purſue the enemies of our ſaluation. Finally, it is our chiefe Comforter in all our miſeries and afflictions, as *Dauid* found by good experience, whileſt it teacheth vs,

Pſal.119.92.

Pſal.119.81,50. Verſ.143.

that all our crosses and calamities doe come from God, as the chastizements of a gracious Father, and are so ordered and disposed by his wise and powerfull prouidence, that they shall all tend to our spirituall good: the inriching of our soules in this life with all saiuing graces, and the furthering and increasing of our heauenly happinesse in the life to come.

9. Sect. 2. The second rule is, that we be frequent and feruent in prayer.

A second and most especiall meanes, which wee must diligently vse, that wee may bee strengthened against the day of affliction, is frequent and feruent prayer, euen an humble confession of sin, and an acknowledgment, that all Gods fearefull plagues and punishments are deseruedly due vnto vs, a desire of pardon in and for Iesus Christ, and deprecation of those punishments, which by our sinnes wee haue deserued; or finally, if it please the Lord either for our triall, or chastizement, to lay affliction and the crosse vpon vs, that then it will also please him so to arme vs with faith, patience, and all other sanctifying and saiuing graces, that wee may with meeknesse and comfort, beare whatsoeuer he shall lay vpon vs, come more pure and approued out of this fiery furnace, haue our selues bettered and amended, more strengthened in grace and all goodnes, & brought neerer vnto God, both in respect of the illumination of our minds, and the reformation of all our courses in our liues and conuersations. For if wee thus humbly and penitently acknowledge and confesse our sinnes, and earnestly endeuour to leaue & forsake them, we shall haue mercy, & find the Lord faithfull to forgiue them. If we thus lay them open, the Lord is ready to couer them, if wee condemne and adiudge our selues to punishment, he will be ready to absolue and acquit vs, if with the Prodigall wee prostrate our selues at his feet, as not worthy to behold his face, hee will imbrace vs with the armes of pitty and compassion, & if we confesse in regard of our demerits, that the place of a seruant is too good for vs, he will receiue vs into the place of Sonnes, pardon all that is past, and not thinke the best things hee hath too good for vs. And as vpon our humble confession, hee will bee ready to take away the guilt of sinne, so also he will free vs from the punishment: and if at all hee afflict vs, our crosses shall bee chastizements, and fatherly corrections, which he will inable vs to beare, and turne to our good, vnto whom being afflicted, he will be mooued by our seruent prayers, to giue and deliuer vs from our calamities, to wipe all teares from our eyes, and to restore vs to our wonted ioyes of his gracious benefits, as in many places of the holy Scriptures, hee hath promised vs to doe. The which also we see verified in the example of *Dauid*, who by his faithfull and feruent Prayers was deliuered from apparent dan-

Prou. 28. 13. *1. Iohn 1. 9.*

Luke 15.

Matth. 7. 7. *Psal. 50. 15.*

gers, so as they did not touch him; and was often by the same meanes deliuered out of his afflictions, when for his sins he was ouertaken by them; as also in the people of Israel, who confessing their sins, and craiuing pardon and deliuerance out of their affliction, were heard of God, and had their suites granted. And the like might be said of *Iob*, *Ionas*, *Daniel*, *Esdra*, *Nehemiah*, *Manasses*, and many others. If therefore we would be prepared against the day of afflictions, so as we may either escape and auoid them, or withstand and ouercome them, we must exercise our selues in effectuall Prayer. For this is the Horsemen, and Chariots of Israel, which calleth more and stronger forces to our aide, than all our enemies that stand against vs; this is the pillar of our strength, whereby we, who are so weake and ruinous, that we are ready to sinke and fall, when the least storme of aduersitie bloweth against vs, or the lightest waight of affliction lyeth vpon vs, are vpheld and stand fast in faith and patience in the greatest tempests of troubles, and vnder the mountainous waight of the greatest calamities. This is the hand of our soules, to reach out and receiue grace and strength from God, whereby we are supported and kept from fainting in our most grieuous afflictions; and finally, our Hammer, by which knocking at the gates of Gods mercy in our miseries and extremities, wee haue legions of Angels sent to comfort vs in all our crosses, and to deliuer vs out of all our troubles.

Iudg. 11.

9. Sect. The third rule is, that in the time of our prosperity, we labour diligently in the moderating and mortifying of our inordinate affections and vnruly passions, that wee may bring them into subiection vnto the good will of God, and make them seruiceable vnto holy reason. For whilest they thus hold their place, and yeeld obedience to them, vnto whom God and Nature hath made them inferiour and subordinate, there will bee in all states peace, quietnesse, and good order: whereas if their slauish seruants ride on horsebacke, and make reason and religion, which are their lawfull Soueraignes to goe on foot; if they sit on the Throne, and these on the footstoole; if they (like common people) usurpe gouernment ouer the other, which should be their Princes and Commanders; and like tyrannicall Vsurpers, rule when they should obey, then will this Anarchie yeeld nothing but rude disorder & tumultuous confusion; making men in the time of prosperity to commit Rapes and Riots, Insolences and Outrages, Injustice, Violence and Oppression, and in the time of aduersity and affliction, to fall into impatiency and clamorous complayning, murmuring and repining, rebellion, and so to become ready instruments of committing any wic-

wickednesse, which passion (like popular rage) doth prompe and suggest, if it offer the least hope of helping them out of miserie. More particularly, if wee would haue strength and patience in the time of affliction, we must before the time of tryall subdue and moderate the passion of feare, which doth much aggrauate the waight of misery, and is often times more burthensome and intolerable than the euill suffered, both because it doth disarme and weaken the minde of resolution, and doth anticipate and seaze vpon griefes before they come; yea oftentimes on those which are onely fained in the imagination, and neuer in truth happen vnto vs. So also we must in the time of our prosperity limit and confine our vnlimited hopes, for the further they are extended and inlarged, the more are wee dejected when they faile vs; the higher they lift vs vp the more grieuously are wee crushed, when they forsake and cast vs off; and commonly where there hath beene no bounds for our expectations, there will be no measure in impatiency and griefe, when things much desired and expected answere not our hopes, seeing men vsually take it as heauily to haue the contract of hope betweene their hearts and the things they loue, made frustrate and disanulled, as to be diuorced and separated from them after their fruition. The like also may be said of our concupiscence and desires, which if they bee not moderated according to the necessity of nature, but left at libertie to their owne inordinate lusting after superfluities and things vnnecessary, they will set vpon the racke of discontent, when they are not satisfied, making lesser crosses great crosses, & the lightest afflictions intolerable burthens. And thus he who immoderatly desireth great riches, is not only impatient of the least losse, but also of small gaines, because they doe not answere his greedy desires; he who excessiuely affecteth vaine glory and popular applause, is as much distempered in his minde for receiuing too small commendations, as another would be in the greatest disgrace. And thus he who setteth his minde too much vpon worldly delights, discouereth his tender and effeminate heart, when he sustaineth the lightest crosse; yea if euen his pleasures faile him altogether, or succeed not in that manner, measure and degree, which hee inordinatly fancieth and desireth. Thus also must we in the time of our prosperity, exercise our selues in moderating and mortifying of our vnbridled and rash desires; for if a man be froward and discontented, when he is in all his desires crossed and displeased, what is to be expected but that he will be starke mad with fury, when he is crossed and thwarted? If he be peeuish and fretfull when he is made prosperous wanton, and the worlds darling; what patience is to looked for, when he lyes groning vnder the crosse, forsaken of his friends, and scorned by his enemies? So we must labour to mortifie discontent, and in all things to submit our wills to Gods good pleasure. For he who out of melancholicke wantonnesse is discontented with plentie; how can hee with patience indure want and penury? He who is not well pleased in the fruition of those great benefits of health and strength, pleasures and liberty; how vnsauourie and ill relishing will sicknesse and weaknesse, paine and imprisonment, be to his dainty palate? He who cannot be contented, when he enjoyeth all that he can almost wish and desire; how impatient is he like to shew himselfe, when he hath plenty of nothing but wants and grieuances, and how sensible will he be of smart and miserie? So likewise wee must subdue our pride, haughtinesse of Spirit, and the fruit thereof swelling emulation, wherby men study and labour to match their superiours, and excell their equals. For pride is the very nurse of impatiency, making men to fret and rage, murmure and repine, when they suffer those things, which in their proud conceit they think vnworthy of them; to grind their teeth with disdaine, when they are forced to stoope vnder the crosse, and to gaule their neckes, whilest they are constrained to beare the yoke of affliction, more with their impatiencie and struggling, than with the waight of the burthen which lyeth vpon them. So also it maketh the shame of their aduersity more intolerable than the smart; and whilest they could with some patience beare their miseries, if they were onely miserable to themselues, they are altogether impatient, because they are knowne to beare them. So also emulation in prosperity doth much aggrauate mens sorrowes in the time of affliction, when as those triumph ouer them, whom they haue emulated; and they disdaine them, whom formerly they haue disdained. Neither doth it more trouble men to haue gone backward in the iourney of their desires, than that they haue beene out-stripped by them, with whom they haue contended; nor to be miserable in their owne sense and feeling, than to be so in the sight of the others prosperity and happinesse. Finally we must labour in our prosperity, to moderate and keepe vnder those contrary passions of sorrow and joy; for he who will weepe, when (as it were) he but looketh vpon the whippe, will howle and cry out when he feeleth it; he who will mourne when he hath no cause, will be mad with griefe, when the waight of affliction lyeth heauy vpon him. And so hee, who immoderatly reioyceth in his prosperity commonly immoderatly sorroweth in the time of aduersity; hee who exulteth with joy, because the

World smileth on him, is vsually as much dejected with griefe when it lowreth and frowneth. Whereas those who with the Apostle vse the things of this life, as though they vsed them not, they can also with him abound and want, beare with patience euill report, rejoyce in their sorrowes, liue in dying, and hauing nothing, possesse all things. Those who doe not swell with prosperity, are not broken with aduersitie; and the minde which is so solid and constant, that it is not much raised aboue its ordinary pitch with worldly felicity, cannot be much depressed and abased with the waight of worldly misery and affliction.

1. Cor. 7. 31.

2. Cor. 6. 8. 9.

Q. Sect. 4. The fourth rule is, that we must not faine vnto our selues afflictions in our conceit and imagination.

The fourth rule is, that we doe not faine afflictions vnto our selues, in our conceit and imagination, nor lay crosses vpon our owne shoulders by a false opinion, when as God layeth none vpon vs, giuing vnto accidents that befall vs by our impatient apprehension a poysonous sting to torment vs, whereas in themselues they would bee so voyde of ill, that wee might put them into our bosomes without receiuing harme; but that then alone we take vpon vs the burthen of sorrow for our miseries and affliction, when as necessity, and not will, layeth it vpon vs. For how many are there who through conceit become wretched before their time, and are onely miserable, because they are so in their owne apprehension; vnto whom the saying of *Menander* may bee well fitted; *Thou hast borne nothing burthensome, but that which thou hast laide vpon thine owne shoulders?* For as it is the nature of opinion, to make things worthlesse, esteemed, bad things indifferent, and indifferent excellent; so also it hath the contrary power of making good things seeme euill, and such as are of an indifferent nature to become odious and intolerable; whereby it giueth life and being vnto afflictions, which otherwise would not haue any existence to hurt vs, if wee did not make them malignant by our owne fancie. Thus some torment themselues with anger and discontent, because they haue not the chiefe place, and vpper hand at meetings, resalutations from those whom they haue saluted, respect and obseruance from their inferiours, and commendation and applause for their good parts and well deseruing, not because the want of these much harteth them in truth, but onely in their owne opinion, by which they ouervalued these trifles, and made them things of great worth; not that they might not be happy without them, but because their conceit hath made them necessary to their wel-being. And thus some grieuously afflict themselues with sorrow, because they haue lost some part of their abundant wealth, which if they had still possessed, they would neuer haue injoyed; and where as they haue no other hurt in truth, but that they are purged of superfluity, and and eased of a burthen, yet they are as much vexed for the losse of these transitory trifles, as for the losse of their liues and saluation of their soules, because their opinion hath ouerprised their wealth, shrined it in their hearts as their most adored idoll, and giuen vnto it that honour and respect which is due onely to God. Whereas if superfluous abundance were thought a burthen, it would also bee thought an ease to be freed from it; if riches according to their true value were but lightly esteemed, then their losse would bee as light, and so borne without paine or difficultie. And the like may be truely said of all worldly things, which in their absence or presence become the matter and occasion of the most afflictions according to the value and estimation which opinion setteth on them. Yea so powerfull is opinion in producing these effects, that not onely a false apprension causeth a true affliction, but it is able also to turne comforts into crosses, benefits into miseries, and that which this mans opinion doth make his hell, another mans opposite conceite, would make his heauen and happinesse. And so vehemently doth this opinion fasten vpon vs these imaginary afflictions, that they become much more intolerable, and wee more impatient in bearing them, than those which haue their being and waight from their owne nature and true existence. Yea and oftentimes they are more hardly remoued, and they comforted, who haue cast themselues vnder them, than in other calamities; because the roote of the disease is internall through the errour of our judgement, and so oftentimes wilfull and of choyce, rather than imposed by any necessity & constraint, which wee naturally auoyde. Neither is there any other meanes to cure this sickenesse, and to ease the minde of the burthen of this affliction, but to remoue or rectifie the cause, which is a false and ill grounded opinion, by spirituall wisdome and a sound judgement, informed and instructed by the Word of God; whereby our minds being illightned, and the mists of errour dispelled, which are cast before the eyes of our vnderstanding, by either sense, passion or carnall reason, wee shall be inabled to judge of all things according to truth, and as they are in their owne nature, whether they are to bee desired as good, or auoyded as euill; or betweene both, neither much to bee affected, or much to be shunned, as being of a meane and indifferent quality. And so shall not imaginary afflictions afflict vs, neither shall wee make those crosses to vs, which are no crosses in themselues; nor those heauie and intolerable, which in their owne nature are light and easie. Whereas if wee bee misled by blind and deceiuing opinion, wee

Solum vbi necessitas coegit infortunati agamus autem plura propter imperitiam infortunia tibi adfingimus. Diphil. in Adelph. apud Stob.

Nihil admodum atrox passus es nisi id tu tibi fingis. Menand. apud Plutarch de tranquill. animi.

Hoss. 5. 13.

wee shall not onely make those crosses, which wisdome would make benefites, but so aggrauate the least afflictions which lye vpon vs, that they will become intolerable. For as it is the nature of opinion to put shadowes and shewes, for reall existences, so also it doth (as it were) bombase our afflictions, which are truely so called, and like spectacles makes small ones to seeme great, whilest it doth aggrauate them as though they were new, vnheard of, and neuer suffered by any other, although in truth they are common and ordinary. And therefore if we would haue patience in the day of tryall, and indure the assaults of affliction with vndaunted courage, let vs pull off these false vizards, which opinion putting on, doth make them thereby to appeare more terrible, and let vs looke vpon their owne naturall visage with a wise and iudicious eye, esteeming them onely afflictions which haue their strength from themselues, and not from our fancie, and apprehending those alone to bee euill, and to bee grieued at, which through their owne malignant qualities doe indeed hurt vs, either in our bodies, states or friends, hindring our sensible or spirituall good, and making vs to be truely worse, either in respect of this life or the life to come; and so shewes of afflictions will not craze our patience, neither will our sorrow exceed our smart.

The fifth rule to be obserued is, that wee do not by feare anticipate our griefe, making our selues miserable before our time, and presently pulling crosses vpon vs through timerous expectation and conceit, which would either neuer befall vs, or not of a long season. In which respect the greatest part of men faile against themselues, being more tormented with the feare of euils, than with the euils which they feare, and suffering longer and greater sorrowes with the expectation of their miseries before they happen, than after they are come and lye vpon them. And as though they could not be wretched enough with the sense of present crosses, they ingrosse all causes of griefe, and wilfully seaze vpon needlesse sorrowes: and besides the present afflictions which they suffer, they recall those which are past, making their remembrance to torment their hearts, when as long agoe they were freed from the sense of them; and presently apprehend those which are not yet so much as imminent, meeting them in the mid way by a fearefull expectation, as though they made too slow haste, and would not come soone enough of their owne accord, valesse they shut posted towards them. And thus giue vex themselues with feare and griefe, when they heare but vncertaine rumours of great calamities, as though already they were ouertaken by them, whereas it may bee they will neuer happen, or if they doe, yet not of a long time, or not so grieuous as those which by feare were presented to their conceit. Thus in time of pestilence many are as much afflicted with feare of infection, as they whose houses are already visited with the euils which they suffer. Thus in time of warre men as much torment themselues with feare of sacking, spoyling and killing, though oftentimes they escape all these dangers, as if already these miseries did lye vpon and ouerwhelme them. And finally, thus many when they can not comprehend future meanes of maintayning their estate, within the compasse of their owne prouidence, vexe themselues more with care and griefe for feare of pouerty, though now they enjoy sufficient plenty, than there is just cause they should, when they are pinched with want and penury. In which respect men indued with reason, are through their abuse of it, worse than the brutish creatures, for whereas by benefit of their reason, they might foresee euils, that they might either preuent them, or arme themselues with patience to beare those which are vnauoidable; they abuse their light of vnderstanding to foresee euils to come, that by a fearefull apprehension they may lye groning vnder them, as if they were present; yea to surmise & prognosticate those miseries to themselues that neuer befall them; and to amplifie and aggrauate them before they happen by all circumstances which feare (onely witty in such inuention) can offer to their conceit, making them much more grieuous and intolerable in the apprehension, than they afterwards proue to the sense and feeling. Whereas the brutish creatures are onely afflicted with present euils, neither grieuing for those which are past, nor fearing those which are to come, but haue in their whole life full security in the fruition of their pleasures, except onely that time wherein they are pinched and vexed with sense of paine. If therefore religion, and the light of Gods Word can not make vs thus wise to put off our miseries, till God call vs to suffer them, and layeth the load vpon vs; yet shaming to come behinde brute beastes, let vs learne this wisdome by their example, not to make our selues miserable before our time; but if reason helpe to discouer euils before they come, let it also helpe vs to vse all good meanes that wee may preuent them; and whilest wee are doubtfull of the euent, let vs temper our feare with hope; and (as one counsaileth vs) whilest there is vncertainty, let vs fauour our selues by beleeuing that which wee had rather should happen; and so though we doe not gaine freedome, and be fully acquitted of our miseries, yet shall wee bee releeued from them, and receiue no hurt vntill they touch vs; though wee

Quoties incertus es sit euentus, bibi faue: crede quod malis, beneuet. epist. 23.

ere

erre in hoping, yet it is more safe and profitable than to erre in fearing, seeing that brings comfort, but this torment and vexation. And though at last the euils foreseene doe fall vpon vs yet wee shall gaine the comforts of all the time vntill they happen, and bee the better able to beare them when they come; seeing they shall find our strength intire, and not wasted with forerunning sorrowes and cares, which feare bringeth alwayes to those who giue way vnto it. And if there bee no meanes to preuent these miseries, let vs not spend the time before they come in fearing, grieuing and complayning, whereby our strength will be spent, and wee made vnable to indure their weakest assault, when they set vpon vs; but let vs imploy our reason in finding out such arguments, as may confirme our patience in the day of triall; let vs, assisted by it, pull off those vizards from our afflictions, wherewith feare hath masked them; and so taking away (from the things to be suffered) the tumult of passion, and looking vpon them as they are in truth, and in their owne nature, wee shall (as one saith) finde that nothing was terrible in them, but feare and terrour which accompanied their expectation. If therefore we would be the better armed and prepared, to indure afflictions when they are inflicted, two things are to bee obserued, when they are but threatned or feared; the first is, that wee doe not suffer our selues to be dejected with feare and sorrow, when there is any suspicion of future euils, and so giue the first part to be acted by passion, which will blind the minde, disturbe the heart, and so bring all out of frame and order; but that in the first place, wee imploy our reason, and judgement to discerne, whether the euils which feare is ready to apprehend, will indeede certainely befall vs, or onely stand vpon likelyhood and probability. For naturally wee are apt to vexe our selues with causelesse iealousies, and needlesse suspicions, to loose our present comforts, and to marre all our mirth, when we heare but a rumour of approaching euils, fearing and trembling, but neuer examining the causes of our feare; and running away and fleeing from those enemies, which onely our imagination hath fained. Like (as one speaketh) to such dasterdly souldiers, as are ready to leaue their standing vpon euery false alarme, and to forsake their fortifications, when they see dust raysed by an heard of cattell, thinking that a mighty Army approacheth to assault them. Which cowardly folly that we may not fall into, let vs judge of approaching euils before we feare them, and examine, whether they are likely to come, before we vexe our minds with their apprehension, as if already they had befallen vs. And to this end let vs consider, that as we fall into many afflictions which wee neuer foresaw; so we foresee many in conceipt, which in truth neuer happen. And as there are many occurrents and vnexpected accidents, which crosse our hopes, and snatch from vs the good things we desire, when we are ready to receiue, and to haue the fruition of them: so there are no fewer vnlooked-for helps, which preuent our miseries when they are ready to light vpon vs, or presently pull vs from them, when they doe but touch vs. And not seldome doth the Lord, to shew his infinite power and wisedome, grant deliuerance when all hopes faile, and all meanes forsake vs, pulling our heads euen from the blocke, and making vs to suruiue those who were appointed to bee our executioners. So that (as one saith) there is nothing so certaine of those things which are feared, but that it is more certaine that things feared are often stayed and stinted; and things hoped doe faile and deceiue vs, when those are feared, and these expected. Let vs know that many more things fright vs, than pinch vs, and that wee are more often pained with a false opinion, than with any reall hurt; that it is folly to make our selues miserable before the approach of miserie, seeing euils feared often happen not, or at least, are not already happened. Let vs consider that false feares doe beget true griefe, for by a strong apprehension they presse euils vpon vs, as if they were already present, and so whilest wee feare lest wee should hereafter suffer them, wee euen now, suffer them by fearing, and as men astonished know not what they doe; so we by feare are so amated, that whilest ouerearnestly we desire to escape afflictions, we in flying fall into them. That hee who is giuen ouer to the passion of feare, can neuer be at quiet, for in time of affliction he is vexed with that which he suffereth, and euen whilest hee liueth in prosperity he hath no comfort, seeing by expecting of future crosses, he forgoeth the fruition of present blessings, and loseth them for feare of losing them. That vaine feares which haue no ground but rumor and suspition, doe commonly more torment vs, than those which haue a true cause, and some reall existence; for (as one saith) true things are confined in some measure; but those which are vaine and vncertaine haue no bounds, but are left onely to exorbiant coniecture, and to the vnlimited liberty of a fearing mind: that the feare of loosing the comforts wee injoy, is as grieuous and intolerable as the griefe which accompanieth their losse, yea in this respect worse, in that we know what wee grieue for, and so how to find remedy by armeing our patience against a knowne euill with approued arguments, whereas feare is alwayes vncertaine, changing and varying into

Nulla vitæ causa est, nullus miseriarum modus, si timetur quantum potest. Sen. ibid.

Demte rebus tumultum & vide quid in quaq; re sit: sciet nihil esse in iis terribile præter timorem Senec. Epist. 24.

Senec. epist. 13

Senec. lib.

In æquos animos ea res timorem admittit. Senec. epist. 98.

into a thousand shapes, not according to the truth of things, but the opinion and conceipt of him that feareth. That wee shall easily suffer those afflictions which being layd upon vs by God are vnquestionable, if we doe not with fruitlesse remembrance recall those which haue past, and with needlesse feare anticipate and apprehend those which are to come; seeing they are few and short that presently torment the body and vexe the mind, in comparison of that innumerable multitude which either are not come as yet, or already past. Whereas those who grieue before they need, grieue also more than needs, and beare their burthen with a more heauie weight, whilest they through feare haue all their afflictions at once, which would be light and easie if they would beare one of them after another, in that order and time which God hath placed them.

The second thing to be obserued is, that after due examination it appeare that the afflictions, which feare is ready to apprehend, will hereafter certainely befall vs, we doe not by and by lay hold of them through feare, care and griefe, and so make our selues priuely miserable, because wee must be so in the time to come. And this lesson wee are taught by our heauenly Schoole-master, who willeth vs, *not to care for the morrow, but let the morrow care for it selfe, seeing the day hath enough with his owne griefe*: for why should wee hasten the speed of our crosses and calamities, seeing they will come soone enough, if we stay their owne leasure? why should we loose our present comforts, by a timerous expectation of future euill, and so fill our whole liues with griefe and mourning? whereas if wee would take things as they are offered, there would be but a short course of ioy and sorrow, and a time of breathing, wherein we might recouer strength, and make vp the breaches which were formerly made by the battery of afflictions: why should wounds rather by all lawfull meanes flee from euill, then preuent and catch vs; than procure and seeke them when yet they are farre off, and to pull them vnto vs, when as yet they doe not touch vs? why should wenot delay or shift those miseries which wee cannot wholly escape; seeing if it bee best in our owne conceipt, to bee freed from them altogether, it is good also to auoid them as long as may bee? and why should we quite cast our comforts as though wee could neuer haue enough, come at sorrow, and not rather endeuour, in their fruition whilest wee may haue them, and leaue that time alone to griefe and discontent, wherein wee are vrged with sense of euill, and can find no ease of ioy? yea (will some say) but how should I prevent this feare, seeing I am naturally inclined to it? I answer, that seeing wee are reasonable creatures, wee must not like brute beasts, giue our selues ouer to be ruled by sense and passion, but in all things submit our selues to the gouernment of reason, whom God hath made Vicegerent in this little world of man, not giuing way to our turbulent affections, but onely when they haue warrantise from this their soueraigne. And so shall wee not feare future euills, which are vncertaine, because reason will tell vs that wee may escape them, and therefore it is folly to take certaine sorrow for such crosses as are vncertaine; neither will it suffer vs to grieue for such afflictions as are certaine, because such griefe is needlesse, and to no purpose, or if it haue at all any vse, it is to ease our selues when we feele the smart, and not when being yet vntouched, wee onely see it. A second meanes to auoid these causelesse and needlesse feares, is to auoide melancholike idlenesse, whereby they are bred and nourished, and to exercise our selues with all diligence in the honest workes of our callings; for if our minds be taken vp with these employments, they will haue no leisure to fancie these feares, nor to giue them strength (after they are conceiued) by reuoluing them in our imaginations: neither indeed shall we, being thus imployed, haue cause to feare any approaching euills; seeing the *Lord will giue his Angels charge ouer vs, to keepe vs whilest we are vnder our wayes, and to beare vs in their hands, that we hurt not our foote against a stone.* Finally, if wee would be freed from all these feares, we must not rest vpon our owne care and prouidence, for the preuenting of all future euils, for then we shall neuer be at quiet, because our foresight is dimme in foreseeing parts, and our powers impotent and vnable to preuent them; but we must fear not, as the Apostle teacheth vs, *but cast all our care vpon God, seeing he carefor vs.* And for as much as he is omniscient, foreseeing all whatsoeuer may befall vs, and omnipotent, able to deliuer vs out of all our afflictions, or to giue vs sufficient strength to beare them, and finally, our most louing and gracious Father who will turne all that befalls vs, to our good, therefore let vs wholly resigne our selues vnto his good will and pleasure, and submit our selues in all affaires to be ruled and disposed of by his most wise and powerfull prouidence; and so shall we be secure in all dangers, and be freed from all those fruitlesse feares, *when we are vnder his protection, and rest vnder the shadow of his wings, then shall we not feare the assaults of our enemies, when as we haue God for our castle and defence, vpon whom if we rely, we shall be in safety, then shall we not be terrified with the weight of misfortunes, but shall stand fast, assured of Gods assistance, and trust in the*

Lord

1 Pet. 5. 7.

Psal. 91. 11. 12.

Psalm. 91. 4.

Psalm. 112. 8.

Lord is our strong rocke, vpon whom we may rest secure, when the boysterous billowes of afflictions doe beate vpon vs.

5. Sect. 7. The fifth rule is, that with Christian prouidence we foresee afflictions before they befall vs.

The fifth rule is, that with wise and Christian prouidence we foresee crosses, and in the time of peace and prosperity continually expect, when by our great commander we shall bee called out to combat with afflictions; that so we may be the better armed and prepared for the conflict, and more easily obtaine the victory. For howsoeuer we are not, by a cowardly and timerous apprehension, to torment our selues with crosses before they come; yet must we wisely foresee them, that wee may preuent those which may lawfully be auoided, and confirme our patience against them, which we know will necessarily befall vs. Though wee may not discouer our enemies before they approach, that we may cowardly feare them, and idlely sit still and bewaile our future ouerthrow before the fight, or else amazedly betake our selues to flight, when as yet we are not assaulted nor pursued: so must we not retchlesly and securely presume, that we are in safety, till we fall into their ambushments; but like good souldiers we must keepe as vigilant watch in the time of peace or truce, as in the time of warre; discouer the number and strength of our enemies, and furnish our selues with sufficient forces, that we may manfully indure their assaults, and victoriously ouercome. Though whilest we sayle in this sea of miseries, we should not foresee tempests, that we may sit still, and idely lament them; yet like good pilots, we ought in the faire weather of prosperity, to foresee the stormes of aduersitie, that hauing all things in readinesse, we may be better able to beare and brooke them when they approach, and finally though we may not like lazie and foolish trauellers lie in our beds, and timerously forecast all the difficulties and dangers of our iourney towards the heauenly Canaan, and afflict our selues with the apprehension of them all, before we be come to any of thē; yet like wise pilgrimes we must foresee all hinderances and incumbrances, as the foulnesse of the way and weather, the straightnesse and roughnesse of the passage, the stumbling blockes of offences, and the thornes and bryars of afflictions and tribulations which we must passe through; the dangers of Theeues and Murtherers, and the hard intertainment that we are like to finde in our Inne, that so we may furnish our selues with all things necessary for this iourney, and be the better inabled to indure the labour, and to continue vnto the end. And thus our Sauiour Christ requireth, that as he who purposeth to build a towre, sitteth downe before, and counteth the cost, whether he haue sufficient to performe it; lest hauing laide the foundation, and not being able to finish it, all that behold it, begin to mocke him; and as a King being to make warre against another, sitteth downe first, and taketh counsell, whether he be able to meete and incounter his enemy when he inuadeth him; or otherwise is ready to send his ambassadors to treat on conditions of peace: so we, before we are assaulted by afflictions; must foresee and consider of the power of these enemies, and what strength we haue, either in respect of our own spirituall graces, or the aides and succours, which we assuredly expect from God, whereby we may be ascertained that we shall be inabled to withstand their fury, and obtaine the victory, that if we finde our forces sufficient, we may be comforted and incouraged, or if they bee weake and feeble, we may labour to haue them supplied and relieued against the day of battell. And this counsell the Sonne of *Syrach* giueth vs; *in thy good estate* (saith he) *remember aduersitie, and in aduersity forget not prosperity*; and againe, *when thou hast enough remember the time of hunger, and when thou art rich, thinke vpon pouerty and neede.* So the heathen man prescribeth this way to be rid of care and feare, and to attaine vnto full security, that whatsoeuer euill we may feare to be comming, we doe suppose that it will certainely come; and so exercise our selues to beare it willingly, before we be constrained to beare it vpon necessity. So (elsewhere) he aduiseth vs that in our greatest security, we prepare our minds to indure those things which in themselues are hard to be indured, and that in the fruition of the benefits of prosperity, we arme our selues against the grieuances of affliction. Like vnto a Souldier, who in time of peace, inureth himselfe to painfull labour, and when there is no enemy, lyeth in armour, fareth hardly, deuiseth stratagems, buildeth fortifications, and so wearieth himselfe with voluntary labour, that he may be inabled by vse and custome, to beare and indure it, when it becommeth necessary. Howsoeuer therefore we may for our comfort enjoy the benefits of prosperity whilest we haue them, and frame our hopes according to our desires in regard of those wants which we would haue supplied; yet must we withall prepare our selues for the time of aduersity, and considering that those things which haue happened vnto others, may also befal vs, let vs at all times be ready to beare those afflictions, which at any time may be laid vpon vs. And for this cause hath our Sauiour in the Gospell forewarned vs of afflictions, that we may expect them, and be forearmed against they come: so hee saith, that *if a man will be his disciple, he must take vp his crosse, and follow him*: that his faithfull seruants shall weepe and lament, whilest the

the world rejoyceth; and that whilest they abide in the world they shall haue affliction. And his holy Apostle teacheth vs, that the Lord doth chastize euery sonne that hee receiueth, that we are Bastards and no sonnes, if we be not thus corrected; and that through many tribulations, wee must enter into the Kingdome of God. And therefore seeing Truth it selfe hath forewarned vs of these afflictions, let vs not, because wee haue now the world at will, be negligent and secure, nor conclude with *Dauid* in the time of our prosperity, that we shall neuer be moued; let vs not dream of immunity from these crosses, and put the euill day farre from vs; let vs not say with Babylon, *I sit as Queene, and shall see no euill*; nor thinke to find a Paradise of delight in the place of our pilgrimage: but knowing that the Lord hath foretold vs, that we must suffer afflictions, let vs expect them before they come, and arme our selues with faith and patience to beare them, euen long before they are inflicted on vs.

More especially, let vs not fixe our hearts vpon any thing in the world, but vse the benefits of this life, as though we vsed them not, and enjoy them so, as those who are presently to forgoe them. For those things which wee possesse with immoderate loue, we lose with immoderate griefe; and if we looke vpon our temporall blessings, as vpon perpetuities, we shall subject our selues to much sorrow, and find small patience, when their losse proueth vnto vs that they were but moueables. For example; when wee are honoured in the world, and haue euery mans tongue as a Trumpet for our prayse: let vs consider that the time may come, when wee shall be as much disgraced and defamed, and that those who cry *Hosanna*, will soone after cry as loude *Crucifige*; for this hath befalne to many before vs, and will happen to many after vs; and why then not vnto vs also among the rest? And vpon this meditation let vs examine our selues, how we should beare it, if we should be thus cast downe out of the high Throne of Honour, into the lowest bottome of shame and disgrace; and with what zealous and arguments wee might confirme our patience, and mitigate and moderate our griefe and heauinesse. So when wee abound with riches, and haue such plenty of earthly things, that we haue not onely for our selues a sufficiency of all we can desire, but are also able to giue vnto others, and make all about vs beholding for our benefits, let vs thinke that (as it hath beene the case of many) our plenty may bee turned into pouertie and penury; and how we may then retaine our patience, when we are constrained by want to begge of those whom wee haue relieued; when in stead of our beds of doulne, we must lie vpon the straw or hard boords, when our soft and shining silkes shall be changed into rags or home spun-russet and our costly cates and delicate Wines, shall bee turned into course and scant fare, browne bread and cold water. When we haue our health & strength, let vs not conceiue that they are durable or permanent, but that the time wil come, when being tormented with grieuous sickneſse we shal tosse and tumble vpon our restlesse beds, drinke loathsome potions, no lesse distastfull than the sickneſse which they should cure, haue no appetite to our meate and drinke, or to such onely from which by rules of Phyſicke we are restrained; and be so enfeebled, that we must be faine to repeat our first learned lesson of standing and going; and then examine our hearts how we could beare these afflictions; that finding our weakneſse, wee may before they come arme our selues with patience against the time of triall. So when we are at liberty, let vs prepare our selues to suffer imprisonment, where wee shall haue light dyet and heauy boults, indure the absence of our friends, and the insolencies of our jaylours. When we are in our Country, let vs consider that the time may come, when being exiled, wee shall heare nothing but a strange language which we vnderstand not, and find as strange entertainment and small comfort, when wee stand most in need of it, in respect of our misery. And finally, when we take our greatest delight in our friends & acquaintance, let vs call to minde that they are not onely mortall, and may bee taken from vs; but also so mutable, that of our neerest friends they may become our greatest enemies; that our louing parents, vnder the shadow of whose prouidence wee are shielded and sustained, and by whose wisdome we are gouerned, may euen the next day be taken from vs, and leaue vs Orphanes; that our beloued children, which are the comforts of our youth, and the props of our old age, may by their death depriue vs of our present joy and future hopes; that our deere wiues, in whose loue & sweet society we now rejoyce, are subject to mortality, and that the time may shortly come, when as by death (as it were by a dead Palsie) wee shall loose the comfortable vse of these halues of our selues; and haue them plucked from vs with no lesse griefe, than if the members of our bodies were reuulsed in sunder. That our friends and acquaintance, who now smile vpon vs in our prosperity, may with our estate change their countenance, not onely forsaking vs in our affliction, but vexing vs also with the burthen of their vnkindnesses, and trying and tyring our patience with their wrongs, more than all the injuries and outrages offered by our enemies. In a word, whatsoeuer wee may lose of that which we most loue, let vs thinke that it is now in losing, or suppose it already lost; that wee may bee the better armed and prepared to beare these losses, when in truth they shall befall vs, and haue weapons ready

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in our hands, to defend vs from being wounded with impatiency and immoderate griefe in our conflict with these afflictions. And if we thus possesse our worldly comforts, two great benefits wil follow hereupon: the first, that we shall not be made drunke with prosperity, nor be puffed vp with pride in the confluence of earthly blessings, and become insolent; but vse them with all sobrietie and good conscience, when as our expectation, like a continuall Monitor, doth put vs in minde of our losse; for who can swell in the fruition of such benefits which are so momentany and mutable? And the other is, that this daily expectation will make these afflictions, which in themselues are grisly and terrible, so well knowne and familiar, that when they appeare they will not much skare and affright vs. A notable example whereof we haue in the heathen man, who being certified of the death of his deare and worthy sonne, heard it with patience without any disturbance of passion, because (as hee said) hee knew when hee begot him, that hee was mortall, and had brought him vp in expectation of this mortalitie. Whereas these losses when they are vnexpected and vnthought of, doe the more astonish vs when they happen, and doe more torment vs with their feare than vvish their shaine. As the same Author sheweth in the example of *Vlisses*, who at his comming home (after his twenty yeers peregrination) vnto his most louing and beloued wife, wept not when she wept, because before his comming hee was armed against passion, by the expectation of this joyfull mourning at their meeting, but yet could not refraine teares at the suddaine death of his dogge which he loued, because this accident comming vnlooked for, tooke him vnprouided. And vnto these benefits wee may adde that this expectancie will make vs to enjoy with more true comfort whatsoeuer we loue, when as our joy in the fruition of it, is not appalled & abated without feare, we being armed already against these losses, and will make them whilst we haue them more sweet and delightfull. For whereas the first possession of earthly things, whilest they are yet new, is most pleasing, this continuall expectation of their losse doth make them to seeme euery day (which wee enjoy them afterwards) as new gotten and gained, and much more welcome, because they come as an euer-plus aboue our hopes.

Anaxagoras apud Plutarch. de tranquil. animi.

2. Sect. 9. That wee must not be secure in prosperity, but forecast what euils may befall vs.

If therefore wee would haue patience and comfort in the time of afflictions, let vs not passe the time of our prosperity in deepe securitie, promising vnto our selues immunity from future trouble, and the continuance of our delights; let vs not foolishly imagine that this world, which is nothing else of Gods seruants, a pilgrimage and valley of teares, will bee vnto vs a Paradise or Garden of pleasure; and that when wee see many others ouertaken with afflictions, that wee onely (like *Iobs* messengers) shall escape: for if our enemies come suddenly vpon vs, and takes vs vnprouided, we shall easily be ouerthrowne; if expecting nothing but joy, wee meet with bitter griefes, and if looking for wealth and honour, we be at vnawares ouertaken with pouerty and disgrace; then when these afflictions come, there will be no place for patience; and an open passage for immoderate sorrow and desperate mourning, and then shall wee haue for all our violence of passion in these our miseries, onely the fooles excuse, that these are euils which wee neuer thought of, and that we well hoped neuer to haue had such causes of mourning. But respecting the worlds fauours, as false and deceitfull; and considering that there are no miseries which befall one, but they may likewise happen to another, let vs prepare and arme our selues against the time of their approaching, seeing on the one side we are assured that they may happen, and haue no assurance that we shall escape them. Which that we may the rather doe, let vs further consider that our prouidence and fore-sight of afflictions will preuent many of them, and lessen all; neither doth it at all hasten their speed (as many imagine who dare not entertaine into their thoughts any conceit of euils to come, nor can with patience haue any warning giuen of them by others, as though the very naming of them were ominous, and did presage some mischiefe towards them) but onely make eth our crosses lighter and easier when they come, and vs stronger to beare and suffer them. For euils fore-seene doe loose the greatest part of their poyson and strength, and if we catch these darts of aduersity in the hand of prouidence before they hit vs, they will not wound vs at all, or not so mortally, as when with their full strength they pierce vs at vnawares. And as afflictions foreseene, become much weaker, so wee also much the stronger to beare and ouercome them; partly because before the incounter we haue time to arme our selues with resolution, and to gather together the forces of our minds, which being vnited, are of great strength to ouercome all difficulties, and to beare the greatest weight of calamitie and misery; whereas if we be assaulted at vnawares, and fall into the ambush of affliction, when neuer thinking of an enemy, we haue these our theeuish forces scattered and disordered through deepe security, then shall small and weake forces of aduersity discomfit and put vs to flight, euen at the first assault, and we shall receiue a final ouerthrow before wee haue time to make an head, or so much as to aduise of any meanes to make resistance. And partly because by exercising our selues against expected euils, as though they were present, wee receiue much

much strength and abilitie to beare them when they come; euen as a man by vsing to fight at foyles, is made both more skilfull and bold to fight at sharpe; and by skirmishing among his friends & fellow souldiers, becommeth more cunning, hardy & valiant in encountring of his enemies; whereas if we spend our time of prosperity in deep security, wee will neither prouide armour against the assaults of affliction, or if we had it in store, we shall not be able to beare it; and for want of exercise we shall grow so weake and pursie, that wee shall not be able to hold out in the first encounter. And therefore, if wee would beare the burthen of afflictions when it is inflicted, let vs often in our meditations, voluntarily (as it were) poize it before it bee imposed; seeing (as one saith) the greatest part of the euils which improuident men sustaine, is caused through their noueltie and vnexpected suddainnesse; as it may hereby plainly appeare, in that those miseries, which at their first comming, they bewaile as intolerable, they doe afterwards being inured to them, beare them with patience; the which may moue Wise men, to make themselues acquainted with future euils, by thinking on them before they happen, and to make those afflictions light by meditating on them, which are made light vnto others, by their customable bearing them.

The sixth rule is, that hauing in our meditations discouered these enemies approching, and plainly discerned by manifest reasons, or great probability, that wee are likely to be encountred with afflictions and calamities; we doe neither securely contemne the forces of these enemies: nor faintly yeeld vnto them before we are assaulted. The former of these two euils is to bee auoided, because there is scarce any force so weake, which is not sufficient to vanquish a secure enemie, seeing hee keepeth no watch, nor maketh any prouision whereby hee might be armed and strengthened against the assault; but being drunke with long prosperitie, lyeth snorting in the dead sleepe of carelesnesse and supine negligence, wherby being depriued of al strength, he is easily vanquished, as being rather a pray, lying open to the spoyle, than an enemy, which by fight must be ouercome. And therefore that wee may not bee thus indangered with this security, let vs when we see afflictions approaching, be content to entertaine a vehement feare, which may moue vs to arme our selues against the assault, though not a feare of cowardise, which would make vs to faint and flee away; and labour to be as farre from presumptuous securitie, as from the other extreame of dastardly amazednesse, seeing it is no vnusuall thing, for them who neglect the meane, to runne of one extreame into another, and to become timerous cowards when they are encountred, who were quite without prouident feare, and desperately secure in the time of preparation. And to this end let vs not onely looke vpon afflictions, as vpon euils which must be borne, or enemies to bee resisted, but as they are the iudgements of God, where with he punisheth our sinnes, or at least fatherly chastizements, which hee would haue vs to feare moderately for our amendement; like sonnes, that we may sue for pardon, though not like slaues, that we may flie away. For hee who contemneth his correction, is neuer like to be reformed by it. And this the Apostle requireth, *My sonne* (saith he) *despise not the chastening of the Lord*: and *Dauid* practized, where hee cryeth out, *My flesh trembleth for feare of thee, and I am afraid of thy iudgements.* As also *Iosias*, whose heart did melt when he did but heare the threatnings of the Law. Againe, wee shall haue but little cause to contemne afflictions, if wee consider our owne weaknesse, and want of patience, whereby wee are ready to sinke vnder the highest burthen, and to faint and yeeld in the least assault, if we be not assisted and strengthened with the power of Gods might; but rather wee haue just cause to feare lest being foyled and oppressed with their waight, we be moued in impaciency to murmure and repine against Gods prouidence, and euen to blaspheme him to his face.

Heb. 12. 6.

Pſal. 119. 120.

But on the other side, as wee are not to contemne afflictions, when we see them approaching; so wee must not cowardly flie away, nor basely yeeld vnto them, as despairing of victory: as we must not be possessed with presumptuous security, in confidence of our owne strength, and our enemies weakenesse; so we must be bold and couragious in the power of Gods might, and assurance of his assistance, when we most need his helpe; and as wee must *not despise the chastening of the Lord, so we must not faint when wee are rebuked of him*: but resting by a liuely faith and assured confidence, vpon the Almighty power, al-ruling prouidence, and infallible promises of our gracious Father, let vs be prepared for the fiery triall, and arme our selues against the day of conflict, as with other of Gods spirituall graces, so also with a couragious and constant resolution, that when we are encountred by afflictions, wee will neuer flee from them, by vsing vnlawful meanes to escape their force and fury, nor cowardly yeeld vnto them by casting away our spirituall armes, disclayming the seruice of God, and submitting our selues as captiues vnto sinne and Satan; but in our greatest distresse let vs cleane vnto our Lord and Master, and protest with *Iob*, that *though he kill vs, yet we will trust in him.* And this magnanimous and Christian resolution, we may obserue to haue beene in many of the faithfull, who haue resolued to vndergoe any af-

Heb. 12. 6.

Iob 13. 15.

flictions, rather than they would leaue the Lord by breaking of his Commandements. So the three children rather than they would worship *Nebuchadnezzars* Image, constantly resolued to indure those tortures in the fiery furnace. And *Peter* and *Iohn*, rather than they would surcease to preach the Gospell, resolued couragiously to passe through all dangers, neglected the threatnings of the High Priest, and the rest of the Councell, and feared not to hazard their innocent bodies to the whip, chusing to obey God, though they were tormented for it, rather than to obey men in their vnlawfull commands, and so to enjoy their liberty and immunity from dangers. Thus also the Apostle *Paul* armed himselfe with a constant and Christian resolution to preach Christ, though hereby he indangered himselfe both to bands and death: yea, so strong was hee in faith and patience, that he triumpheth ouer all afflictions, and couragiously resolueth that no extremities should diuide Christ and him: *Who* (saith he) *shall separate vs from the loue of Christ? Shal tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword? I am perswaded that neither death, nor life, nor Angels, nor Principalities, nor powers, nor things present, nor things to come nor height, nor depth, nor any other creature shall bee able to separate vs from the loue of God, which is in Christ Iesu our Lord.* Vnto which Christian resolution if wee would attaine, we must remember Gods promises, that hee will be with vs in all our afflictions, which we suffer for his sake, and for the preseruing of our consciences pure and vndefiled from the spots of sinne; that hee is faithfull and *will not suffer vs to be tempted aboue our power, but will giue a good issue with the temptation, that we may be able to beare it*; that he will *turne them all to our good*, & finally that he wil crown our patient suffering these light and momentany afflictions, with a far most excellent and an eternall waight of glory.

Dan. 3 18.

Acts 5.29.

Acts 21.13.

Rom. 8. 35, 38.

1. Cor. 10. 13.

2. Cor. 4. 17.

9. Sect. 11. The eighth rule, that wee must not wilfully run into afflictions.

The last rule to be obserued and practised in the time of our preparation, is, that wee doe not wilfully run into afflictions, nor put the crosse vpon our own sholders: but that we diligently vse all good means, either to escape the before they come, or to be freed from the, when they are inflicted vpon vs. Concerning the former, as we ought not to flee those enemies through cowardly fear in the vse of vnlawful meanes: so must we not prouoke them to assault vs when we might liue in peace; as wee must not hide our selues from them vnder the couert of sinful shifts, when they are sent of God to find vs: so we must not voluntarily seeke them, and dare them to encounter vs, when they would be quiet and meane vs no harme; and finally, as we must not shamefully retire when God soundeth the alarme to battell, nor pull backe our shoulder when he enjoyneth vs to beare the crosse; so must wee not disorderly march on when hee soundeth the retrait, nor thrust our selues vnder a load of our owne making which he neuer laid vpon vs; for as the Sonne of *Syrach* telleth vs, *hee that loueth danger shall perish therein.* Neither is it required that we should fill this bitter cup of afflictions vnto our selues, but onely that we drinke of it when God putteth it into our hands; nor that wee should make crosses, but onely beare them, according to the example of our Sauiour Christ, who did not carry his crosse, till it was laid vpon him. For otherwise wee doe not take vpon vs the crosse, but wring it (as it were) out of Gods hand; wee doe not submit our selues vnto his will, but rather doe our owne; the which is not fortitude but madnesse, which will not bring any comfort in our sufferings; seeing we cannot incourage our selues with the saying of our Sauiour, *shall I not drinke of the cup which my Father hath giuen me?* it being a mixture of our owne making, and a potion of our owne prouiding. Now if wee would know how to discerne Gods crosses from our owne, wee may easily distinguish them by this one rule, namely, that God calleth vs then onely to suffer, when we haue no lawfull meanes to auoid the affliction; and contrariwise we thrust our selues vnder the burthen; when without sinne, and with a good conscience, we might escape the danger, but chuse rather wilfully to run into it. An example whereof we haue in the Papists, who impouerish their estates by voluntary pouerty, and torment their bodies with pilgrimages, penance of their own deuising, whipping and scourging, resembling herein the ancient *Lacedæmonians*, who inured their children in a stockish valour, to contend one with another, who should with patience indure most stripes; or the Baalitish Priests, who lanced and cut themselues before their Idols: whose practice let vs auoid, not going as voluntaries into the skirmish of afflictions, but staying our time till wee are pressed and called out by our great Commander; not pulling crosses vpon vs, in which we can haue no comfort, seeing therein we yeeld no obedience vnto God but serue our own wils, and follow our owne fantasies; but patiently bearing those onely which wee are assured that God hath laid vpon vs, because we haue no lawfull meanes to shun and auoid them. And to this end let vs consider, that this voluntary thrusting of our selues into needlesse afflictions, is expresly contrary to Gods Commandements; as if they concerne our bodies, we sinne against the sixth Commandement, which as it requireth that wee doe not any way hurt our Neighbours body, but vse all good meanes to doe them good; so also first & principally that we do no harme to our owne bodies, but vse all good meanes to preserue them in their health; or if it concerne our

Eccles. 3.27.

Iohn 18.11.

our goods & estate, against the eighth Commandement, which requireth no lesse the preseruation of our owne estate, than of another mans; and forbiddeth the wilfull wasting of our owne substance, to our vndoing and impouerishing, as well as the robbing and spoyling of our Neighbour. So our Sauiour Christ hath commanded vs to vse lawfull meanes for the auoyding of afflictions, and that when *they persecute vs in one Citie, we should flye vnto another*, and foretelling the miseries which should befall Ierusalem, he counselleth those who would escape them, *to flee into the mountaines*. And with his counsell well agreeth the saying of *Austine*; It is folly (saith he) to admit those miseries which may be auoyded; and therefore euery wise man will seeke to shun death and griefe, as much as he can, and as much as is conuenient; least if he doe not shun them, he be not in this regard wretched, because they befall him; but because when hee might, he would not auoid them, the which is a manifest signe of folly; and therefore in not auoyding euils, hee is not miserable in suffering them, but because he is marked for a foole. To the same purpose another perswadeth vs after this manner. Let vs not (saith hee) cast our selues head-long into dangers voluntarily because this is foolish rashnesse; neither let vs faint and flee being turmoyled with afflictions, when wee are called to suffer them, for this is fearefull cowardize. If we are called by the preaching of the Word hereunto let vs not refuse; but let vs not rush into them vnaduisedly and without cause, wee not being moued by any profit or necessity which respecteth godlinesse; for this were ostentation and ambitious aspiring vnto superfluous honour. Yet if any thing happen which oppugneth religion and holinesse, we ought not to shrinke although it were to suffer a thousand deaths. Let vs not dare and prouoke tentations when all things which concerne godlinesse succeed according to our hearts desire, for why should we inuite superfluous dangers which haue no profit? &c. Let vs be prepared as becommeth valiant souldiers, alwayes armed, sober and watching as those who continually expect an enemy: But let vs not of our owne accord raise Warres, and make a combustion against our owne peace, for this is not the part of a good Souldier, but of a mutinous and seditious person. If the trumpe of holinesse sound the alarme to battell, then march on valiantly without delay, contemne thy life, and entring the conflict with much cheerefulnes, rush into the maine army of thine enemies, put the Deuill to flight, and set vp a trophy of victory; but if godlinesse sustaine no damage, the principles of religion be not vndermined which concerne our saluation, nor any man doe enforce vs to doe any thing displeasing to God, let vs not be superfluous in our sufferings.

Furthermore let vs know; that as it is vnlawfull to take vpon vs voluntarily crosses and afflictions when vvee may lawfully escape them; so is it also as vnlawfull to lye vnder them still, vvhen vvee may by good and honest meanes be freed from them; because this is to tempt the Lord, vvhen as needlesly wee desire to make experience of his power, prouidence, and promised assistance, either for our deliuery, or for strength and patience to indure these vvilfull trials. For herein vvee resemble stubborne and foolish children, who wilfully fall that their parents may catch hold of them, and being downe, lie still and cry, but neuer offer to rise, because they expect to be helped vp by others. And this is the sinne vnto which our Sauiour Christ was tempted by the Deuill, but resisted the tentation, alleadging that it is vvritten, that *we must not tempt the Lord our God*. Wee our selues continually pray that we may not be led into tentation, but that wee may be deliuered from euill; and therefore seeing afflictions are strong tentations, whereby the Deuill and the World labour to drawv vs to the committing of sinne, as impatiency, murmuring and repining against God, doubting of his prouidence and such like, and seeing they are euils of punishment, vvhich are threatned against sin, therefore vvee must not vvilfully cast our selues into these tentations, into vvhich vvee pray that we may not be led; not of our own accord runne into those euills, from which we intreat at Gods hands that vve may be deliuered. For whatsoeuer wee lawfully desire by prayer, that vve are to labour after in the vse of all good meanes that vve may obtaine it; and that vvhich vvee pray against vve are bound to vse the like meanes to shun and auoid it, desiring God to giue vs grace, that we may carefully and prosperously vse them, either for the gaining of the one, or escaping of the other, vvhich if vve doe not, vvee doe but play the Hypocrites, praying with our lips for that which our hearts desire not. So that as vvee must not vvilfully plunge our selues into tentations; so must vvee contrariwise vse all good meanes to shun afflictions before they happen, and to be deliuered from them if already vve be ouer-taken by them; as namely vvee must vse the lavvfull meanes of Physicke, to prevent or cure our sicknesses; industrious labour in our calling, to preserue vs from pouerty, or to be freed from it, if vvee be falne into it; the authoritie and assistance of Magistrates, to defend vs from injuries and oppression, or to recouer our right of vvhich vvee are deprived by force and violence; and flight in the time of persecution, vnlesse the glory of God, and good of the Church doe require our martyrdome and suffering. The vvhich is vvarranted vnto vs, not onely by these testimonies of

d. Sect. 12. That wee must carefully vse all good meanes whereby wee may bee freed and deliuered from our afflictions.

Matth. 4. 7.

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Matth. 26.

Hab. 1. 16.

THE

THE CHRISTIAN WARFARE.

The third Part.

CONTAINING OVR CONFILCT WITH AFFLICTIONS, WHEREIN IS intreated of Patience in bearing the Crosse, and the meanes whereby wee may attaine vnto it.

The second Booke.

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Of patience in afflictions, what it is, and the causes and properties thereof.

IN the former Booke I haue shewed what preparation is required of vs, before wee enter into this spirituall conflict of afflictions. Now we are to speake of the right demeaning of our selues when we are entered into the battell, and of the holy and Christian disposition and behauiour, which wee must exercise and shew, both in the bearing of those crosses, whilest it shall please God to let them lye vpon vs, and also in returning thankes and prayse vnto God, after we are through his gracious assistance deliuered from them, and haue obtained full victory in this spirituall conflict: vnto the well bearing of the crosse, is required patience, in all our afflictions, the highest degree whereof is, when we beare them with thankesgiuing, spirituall ioy, and rejoycing in the holy Ghost. And first I will intreate of this grace it selfe, and then of the meanes whereby we may attaine vnto it. Concerning the former *Patience is our passiue obedience, or the obedience of the crosse, which is a fruite and grace of Gods holy spirit, arising from the true knowledge of God, and of our selues, as also from a liuely faith, assiance, hope and vnfained loue of God, whereby we beare our crosse imposed vpon vs by God, quietly, constantly, and willingly.* Where first I shew the roote, whereof this patience is a branch, namely our obedience vnto God, whereby wee in all things submit our wills vnto his good pleasure, both for the doing and suffering of all which he requireth; saying with *Eli, It is the Lord, let him doe what seemeth good vnto him.* And with *Dauid, Heere I am, let him doe vnto me as it seemeth good in his eyes.* And with our Sauiour Christ himselfe, *Not as I will, but as thou wilt:* and againe, *O my Father, if this cup cannot passe away from me, but that I must drinke of it, thy will be done.* And this is that which wee continually begge in that petition of the Lords prayer, *Thy will be done, in Earth as it is in Heauen.* And therefore if we pray with vpright hearts, and not like hypocrites, we will submit our selues to this good will of God, when by the euent it is reuealed vnto vs; whether it be for the doing of that which he requireth, or the suffering of that which he imposeth vpon vs. And thus it appeareth, that our patience is a branch of that obedience which wee owe vnto God; I adde further, that it is a fruit of the Spirit; for Gods Holy Spirit is the chiefe and principall cause both of this, and of all other Gods sanctifying and sauing graces, as the Apostle sheweth in the Epistle to the Galathians, *The fruite (saith he) of the Spirit is loue, ioy, peace, long suffering, gentlenesse, goodnesse, faith, meeknesse, temperance, &c.* But because the Spirit of God, as the chiefe and supreame

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1. Cor. 13. 7.

Rom. 8 38. 39. & vers. 28.

By which it appeareth that all true patience is a fruite of the Spirit, and ariseth immediately from the sanctifying and sauing graces: whereof it followeth that it was neuer to be found among the Ethnicks and Pagan Philosophers, because they were destitute of these sauing graces. It is true that they gaue many precepts of patience, which make a faire shew at the first sight; as prouerbially it was said among them, that we must beare and forebeare; so some haue taught that felicity consisteth not in worldly prosperity, but in the exercise and practice of vertue, and consequently that a vertuous man may be happy though afflicted; yea that by aduersity we haue occasion so to exercise vertue, that it will appeare more beautifull and glorious. The Stoicks taught that there is no euill in affliction, but onely that it is euill to abandon vertue and follow vice; and to the same purpose the Oratour saith, that besides vice and dishonesty, nothing can befall a man whereat he should bee danted and appalled. And the practice also of many of them was according to these precepts; for so we read of *Horatius Pulvillus* being dedicating of a Temple, and hearing of the death of his Sonne; that he seemed not moued with the newes, but without interruption finished that which hee had in hand: and *Paulus Æmilius*, hearing of the death of his Children, said with vndaunted courage, that the gods had heard his prayer, which was that calamities should rather befall his familie, than the common weale. And the like magnanimous patience they shewed in suffering personall afflictions: as *Aristides* in his banishment: *Scipio* in those indignities which his vngratefull countrimen offered vnto him; *Regulus* in his exquisite torments. But yet this was no true patience, because it flowed not from those sauing graces of the knowledge of God, faith, affiance and hope; neither was done in obedience to Gods will, and ioyned with humility; but did arise rather from pride, whereby they desired to eternize their fame, or at best from a ciuill loue of their country, or some other worldly respects. To which purpose one saith that the Philosophers professed that they sought after patience; but their patience was as false and counterfaite as their wisedome. For how can he be wise or patient, who hath not knowne the wisedome and patience of God? And againe, if their wisedome was not true, then neither could their patience: for if he alone be patient, who is humble and meeke, and we see that these Philosophers were neither meeke nor humble; but such as pleased themselues much in their owne eyes, and that in those things wherein they displeased God; it plainely appeareth that there was no true patience there, where there

2. Sect. That the was neue true patie among the Heathens.

Arist. in eth.

Cyprian. bono pa lib.

Ibid. Sen

there was an insolent audaciousnesse of affected liberty, and a manifest appearance of immodest boasting. Finally they did not looke to the hand of God exercising them with these afflictions, nor yeelded obedience to his will in their sufferings; but they ascribed all to fate, chance, and fortune, professing that these afflictions were to be borne with patience, because they could not bee auoided; or if at all they acknowledged Gods hand in them, they yeelded vnto it, because it was in vaine to striue; now he that submitteth himselfe vpon meere necessity, and because he cannot chuse, would resist if he were able, and detract his obedience in his sufferings, if by any meanes hee could escape them. Whereas he who is truly patient obeyeth willingly the good pleasure God, and meekely submitteth himselfe to beare the crosse, not because being necessary hee must beare it, whether he will or no; but because it is sinfull to detract his obedience, and to resist the will of God which hee knoweth to be just in its selfe, and in respect of him full of mercy and goodnesse.

And thus I haue shewed the causes of patience, & the difference, chiefly arising out of them, betweene the patience of Christians and of the heathens and infidels: I further set downe the object of patience, namely the crosse, which is that measure and proportion of afflictions, that God hath allotted and shared out to euery one of the faithfull, the which is necessarily to be borne of euery one who will be Christs Disciple, according the saying of our Sauiour, *if any man will come after me, let him deny himselfe and take vp his crosse daily and follow mee*; of which necessity the Apostle rendreth this reason, because afflictions are in Gods eternall decree joyned with our election as a meanes whereby our saluation is furthered: for hauing before spoken of afflictions, that if we *suffer with Christ, we shall also raigne with him*; that they *are not worthy the glory which shall be reuealed*, and that they shall *worke together for the best vnto them that loue God*; hee addeth this as another consolation, that these afflictions are signes of our election; *for those which he knew before, he also predestinated to bee made like to the image of his sonne, that he might be the first borne among many brethren.*

In the last place I set downe the manner of sufferings necessarily required to true patience, the which consisteth in three things; the first is that we beare the crosse meekly and mildly, peaceably, quietly, and with moderate griefe and sorrow; and that not outwardly alone, but especially in the mind and heart. So the Lord saith by his Prophet vnto his afflicted people; *In rest and quietnesse shall yee be saued, in quietnesse and confidence shall be your strength*; And what kind of quietnesse and peace this is, *Dauid* expresseth, where he biddeth vs to *examine our owne hearts vpon our owne bed and bee still.* Shewing, that our quietnesse and peace should bee as well priuate, as before company, and as well in the heart and mind, as in the speech and countenance. An example of this quiet peacefulnesse, and meeke silence, wee haue in *Dauid*, who *was dumb, and opened not his mouth because it was God that did afflict him*; and in *Iob*, who in his great extremities checketh himselfe for hauing beene too talkatiue in his complaints; and professeth for the time to come, *that hee would lay his hand vpon his mouth, keepe silence and speake no more.* But aboue all examples is that of our Sauiour Christ, who in his manifold and grieuous afflictions is said *not to haue opened his mouth, but was brought out as a sheepe to the slaughter, and as a sheepe before her shearer is dumbe; so he opened not his mouth.* Vnto which quiet meekenesse is opposed clamorous complainning, crying, howling, and wringing of the hands; murmuring and repining against the prouidence and justice of God; as though hee were an accepter of persons, punishing vs more grieuously than greater offenders, or aboue the quality of our fault, or our strength to indure, as we may see in the example of *Caine*, who complaineth that his *punishment was greater than hee could beare.*

Psalm. 4.4.

Psalm. 39.9.

Iob. 39.37.

Esa. 53.7.

Gen. 4.13.

But howsoeuer this vnruely vnquietnesse and vehemencie of passion is to be auoided of all those, who would possesse their soules with patience; yet it is lawfull, yea expedient and needfull, that we should in the time of affliction be affected with moderate griefe; yet not so much for the affliction it selfe, and the smart and sense of paine (in which regard we are not to mourne out of our judgement, choyce, and will, but onely so much as nature and necessity compelleth vs vnto) as for our sin which is thus chastized and corrected: and that not in respect of the punishment which it deserueth; but because thereby we haue offended and displeased our gracious God and mercifull Father. Because all sorrow which is for any thing, hauing no reference or respect to sinne, is vaine and vnprofitable, yea oftentimes hurtfull and pernicious; or if it doe any good at all; it is not by lessening of the affliction, but onely as it easeth the heart by venting of that griefe, which being retained, would suffocate or breake it. In which regard sorrow is onely to be intertained in respect of the outward expressing thereof, as a meanes to vnburthen the mind, not to loade it, vpon necessity to ease nature by giuing some issue to those flouds of griefe, which if they were dammed in, would ouerflow

Chrysost. serm. ad populum. 5. Tom. 4.

and

and drowne the heart, and not willingly to continue in it, or to aggrauate it by our conceite, which inuenteth wittily such arguments as will robbe our soules of all peace and quietnesse. For whereas there are seuerall medicines which are proper and peculiar for euery disease, which being rightly applied doe effect the cure; but if contrariwise that which is fit for one be applied vnto another, in stead of helping, it much hurteth and increaseth the malignity of the disease: so the medicines that helpe the diseases of the hand, are vnprofitable or pernitious, being applied to the heart; and that which helps the hearing, would, being misapplied, put out the eyes; sorrow and griefe is appointed by God to be a medicine proper and peculiar for the curing of sinne; and being rightly applyed vnto it, and in fit proportion, it doth cure and heale it; but if it be misapplyed vnto our crosses and calamities as vnto sickneſſe, pouerty, death of friends and worldly losses, it doth not lessen or take them away, but rather much aggrauates and increaseth them, like the worme in the nut, eating the heart in which it is bred; and doing vs more true hurt and damage, than all other miseries which wee lament and sorrow for.

Q. Sect. 5. That we must not with the Stoicks affect senslesse stupidity in our afflictions.

But as there is an excesse and disorder of our sorrow, when as either we mourne too much, or not for that which wee ought cheefly to bewaile; so there is a defect thereof, when we grieue not at all, but like stocks haue no sense either of our fault, or of our punishment and correction. The which senslesnesse in bearing afflictions was so much commended by the Stoicks, who thought him alone magnanimous and wise, who putting off all passion and affection (and with it humanity it selfe) carried himselfe at all times alike, both in prosperity, and aduersitie, not affected with joy in any delights, nor with sorrow and griefe in any misery and affliction. But this is to turne a man into a stone or stocke, and to dreame of such a patience as neuer was or shall bee found among men; or if it could, yet hath not init any magnanimity or Christian fortitude; but dull blockishnesse and senselesse stupidity. Yea in truth it is not onely an vnreasonable, but also a senslesse dreame and dotage, contrary to the law of nature, which hath ordered that all liuing creatures should feare affliction and miserie before it come, and bewaile it when it is inflicted: and so farre from true wisdome, that it is void of sense, and full of ridiculous folly, when with some idle rhetoricke, and friuolous speculation a man shall be perswaded to smile when hee smarteth, and to giue his sense and feeling the lye, when as it telleth him that hee is vexed and tormented. And therefore I would passe it ouer, thinking it more fit to bee confuted with a whip, than with waight of argument; were there not many among vs, professing Christianity, that in their practice come neere these stoicall precepts, who not out of speculation and discourse of Philosophy, but out of their carnall-security, and senseleſſe stupidity, and hardneſſe of heart, are not at all affected, either with Gods mercies, or with his judgements; but when Gods hand is heauy vpon them, put off the feeling thereof with desperate contempt, labouring to outface their griefes, or quite to blot them out of memory, by going into merry company, gaming, sporting, drinking and such other worldly and carnall delights. In all which they please themselues and would blind others with an opinion of their patience, and contentednesse to beare with all willingnesse whatsoeuer it pleaseth God to inflict vpon them. But let them know that this is not patience, but senseleſſe security, and hardneſſe of heart; not a vertue, but a disease of the minde, euen the dead palsie or sleepy lethargie of sinne; and (as one saith) it is not the strength of health, but senslesse stupidity proceeding from the desperateneſſe of their sickneſſe; and their boasting of it, is not the fruit of patience, but franticke rauing. And so farre off are such from being either wise or patient, that they are rather like those drunkards, described by *Salomon*, who sleepe securely in the middest of the Sea, and on the top of the mast; and when they are smitten feele no smart, and being beaten doe not know of it; and therefore resolue to continue in their sinne; or those demoniacks, who plucked their chaines and fetters *asunder*, and could not be tamed by any man, nor kept from offering violence against their owne senslesse bodies. And therefore such stupidity is no fruit of wisdome, but rather of madneſſe or drunkenneſſe in sinne, and ariseth not from knowledge, but from the ignorance or forgetfulneſſe of the causes of afflictions. For if they knew or considered that they all came from God, they would tremble vnder his corrections, because it is *a fearefull thing to fall into the hands of the liuing God*; if they vnderstood or remembred that the deseruing cause is sin, which hath justly merited not onely these lighter chastisements, but euen the most fearefull wrath of God, and most grieuous and intolerable punishments, temporall and eternall; they would lay them more to heart, and grone in the sight and sense of them. If they did call to minde that the end of these corrections is to bring them vnto sorrow for their sinne, that so they might amend and turne from it, they would not passe them ouer with careleſſe neglect, and secure stupiditie, lest not being touched and affected with these lighter chasti-

chastisements, they make themselues lyable to Gods more terrible vengeance and fearefull plagues.

Which senslesse blockishnesse that wee may auoide in the time of our afflictions, let vs know that the Lord in his Word doth condemne this secure indolencie, and stupid hardnesse of heart, when we are corrected by him; for so he taxeth the Israelites by his Prophet; *Thou hast stricken them* (saith he) *but they haue not sorrowed; thou hast consumed them, but they haue refused to receiue correction, they haue made their faces harder than a stone, and haue refused to returne.* So the Prophet *Esay* condemneth their off-putting from them their sorrow by feasting and reuelling: *In that day* (saith hee) *did the Lord of hosts call vnto weeping and mourning, and to baldnesse and girding with sackcloth. And behold, ioy and gladnesse, slaying of Oxen, and killing of Sheepe, eating flesh, and drinking wine, &c.* Secondly, let vs consider that the Scriptures doe not describe vnto vs such a patience, as is without sense of the euils wee suffer, and not at all assaulted with griefe and sorrow; but such an one, as in the feeling of smart doth keepe vs from bursting out into murmuring and repining, or from sinking into desperate sorrow and deepe despaire. Not such an one as is exempted from all dolour and anguish; but onely that it moderate this griefe with spirituall ioy, and meeke submission of our will to the pleasure of God. Neither doth God require that we should haue a patience, not at all pressed with any anxietie or sorrow of minde; but that being tyred with bearing the burthen, we be somewhat refreshed, and eased with the consolations of his Word and Holy Spirit. He would not haue vs vanquished in the combate of afflictions; but yet hee would haue vs fight vnto wearinesse, and not obtaine such a victorie, as hath had no conflict going before it. In a word, that conquest ouer the Crosse best pleaseth him, when as our naturall sight and sense, seeth, feeleth and abhorreth the afflictions which wee suffer, causing vs to grieue and grone vnder our burthen; and in the meane time, our obedience and filiall affection to our heauenly Father, so farre preuaileth, as that in the middest of all difficulties & distresses, wee can bee content to submit our selues to his holy will, and beare the Crosse with patience, which he hath laide vpon vs, vntill hee vouchsafe vs by lawfull meanes, freedome and deliuerie. And this the Apostle *Paul* affirmeth to bee the estate of all the faithfull, namely that in their afflictions they are touched with some sorrow in the sense and feeling of them, but not so ouerwhelmed with griefe and heauinesse, but that being humbled, they rise againe, and get the victory ouer the violence of their passions. *We are* (saith he) *afflicted on euery side, yet are we not in distresse; in powertie, but not ouercome of powertie; we are persecuted, but not forsaken; cast downe, but we perish not, &c.* An example whereof we haue in *Peter*, vnto whom our Sauiour saith, *When thou wast young, thou girdest thy selfe, and walkedst whether thou wouldest: but when thou shalt be old, thou shalt stretch out thine hands, and another shall gird thee, and lead thee whether thou wouldest not.* By which speach we are not to vnderstand, that *Peter* would bee simply vnwilling to suffer for Christ, for then his martyrdome had deserued no prayse; but that howsoeuer hee was willing with all readines to lay downe his life for the glory of God; that naturall feare which hee had of death and torment drew him another way; so as he was hereby distracted betweene a twofold will of grace and nature; the one shunning death, the other yeelding obedience to the will of God; that before a sore conflict he could not put feare to flight, nor get victorie ouer his naturall affection. So *Paul* professed that he was ready not onely to suffer bonds, but death it selfe, for the name of the Lord Iesus: but yet that naturall desire of preseruing his life, and auoiding torments, so far preuailed, that he vseth all good meanes to escape affliction and persecution, professing that he was a Pharisie, and a citizen of Rome, reprouing the high Priest, who caused him to bee vnjustly smitten; and auoiding the laying in waite of those who sought his life. But most notably doth this appeare in our Sauiour Christ himselfe, who was exceedingly distracted with this double will, the one naturall, whereby hee earnestly desired to preserue his precious life, and to escape those fearefull punishments which he was to suffer, both in his soule and body: the other diuine and spirituall whereby he desired to glorifie his Father, by submitting himselfe in all things to his holy will; and to perfect the worke of mans redemption whom he so dearely loued. Whereof it was that he could not without a great conflict submit himselfe to those grieuous sufferings, but first desireth; *Father if it be thy will, let this cup passe from me*: and after yeeldeth obedience to his Fathers pleasure; *Neuertheless, not mine, but thy will be done.* And thus it appeareth, that moderate sorrow in the time of affliction, may well stand and agree with that patience which the Scriptures describe vnto vs. In the third place I adde, that this moderate griefe which is eased and refreshed with diuine consolation is warranted, yea commanded in the Scriptures. The former is implyed, where the Apostle requireth that we should not mourne for them that are departed in the faith of Christ, as men without hope;

2. Cor. 4. 8.

Iob. 21. 18.

Act. 21. 13.

Matth. 26. 39.

where

where hee taxeth and forbiddeth onely heathenish mourning, which was excessiue and immoderate, and alloweth such a proportion as is fit for a temporarie departure. So also where he saith, *that we must not despise the chastening of the Lord*; as one the other side, *wee must not faint when wee are rebuked of him*; where hee speaketh of *enduring chastening*, which argueth sorrow and vexation, and telleth vs, that no *chastizing for the present seemeth to bee ioyous, but grieuous*, causing the hands to hang downe, and weakning the knees. The other is manifestly expressed in the Prophecie of *Ioel*, where the Lord cryeth out to his afflicted people: *Turne you vnto mee with all your heart, and with fasting, and with weeping, and with mourning; and rent your hearts and not your clothes, &c.* But most plainely by the Apostle *Iames*, *Suffer* (saith he) *afflictions and sorrow yee, and weepe, let your laughter be turned into mourning, and your ioy into heauinesse.* Yea in truth this is the maine end which the Lord propoundeth of our afflictions, that they may serue as his chastizements, to bring vs to a sight and feeling of sinne, true humiliation and vnfained repentance, by smart and sense of paine; euen as the louing and wise Father doth correct his sonne, that by the sense and smart of the roode, he may be brought to a sight of his fault and sorrow for it, and so may amend it for the time to come. And as it is a signe of an vngracious Childe not to be grieued with his Fathers corrections, and a great presumption that they will not amend him, if they doe not moue him: so doth this make it moue than probable, that such are destitute of grace and filiall affection, and farre from reformation and amendement, who haue no sense and feeling of Gods correction, nor are brought by their smart to vnfained sorrow for their fall. Yea such haue just cause to feare, that they are not at all the children of God, seeing they are not affected with his Fatherly chastizements; that they are in the lethargie of securitie, seeing these sharpe stripes will not moue or awake them; that their hearts are brawned and of a flinty hardnesse, when the hammer of Gods judgements will not bruse them, nor the sharpe arrowes of his indignation pearce them, or make any entrance for griefe and sorrow; yea that they are starke dead in their sinnes seeing like senslesse blockes they are not moued at all, when God whippeth & scourgeth them with these stinging whippes of miserie and affliction. Or if they belong vnto Gods election, and haue the life of grace begun in them; if the Lord hath adopted them for his Sonnes, and intendeth to bestow vpon them that heauenly inheritance of his glorious Kingdome; then let them assure themselues, that hee will not leaue them till hee haue humbled them for their faults, and brought them to a sight of their sinne that they may bewaile it. And if his more gentle chastizements will not effect it, because the thicke skinne of security keepeth them from feeling the smart of his rods, he will take in hand the three stringed whippe of his more grieuous judgements, and more seuerely correct them, not leauing to redouble his blowes till their sense of paine hath brought them to a sight of sinne, to true humility and acknowledgment of their faults; and to an hearty sorrow, both naturall for the affliction, and spirituall for their sinne. And this the Lord threatneth against his people of Israell, *That if they did walke stubbornly against him, and would not bee humbled by his more mild corrections, hee would walke stubbornly against them in his anger, and chasten them seauen times more according to their sinnes.* And at this our Sauiour aimeth when he admonished the man whom he had cured, *to sinne no more, lest a worse thing did happen vnto him.* And this is just with God to double his punishments, when as men redouble their sinnes, adding to their other transgressions, stubbornesse, impenitencie, hardnesse of heart, and neglect of Gods more gentle chastizements, which he hath appointed to be the meanes of their humiliation and repentance. To which purpose one saith, that hee is rightly judged worthy so much the greater punishment, by how much being vicious, he abhorreth the instruments of vertue and goodnesse.

Moreouer, our Saujour Christ foretold not onely the afflictions of his Disciples, but also that they should sorrow and mourne when they were afflicted. *Yee* (saith he) *shall weepe and lament, and the world shall reioyce: and yee shall sorrow, but your sorrow shall be turned into ioy.* Neither did he impute this griefe vnto them as an infirmity, or fruit of pusillanimitie or dejection of minde, but as an action so pleasing and acceptable vnto God, that he vouchafeth to reward it with eternall happinesse. *Blessed* (saith hee) *are they that mourne, for they shall bee comforted: and blessed are yee that weepe now, for yee shall laugh.* Finally, it hath beene the continuall practice of all Gods Saints, to sorrow and mourne in their afflictions; for thus *Abraham*, the Father of the faithfull, mourned for the death of *Sara*, *Isaac* for *Abraham*, *Iacob* for *Isaac*, and the supposed death of *Ioseph*, and *Ioseph* and his brethren for their father *Iacob*. Thus was patient *Iob* affected with moderate griefe when hee heard of the losse of his riches and children, although he meekly submitted himselfe to the will of God, and blessed his holy Name in his greatest extremity; for so it is said, that *hee arose and rent his garment, and shaued his head, and*

1. Thess. 4. 13.

Heb. 12. 5. 11. 12.

Ioel 2. 12. 13.

Iam. 4. 9.

Leuit. 26. 28.

Iob 1. 20.

Matth. 5. Luk. 6. 21.

Iob. 1. 20.

and fell downe vpon the ground and worshipped. And thus holy *Dauid* professeth that in his afflictions he was so much affected with sorrow, that *he fainted in his mourning, and caused his bed euery night to swim, and watred his Couch with his teares; that hee was bowed and crooked very sore vnder the waight of his afflictions, and went mourning all the day. Thus hee was weakened and sore broken, and roared for the very griefe of his heart.* So it is said of good *Hezekiah*, that being in danger of death, *hee turned his face to the wall, prayed vnto the Lord, and wept sore: that he did chatter like a Crane or a Swallow, and did mourne like a Doue.* And euen of the whole Church of the Iewes in her captiuity, that together with her *affliction remembred her mourning, the wormewood and the gall, and that in remembrance of them, her soule was humbled in her.* But aboue all exceptions is the example of our Sauiour, who was so much affected with the feare of his passion, *that his soule was heauy vnto the death*; in so much as there was need that an Angell should be sent to comfort him; and so much oppressed with the sense of Gods wrath, that hee was brought into a great agony, in so much as his sweat was like drops of bloud trickling downe to the ground, and forced him to cry out in his great distresse, *My God, my God, why hast thou forsaken me?* Neither was hee thus affected with his owne griefes alone, but did sympathize in his friends sorrowes, yea, in the miseries of those who persecuted him; for so it is said, that when he saw *Mary* weepe, *he groned in the spirit, and was troubled in himselfe*; that he wept when hee was brought to the graue of *Lazarus*; and that drawing neere vnto Ierusalem, and beholding the Citie, he wept ouer it, as fore-seeing the miseries which should come vpon it. And in regard of these manifold griefes which his soule sustained, for his owne and others afflictions, the Prophet calleth him *a man full of sorrow and heauinesse.* And therefore, if not onely all the faithfull, but also our Sauiour Christ himselfe, the mirrour of all true patience, was in his afflictions affected with grief & sorrow; let no man who is not at all touched when the hand of God lyeth heauy vpon him, nor hath so much as any conflict with heauinesse and griefe, when hee is pursued with Gods heauy iudgements, say and boast, that hee doth all this by vertue of his patience and magnanimous fortitude; but rather confesse, as the truth is, that it is his carnall security, and hardnesse of heart, his blockish stupidity, and obdurate senselesnesse, which is the true cause of his indolency, and want of grief; vnlesse he would preferre himselfe in his patience and fortitude before the Patriarchs, Prophets, and Apostles, yea, our Lord and Sauiour Iesus Christ.

Lastly, whereas men glory in their patience as being free from all griefe and sorrow, their words imply a contradiction, for there is no place for patience, where there is no passion, seeing the very object of our patience is griefe and misery, about the bearing and moderating whereof our patience is exercised; so that as there is no occasion of griefe where there are no crosses and afflictions, so there is no occasion to shew our patience, where the heart is not assaulted with griefe and heauinesse; and as there can be no occasion to manifest valour and fortitude, if there be no enemy, nor any victory or triumph, vnlesse a fight goe before: so vnlesse there be, not onely miseries and afflictions, as pouerty, infamy, sickenesse, death and such like calamities; but also a sense and apprehension of them, as great enemies to our peace and comfort, there can be no occasion of vsing patience, which is only exercised in moderating our griefes, and bearing our miseries; nor any prayse of fortitude, vertue or victory, when as there is no enemy to assault vs. But when wee are pinched with sharpe afflictions, and doe exceedingly abhorre them in our naturall disposition, and are much vexed and turmoyled with griefe because wee cannot shake them off, nor be freed from them; then to shew fortitude and magnanimity in bearing those bitter and abhorred miseries, valiantly resisting the tentation of murmuring and repining against Gods prouidence, of sorrowing without meane or measure, or vsing vnlawfull meanes to be deliuered from these euils; to drinke willingly this bitter potion which God hath tempered for vs, to be restrained by the feare and loue of God, from bursting out into any intemperancy: and finally to submit our wils with all meeknesse and humility to the good pleasure of God trying vs with these afflictions, which in our sense and feeling are so irkesome and grieuous; these are the fruits of true patience which commend our victory, and increase our triumph, and herein our Christian prowesse and courage will appeare, when being assaulted with sorrow and heauinesse, it is confirmed and made inuincible by the sweet consolations of Gods holy Spirit, assuring vs of victory, and of the Crowne of glory prepared for them which ouercome. Whereas contrariwise that is stupidity and senselesnes, and not vertue and Christian fortitude, to beare afflictions, when wee doe not feele or apprehend them; neither (as one saith) doe they deserue the prayse of patience who indure (without complayning) the wounds of aduersity, when being benummed they haue no sense of paine.

Q. Sect. 8. That there can be no true patience where there is no passion.

Nulla virtus est quæ non sentiat perpeti. Senec. in Sap. non Cad. iniur. cap. 16.

Non habent fortitudinis laudem qui stupore magis vulnerum tulerint quam dolorem. Amb. in Luc. 22

Q. Sect. 9. That our patience must bee ioyned with constancy.

And so much concerning the first thing required in our patience, or manner of bearing the crosse, which is, that we beare afflictions quietly and meekly, with moderate griefe

griefe and sorrow: the next thing is that we beare them constantly, neither seeking to shift them off by vnlawfull meanes, nor murmuring and repining against the prouidence of God, whilest wee lye vnder this burthen of misery. For as it is not sufficient for a good Pilot to take paines in breaking one dãgerous billow, or in passing one storme; but he must shew the like care and diligence in well gouerning the ship, till hee safely arriue at the wished Hauen; and as it is not enough for a good Captaine or Souldier to shew great valour in the first brunt of the battaile, if afterwards he shamefully flee, or fight faindly & cowardly; but hee must couragiously continue fighting, till hee haue vanquished the enemy and obtained victory: so it is not sufficient to the being of Christian patience, that we beare and brooke well one storme of misery, and through our slacknesse and negligence sinke or be wrackt in the next, but after one billow of affliction, and tempest of trouble is past and escaped, wee must expect and prepare our selues to indure an other, vntill we safely arriue in the hauen of happines. It is not enough for a Christian Souldier, that he demeane himselfe wel in the first conflict with afflictions, if hee afterwards grow weary of fighting, and flee out of the field by vsing vnlawfull meanes to escape; or fight faintly and not without grudging and murmuring against his Commander, for bringing him into the troubles and dangers; but he must constantly continue his courage and resolution, after one encounter expecting and preparing himselfe to sustaine another, and neuer cease shewing his fortitude and vnwearied magnanimity, till he haue obtained a full and finall victory. And this duty of continuing constant in bearing our afflictions with patience, our Sauiour intimateth and implicitely requireth, whereas he saith, that *if a man will be his Disciple, hee must take vp his crosse daily, and follow him:* & the Apostle exhorteth vs not only to begin well, but that we will let *patience haue her perfect worke, that we may be perfect and entire, lacking nothing;* & the Psalmist, that we should *waite patiently vpon the Lord, and hope in him*; the which the afflicted Church doth commend as a good thing in those who performe it: *It is good* (saith shee) *both to trust, and to wait for the saluation of the Lord.* An example of which duty we haue in *Iob*, who after one affliction, patiently endured another, vntill they were exceedingly multiplied in number, and increased in waight: as also *Dauid* who after hee had receiued Gods promise of being King, indured manifold afflictions with much patience, & with great constancy waited Gods leisure for the accomplishment of them. And so likewise in *Paul*, who armeth himselfe to beare all afflictions without faltring, both present, and to come;

Patientia est honestatis aut vtilitatis causa rerum arduarum & terribilium voluntaria & diuturna perpessio, Cic. in 2. Rhetoric.

Acts 20.23.

Luke 9.23.

Iam. 1.4.

Psal. 37.7.

Lam. 3.26.

for so he professeth, that he was ready, *not onely to be bound, but euen to die for the name of the Lord Iesus:* And elsewhere hee saith, that *therfore we faint not, but though our outward man perish, yet the inward man is renewed daily, because our light affliction, which is but for a moment, causeth vnto vs a farre most excellent, and an eternall waight of glory.* But of this point I shall haue occasion to intreat more largely, when I come to speak of our perseuerance in faith and patience, when God deferreth to helpe and deliuer vs out of trouble.

Acts 21.13.

2. Cor. 4.16.

The last thing required in our patience is, that we doe not onely meekly and constantly beare our afflictions, but also willingly and cheerefully submit our selues herein to Gods good pleasure; not because wee cannot chuse, and must whether we will or not, but with alacrity and readinesse, as being a thing not onely not hurtfull and pernicious, but through the wisedome and goodnesse of God ruling and disposing them, good and profitable. And this our Sauiour implyeth, where he enjoyneth vs to take vp our crosse; whereby as it is not meant, that we must voluntarily draw crosses vpon our selues of our owne making, but our receiuing of those which it pleaseth God to lay vpon vs; so it signifieth that wee must not vndergoe and beare them as a burthen forced vpon vs whether we will or no, with grudging and repining: but willingly, cheerefully, thankfully and with joy in the Holy Ghost. And these are the highest degrees of patience, which though few attaine vnto in full measure, yet all the faithfull desire and labour after them, vsing all good meanes to attaine vnto this perfection. Yea, will some say, but before you required, that wee should bee affected with sorrow in our sufferings, and moderately mourne in our crosses and afflictions, and how then can wee at the same time rejoyce, seeing joy and mourning are opposite the one to the other? To which I answere that Christian sorrow and rejoycing may well stand together, seeing the one maketh way for the other; for therefore we bewaile our sins, that we may rejoyce in the assurance of the pardon of them, of our reconciliation with God, and of our interest in all the gracious promises of the Gospell. So that though wee giue the first part to be acted by sorrow, yet we would not haue it to continue alwayes in the heart of a Christian, for so it would grow immoderate and excessiue: but after this our vnfained repentance for sinne, and assurance of pardon and our peace with God, followeth spirituall rejoycing, not onely in the confluence of worldly benefits, but also in tribulation and affliction, as the Apostle speaketh. Againe, opposites may agree in the same subject, at the same time in a diuers respect, for so we may mourne because by our

Rom. 5.3.

sinnes

sinnes we haue crucified the Lord of Life, but rejoyce in that by his death hee hath wrought the worke of our redemption; wee may at the same time mourne in the sight of our sinnes, because we haue dishonoured by them our gracious Father; and yet rejoyce, in that our sorrow assureth vs that they are forgiuen, and we receiued into Gods fauour; we may mourne in the sense of our paine and smart, but yet rejoyce in it, as it is a signe of our adoption, when God correcteth vs as his sonnes, that we may not be condemned with the World; wee may mourne in the sight of our miseries, as being the fruits of sinne, but rejoyce in them as they are meanes to mortifie the flesh and our naturall corruptions. Finally, as wee haue just cause of sorrowing, in that we haue deserued that the Lord should deprive vs of all those worldly comforts; so to be filled with joy, when we consider *that these light and momentany afflictions shall cause vnto vs a farre most excellent and an eternall waight of glory*. In which regard it may truly be said, that the Christian spendeth his dayes in joyfull mourning, or mournfull joy, and that by these two Actors the Comedy of his life is plaid, the one no sooner entring the Stage, but the other followeth; and interchangeably acting their parts, the one beginning as soone as the other endeth, and this beginning againe, when the other hath done. Lastly, opposites may bee in the same subject in respect of diuers parts; now wee are partly flesh, and partly spirit; and as in the one wee doe in time of affliction, grieue and sorrow, groane and complaine, in the sense and feeling of our smart & pain; so in the other we reioyce in the assurance of the pardon of our sins, and that the sting of afflictions is plucked out; of our reconciliation with God, and that heauenly inheritance which is prouided for vs. And thus by sense of paine the Lord maketh the flesh to mourne that it may be mortified, restrained from sinne for feare of punishment, and subdued vnto the spirit; and by this spirituall joy apprehended by faith he refresheth the spirituall part that it may not faint and yeild when the flesh tempteth it to murmuring or despaire. And therefore if we speake properly, as we cannot say that the flesh reioyceth in tribulation with this spirituall joy, so neither that the spirit mourneth with worldly and sensuall sorrow. For as the Apostle tells vs, *the fruits of the spirit are not this worldly sorrow, griefe and mourning, but loue, ioy, and peace.*; only it sorroweth with godly griefe, in that by our sinnes wee haue offended God our gracious Father, and moued him in his just displeasure to inflict vpon vs these chastizements and afflictions.

Although therefore we must lay our afflictions to heart, that we may not only naturally sorrow for our smart, but also spiritually for our sins, yet in the regenerate part we must beare them with cheerefulnesse, considering the causes and ends for which the Lord chastiseth vs, and the notable fruits and benefits which accompany his corrections. And this our cheerfull willingnesse and alacrity must be shewed and expressed, first, by thanksgiuing vnto God, and praysing his holy Name; neither are wee bound onely to performe these duties in the time of our prosperity, and in the confluence of all Gods blessings and benefits, but also in our afflictions and troubles; not for the crosses and calamities themselues, which are to be shunned as the euils of punishment; but for the wise care, and louing prouidence of our heauenly Father, whereby hee ordereth and disposeth them to our good; as the mortifying of our sins and corruptions, the inriching of our hearts with his spirituall graces, and the furthering and increasing of our heauenly happinesse. For if the childe be bound to his Father in all loue and duty, not onely because hee feedeth and clotheth him, but also because hee gouerneth and correcteth him; not for the blowes and smart which he sustaineth, for these his nature abhorreth as sharpe and bitter, but for his care in reclayming him from his faults, which being nourished would in time justly disable him from receiuing his inheritance. And if being grieuously sicke, we are content to requite the Physician and Chyrurgion for their distastfull and loathsome potions, their sharpe corrasiues, cutting, lancing, searing, not onely with thankes and deserued prayse, but also with rewards; not because of the things themselues, which for the present increase our paine and torment; but because out of their skill and care, they vse them as meanes for the recouery of our bodily health; then how much more are wee to be thankfull vnto our heauenly Father chastising vs? seeing in his loue and care he doth hereby reforme vs of our sins, & so maketh vs fit to be heires of that euerlasting patrimony of his glorious Kingdome? How much should wee magnifie this spirituall Physician of our soules? Not for the bitter potions which he maketh vs to drinke; but because he intendeth, and accordingly effecteth our recouery vnto health, and that not the health of our corruptible bodies, which onely reprieueth them to the next Ague fits of sicknesse, but of our precious and immortall soules; not such as is momentany & temporary, but perpetuall and euerlasting. It is not therefore enough that wee take these great benefits, which Gods chastising hand doth reach out vnto vs with patience, and without murmuring; but wee must also receiue them with prayse and thanksgiuing. For so the Apostle requireth, *If any man*

That wee must shew our cheerfulnes in thanksgiuing and praysing Gods Name.

(ſaith he) *ſuffer as a Chriſtian, let him not be aſhamed, but let him glorifie God in this behalfe.* And the Apoſtle *Paul* prayeth, that the Coloſſians might be *ſtrengthened with all might through Gods glurious power, not onely vnto patience and long ſuffering, but alſo that it might bee performed with ioyfulneſſe, and with thankeſgiuing vnto God the Father which had hereby made them meet to be partakers of the inheritance of the Saints in light.* Of which we haue an example in *Iob*, who in his grieuous afflictions, ſheweth not onely his patience, but alſo his thankfulneſſe; *The Lord* (ſaith he) *hath giuen, and the Lord hath taken; Bleſſed be the Name of the Lord.* So the Church being in great tribulation, acknowledgeth Gods great *mercy, in that they were not vtterly conſumed.* And the Apoſtles *Paul* and *Silas*, being caſt into the dungeon, and *hauing their* feet faſt in the ſtockes, doe not onely patiently beare theſe afflictions, but alſo ſing prayſes vnto God.

1. Pet. 4. 16.

Col. 1. 11, 12.

Iob 1. 21.

Lament. 3. 22.

Acts 16. 25.

9. Sect. 12. That our patience muſt be ioyned with ioy and ſpirituall reioycing.

Yea, we muſt labour to goe yet further, & not onely with our cheerefull patience ioyne thankeſgiuing, but with them both ſpirituall rejoycing and joy in the Holy Ghoſt; the which our joy muſt not ariſe from the afflictions themſelues, which were vnnaturall ſenſleſneſſe, and more than brutiſh inhumanity; (for who can laugh when hee feeleth ſmart, and rejoyce in his torments and tedious troubles?) but from thoſe notable ſignes of Gods loue, which appeare in his fatherly chaſtizements, and thoſe ſingular fruits, both reſpecting grace and glory, which doe not onely accompany, but alſo follow after them. And in this regard our Sauiour willed his Diſciples, and with them all the faithfull, to rejoyce and be glad in their bitter afflictions and cruel proſecutions, *becauſe their reward was great in Heauen.* So the Apoſtle *Peter* willeth thoſe who are exerciſed *in this fiery triall, not to thinke it ſtrange, but to reioyce, in as much as they are herein partakers of Chriſts ſufferings, that when his glory ſhall appeare, they may be glad and reioyce.* And this Saint *Paul* prayeth in the behalfe of the Coloſſians, that with their patience and long ſuffering, there might be joyned joyfulneſſe. An example whereof we haue in the holy Apoſtles, who being afflicted and perſecuted for the profeſſion of Chriſt, departed from the Councell, rejoycing that they were counted worthy to ſuffer rebuke for his Name. So the Apoſtle *Paul* ſaith of himſelfe, that hee rejoyced in his ſufferings for the Church of the Coloſſians; and giueth teſtimony to the Theſſalonians, that they receiued *the Goſpell with much affliction, and with ioy of the Holy Ghoſt.* So of the faithfull Hebrewes it is ſaid, that though they ſorrowed with the Apoſtle for his bonds, *yet they ſuffered with ioy the ſpoyling of their own goods, knowing that they had in Heauen a better and more enduring ſubſtance.* Neither did he onely thus rejoyce in his ſuffering perſecution for Chriſt and the profeſſion of the Goſpell, but in thoſe ſpirituall afflictions which hee indured, in the ſight and ſenſe of his infirmities, when hee knew that in them Gods power and grace was aduanced and magnified: for hauing receiued anſwere, when hee deſired to be freed from them, that Gods grace was ſufficient for him, and that his diuine power was made manifeſt in his humane frailty and weakneſs; hee profeſſeth *that very gladly hee would reioyce in his infirmities, that the power of Chriſt might dwell in him*; yea, that hee did take pleaſure as well in theſe infirmities, as in reproaches, neceſſities, perſecution and anguiſh for Chriſts ſake, becauſe when he was weake in himſelfe, he was ſtrong in Chriſt. Finally, if wee deſire to conforme our ſelues to the doctrine and example of the holy Apoſtles, we muſt not onely be patient, chearfull, ready to giue thankes, or yet reioyce in our afflictions in ſome ſmall meaſure, and (as it were) with ordinary ioy and gladneſſe; but with ioy very great, and as it were, in the higheſt degree; not onely reioycing, but euen triumphing, glorying and exulting in our ioy. And as it is ſaid of the *Oſtrich*, that ſhee doth not only eate iron, but alſo diſgeſteth and turneth it into her nouriſhment; ſo muſt wee not only be content (as it were) to ſwallow in ſilence and patience the difficulties of afflictions, which the carnall man can by no meanes diſgeſt, without being ſicke vnto the death with ſorrow and heauineſſe; but wee muſt labour alſo to ſucke out of them ſuch wholeſome nouriſhment, as may exceedingly refreſh and comfort vs. And *Salamander* like we are not onely to liue, but alſo chiefly to rejoyce in the fire of affliction and tribulation. For ſo the Apoſtle *Iames* requireth, that we *counte it exceeding ioy, when wee fall into diuers tentations*, not in the ſight of the afflictions themſelues, but becauſe we know that they ſerue to increaſe in vs Gods ſpirituall graces, and that the trying of our faith bringeth forth patience, which in the end will attaine to ſuch perfection, that it will lacke nothing. And thus the Apoſtle maketh a fruit of that fulneſſe of faith which wee muſt labour after; for after that it hath aſſured vs of the pardon of our ſins, and of our peace with God, we rejoyce, yea, glory and triumph, not onely in our hope of heauenly happines, but alſo in affliction & tribulation. An example whereof we haue in the faithful Corinthians, who as they abounded in the great triall of affliction, ſo their joy alſo abounded; & in the Apoſtle himſelf, who profeſſeth that hee *was filled with comfort, and was exceeding ioyous in all his tribulations*; inſomuch as when he would chiefly glory & ſhew ſuch excellency, wherein hee was to be matched with the reſt of the Apoſtles; he ſet-

Matth. 5. 11, 12.

1. Pet. 4. 13.

Col. 1. 11.

Acts 5. 41.

Col. 1. 24.

1. Theſſ. 1. 6.

Heb. 10. 34.

Iames 1. 2.

2. Cor. 7. 4.

2. Cor. 8. 2.

2. Cor. 7. 4.

2. Cor. 12. 10. 11.

teeth

teth downe a large Bed-roll of his many and grieuous afflictions, and concludeth, that if he must needs boast himselfe and rejoyce, hee would rejoyce and glory in his infirmities.

And this is the patience of the Saints, which euery faithfull man must labour to attaine vnto, and neuer to bee at rest vntill in some measure he be endued with it. It is true, that none can attaine vnto this perfection of patience, but those who are come to fulnesse of faith; and euen among Gods greatest Worthies, who had this fulnesse of perswasion, we may obserue, that when their faith was shaken with grieuous tentations, their patience also was crazed and much blemished with murmuring and complaining. As we may see in iust *Iob*, the paterne of true patience, who by the weight of his affliction, is moued to curse the day of his Natiuity; to complaine that God deale against him by strong hand, and laid punishments vpon him which hee could hardly iustifie; if hee might vpon equall tearmes dispute with him, or had some vmpire betweene them, who would indifferently heare and iudge his cause. Yea, as desperately impatient of enduring long misery he prouoketh God to increase his afflictions, to hunt him as a Lion, and to shew himselfe maruellous vpon him. And this was the case of holy *Dauid*, who vpon the occasion of his grieuous afflictions penned many Psalmes, full of dolefull complaints, which sauour of much impatiencie. And also of the good Prophet *Ieremy*, who in the bitternesse of his griefe cursseth the day wherein he was borne; and repineth against his creation, because hee came out of the wombe to see labour and sorrow. And so the Prophet *Ionas* maketh his light affliction burthensome, through his owne impatiency in bearing it, and then murmureth, and euen chideth with God for his ouer-much mercy in sparing *Niniueh*, and his too much seuerity towards him in spoyling the Gourd, and causing him to bee suspected for a false Prophet. And therefore seeing Gods chiefest Champions haue thus shewed their infirmities, let vs who come so farre short of them, not dreame of hauing such a patience, as is at all times perfect and free from all imperfection; much lesse be cast downe and vtterly discouraged, when in the time of tryall we bewray our weaknesse, growing into rage and impatiency, because wee faile in the degree of our patience: but let vs onely desire earnestly, & diligently labour after this heigth of perfection, and when we come short of it, bewaile our imperfection. And forasmuch, as we haue not this patience of our selues, but it is the gift of God, the fountain of all goodnesse, let vs often haue our recourse vnto him by feruent and effectuall prayers, laying open our miseries and afflictions, with our inability to beare and suffer them; and craving that hee will strengthen and increase our patience, whereby we may be inabled to indure all those crosses that he is pleased to lay vpon vs, grounding our faith vpon that gracious promise, that if we aske his holy Spirit in the Name of Iesus Christ, he will giue him vnto vs. And this the Apostle admonisheth vs to put in practice, *If any of you (saith he) lack wisdome, let him aske it of God, which giueth to men liberally; reproaching none, and it shall be giuen him.* Which words are properly to be vnderstood of that speciall wisdome, which teacheth vs to beare our afflictions patiently, as the coherence of the words doth plainly shew. Which duty if we conscionably and diligently performe, it will both increase our patience, the Lord being as ready to giue his spirituall graces, as wee to aske them; and much lessen the load of our afflictions. For if we receiue much ease and comfort, when wee vnburthen our hearts of our griefes, by laying them open before a deare friend, if he will with patience, though with some wearinesse heare them, and but pitty vs, though hee cannot helpe vs; then how much more ease and comfort must wee needs feele, if in our afflictions wee often powre out our soules before the Lord by feruent prayer, and vnfold vnto him all our griefes, seeing hee is neuer weary in hearing our complaints, and hath not onely more pity and compassion on vs in our distresses, than the most tender father or mother ouer their beloued childe; but also power sufficient to deliuer vs out of all our afflictions, and either to lessen our burthen, or to giue vs more strength and patience to beare it with comfort, yea, with thankfulnesse, chearefulnesse, and joy in the Holy Ghost? And hauing thus commended our cause vnto God, let vs by a firme affiance rely our selues wholy vpon his prouidence and promised assistance, neither must we for the well bearing of our afflictions rest vpon our owne naturall strength and magnanimity, but labour to furnish our hearts with that true patience, which is the gift of Gods holy Spirit. Vnto which when we haue attained in some good measure, let vs not think that we can now stand, fight and ouercome, by sole vertue of his grace receiued, without any further helpe from God; but considering that these graces are in this life imperfect, and mingled with much infirmity and corruption, let vs not make too bold in resting vpon our owne strength, but relye our selues wholy vpon Gods assistance, presuming vpon his promised ayde, that wee can thereby ouercome all difficulties and dangers, according to the example of the Apostle, who saith that hee could doe all things through the helpe of Christ which strengthened him.

Luke 11.13.

Iames 1.5.

Phil. 4.13.

CHAP. II.

Of the excellencie, vtilitie and neceſſitie of patience.

Sect. 1. Of the excellencie of patience.

HAuing ſpoken of patience it ſelfe, and ſhewed what it is, together with the cauſes and properties thereof; it followeth, that according to our order propounded, wee come to intreat of the meanes whereby it may eyther be wrought in vs, or being begun, may be increaſed and confirmed. And theſe are of two ſorts; the firſt are certaine reaſons and arguments, by which this vertue being commended vnto vs, we may be inflamed with a true and vnfained loue thereof, and anſwerably with all feruency of deſire may vſe all diligence, and bend all our ſtrength for the obtayning of it. For as it is in vaine to preſcribe the meanes of thriuing in eſtate, to him that contemneth riches; or to prouide the daintieſt meate for him, who hauing quite loſt his ſtomacke, will not feed vpon it; ſo is it to little purpoſe to preſcribe meanes for the attaining vnto this rich treaſure, or to prouide this reſtoratiue nouriſhment of patience, which being fed vpon, would ſtreng then vs for the bearing of the greateſt afflictions; if wee haue no deſire to be thus ſpiritually inriched, nor any appetite to feed on this dainty food for our ſoules; ſeeing wee will make no vſe of this meanes when wee haue them, but careleſly contemne and caſt them behind our backes. The ſecond ſort of meanes are thoſe arguments of comfort and conſolation, which are the food and nouriſhment of our patience, whereby it is ſtrengthened and preſerued from languiſhing and fainting. The former ſort may bee referred to theſe three heads, namely, the excellency, vtility, and neceſſity of this vertue; for if it be in its owne nature moſt excellent, vnto vs moſt profitable, and of ſuch neceſſary vſe, and great and vrgent conſequence, that wee cannot poſſibly bee without it; but that a mortall mayme will follow this defect; then haue we great cauſe to loue it, and out of our affection to a jewell ſo precious, to vſe all good meanes that wee may attaine vnto it. Now the excellency of patience may diuerſly appear vnto vs; for firſt it is ennobled by the Authour, who is God himſelfe; for he alone engraueth this vertue in vs by the finger of his holy Spirit, as an Image and liuely Picture of that infinite patience which is in his owne moſt perfect nature, and a ſmall ſparke of that moſt glorious and mighty flame; for he is oftentimes preſſed with the waight and haynouſneſſe of our ſinnes, as a *Cart is preſſed which is full of ſheaues*, as the Prophet ſpeaketh, and yet he beareth with vs; hee is conteſt through his infinite patience to ſuffer all thoſe wrongs and injuries which we offer againſt him, *till there be no remedie*; yea, he not onely beareth with his owne ſeruants which loue him, but alſo with the wicked which are his enemies, *ſuffering with long patience the veſſels of wrath, prepared to deſtruction*, not preſently puniſhing their outragious ſinnes and high treaſons againſt his Majeſty, but deferring it to the end of the World, and therefore needs muſt this grace be excellent which wee not only haue from God, but alſo communicate with him. To which purpoſe one ſaith, that this vertue of patience is common vnto vs with God, for it taketh its beginning from him; and from him alone as from the fountaine of all goodneſſe, it hath its excellency and dignity; and therfore great cauſe there is, that man ſhould loue that, which is ſo glorious in Gods ſight. Secondly, the perfection of patience is the perfection of Chriſtianity, and they who haue attayned vnto it, haue nothing wanting; for ſo the Apoſtle teacheth vs; *Let patience* (ſaith he) *haue her perfect worke, that yee may be perfect and entire, lacking nothing.* And hereof it is, that the act of ſuffering for the Name of Chriſt, is made by the Apoſtle an higher degree of Chriſtian excellency vouchſafed vnto vs by God, than the act of beleeving: *Vnto you* (ſaith hee) *is giuen for Chriſt, that not onely yee ſhould beleeue in him, but alſo ſuffer for his ſake*; which is not to bee vnderſtood ſimply of all ſuffering for Chriſt, for we may ſuffer whether we will or no, or with much murmuring and repining; but of ſuffering with patience, when as by bearing wee doe ouercome, and get the vpper hand of all our afflictions. In it conſiſteth the chiefe part of our Chriſtian valour and fortitude, which is not ſo much ſeene in doing, as in ſuffering; nor in reſiſting, as in yeelding and patient induring. Neither in truth is it any great matter to ſtruggle, ſtriue and make reſiſtance, when the burthen of affliction doth lye vpon vs. For euen the baſeſt creatures in their greateſt impotency and weakneſſe, are ready in their kind to repell harme; to reuenge themſelues vpon them who hurt them; and to ſtriue and reſiſt when they can neither ſcape by flight, nor defend themſelues by hiding their heads from the danger of the enemy; and according to the prouerbe, a worme troden vpon will turne againe: but this is the true valour of a Chriſtian, when he can beare his croſſe without murmuring; ouerrule his owne nature, drawing him to reuenge, returne benefits for injuries, and ouercome euill with goodneſſe, according to the example of our heauenly Father: then doth he ſhew his fortitude, and moſt gloriouſly triumph ouer his ſpirituall enemies, when as hee vanquiſheth without ſtriking, and though vnarmed of all offenſiue weapons,

2. Chron. 1.

Rom. 9. 22.

Eſt nobis cum Deo communis patientiæ [illegible] pat. inde [illegible] cœpit & fine[illegible] capit ſumit. Cyprian. de bono patient.

Iames 1. 4.

Phil. 1. 29.

Lenit[illegible] ri[illegible] ferre, ſ[illegible] ferre, ſ[illegible] Senec. in Thyeſt.

Amos 2. 13.

Maxima [illegible] trumpha[illegible] pugnat ho[illegible] dormit[illegible] vincere[illegible] rat.

weapons, doth couragiously march into the field, hauing nothing in his hand, but the shield of patience, and by bearing the blowes doth get the victory. Then doth he shew his valour and vnmatchable strength, when like a firme rocke hee standeth in a Sea of miseries, and when the huge billowes of afflictions doe beare against him, is not moued, but breaketh them in peeces with their own violence. Finally, then doth Christian prowesse and magnanimity appeare, when as wee keepe our standing, (as it were) daring afflictions after one assault to encounter vs againe; and with vnwearied and inuincible constancy and courage continue the the fight, till our enemies being ouercome, our great Commander the Lord of hoasts doth sound the retreat, either giuing vs the warrant of his word for our leauing the field, or calling vs by death to receiue that glorious Crowne of victory, and not when according to that heathenish and stoicall fortitude, we are ready to shift off the burthen of afflictions by violent death: the which in deed was nothing but base pusillanimity, which made them chuse to yeeld as conquered, rather than to indure the paines of the fight; and timerous cowardize, which caused them to cut their owne throats, for feare of sustaining some greater euill. Neither is it, as one of themselues confessed, a thing hardy and prayse-worthy, to contemne life in the time of aduersity, but when wee can with patience indure afflictions, and liue in misery, and not be miserable. Moreouer the excellency of patience heerein appeareth, in that it maketh vs according to the degree of our sufferings, liuing Martyrs. For as those, who are truely so called, endured death, that they might giue testimony to the truth of Gods Word, so those who suffer afflictions with patience do giue testimony to the truth, prouidence, power, mercy and goodnesse of God towards them, seeing these onely are the causes which mooue them with all meeknesse and cheerefulnesse to beare those tedious and grieuous afflictions, vnder the least part whereof others murmure, yea blaspheme, who doe not know or beleeue that God is such an one in himselfe, or at least towards them. To this purpose one saith, that patience is a kind of Martyrdome; for as to dye by the hand of a cruell persecutor is Martyrdome in open action, so to beare afflictions with patience, to suffer contumelies in obedience to God, and to loue him that hateth vs, is Martyrdome in the secret intention and cogitation. In which respect wee may (as another saith) bee Martyrs without eyther fire or sword, if being afflicted wee doe inwardly in our minds preserue patience; neither can we presume with any certainty that such an one is good, who hath not beene tryed and approoued by induring of euill. Lastly hereby it may appeare of what excellency patience is, in that by vertue thereof euill is turned into good; and that which naturally hurteth and destroyeth vs, it maketh to serue for our vse and benefit; for of curses it maketh blessings, and of miseries mercies; it turneth seuere punishments into fatherly corrections, whereby our spirituall estate is much bettered and amended; and signes of Gods wrath, into signes of his loue. And whereas afflictions in their owne nature are the beginnings of Hell torments by the help of patience, bearing them aright, they become furtherances to the ioyes of Heauen, and make our crowne of blessednesse much more glorious. To this purpose one saith; perhaps some euill doth lye vpon thee, but if thou wilt, though it be euill in it selfe, it shall not bee euill vnto thee; giue thankes vnto God for it, and thy euill shall bee turned into good. And hereof it is, that if a Christian be armed with patience, misery it selfe cannot make him miserable; seeing it maketh medicines of these poysons; tortures the occasions of triumph; profitable salues of tormenting corrasiues, for the curing of the sores of sinne, and drawing out the core of our corruptions; and whereas afflictions in their owne nature doe make vs to flee from God, as from the face of a terrible judge, by our patient bearing of them we approach neerer vnto him, as vnto a gracious Father, who correcteth vs for our good, and maketh these slight and momentany afflictions to helpe vs forward in the obtaining of that superexcellent and eternall waight of glory.

Chryſoſt. in 1. Theſ. 5. Hom. 10.

Quemuis ſortem vidoria miſerum negat. Senec. in Herc. furente.

The second argument to commend patience vnto vs, is the great vtility and profit which it bringeth to those that haue it, for it serueth for all good vses, and furthereth vs in all our vertuous indeuours; And (as one saith) it both commendeth vs vnto God, and preserueth vs through his prouidence and protection; it tempereth anger, brideleth the tongue, gouerneth the mind, keepeth peace, ruleth and moderateth discipline, and breaketh the violence of lust; it asswageth the swelling of pride, extinguisheth the fire of displeasure, and vnkindnesse, restraineth the power of the rich, and cherisheth the penury of the poore, &c. It maketh men humble in prosperity, courageous in aduersity, meeke towards those who offer injuries and contumelies; it teacheth vs quickly to forgiue others offending vs, but if our selues bee faulty, to be long and instant in crauing pardon; it repelleth temptations, indureth persecutions, and bringeth our sufferings and martyrdome to perfection. It is patience which layeth a firme foundation for our faith, and aduanceth on high the progresse of our hope; it directeth our

2. Sect. 2. Of the vtility and profit of patience. Cyprian de bono patientiæ Serm. 3.

actions that wee may hold on in way of Christ, whileſt we follow him in his ſufferings, and makes vs to continue the Sonnes of God, whileſt wee imitate the patience of our heauenly Father. More eſpecially this vertue of patience is very profitable vnto vs, both in reſpect of God and of our ſelues. For it tendeth much to the aduancement of Gods glory, as it is a meanes to manifeſt not onely it ſelfe, but alſo the reſt of Gods ſauing graces to the prayſe of him that gaue them, whileſt it inableth vs to beare all manner of afflictions and calamities for his ſake; for as the excellency of the worke or gift doth exceedingly commend the workeman or giuer; ſo theſe graces of patience, faith, hope, loue and the reſt, being the gifts of God and fruits of his holy Spirit, doe magnifie the the power, mercy, and bounty of the Lord, when they are made manifeſt by our ſufferings, and this Chriſtian armour of proofe doth much commend the skill of the workman, when it beats backe theſe fiery bullets of the worlds tentations; as it may appeare in the example of *Iob*, *Dauid*, *Daniel*, the three Children, and the Apoſtles of our Sauiour Chriſt, who were in all things ready to ſubmit themſelues to the good pleaſure of their Lord and Maſter, and to teſtifie their obedience and deſire to glorifie him, euen vnto the death. So alſo it is very profitable vnto vs in reſpect of our ſelues: for firſt this patience doth lighten all our croſſes, and leſſen our paines; and that in a twofold reſpect: firſt as it doth ſtrengthen and inable vs to beare all miſeries and calamities, in which reſpect it may truely be ſaid that there is no burthen of affliction ſo heauy, which may not eaſily and comfortably bee borne vpon the ſhoulders of patience. And in this regard one ſaith, that patience is an impenetrable ſhield and impregnable Tower repelling all manner of euill; and as a ſparke falling into the deep ſea, doth not at all hurt it, but is it ſelfe extinguiſhed; ſo the greateſt euils which can happen, meeting with a patient mind, are themſelues quelled & quenched, and doe not at all amate it, becauſe the ſtrength of patience is able to ouercome all troubles and afflictions. Whereas contrariwiſe when men through impatience do ſtruggle and ſtriue againſt their croſſes and calamities, they are, like the bird in the lime-buſh, or fiſh in the net, the more intangled; and being caught, are the more diſabled to beare them, or to indure the brunt of their ſharpe encounter; for as this faintnes and weaknes of mind doth diſable them, ſo as they cannot imploy their ſtrength to their beſt aduantage, but at the firſt onſet betake themſelues to flight; ſo doth it adde much ſtrength and courage to their enemies, when as they purſue flying and fainting forces, hauing now no need to fight, but onely to follow, kill, and ſeaſe vpon the pray; whereas it would much ſtay the violence, and pull downe the daring pride of theſe ſpirituall enemies, if they would manfully keepe their ſtanding, or being as the firſt ſomewhat diſordered, would with vndaunted courage recollect the ſcattered forces of their minds, and againe make head againſt them. Neither in truth haue theſe afflictions any force and ſtrength to foyle or ouercome vs, but whas through our impatiency, feare, and cowardize wee giue vnto them; for (as one well ſaith) it is with paine, as it is with pretious ſtones, which take either an higher or deeper colour according to the foyle in which they are ſet, ſeeing it holdeth no other place, nor receaueth more ſtrength than that, which in our eſtimate we are content to giue vnto it. Secondly, this patience and meeke bearing of the croſſe doth much leſſen our afflictions in reſpect of God, who like a wiſe and louing Father doth commonly ceaſe further to correct vs, when as he ſeeth vs throughly humbled, and that wee beare his chaſtiſements with patience and meekeneſſe, in all things ſubmitting our ſelues to his good will and pleaſure, without any ſtrugling, murmuring, or repining, whereas contrariwiſe when being corrected for our faults wee ſhew our ſelues impatient, ſtubborne and vnruly, ſtriuing by all meanes lawfull and vnlawfull to eſcape Gods hand, this moueth the Lord to as much diſpleaſure, as the offences themſelues for which wee are chaſtiſed, and cauſeth him to lay on vs more and ſharper ſtripes, till by our ſufferings and ſmart wee haue learned dutifull ſubmiſſion to our heauenly Father, which wee would not practiſe out of our owne obedience. So that by our impatiency wee ſhall get no greater aduantage, than the refractary and vnruly Oxe by his ſtrugling to caſt off the yoke; for the more he ſtriueth, the faſter his Owner maketh it, and whereas his patient bearing of it would make it much lighter and eaſier, by wraſtling and ſtrugling hee doth but gall his necke, tyre himſelfe, and to his other labours getteth ſore blowes and ſtripes for his vnrulineſſe.

Cedamus; ſunt ſic quoq; bene ſortis onus. Ouid.

Chryſoſt. in 1. Cor. 13. homil. 33.

Moreouer, patience is exceeding profitable vnto vs, as it maketh vs conſtant, and in all eſtates like vnto our ſelues, not varying and changing with the mutability of our outward condition, but in all alterations continuing one and the ſame; neither yet depending vpon external accidents for peace and contentment, but making all conditions to ſerue our mind, and our mind ſubiect to none; and retaining our owne habituall ſweetneſſe of ioy and comfort, though we runne through (as it were) a ſalt Sea of miſery and affliction. And howſoeuer others who are toſſed with the tempeſtuous ſtormes of worldly miſeries are much in-

indangered, and euery hand-while are ready to make shipwracke of faith and a good conscience; yet hee who is endued with this vertue of patience, is like one who hath passed and escaped all these dangers, and being now entred into the hauen of rest, sitteth there secure from all stormes and tempests, because though they rage neuer so much, yet they cannot reach him; and though these huge billowes of afflictions appearing in his sight, threaten to ouerwhelme him, yet when they approach neere, their proud waues fall downe and abate their fury, and either touch him not at all, or beat vpon him as against an immoueable rocke which breaketh them, it selfe receiuing no damage. And thus doth the Christian man with *patience settle his heart*, as the Apostle teacheth vs, making it firme and constant against all the stormes of troubles and calamities; and thus doth hee possesse *his soule with patience*, as our Sauiour speaketh, keeping it safe thereby, as in an impregnable Fort, which may well bee assaulted, but neuer scaled or ouerthrowne; and though, like the bush appearing to *Moses*, hee seemeth to be burnt with the fire of afflictions; and with the three children, to walke in the middest of this scorching furnace, yet doth hee sustaine heereby no hurt, but by the helpe of patience easily ouercommeth all these difficulties and dangers. So that it fareth with men endued with this vertue, as with those who being of a strong constitution, continue in good plight in all ayres, and enjoy their health as well on Sea as on Land; or as with those who hauing good stomacks, are able to digest all meates, and to sucke wholsome nourishment out of the coursest commons; whereas contrariwise those who are enfeebled with the sicknesse of impatiency, can (like tender and weake bodies) brooke no hardnesse, nor agree either with the heat of prosperity, or with the chilling cold of aduersity and affliction; neither can they well digest the wholsomest foode which this Earth can yeeld them, but through the malignity of their disposition turne that which should nourish them into poyson, and make heauy crosses of those things, which are to others their sweetest comforts. Furthermore, this vertue of patience is most profitable to defend vs against Satans tentations, and strong armour of proofe to preserue vs from being hurt by his malice and fury. For whereas his maine end is by these assaults of affliction, to moue vs to leaue our standing, to murmure and repine against God, and euen to blaspheme him to his face; and when hee can in this kinde gaine ground of vs, hee will double and redouble his blowes; patience crosseth him in all these attempts; for when a man supported thereby, can with meeknesse beare all these burthens, they will bee of no force to make him desist from his good endeauours, nor to digresse out of the right path; yea when he can by vertue of this patience sucke sweetnesse out of the gall of afflictions, and take occasion out of his crosses and troubles the more feruently and heartily to giue God thankes, and to prayse his holy name; then will it weary Satan in this fruitlesse fight, and make him willing to desist from these encounters, which doe but weaken himselfe, and strengthen his enemie. Finally, this patience in bearing the crosse doth much benefit vs, as it is a meanes of receiuing comfort from others; for when wee indure Gods chastizements with meeknesse and humility, it is an effectuall argument to moue pity and compassion in the beholders, to make them to condole with vs, and to afford vs their best meanes of refreshing and consolation; all which helpes are so many hands, supporting vs that wee may not sinke vnder the waight of our afflictions: whereas if wee with impatiency doe murmure and repine, curse, sweare, and shew all manner of distemper and outrage, wee are liable to the just rebukes of all that behold vs; and euery one thinketh that wee are well worthy to continue still in these crosses and calamities, vntill wee haue learned to beare them better. Lastly, as this vertue of patience is very profitable in respect of this life, so much more in respect of the life to come. For as the Saints of old, so wee now doe through faith and patience inherite the promises, as the Apostle speaketh, and that first as it furthereth and assureth vs of our saluation, *For he who indureth to the end shall be saued*; and *it is a righteous thing with God to recompence tribulation to them that trouble his seruants, and to them that are troubled, eternall rest at the appearing of Iesus Christ*. And secondly, as it maketh our crowne of glory much more glorious; for the greater our conflict is, the greater shall bee our triumph; and the more wee suffer in loue and obedience to God, the more rich shall our reward bee; it being just with God to crowne his greater gifts and graces, with a proportionable degree of glory and happinesse. But of this I shall haue occasion to speake more hereafter.

Heb. 6. 12.

Matth. 10. 22.

2. Thess. 1. 6.

The last argument to commend patience vnto vs, is the necessitie thereof; for as the Apostle speaketh, *We haue needs of patience, that after we haue done the will of God, wee might receiue the promise:* In which regard one saith, that as faith is the foundation of Christianity, so patience is the roofe and couering; for as this, that wee are Christians, is to bee attributed to our faith and hope; so that this faith and hope may come to bee fruitfull, it is necessary that wee haue patience. But this necessity of patience will

Of the great necessitie of patience. Heb. 10. 36. Cyprian. de bono patientiæ lib. Idem. f. 25.

further appeare, if wee consider that God enjoyneth and requireth it of vs, as a part of that seruice which we owe vnto him. So our Sauiour Christ hauing foretolde the afflictions of the faithfull, doth will them *to possesse their soules with patience.* And the Apostle requireth, that we *be patient in tribulation*; and that we *runne with patience the race that is set before vs*; neither is it sufficient that wee haue this vertue in vs in some small measure, but we must *let patience haue her perfect worke, that wee our selues also may be perfect and intire, lacking nothing*; as the Apostle *Iames* exhorteth vs. Nor is it enough that wee bee patient by fits, one while meekely bearing the hand of God, and another while storming and raging, but hauing entertained it, wee must constantly continue in it; vntill wee receiue the fruite of our patience, euen the saluation of our soules. For so the same Apostle exhorteth vs; *to be patient to the comming of the Lord; and as the husband-man waiteth for the precious Fruite of the Earth, and hath long patience for it, vntill hee receiue the former and the latter raine; so we must be patient and settle our hearts, seeing this comming of the Lord draweth neere.* Againe the necessity of patience will appeare if wee consider our present state and condition in this life; for wee are in a continuall Warefare; and patience is a chiefe part of our armour to defend vs from being pearced with the fiery darts of troubles and afflictions, without which wee lye open to their force and violence, and are indangered by their cruell blowes to bee wounded euen vnto death. Our life is a race, wherein wee runne to obtaine the crowne of glory, and patience is a chiefe meanes to make vs well breathed, to keepe vs from fainting and tyring, and to enable vs to hold out vnto the end. It is a tedious pilgrimage, in which wee are often pulled backe with the briars of troubles, and often discouraged by the fowlenesse or roughnesse of the way; the danger of those mighty enemies which lye in waite for vs, and our hard entertainment which wee find in our Innes; all which difficulties and dangers wee can no otherwise helpe, than by possessing our soules with patience, suffering with meekenesse whatsoeuer it shall please the Lord to lay vpon vs. For when this vertue faileth vs, then presently we are vtterly discoursged, faint in our iourney and sit still; or haue our hearts hardned by our afflictions and become desperate; so as we are ready to turne backe againe into the World, that we may mitigate our sorrowes by enioying carnall delights and the pleasures of sinne. Whilest wee continue heere, it is of necessity that wee must suffer many afflictions; for wee were preordained to be made like to the image of our Sauiour Christ, not onely in glory in the life to come, of which the Apostle speaking saith, that [a] *when hee shall appeare, we shall be like vnto him*, but also in [b] his afflictions and sufferings in this life present, as St. *Paul* affirmeth. And as we are predestinate, so also are wee called to suffer afflictions, as the Apostle *Peter* sheweth; where speaking of suffering wrongs patiently, hee saith that [c] *wee are hereunto called; for Christ also suffered for vs, leauing vs an ensample that we should follow his steps.* Neither is this the lot of some few alone, but of all the faithfull. For the Apostle telleth vs, that [d] *all who will liue godly in Christ Iesus, shall suffer persecution*: that [e] *God correcteth euery Sonne whom he receiueth; and that they are bastards, and no Sonnes who are not thus chastized.* And this our Sauiour hath foretolde, [f] *And you shall* (saith he) *bee hated of all men for my name.* And againe, [g] *the time shall come, that whosoeuer killeth you, will thinke that hee doth God seruice*: and a little after, *you shall weepe and lament, and the world shall reioyce, &c.* So he hath taught vs, that it is [h] a narrow way and straight gate, that leadeth to heauenly happinesse, which is so difficult and vnpleasant to flesh & blood, that few will bee at the paines to find or enter into it. And the Apostle likewise telleth vs, that none shall [i] raigne with Christ in his glory, who doe not participate with him in his sufferings; and that [k] by many tribulations wee must enter into the Kingdome of Heauen. Now from this necessitie of suffering afflictions, wee may also inferre the necessitie of patience; for as this is our chiefe stay to vphold vs in all our troubles and trials; so when we want it, we presently sinke vnder their waight; for as the ship which hath her ballast and burthen equally disposed, is speedy and safe in her passage, though shee bee deeply laden; whereas contrariwise, if either through the vnskilfulnesse of them who fraught it, or the rage and furie of some cruell tempest, the burthen being tossed and tumbled from place to place, doth lye all on one side, it is easily ouerset with euery blast, and sinketh into the Sea: so if the heauiest burthen of afflictions bee quietly caried with meeknesse and patience, they will not hinder our passage to the Hauen of rest; but if through impatiencie, frowardnesse, and murmuring, they be tossed in our hearts to and fro, we shall quickly sinke in the Sea of sorrowes; yea so farre are wee from well bearing of our afflictions, without the helpe of patience, that without it, the best estate which this life yeeldeth, cannot giue vs comfort and contentment. But as weake and sickly bodies agree well with no aire, and are not much bettered by their often remoues and changes of place, because they cary about them their distempered

Luk.21.19. *Rom.12.12.* *Heb.12.1.* *Iam.1.4.* *Iam.5.7.8.*

[a] 1.Ioh.3.4. [b] Rom.8.29. [c] 1.Pet.2.21. [d] 2.Tim.3.12. [e] Heb.12.6. [f] Matth.10.22. [g] Ioh.16.2. [h] Matth.7.13. [i] 2.Tim.2.12. [k] Act.14.22.

ſtempered humours, which are the cauſes of their diſeaſe: ſo he who is ſicke of impatiency and peeuiſh diſcontent, agreeth well with no condition, but picketh quarrels as well againſt his proſperity, as affliction, and is well (as we ſay) neither full nor faſting; but (like thoſe who are ſicke of a feauer) bitter and ſweet doe alike diſtaſte him, loathing the very ſight of wholeſome nouriſhment, becauſe his humour maketh every thing to reliſh of his aguiſh diſtemper. Againe, from the neceſſitie of afflictions, wee may conclude the neceſſity of patience; ſeeing it is our wiſeſt way to beare that burthen with meekneſſe, which wee cannot ſhake off, and to follow the Lord without murmuring and complayning, when hee calleth vs to ſuffer thoſe afflictions, vnto which hee hath prcordained vs; for (as one ſaith) hee is a bad Souldier who followeth his Commander with grudging and repining; and (as I adde) a foole too, ſeeing if his paines and dangers, which he muſt vndertake vpon neceſſitie, were voluntary and chearefull, hee might well hope after the conflict for prayſe and reward, whereas his repining ſeruice, is ſufficiently rewarded, if it bee pardoned. And ſo it were not onely faithfulneſſe but wiſdome in vs, to beare with patience and chearefulneſſe the croſſes which God layeth vpon vs; ſeeing though wee grudge and complaine neuer ſo much, wee muſt beare them whether wee will or no, being appointed thereunto; for as one ſaith of fate, I may truely ſay of Gods prouidence, that it leadeth the willing, and the vnwilling it draweth; and therefore we are put to our choice, whether wee will beare the croſſe willingly and joyfully, with prayſe and reward; or elſe whether we will or no, with repining and murmuring; hauing onely our labour for our paines, if at leſt wee eſcape further puniſhment for our impatiency. Finally, this vertue of patience is neceſſary to the well bearing of theſe vnauoydable afflictions, as being a notable meanes to moderate and mitigate all our griefes and ſorrowes; whereas if wee bee deſtitute of this ſingular grace, wee ſhall be as much vexed and turmoyled with our impatiencie, as with all other our afflictions, it being the nature thereof, to make light croſſes heauy and intolerable, whileſt it doth aggrauate them by all circumſtances, and maketh them worſe by a falſe opinion, than they are in our ſenſe and feeling. Now what folly is this to moleſt and diſquiet our ſelues with griefe and impatiencie, when as wee are already too much diſquieted with our ſmart and paine? and wilfully to hurt our ſelues, becauſe againſt our wills we are hurt by others? What is this, but to adde more to our burthen, becauſe it is already too heauie? and in childiſh ſimplicity and peeuiſhneſſe to beate the ſtone vpon which wee are fallen; harming our ſelues more with our impatiencie and fooliſh reuenge, than the hurt it ſelfe would haue done, if wee had borne it patiently? If indeed ſorrow and frowardneſſe would leſſen and lighten our afflictions, though they be vnpleaſant gueſts, there were ſome reaſon why wee ſhould giue them entertainment; but ſeeing contrariwiſe, they much encreaſe the euill which wee ſuſtaine, by adding vnto the torment of the body, the torment of the mind; and doe nothing elſe but vexe our ſelues, offend others and diſpleaſe God from whom we might expect a crowne for our ſuffrings, if wee indured them patiently; what reaſon haue wee to giue way vnto them? neither is it our ſufferings alone that can make vs happy; nor is it the croſſe it ſelfe that will bring vs that glorious crowne, vnleſſe wee carry it meekely and quietly, in loue and obedience to him who hath laide it vpon vs.

Non poteſt accipi dolorum & paſſionum Corona, niſi præcedat in dolore & paſſione patientia. Cyprian. de bono patitiæ.

CHAP. III.

Of the meanes to worke in vs patience in afflictions, and firſt of Prayer.

AND thus haue I ſet downe ſuch reaſons and arguments, as doe ſufficiently commend vnto vs patience in afflictions, that thereby our hearts may bee inflamed with the loue of ſo excellent, profitable and neceſſary a vertue, and to bee moued with all deſire and indeuour to vſe all good meanes to attaine vnto it; now it followeth according to my order propounded, that I alſo ſhew thoſe meanes whereby this ſingular grace of God, may be either begun where it is not, or confirmed and increaſed where it is. And leſt wee ſhould ſeeke for patience where it is not to bee found, and ſo looſe our labour, wee are to know, that it is no naturall faculty, which hath its beginning in our being; no inherent quality, fortitude or conſtancy, which is borne and bredde with vs; for wee are naturally peeuiſh and impatient, froward and fretfull, complayning and crying out in the leaſt ſenſe of paine; and murmuring and repining againſt the diuine prouidence, when wee are neuer ſo little croſſed of our wils. And therefore they who would find this flower of patience, muſt not looke for it in the barren deſert of corrupted nature where it neuer groweth. Neither is it to be attained vnto by the help of natural reaſon and Philoſophy, which propoundeth vnto vs only ſhadows of comforts, that haue a ſeeming ſhew a farre off, but vaniſh away when we ſeeke to catch them; and offereth vnto vs rotten props for the vpholding of our patience;

Sect. 1. That heathen Philoſophy yeeldeth no ſound comfort in the time of affliction.

cnee; which being guilded ouer with humane witte, art and eloquence, doe seeme to bee of some strength, so long as our patience being vnburthened, standeth vpright in its owne strength; but when it is tryed and pressed with the least waight of afflictions, then they faile, and (as it were) breake in sitters, bewraying their weakenesse and insufficiency; together with the folly of those who inuented them, and of vs who trusted in them; and like false friends they leaue and forsake vs, when needing their helpe we resort and flye vnto them. For as the heathen Philosophers were for the most part ignorant of the chiefe causes of all afflictions; not ascribing them vnto God, and his wise and just prouidence, but vnto fate and destiny; chance and fortune; not looking vnto the chiefe deseruing causes, which are our sinnes, and principally the whole corruption of our nature, the ignorance of God, and the neglect and contempt of his true worship and seruice; but imagining that all hapned by the guidance and direction of blind fortune, which put no difference betweene the good and bad, just and wicked: so accordingly they applied false remedies, and vsed medicines which were as loathsome as the disease which they sought to cure. As namely that we must beare with patience that which wee cannot auoide; whereas that alone is enough to make a man breake out into all impatience, when as hee considereth that his miseries which are presently intolerable; are also remedilesse, and not to be auoided for the time to come. That it becommeth not a wise man to be passionate; and that it is folly to adde to our other miseries, which are already too heauy, the waight of sorrow and vexation of mind, that wee beare a burthen which is common to many, and that wee haue innumerable companions in our griefes; finally that all mankind are liable and subject to manifold miseries and afflictions, and therefore wee must not take it ill, if we bee not exempted from the common lot. But in the meanetime they make no mention of Gods prouidence disposing all our afflictions, and turning them to our good; they doe not shew that they are proportioned to the measure of our strength, so as they shall neuer ouerwhelme vs; nor that they are the chastisements of a gracious Father, and the fruits of his loue; nor that they are by him made profitable for the aduancing of our spirituall estate, the inriching of vs with heauenly graces, and the furthering of our eternall saluation. Finally they put vs in no hope and assurance that God is present with vs in all our troubles, and in his good time will deliuer vs out of all our afflictions; and therefore they are not to be resorted vnto by those that lye vnder the crosse, as being but miserable comforters, who onely vtter some magnifique and glorious speeches, which haue no sound ground of reason to rest vpon; and require great masters of their Disciples; but doe not with any waight of argument arme their patience and resolution, nor inable them to performe that which is required of them.

But if wee would haue found comfort in all our crosses and afflictions, wee must seeke for it in the Word of God and carefully vse those meanes which are there prescribed for the strengthening and increasing of our patience. And these may be referred to two generall heads, namely prayer, and meditation. The first and chiefe meanes of patience and comfort in all our troubles, is that wee daily haue our recourse vnto God by feruent & effectuall Prayer, wherein we are to craue, that by his Holy Spirit he will worke in vs these gifts and graces, whereby we may be inabled to beare afflictions. For howsoeuer we seeme in the time of prosperity so constant, comfortable and couragious, that nothing can dismay vs, yet no sooner is the Sunne of worldly happinesse set, but presently all our comfort is cooled, and joy quenched; and being nipped and pinched with the frost of affliction, wee breake out into all impatiency, and passe our time in horror and despaire; for naturally we abhorre afflictions, and *all chastisement is for the present grieuous*, as the Apostle speaketh, so that wee tremble when we doe but heare of their approaching; shrinke and pull backe the shoulder when wee are called to beare the crosse, and impatiently cry out and complaine when we are but touched. Neither is this feare of afflictions a corruption onely of our natures, but a created quality, which may be without sinne, as we may see in the example of our Sauiour Christ, who earnestly desired that hee might not drinke of that bitter cup of affliction, and was brought into such an agony that hee sweat water and blood, so as hee needed to haue an Angell sent to comfort him. And when he was put to drink the dregs of this loathsome potion, he was forced to cry out, *my God, my God, why hast thou forsaken mee*. The which abhorring and loathing of the crosse in Christs most holy nature was just and lawfull, being joyned with patience, obedience and conformity to Gods will, because wee are euen by the Law of nature bound to seeke our owne preseruation, and to shunne all causes and occasions which may hinder our happinesse: but being joyned with our corruption, it becommeth vnlawfull & wicked, making vs to breake out into all impatiencie, and to murmure and repine against God. So that naturally we haue no patience or comfort in our afflictions, but it is the free gift of God, as the Apostle implyeth whereas hee

Heb. 12.

Luk. 22. 44.

Matth. 27.

hee saith, that it *was giuen to the Philippians to suffer for Christ*, because no man can suffer as he ought vnlesse he receiue it of God. So elsewhere hee maketh this patience a fruit of the spirit; and affirmeth that it *is God alone who doth comfort vs in all our tribulation*. And hereof it is, that this is made one of his royall titles; *The God of patience and consolation; and the Father of mercies and God of all comfort*. By whose power assisting vs, and spirit inabling vs, wee who can neither doe nor suffer any thing of our selues, can doe all things, as the Apostle speaketh.

In all our afflictions therefore wee must haue our recourse vnto God by earnest and effectuall prayer, that wee may from him receiue this comfort and patience which wee haue not of our selues; and in his good time haue helpe and deliuerance out of all our troubles. Which duty that we may performe let these reasons perswade vs; First, because as the Lord doth at all times require, that we should performe vnto him this duty of his seruice, so more especially in the time of affliction and tribulation. *Call vpon me* (saith hee) *in the day of trouble, so will I deliuer thee, and thou shalt glorifie me*. And againe, *is any among you afflicted? let him pray. Is any merry? let him sing Psalmes*. So hauing foretold the afflictions of his Church for their iniquities, hee willeth them to returne vnto the Lord their God by true repentance, and to call vpon him; and not onely requireth that they should pray, but also teacheth them a forme of inuocation. *Take vnto you words* (saith he) *and turne to the Lord, and say vnto him, take away all iniquitie, and receiue vs graciously; so will wee render the calues of our lips*. And thus our Sauiour Christ at the approaching of his owne passion; and his Disciples affliction and persecution, which was to follow thereupon, doth enjoyne them after a more speciall manner, that they should *watch and pray, that they did not enter into tentation*. And hauing foretold the great miseries & tribulations which should follow his Ascension, vpon the people of the Iewes, and all the Church before his second comming to judgement, he doth prescribe this as a speciall and most soueraigne antidote & preseruatiue against al these euils, that they should *watch and pray continually, that so they might be thought worthy to escape all those things that should come to passe*.

Secondly, wee must in our afflictions flye vnto God by Prayer, because it is one especiall end wherefore the Lord correcteth vs; for as the louing and kinde mother causeth strangers to affright her tender and dearely loued childe, when hee neglecteth her, and taketh delight to stray from her, that so shee may hereby preuent the danger of losing him, and may cause him to returne vnto her for safeguard, and to cast himselfe into her armes, hereby inflaming his loue more towards her, and increasing his confidence in her protection: So doth the Lord our gracious Father cause these bug-beares of afflictions to meete and terrifie vs, when we are straying from him, that wee may flee into his armes for helpe and succour; and suffereth vs to bee depriued of other helpes and comforts that wee may with fulnesse of affiance rest wholy vpon him; whereas if either wee were not at all afflicted, or had other succours whereunto we might resort in the time of our distresse, we would not seeke vnto him at all, or at least, after a cold and loose manner. And this end the Lord expresseth, where hee saith vnto his people Israel, that *Assur* should not bee able to cure the wound of their afflictions; *and that he would be vnto Ephraim as a Lion, and as a Lions whelpe to the house of Iuda*, rending and tearing them with afflictions and miseries, and *that he would spoyle, goe away, and take them with him*, as a prey which none should rescue, and that *he would goe and returne to his place*, clouding from their sight the beames of his loue and fauour, *till they acknowledged their fault, and sought him diligently*. The which his end hee attaineth vnto in all the faithfull, as appeareth by the words following; *In their affliction* (saith hee) *they will seeke me diligently, saying, come and let vs returne vnto the Lord, for he hath spoyled, and he will heale vs; he hath wounded, and he will bind vs vp*. So the Prophet *Esay* speaking of the faithfull in their afflictions, saith, *O Lord, in trouble haue they visited thee, they powred out a prayer when thy chastning was vpon them*.

Hos. 5. 14, 15.

Chap. 6. 1.

Esay 26. 16.

Thirdly, Gods gracious promises of hearing our prayers, and granting our requests, may be an effectuall argument to moue vs to the performance of this duty, when we most need his helpe. Thus generally hee willeth vs to *aske and it shall bee giuen vs, to seeke and we shall find, to knocke and it shall be opened vnto vs, for whosoeuer asketh receiueth, and he that seeketh findeth, and to him that knocketh, it shall be opened*. So our Sauiour hath assured vs that, *whatsoeuer wee shall aske the Father in his Name he will giue it vs*. And the Apostle *Iohn* telleth vs, that *we haue this assurance in Iesus Christ, that if wee aske any thing according to his will, hee heareth vs. And if we know that hee heareth vs, whatsoeuer we aske, we know that we haue the petition that wee haue desired of him*. Yea, so ready is the Lord to harken vnto the suites of those that pray vnto him, that when he seeth this disposition in them, hee promiseth, that *before they call, hee will answere; and whilest they speake, he will heare*. But as God hath generally bound himselfe by promise to heare and helpe those that call vpon him, so more especially such as flee vnto him by prayer in the time of their affliction; according to that of the Psalmist; *call vpon me in*

9. Sect. 5. The third reason taken from Gods gracious promises of hearing vs in the time of trouble.

Matth. 7. 7.

1. Ioh. 5. 14, 15.

Esay 65. 24.

in the day of trouble, so will I deliuer thee, and thou shalt glorifie me. And againe, speaking of those that loue God, hee saith, *Hee shall call vpon me, and I will heare him, I will be with him in trouble, I will deliuer him, and glorifie him.* And else-where; *he will fulfill the desire of them that feare him; he also will heare their cry, and will saue them.* And this promise the Lord doth specially fit to his Church and chosen people; namely, that if for their sinnes they were led into captiuity by their enemies, & if from the land of their captiuity they would seeke the Lord their God, they should find him, if they did seeke him with all their heart, and with all their soule, &c. And particularly it is applyed to *Iob* by one of his friends; *If* (saith he) *thou wilt early seeke vnto God, and pray to the Almighty; if thou bee pure and vpright, then surely he will awake vp vnto thee, and he will make the habitation of thy righteousnesse prosperous.* And these are the promises which are made vnto those who call vpon God in the time of their trouble; which whoso applyeth vnto himselfe vpon the performance of this duty, shall in the day of his affliction finde singular consolation; and out of the death of sorrow and despaire, shall bee raised to the life of true joy and comfort. And this *Dauid* found in his own experience, where speaking of these gracious promises, he saith, that *they are his comfort in trouble, and that he is by them quickned,* and (as it were) restored to life againe.

Pſal. 50.15. and 91.15. Pſal. 145.19. Deut. 4.29,30, 31. Iob 8.5,6. Pſal. 119.50.

Q. Sect. 6. The fourth reason, because the Lord is our sole Sauiour and deliuerer, & from him alone wee haue deliuerance from afflictions, or patience to bear them.

Fourthly, we must in the time of our affliction haue our recourse vnto the Lord by Prayer, because hee is our sole Sauiour and deliuerer; for if euery man out of reason and discretion will resort vnto those, in their troubles and dangers, of whose loue & power they are most assured; yea, if the bruite creatures by instinct of nature will flee thither in their extremities, where their chiefe refuge is; then by the same reason ought wee in all our tribulation and calamities to flee vnto the Lord for helpe and deliuerance, seeing his loue is matchlesse, and his power infinite. For he is our chiefe *strength, our rocke, our fortresse, and deliuerer; he is our shield, the horne of our saluation and our refuge,* as *Dauid* calleth him, *hee is our hope and strength, and helpe in troubles ready to be found,* as else where he speaketh. And he is approued thus to bee by the manifold experience of his Church and chosen people, *for in the palaces of Mount Sion God is knowne for a sure refuge. It is he that deliuereth vs out of all our aduersities and tribulations,* as holy *Samuel* affirmeth; he *is good, and as a strong hold in the day of trouble, and he knoweth them that trust in him,* as the Prophet *Nahum* teacheth vs. He is our King that protecteth vs, our Father that taketh care for vs, our Husband and Head, who loueth vs as his Spouse and members; and therefore to whom should we his his Subiects, Children and Spouses, resort and flee in the time of our dangers and distresse, but vnto this our powerfull and glorious King; our carefull Father and louing Husband? Especially considering that as the Lord is our chiefe hope and helpe, from whom we may expect deliuerance from afflictions, or patience to beare them; so hee hath appointed prayer as the onely meanes for the obtayning of the benefits. For as the louing and wise parent hath in himselfe a disposition to bestow al things needful vpon his deare child, and somtime to pardon his fault when he hath offended him, and sometime to content himselfe with the taking of lesse correction on him than it deserueth; yet doth he expect that his Sonne in all dutie and humility, should intreat these fauours from him; and will neither bestow his gifts before he sue vnto him for them; nor pardon the offence committed, before hee humble himselfe, acknowledge his fault, and craue pardon; nor yet ceaseth willingly from laying on stripes, when hee hath begun to chastize him, till hee haue promised to amend, and desireth to be spared: Euen so our gracious and louing Father is alwayes most ready to bestow his gifts and blessings, to pardon our sinnes, and to cease correcting of vs, because hee taketh no delight in our smart and paine; but yet vpon this condition, that wee sue vnto him for these fauours, and (as it were) by the hand of prayer take these benefits out of the rich treasury of his bounty and goodnesse. And this the Apostle *Paul* implyeth, for though hee were perswaded that he should be freed out of his imprisonment, set at liberty; for the further seruice of God and benefit of his Church, yet he requireth the prayers of *Philemon* and the rest of the Saints, as the meanes of his inlargement. And thus also *Peter* was freed from his chaines, and (as it were) drawne out of the iawes of death; but it was at the instant sute of the faithfull, as the Holy Ghost noteth. So though the Lord were purposed to adde fifteene yeers to the life of *Ezechias*, and to acquit him from the sentence of death pronounced against him, yet he doth not assure him of it till he had humbled himselfe, and powred out his soule by feruent and effectual prayer. And therefore if in our wants, miseries and afflictions, we would haue helpe from God, either for deliuerance or patience; let vs vse this meanes which he hath sanctified for this purpose; and seeing God doth require it at our hands, let vs *go boldly vnto the throne of grace, that wee may receiue mercy, and finde grace to helpe in time of need.* Seeing hee doth not deny helpe vnto any that sue vnto him for it; let vs flee to him for succour in all our wants and dangers, according to that of the Psalmist; *Because*

Pſal. 18.2. & 46.1. Pſal. 48.3. 1. Sam. 10.19. Nahum 1.7. Philem. 22. Act. 12. Eſay 38. Heb. 4.16. Pſal. 63.3.

thou hearest the prayer, vnto thee shall all flesh come. And when wee are assaulted by our enemies, and pursued by them that hate vs, let vs with *Dauid* cry out vnto him: *giue vs helpe against trouble, for vaine is the helpe of man.* And say with good *Iehosaphat, O our God, wilt thou not iudge them? For there is no strength in vs to stand before this great multitude that commeth against vs, neither doe we know what to doe, but our eyes are towards thee.* And as prayer is the meanes of deliuerance out of afflictions, so also of obtayning patience to beare them, so long as it pleaseth the Lord to continue them vpon vs: in which respect patience and prayer are by the Apostle fitly joyned together. *Reioycing* (saith he) *in hope, patient in tribulation, continuing in prayer.* Neither in truth can there be a stronger prop to vphold our patience, than feruency in prayer; both because it receiueth hereby vertue & increase from God, and hath the measure thereof doubled by his holy Spirit, according to that of the Apostle, *if any of you lacke wisdome*, (namely, that speciall wisdome which enableth vs to beare the crosse with comfort and patience) *let him aske of God, which giueth to all men liberally, and reproacheth no man, and it shall be giuen vnto him*; and also because it much easeth vs of our griefe, and lighteneth our hearts of the burthen of our afflictions, when as wee can lay open our grieuances before God, and powre out our complaints into his bosome. For if it be an ease to an afflicted mind, when as a man hath some speciall and deare friend, to whom he may communicate his griefes, and make knowne his troubles and discontents, that at least he may be pitied and bemoned of him, though hee haue no power or ability to releeue and helpe him: then how much more ease and comfort shall wee finde in laying open the causes of our griefes before God our heauenly Father? Who as he infinitely exceedeth all Mankind in tender loue, pitty and compassion, so hee is able, when as it shall be most for his glory and our comfort, to free and deliuer vs out of all our miseries and afflictions.

Fifthly, we must in all our troubles haue our recourse vnto God by prayer, because it is the most opportune, fit and seasonable time for this holy exercise; and this may appeare, not onely because the Lord, infinite in wisedome, and knowing what actions best sort with all times and occasions, doth more especially enjoyne vs to call vpon him when we are in trouble and affliction: but also because we are then most ready and best disposed to the performance of this religious duty; and that with greater efficacy and feruency than at other times. For if euer we will poure out our soules before God by prayer, we will doe it in our misery and aduersity; & though we haue neglected it in the time of our peace and flourishing prosperity, yet if we haue any sparke of grace in vs, we will resort vnto God, when with the rod of affliction we are whipped vnto him; according to the saying of the Prophet, *O Lord, in trouble they haue visited thee, they poured out a prayer when thy chastening was vpon them.* And howsoeuer euen Gods deerest seruants are in the time of their health and worldly welfare, loose and slacke, cold and negligent in their suites and supplications, rouing in their Prayers at large, and vttering them weakly and remissely; like riuers in a large current or spacious plaine; yet are they in their afflictions and miseries most zealous and feruent, vehement and almost violent in preferring their suites; and then their Prayers like strong streames in narrow straights, issue from their troubled soules with vnresistable force, and admit of no stop and opposition. An example whereof we haue in the afflicted Church of Iuda, of whom it is said, that *their heart cried vnto the Lord, O wall of the daughter of Sion, let teares runne downe like a riuer day and night; take thee no rest, neither let the Apple of thine eie ceasse. Arise, cry in the night, in the beginning of the watches, powre out thine heart like water before the face of the Lord, lift vp thine hands towards him for the life of thy young children, that faint for hunger in the corners of all the streets.* And the like wee may see in the practice of *Hezechias*, who when his soule was afflicted, is said in the feruency of his Spirit, to haue chattered like a Crane or Swallow; and in holy *Dauid*, who in his greatest calamities and distresses, did make his most feruent and effectuall Prayers, as wee may see in many of his Psalmes.

Lastly, the example of all Gods seruants from time to time, who haue most diligently and zealously performed this duty of Prayer and inuocation in their afflictions and tribulations, may serue as a strong inducement to moue and perswade vs to follow the like practice. Thus *Dauid* in all his afflictions fleeth vnto God as vnto his rocke, castle and strong hold, by whom alone hee was safeguarded from dangers; and as vnto his deliuerer, and mighty Sauiour, who freed him out of all troubles, and plucked him out of the jawes of death. *The Lord* (saith hee) *is my rocke and my fortresse, and hee that deliuereth me, my God and my strength, in him will I trust, my shield, the horne also of my saluation, and my refuge. I will call vpon the Lord which is worthy to be praysed, so shall I be saued from mine enemies. The sorrowes of death compassed me, and the flouds of wickednesse made me afraid, &c. But in my trouble did I call vpon the Lord, and cried vnto my God. And he heard my voice out of his Temple, and my cry did come before him, euen into his eares.* So *Hezekiah* when hee was to be besieged

Esay 28.16.

Lamen. 2.18, 19.

Esay 38.14.

Sect. 8. The last reason taken from the example of Gods Saints.

Psal. 18.1, 2, 3, 4, 5, 6.

2. *Kings* 1.2, 14, 15. & 20.2, 3.

with the mighty hoſt of *Senacherib*, and alſo when the ſentence of death was by the Prophet, as Gods Ambaſſadour, pronounced againſt him, reſorteth vnto God by Prayer, as his onely refuge. The Prophet *Ionas* likewiſe when he was in the Whales belly, *prayed vnto the Lord his God, and ſaid, I cryed in mine affliction vnto the Lord, and hee heard me; out of the belly of Hell cryed I, and thou heardeſt my voice.* The like duty was performed by *Nehemiah* and *Daniel* when they were in captiuity in the behalfe of themſelues and of their people. So the Diſciples being toſſed with a cruell tempeſt; and now ready to ſinke, flee vnto Chriſt by Prayer, crying out *Lord ſaue vs, wee periſh.* And the Apoſtle *Paul* in the behalfe of the *Coloſſians*, prayeth vnto God, as vnto the onely fountaine of all theſe gifts and graces, that hee would ſtrengthen them with all might, through his glorious power, vnto all patience and long ſuffering with ioyfulneſſe. Neither hath this beene the practice of theſe few alone, whom I haue produced for examples, but of all Gods faithfull ſeruants in all their diſtreſſes; and therefore the Pſalmiſt reckoning vp a number of afflictions, wherewith the Church and people of God were toſſed and turmoyled, maketh this the concluſion of all, and (as it were) the foot of his Song; *then they cryed vnto the Lord in their troubles, and hee deliuered them out of their diſtreſſe.* But aboue all is the example of our Sauiour Chriſt, who being to drinke of this bitter cup of moſt grieuous afflictions, doth powre out his ſoule before his Father in moſt feruent Prayers; and as the Apoſtle ſpeaketh. *In the dayes of his fleſh did offer vp prayers and ſupplications with ſtrong crying and teares vnto him, that was able to ſaue him from death, and was alſo heard in that which he feared.* And therefore if he who was the deere and onely Sonne of God, had not thoſe things which he deſired in the time of his afflictions, but by the meanes of frequent and hearty Prayer; how ſhall wee thinke that God will of his owne accord, without our intreating, beſtow vpon vs thoſe gifts and graces which we need, or ſend vs deliuerance out of all our troubles? But if theſe examples ſeeme too high for our imitation, as being taken from the practice of ſuch Saints of God, who had attained to a great meaſure of excellency and perfection; let vs ſet before vs the example of *Manaſſes*, who though in the time of his proſperity, hee fled from God and forſooke him, committing all outragious wickedneſſe both againſt him and the whole Church; yet when hee *was in tribulation hee prayed vnto the Lord his God, and humbled himſelfe greatly before the God of his Fathers, and praying vnto him God was intreated of him, and heard his prayer and brought him againe to Ieruſalem vnto his Kingdome.* Yea, euen the Heathen Mariners though they were ignorant of God and his true Religion, yet by the very light of nature were guided to the performance of this duty in the time of their extremity and danger, crying euery man to his God for helpe and deliuerance. And the Niniuites likewiſe when they heard deſtruction denounced againſt their City by the Prophet of God, faſted, put on ſackcloth, repented of their ſins, and cryed mightily vnto God. And therefore if wee would bee conformable vnto the practice of all the Saints, and our Sauiour Chriſt himſelfe, yea, if wee would not bee worſe than *Manaſſes*, the moſt outragious ſinner that euer obtained grace and ſaluation; or than the very Heathens themſelues, who being ignorant of the knowledge of the true God, had onely the light of nature to be their guide; let vs in all our troubles and afflictions flee vnto God by feruent and effectuall Prayers, that ſo we may either be deliuered from the burthen of the Croſſe, or haue ſtrength to beare it with patience, comfort and ioy in the Holy Ghoſt.

Ion.2.1,2.
Nehem.9.
Dan.9.
Matth.8.25.
Col.1.11.
Pſal.107.6.
Heb.5.7.
2.Chron.33. 12,13.
Iona 1.4.
Chap.3.2.

CHAP. IV.

Of the things which God requireth in the perſon of him who is to make an acceptable Prayer, in the time of affliction.

AND theſe are the reaſons which may moue vs to performe this duty of Prayer in the time of our afflictions; now that we may pray with aſſurance to haue our ſuites and petitions granted, there are diuers things required; ſome whereof reſpect the perſon of him that prayeth; and ſome the prayer it ſelfe. In reſpect of the perſon, that wee bee regenerate, ſanctified, and the ſonnes of God by adoption and grace; that ſo hauing receiued the Spirit of Adoption, a wee may *cry in our hearts Abba, Father; for we know not how to pray as we ought, but this Spirit helpeth our infirmities, and maketh requeſt for vs, with ſighes and groanes which cannot be expreſſed*, framing our Prayers (not according to the luſts of our owne fleſh, but) the holy will of God. And if we be thus qualified, wee may be aſſured, that we ſhal haue our ſuites granted; for what requeſt can God deny which his holy Spirit inditeth, and maketh? or how ſhall wee not obtaine that grace and mercy from him, which is conſonant to his holy will? Beſides the Lord hath bound himſelfe by his free promiſes, that he will heare the Prayers of his faithfull and righteous ſonnes and ſeruants, and will grant vnto them that loue and feare him, all their ſuits & requeſts; ſo the Pſalmiſt ſaith, b *the righteous cry and the Lord heareth them, and deliuereth them out of all their troubles*, and elſewhere; c *the Lord will giue grace and glory, and no good thing*

a Rom.8.15
b Pſal.34.
c & 84.

thing will he with-hold from them that walke vprightly, so by the same Oracle the Lord deliuereth this gracious answere: d *Because he hath loued mee therefore will I deliuer him, I will exalt him because hee hath knowne my Name; hee shall call vpon me and I will heare him; I will be with him in trouble, I will deliuer him and glorifie him.* And againe hee saith, *that God will* e *Iustfill the desire of them that feare him, hee also will heare their cry and will saue them.* So our Sauiour promiseth, that f *if wee abide in him and his words doe abide in vs, then wee may aske what wee will, and it shall be done vnto vs.* And his beloued Apostle teacheth vs, that g *whatsoeuer we aske, we receiue of him, because wee keepe his Commandements, and doe the things which are pleasing in his sight.* Yea, this was a receiued axiome among the Iewes, and therefore the blind man herein appealeth to their owne knowledge, h *we know* (saith he) *that God heareth not sinners, but if any man be a worshipper of God, and doth his will, him heareth he.* And therefore howsoeuer the Apostle attributeth much to Prayer, yet all is limited to the Prayer of a man who is just and righteous; *the prayer* (saith he) *of a righteous man auaileth much, if it be fernent.* So that if we would pray in assurance of Faith to be heard, and haue our requests granted, wee must be sanctified and purged from our corruptions; and therefore these are well joyned together by the Apostle, i *I will* (saith he) *that men pray euery where, lifting vp pure hands without wrath or doubting.* For if wee come vnto God defiled and polluted with our naturall corruptions; and ouer-burthened also with our manifold and haynous transgressions and actuall sinnes; the Lord will not heare vs; neither can wee hope that our prayers and suites can be acceptable vnto him, when our persons are odious in his sight. Manifold testimonies of holy Scripture might be alleaged to this purpose; the Prophet *Dauid* saith, that k *he should regard wickednesse in his heart, the Lord would not heare him.* And the Wise man telleth vs, that l *the sacrifice of the wicked is abomination to the Lord; but the prayer of the righteous is acceptable vnto him; that the Lord is farre from the wicked, but heareth the prayer of the righteous*, and that m *hee who turneth away his eare from hearing the Law, euen his prayer shall be abhominable.* So the Prophet *Esay* telleth the Iewes, that there was in God no want of loue to heare their Prayers, nor want of power, to effect their desires: but the onely let and impediment was their sins, which like a wall of separation, or thick and impenetrable cloud, did hinder their prayers from ascending vnto God, and his blessings & benefits from descending vnto them. n *Behold* (saith hee) *the hand of the Lord is not shortned, that it cannot saue, neither his eare heauy, that it cannot heare, but your iniquities haue separated betweene you and your God, and your sinnes haue hid his face from you, that he will not heare.* The which heauy judgement the Lord had before threatned against them, for their hainous transgressions; o *When you shall stretch out your hands* (saith he) *I will hide mine eyes from you, and though you make many prayers I will not heare, for your hands are full of bloud.* So the Prophet *Ezechiel* threatneth them from the Lord, that for their grosse Idolatry and bloudy cruelty, hee would not heare *their* p *prayers in the day of their afflictions though they did cry in his eares with a loud voice.* And the Prophet q *Michah* to the same purpose; *Then* (saith he) *shall they cry vnto the Lord, but he will not heare them: he will euen hide his face from them at that time, because they haue done wickedly in their works.* And therefore if in our afflictions we would make our prayers with any hope to be heard, let vs not approach vnto God in our sinnes; and according to the exhortation of the Apostle, r *Let as many as call vpon the Name of the Lord, depart from iniquity.* For as the Psalmist teacheth vs, the Lord imputeth it as great Presumption to the wicked, that they take s his holy Ordinances into their mouthes, and hee hateth the very sacrifices of prayer and thanksgiuing which are offered vnto him by impure hands, and vnhallowed lips. There is no man in his right wits would come as a suiter vnto his Prince, and bring his accuser with him, who is ready to testifie and prooue to his face his treason and rebellion; much lesse would any present himselfe before so great and powerfull a maiesty, to make petition for some benefit after he had killed and murthered his Soueraignes only sonne and heire, hauing still in his hand the weapon wherewith hee committed this wicked act, imbrued and defiled with his bloud: There is no adultereresse so shamelesly impudent, who would desire pardon of her jealous Husband, hauing still her Louer in her armes, with whom she hath often committed filthinesse in times past, and is resolued againe to commit it for the time to come: or if any be so mad to make such suites in this odious manner, they are sure to be repulsed, and to finde wrath and vengeance, where they looke for grace and mercy: but thus doe they behaue themselues towards God, who remayning polluted with their sinnes do offer vp their prayers vnto him: for they bring their accusers, euen their defiled consciences and crying sinnes, which continually accuse and condemne them, and call for that due judgement and punishment which they haue deserued: they bring the weapon into Gods presence, (euen their sinnes) whereby they haue crucified and slaine the onely Sonne of God; and they present themselues into Gods

d Psal. 91. 14.
e Psal. 145. 19.
f Iohn 15. 7.
g 1. Iohn 3. 22.
h Iohn 9. 31.
i 1. Tim. 2. 8.
k Psal. 66. 18.
l Prou. 15. 8. & 29.
m Prou. 28. 9.
n Esay 59. 1, 2.
o Esay 1. 15.
p Ezech. 8. 18.
q Micah 3. 4.
r 2. Tim. 2. 19.
s Psal. 50. 16.

presence to sue for grace; imbracing still with ardent loue and affection the World and worldly vanities, with whom they haue often committed spirituall whoredome, with a purpose to continue still in their former vncleanesse; and therefore let not such fondly imagine that the Lord will heare them, and grant their suites, but rather expect that in his terrible wrath he will take vengeance on them, and turne their temporary afflictions, into hellish torments and euerlasting punishments.

Q. Sect. 2. That being in our selues sinners, wee are made righteous by faith in Christ, & purged from the corruption of sin by repentance, and so are heard of God when wee pray vnto him.

Yea (will some say) but this is but small comfort to those who are in affliction, to heare that God onely regardeth the prayers of the righteous, and that he heareth not the prayers of them who come vnto him in their sinnes; for who is righteous, and sinneth not daily? And what other cause is there of our afflictions, but our sinnes, which God in his iustice correcteth and punisheth? To which I answere, that howsoeuer we are all naturally defiled with originall corruption, & haue the reliques of sinne remayning in vs, euen to the day of our dissolution; and though we continually adde hereunto innumerable actuall transgressions; yet wee may appeare righteous before God, and be as cleane purged from all sinne, as if wee had neuer falne into it. As first when wee lay hold vpon Christ by a true and liuely faith, and doe apply vnto vs his obedience and merits; for then our vnrighteousnes is couered with the rich robe of his perfect righteousnesse, and our corruptions are washed and cleansed away in his most precious bloud, whereby it commeth to passe, that *though our sinnes were as crimson, they shall bee made as white as snow; and though they were as red as Scarlet, they shall be white as wooll*, as the Lord hath promised. And this is the purging of iustification, whereby God in Christ doth freely forgiue all our sinnes, and reputeth vs as just and righteous. But besides this, there is also a purging away of our sinne and corruption by sanctification, when by vertue of Gods Spirit and a liuely faith, we are made partakers of the power of Christ's death, which mortifieth the flesh and the lusts thereof, and the power of his Resurrection, whereby we are raised to holinesse and newnesse of life. And hereof it commeth to passe, that though sinne dwell in vs, yet it doth not raigne in vs; though some reliques thereof remayne in vs, yet wee are not reputed sinners before God; not onely because we haue receiued the grace of iustification, and so haue all our sinnes forgiuen, and are clothed with the perfect righteousnesse of Christ, applyed vnto vs by a liuely faith; but also the grace of sanctification, whereby the power of sinne is abated in vs, and all our corruptions, partly mortified, and partly deputed to mortification, and shall at last be fully abolished. And therefore seeing our sins haue receiued a mortall wound, and still languish vnto death, wee cannot properly be called sinners, seeing it is dead to vs, and we to it; but just and righteous, because righteousnes and holinesse is begunne in vs by vertue of Gods Spirit, regenerating and sanctifying vs, and shall daily grow and increase, vntill it come to full perfection; neither can sinne be said to liue in vs, being appointed to death and finall abolishment; but rather to bee crucified and destroyed, euen as wee commonly say of a condemned person, that hee is but a dead man, when as hee is condemned and deputed to death, though hee be not as yet brought forth to execution. And in these respects and no other were the Saints of God in the Scriptures, called righteous and just, & had all the gracious promises of the Gospel applyed and made good vnto them; not that that they were free from sinne, for there is no *man righteous that doth good and sinneth not, and in many things we sinne all*; nor because there was any perfection in their legall righteousnesse, or any full and exact conformity with the Law of God; but because they were justified by Christs righteousnes, applyed by faith, and were sanctified by his holy Spirit: the which their sanctification was (like ours) imperfect, consisting in a sight and sense of their corruptions, and an hearty sorrow for them; and also in a sincere desire and earnest endeauour in the vse of all good meanes appointed by God, to mortifie these corruptions, forsake all their sins and serue the Lord with vpright hearts, in the contrary duties of holinesse and righteousnesse. And therefore if we be indued with this liuely faith, and labour in the practice of sanctification, then shall not we be reputed sinners, but be accepted as just and righteous in Gods sight; and consequently haue full right and interest vnto all Gods gracious promises; and particularly to those which assure vs of deliuerance out of all our afflictions, or of strength and patience to beare them with joy and comfort.

Esay 1.18.

Rom. 3.10. Iames 3.2.

But yet it is not enough that we bee perswaded of our justification by Christs righteousnesse applyed by faith, and of our sanctification by his Holy Spirit, vnlesse wee approue them both to our selues and others, by the fruits of vnfained repentance, whereby (as it were by sense and motion) this spirituall life is made knowne to the glory of God and our owne comfort. And vnto this God requireth that wee should not only in generall bewaile and forsake all our sinnes; but especially and principally, those which we thinke to be the causes and occasions of our present crosses and afflictions; and then when the causes of our calamities and tribulation are taken away, these miserable effects also shall soone cease and be remoued.

Q. Sect. That wee shew our by our ... tance, ... repentance the fruits thereof.

And

And if wee thus draw neere vnto God by vnfained repentance, he will also draw neere vnto vs, heare our prayers and deliuer vs out of all our afflictions; if we will cleanse our hands, and purge our hearts, and sorrow and weepe because of our sinnes, turne our laughter into mourning, and our joy into heauinesse, and humble our selues before the Lord, hee will lift vs vp, as the Apostle speaketh. *For the Lord is neere vnto them that are of a contrite heart, and will saue such as bee afflicted in spirit*, as the Psalmist telleth vs. And this is his owne gracious promise by the Prophet *Esay*, *that he will looke vnto him, euen vnto him, that is poore and of a contrite spirit, who trembleth at his words.* From which mercy, the greatnesse and multitude of our sinnes cannot exclude vs, so that wee turne vnto the Lord by vnfained repentance, as wee may see in the example of the Iewes; whom though the Lord had taxed and accused by his Prophet to be most haynous and notorious offenders, yet hee offereth them mercy vpon the condition of their repentance. *Wash you* (saith he) *and make you cleane, take away the euill of your workes from before mine eyes, cease to do euill, learne to doe well, &c.* and then, *come and let vs reason together, saith the Lord, though your sinnes were as crimson, they shall be white as snow, though they were red like skarlet, they shall be as wooll.*

And this is that repentance which must continually bee renewed when wee present our selues in prayer before God, then as wee daily and hourely renew our sinnes; with which we must ioyne as an inseparable companion, an humble confession of all our transgressions, together with an vnfained acknowledgment, that by reason of them, wee are vtterly vnworthy of Gods least mercy, and most worthy, if he should enter into iudgement with vs, not onely of those light and momentany afflictions which lye vpon vs, but also of the fearefullest of Gods plagues in this life, and of euerlasting destruction, death and condemnation in the life to come; and finally, that it is Gods wonderfull mercy that hee dealeth so fauourably with vs, not punishing vs according to the merit of our sinnes, but like a gracious Father with all loue and tendernesse for our amendement. Concerning the confession of our sinnes, whereby wee lay them open before the Lord, wee are encouraged thereunto by Gods most gracious promises, namely, that *if wee confesse and forsake our sinnes, we shall find mercy; and that if wee acknowledge our sinnes, hee is faithfull and iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse.* And contrariwise, we are terrified from the neglect thereof by Gods seuere threatnings, for *he that hideth his sinnes, or dissembleth them, shall not prosper; because he maketh God a lyar*, who by his Word conuinceth all men of sinne, as it is in the same places. So the Lord threatneth that seeing the Iewes said, that *surely Gods wrath should turne from them, because they were guiltlesse, therefore hee would enter into iudgment with them, because they said, wee haue not sinned.* In regard whereof *Iob* professeth, that *though he were iust, yet hee would not answere, but would make supplication to his iudge; and that though hee were perfect, yet because he did not know his owne soule, therefore did hee abhorre his life.* And of both this displeasure of God threatned against those who hide their sinnes, and of this mercy promised to those that acknowledge and confesse them, *Dauid* had experience, for he saieth, that being in affliction, and hauing Gods hand heauie vpon him, and holding his tongue, *his very bones consumed, though he roared all the day. But then* (saith he) *I acknowledged my sinne vnto thee, neither hid I mine iniquitie: for I thought I will confesse against my selfe my wickednesse vnto the Lord, and thou forgauest the punishment of my sinne.* And of this wee haue innumerable examples in the Scriptures. As in the Israelites, who being afflicted for their sinnes, doe continually after their repentance, make their humble confession of their wickednesse, as an introduction vnto their prayers for helpe and deliuerance, as wee commonly read in the history of the Iudges and the Kings. Thus also in the time of their captiuity, they cry out vnto God; *We haue sinned, we haue rebelled, therefore thou hast not spared.* So *Iob* in the time of his affliction, maketh the like confession vnto God; *I haue sinned* (saith hee) *what shall I doe vnto thee, O thou preseruer of men?* And *Dauid* likewise, as appeareth throughout the whole booke of the Psalmes. Yea not onely these and all other the Saints of God, but euen *Pharaoh* himselfe, who in the time of his prosperitie, asked who was the Lord; yea in his affliction, maketh confession of his sinne, and craueth pardon. How much rather therefore should wee lay open our sinnes before our heauenly Father, who is ready to forget them, when wee remember them; to hide them, when wee discouer them; and to forgiue them, when wee confesse them? For hee is our spirituall Chirurgeon and Physitian of our soules, and therefore to whom should we lay open our festered sores of sinne, but vnto him, who by applying that soueraigne salue of his mercy, and the precious balme of Christs bloud is able to heale them? To whom should wee make known the sicknesses and diseases of our soules, but vnto him who hath both will and skill to cure them?

But as wee must in our afflictions confesse

fesse our sinnes before God, so must we in all humility acknowledge, that we are not worthy of the least of those benefits which we still enjoy, and that if the Lord should enter into judgement with vs, he might as well depriue vs of all his blessings that remaine, as of those which for our sinnes hee hath justly taken from vs. We must say with *Iacob*, that [a] *wee are not worthy of the least of Gods mercies, and of all the truth which he hath shewed vnto vs*, in fulfilling of his gracious promises; but contrariwise deserue much more heauy plagues and punishments. And this humiliation the Lord requireth of the People, [b] *Then shall you* (saith he) *remember your owne wayes, and your deeds that were not good, and shall judge your selues worthy to haue beene destroyed for your iniquities, and for your abominations.* An example whereof wee haue in the afflicted Iewes, who in all their great extremities, humbly confessed it to bee the great [c] *mercy of God that they were not vtterly consumed*, and adiudged themselues to haue deserued [d] woe because they had sinned. As also in *Ezra* who humbling himselfe in the sight and sense of his owne and the peoples sinnes, [e] *cryeth out, O my God, I am confounded and ashamed, to lift vp mine eyes vnto thee my God: for our iniquities are increased ouer our head, and our trespasse is growne vp vnto the Heauen.* And if we thus [f] *iudge our selues we shall not be iudged of Lord*; if we accuse and condemne our selues, he will excuse and acquit vs; and if [g] *wee shew our selues before the Lord, he will lift vs vp. For* [h] *hee looketh to him that is poore, and of a contrite spirit, who trembleth at his word.* Yea [i] *hee dwelleth with him that is of a contrite and humble spirit, to reuiue the spirit of the humble, and to giue life to them that are of a contrite heart.* An example hereof wee haue in *Rehoboam* and in the rest of the Princes of Iudah, [k] *who humbled themselues and said, the Lord is iust; and when the Lord saw that they humbled themselues, the Word of the Lord came to Shemaiah saying; they haue humbled themselues, therefore I will not destroy them, but I will send them deliuerance shortly, &c.* Also in *Manasses*, who [l] *when in his tribulation he prayed to the Lord his God, and humbled himself greatly before him, God was intreated of him, heard his prayer, and restored him to his Kingdome.* And thus *Daniel* praying and humbling himselfe before God, receiued this comfortable message from God; [m] *From the first day that thou didst set thine heart to vnderstand, and to humble thy selfe before thy God, thy words were heard, &c.* Yea so much doth the Lord esteeme of this humiliation, that he would not let this counterfeit humiliation of *Ahab* goe vnrewarded; but gaue him in regard thereof, a [n] temporary immunity from those iudgements and punishments, which by his Prophet he had threatned against him. If therefore in our afflictions wee would poure forth vnto God such acceptable prayers, as may obtaine comfort in our crosses, and deliuerance from all our calamities; wee must confesse our sinnes, and humbly acknowledge that wee haue not deserued Gods smallest benefits, but are worthy to haue the wrath of God to burne more hotly against vs, and to bee ouerwhelmed with much more heauy plagues and punishments. And so the Lord will excuse vs, when wee accuse our selues; remit our sinnes when wee remember them; and absolue vs from punishment, when in all humility we acknowledge that wee haue justly deserued the fearefullest of his plagues. For if we, who haue but a little mite of mercy, are moued with compassion, when either our Sonne or Seruant doe humble themselues, acknowledge their faults, and of their owne accord offer themselues to suffer that punishment which they haue deserued; then how can wee doubt that God will bee pittifull and ready to forgiue vs, when hee seeth vs thus humbled, whose loue and mercy towards vs is infinite and incomprehensible? As therefore a man skilfull in the Art of swimming, being through casualty cast into the Sea, and striuing by his skill and labour to recouer the shore, doth not when hee seeth a billow approaching oppose against it, because it would cast him further into the maine, his weaker force being farre too feeble to withstand the violence of the mighty waue; but stoopeth and diueth vnder it, and so suffereth it to passe ouer him without receiuing any hurt: so when we see the huge billowes of troubles and afflictions raised by the stormy blasts of Gods wrath and anger, neere approaching, and comming against vs; it is both vaine and dangerous to oppose against them by pride and impatiency, or to imagine that wee can resist and withstand them with our strugling, murmuring and repining; seeing this will rather hinder vs from arriuing at the hauen of safety, and cast vs backe into the depth of misery; but like those cunning swimmers wee must diue vnder these waues, which it is impossible to withstand; bearing our burthen with patience, meekenesse and humility, and acknowledging that farre greater punishments are due vnto vs. And of both this confession and humiliation wee haue notable presidents in those excellent prayers of [o] *Ezra*, [p] *Nehemiah*, and [q] *Daniel*. As also in the speech of the prodigall Sonne after his conuersion, and returning to his Father; [r] *Father* (saith hee) *I haue sinned against Heauen, and before thee, and am no more worthy to be called thy Sonne*; vpon which humiliation hee was raised

a Gen. 32.10.
b Ezech. 36.31.
c Lament. 3.22.
d Cap. 5.16.
e Ezra 9.6.
f 1. Cor. 11.31.
g Iam. 4.10.
h Esay. 66.2.
i and 57.15.
k 2. Chro. 12.7.
l 2. Chro. 33.12. 13.
m Dan. 10. 12.
n 1. King. 21.
o Ezra 9.
p Nehem. 9.
q Dan. 9.
r Luk. 15.21.
Si sermonem videres pronunciari propria confessionem, obtestationem, offerre se pœnæ, in sellam, ad ignominiæ, &c. Ambros. in Psalm.

raised out of his afflicted estate, and receiued both the pardon of his faults, and large testimonies of his Father's fauour.

CHAP. V.

Of the things required in our prayers in respect of their matter, manner, time and continuance.

AND thus much concerning those things which respect the person of him that prayeth; In the next place wee are to speake of those which are required vnto the prayer it selfe; and these either respect the matter of our petitions, the manner, or the time and continuance of this holy exercise. Concerning the matter of our prayers; we are first and principally to desire the pardon and remission of our sinnes; for they are the wall of separation (as I haue said) which hinder all our suites from ascending and entring into Gods eares, and his blessings from descending vnto vs; they are the poysonous sting of all our afflictions, which being pulled out, they become harmelesse, yea beneficiall and profitable for the aduancing of our spirituall good, and the furthering of our saluation. They are the causes of all our crosses and calamities, which being taken away, either our afflictions shall haue an end, or of crosses be turned into comforts; and of noysome euils, become joyfull blessings. Whereas contrariwise if our sinnes remaine vnpardoned, euen our freedome from our afflictions, is but a bondage; Gods sparing of vs, a grieuous punishment; and the greatest misery, to be freed from misery; seeing we are left of God as a desperate cure, because the Physicke of affliction will doe vs no good, and giuen vp vnto the hardnesse of our owne hearts, to run on in our wicked courses which lead to destruction, without check and controlement. And hereof it is that the faithfull being in affliction obserue this vsuall method in their prayers, first to acknowledge their sinnes, and then to craue pardon for them, and deliuerance from their crosses and calamities. So *Daniel* in that excellent Prayer for Gods afflicted Church and people, maketh first an humble confession of their sinnes, and then prayeth for mercy and the turning away of Gods wrath, and for their deliuerance and returning out of the land of their captiuity. And *Dauid* joyneth these together, praying first for the appeasing of Gods wrath and anger, and for mercie in regard of his sinnes, and then desireth to be healed, deliuered and saued out of his affliction and tribulation. So elsewhere hee desireth the Lord to *look vpon his affliction and misery*, but because though hee beheld it, yet hee would not pitty him, so long as his guilt and faultinesse remained, therefore he addeth; *and forgiue me all my sinnes.* And in the one and fiftieth Psalme hee laboureth earnestly for the pardon of his sinnes, and maketh humble confession of his wickednesse, and then beggeth for the comfort and joy of Gods Spirit. Yea this order was obserued by our heauenly Physitian in the curing of bodily infirmities and diseases, first to take away the cause of their sicknesse, *Sonne be of good comfort, thy sinnes are forgiuen thee*, and then the sicknesse it selfe, *Arise, take vp thy bed, and goe to thine house.* Matth. 9. 2. 6.

And thus hauing craued and obtained the pardon and remission of our sinnes, in respect of their guilt: in the next place we may desire to bee freed from the punishment; for that wee may lawfully pray for our deliuerance out of our afflictions, euen common sense and the instinct of nature teacheth vs, mouing vs to flee and auoide whatsoeuer hurteth vs, and to follow and imbrace whatsoeuer is helpefull and profitable. And this naturall appetite of shunning euill, and seeking our owne good, is further warranted by Gods expresse commandement, enjoyning vs in the time of our afflictions to call vpon him for helpe and deliuerance. Vnto which wee may adde the example of the Saints from time to time, who haue prayed against these crosses and calamities when they saw them approaching; and for deliuerance out of them after they were inflicted; which is so common and vsuall in the Scriptures, that it is but lost labour to produce examples; onely that example of our Sauiour Christ aboue all exception is sufficient in it selfe; who as hee vsed all good meanes to preserue himselfe from affliction and persecution; so hee earnestly prayed vnto his Father, that the bitter cup of his passion might passe from him. But howsoeuer wee may lawfully pray against afflictions before they come, or for deliuerance out of them when they are inflicted; yet not absolutely and without any condition or exception; for thus onely wee must pray against sinne which is simply euill, and in its owne nature, without any respect of good; and for spirituall graces and eternall life and happinesse which are simply good, and haue in them no respect of euill. But as temporary and earthly benefits are not simply good, but being mutable and liable to our abuse, become vnto vs through our corruption, not onely vaine and vnprofitable, but hurtfull and pernicious; so these momentanie crosses and afflictions, are not simply and absolutely euill, but through the infinite wisdome, goodnesse and power of God, disposing and ordering them, be-

Q. Sect. 2. Whether wee may lawfully pray for deliuerance from affliction, and after what manner.

Psal. 50. 15.

come

come to the faithfull exceeding good and profitable (as wee shall afterwards shew at large) and that both for the manifesting and aduancing of Gods glory, and the furthering and assuring of our saluation. And therefore wee must not simply pray against them, because so we should pray against Gods glory and our owne euerlasting good, but onely so farre forth as they tend to the hurt or hindrance of either of them. Againe the promises of God, which in all our prayers are the onely ground and foundation of our faith, are not in respect either of temporary and worldly benefits, or deliuerance from these momentany crosses and afflictions, absolute and without limitation; but alwayes restrained to the condition of his own glory, and our spirituall good and eternall saluation; and therefore in all our prayers, this condition is either to bee expressed or vnderstood, because wee are no otherwise to aske it than hee hath promised it. Neither were it in truth a benefit to receiue freedome from our misery and tribulation, when as it will not stand with the glory of God and our owne saluation, but rather an exceeding great iudgment and punishment; and consequently it should rather be a terrible threatning, than a comfortable promise; if the Lord should tell vs that he would thus deliuer vs. And therefore he doth not promise vs all things which we desire, nor to deliuer vs from all things which wee abhorre and feare, for this were the part of an dulgent and cockering parent, who desireth to please his Childe in his foolish wantonnesse for the present, rather than to seeke his profit and good for euer after; but rather like a wise, discreet, and truely louing Father hee promiseth, that if wee feare and seeke vnto him, nothing shall be wanting vnto vs which is good; and that either hee will not afflict vs at all, or else that he will by his power and wisdome conuert all our crosses and calamities, to our comfort and benefit. And as the learned and faithfull Physitian, or skilfull Surgeon, doe not promise their patients which are full of corrupt humours, or indangered with old and festered sores, that they will not distaste their appetite, or any way molest and trouble them; but onely that they will effect the cure, and to this purpose vse both the best and easiest meanes and medicines which they can; and as the wise patient is well satisfied with this promise, being contented rather to suffer for the present a little smart and paine, than to hazard his life by neglect of the meanes, or to haue his sore turne to a fistula or incurable cancer: So the Lord doth not promise, that hee will not at all afflict vs, but that our afflictions shall not hurt vs, nor that wee shall feele no smart or paine, but that hee will cure and saue vs by the best meanes which will stand with his owne glory and our good. And therefore like wise patients wee are to desire, not that hee will please our appetites, but that he will effect a perfect cure; not that he will at our pleasure pull off the corrasiue or working salue of affliction and tribulation, but when it hath drawne out the core of our corruptions, and made vs fit for the healing plaisters of his mercies and gracious benefits. For otherwise if wee would enlarge Gods promises according to our owne lusts and foolish fantasies, and desire that which is pleasing to our carnall appetites, and not that which is good and profitable; our carefull Father will not harken vnto vs. And if in the frensie fit of our distempered passion, we either desire things hurtfull for vs (as it were cold water in a burning feauer) or would haue the vnpleasing plaisters of tribulation remoued, or the bitter potion of affliction taken from vs, which our wise Physitian hath appointed for the effecting of the cure; hee will not regard our suits, seeing he desireth rather to cure vs, than to please vs; and regardeth our well grounded request, which out of a setled and sound iudgment we made vnto him, namely, that he would vse the best meanes for the purging of our corruptions, the recouery of our spirituall health, and the euerlasting saluation of our soules; rather than a new motion arising from our present sense; whereby in a raging manner we preferre our bodies, before our soules; and freedome from present and momentanie smart and paine, before deliuerance from neuer ending torments, and our euerlasting saluation in the life to come. And therefore, if we would haue our Prayers heard in our afflictions, wee must pray for that which God hath promised; not absolutely that crosses may not befall vs, or that being inflicted wee may bee deliuered out of them; but conditionally, if this our suite will stand with Gods glory and our saluation; not that they may not happen, but that they may not hurt vs; not that wee may bee quite exempted from sense of paine, for this perhaps would hinder the cure, and cause vs to rot in our corruptions; but that like a wise, faithfull and pitiful Physitian, he will handle vs as gently as possibly hee may, so as in the meane time the medicines vsed may bee effectuall for the purging of our corruptions, and recouery of our health. For thus (as one saith) God deliuereth his from tribulation, not that it may not at all befall vs, but that when it happeneth, it may not harme vs, and that wee may remaine vntouched of guilt. For euen death it selfe, (which in its owne nature is the greatest and last of worldly miseries) will in the end fall vpon vs; but to those whom God loueth, it shall be a sleepe, the gate of life eternall, the beginning

Psal. 34. 10. *Rom.* 8. 28.

ginning of our comfort and refreshing; and the very ladder whereby we ascend into the joyes of Heauen. To the same purpose another saith well, that God heard *Pauls* Prayer, not according to his will, but so as it stood best with his spirituall welfare. And then inferreth, that it is not a thing much to be esteemed; to be heard according to our appetite and desire; but so as it may further our profit and benefit: for euen the Diuels themselues were heard according to their will, when they desired to enter into the heard of Swine; and the chiefe of them had his suite granted, when as he requested that he might tempt *Iob*, but it was to this end, that *Iob* might bee tryed, and the tempter confounded. And so the Israelites were heard when they lusted after flesh; but yee know what followed, whilest the meate was in their mouthes. And therefore doe not much esteeme it to bee heard according to thy will; for sometime God in his anger giueth that which thou desirest; and in his mercy denyeth that which thou askest. But when thou prayest for those things which God commendeth, commandeth and promiseth in the life to come, thou maiest aske securely, and intend thy suit with all earnestnesse, that thou maiest haue it heard and granted, as being bestowed by God in his mercy, and not in his anger and displeasure. But when thou askest temporall benefits, aske them with moderation and feare, and commit the issue of thy suit wholy to him, namely that he will giue them if they be profitable, and deny them if they be hurtfull; for the Physitian knoweth better than the patient what doth hurt him, and what doth helpe him.

The second thing required in our Prayers respecteth the manner how wee are to pray in the time of our afflictions; which is in part touched occasionally in the former section, where I intreated of the matter of our requests, namely, that we must not pray simply and absolutely for deliuerance, but only so farre forth as it will stand with Gods glory and our owne spirituall good; not that the burthen of our afflictions should at our pleasure bee taken from our shoulders; but that either the Lord would ease vs of our load, or giue vs strength and patience to beare whatsoeuer it shall please him to lay vpon vs. And this vertue of patience and spirituall wisdome wee may absolutely and without condition aske of God, both because it is absolutely good and therefore liable to no abuse, but alwayes tendeth to his glory and our saluation; and also because wee haue an expresse promise, that if wanting this grace we pray for it, the Lord will giue it vnto vs liberally; and withall a commandement, that we aske it in faith and wauer not; because the Lord hath absolutely promised it, and therfore will vndoubtedly bestow it. But besides this there are diuers other things required, which I will briefly touch, because it is not my purpose to set downe any full treatise of prayer, but onely so much as is necessary for the doctrine of afflictions. As first, that we present our selues before God with all feare and reuerence; for if we bee thus affected when wee come into the presence of an earthly Prince, though he be but a mortall man like vnto our selues, onely because he is Gods deputy, who hath in him but some small sparks of that infinite majesty, which is in him whom he representeth; then how much more should we be thus affected, when wee come into the presence of God who is King of Kings, and Lord of Lords? And this reuerence and respect of his glorious presence, the Lord at all times requireth of vs, as he is our Father and Master; *if* (saith he) *I bee a Father where is mine honour, if a Master, where is my feare?* But especially when we draw neere vnto him in performing the duties of his seruice, in which respect the Psalmist willeth vs, to *serue the Lord in feare, and to reioyce in trembling.* And the wise man counselleth vs that wee doe not performe these duties of Gods worship rashly and irreuerently, *Be not* (saith he) *rash with thy mouth, nor let thine heart bee hasty, to vtter a thing before God; for God is in the Heauens, and thou art on the Earth, therefore let thy words bee few.* The which argument our Sauiour prefixeth before that perfect forme of prayer, to prepare vs thereby to call vpon God with all reuerence; because hee is not onely a Father, but heauenly and full of all glory and Majesty. Let vs therefore in the first place present our selues and our prayers before God with all feare and reuerence; and to this end let vs both consider, what the Lord is before whom wee come, namely, a God infinite in Majesty, glory, greatnesse, power, seeing all things, euen the secret corruptions of our hearts, most pure, just, holy, the creatour and perseruer of all things, &c. And also what wee are, namely, vile, wretched, miserable, dust and ashes, wormes and no men, defiled with sinne, and full of all imperfections, with which considerations being humbled, wee shall bee the better fitted to receiue mercy and helpe from God. For hee giueth his grace to the humble, and dwelleth with those who are of a contrite spirit.

Mal.1.6. Leuit.10.3.

Psal.4.11.

Eccles.5.1.

Esa.57.15.

2. Sect. 4. The second thing required is that we pray in truth.

Secondly, God requireth that we pray in truth, whereby I doe not onely vnderstand, that wee must indeede desire the things wee pray for, which is not necessary to be stood on in this place, because there are few hypocrites in suites of this nature, seeing all desire with all their hearts and soules to be freed out of their afflictions; but more especially that

that wee draw neere vnto God in the time of our trouble, not onely with our lips, but alſo with our hearts; that ſo it may bee a Prayer of the heart and ſoule, as well as of tongue and ſpeech, and bee performed not only with the outward geſture of the body, but alſo in ſpirit & truth. For as it is alwaies a thing odious, to bee in our Prayers, diſtracted with wandring thoughts; and to haue our hearts and minds going a roauing after worldly vanities, when our tongues and lips make our ſuits and petitions vnto God; ſo eſpecially when wee fault after this manner in the time of our afflictions, ſeeing the Lord hath purpoſely brought vs into theſe ſtraights, that wee may more ſeriouſly, and with greater attention and intention of our minds call vpon him; and putteth (as it were) theſe pricks in our ſides, that wee may the rather be moued to keepe the right way without any vaine wandring, or wanton digreſſions. And if wee doe not thus call vpon God in truth, with our hearts, as well as with our tongues, we can haue no aſſurance that our petitions ſhall be heard or regarded of God; for (as one ſaith) how can we deſire that the Lord ſhould heare vs, when wee doe not heare our ſelues? Or how can we hope that God will regard our ſuites which wee make vnto him, when wee our ſelues doe not regard them? eſpecially conſidering that the Lord hath reſtrained his promiſe of hearing our Prayers vnto thoſe onely, who doe in truth call vpon him; for as the Pſalmiſt ſaith, *the Lord is neere vnto all them that call vpon him; yea to all that call vpon him in truth.* As therefore in the time of the Law, when for their ſinnes they were to offer vp vnto God whole burnt offerings, it was not enough, that they offered vp the outward parts alone, but they muſt alſo burne the very [a] intrailes and bowels: ſo when in the time of our tribulation wee offer vp this ſacrifice of Prayer, let vs as well lift vp our [b] hearts and ſoules, as our hands and eyes; and pray as well with the mind [c] and vnderſtanding, as with the tongue and voice; or elſe wee ſhall heare that juſt cenſure, that wee worſhip God in vaine, and haue no aſſurance that he will heare our Prayers.

Eſa.29.13. Iob.4.23.24.

Quomodo te audiri à Deo poſtulas cum te ipſe non audias? vis eſſe deum memorem tui cum rogas, cum tu ipſe memor tui non ſis? Cyprian. de orat. Domin.

Pſalm.145.18.

a *Leuit.1.13.*

b *Pſalm.25.1.*

c *1.Cor.14.15.*

Q. Sect. 5. The third thing required is that we pray in faith.

Thirdly, wee muſt pray in faith, whereby we are to bee perſwaded not onely that our perſons are accepted of God as juſt and righteous, but alſo, that our Prayers are heard of him, and ſhall moſt certainely bee granted being framed according to Gods will; more eſpecially we are to beleeue that God in his moſt ſeaſonable and due time will deliuer vs out of all our afflictions, and in the meane time will giue vs ſtrength and patience to beare whatſoeuer it ſhall pleaſe him to lay vpon vs. And this our faith muſt be grounded not vpon our owne workes and worthineſſe, but vpon Gods gracious and free promiſes, namely, that if wee *aske any thing of him in the name of his ſonne, according to his will; it ſhall be giuen vnto vs;* and more eſpecially that *if we call vpon him in the time of our trouble, he will deliuer vs, that wee may glorifie him.* That he will bee with vs in trouble, heare, deliuer and glorifie vs, and finally that hee will not alwayes chide nor keepe his anger for euer, as the Pſalmiſt telleth vs. And this ſpeciall faith thus grounded on Gods promiſes, is moſt neceſſary vnto our Prayers in the time of affliction, becauſe the Lord by his holy Apoſtle doth require it; for hauing willed vs, that if wee lacke Wiſedome wee aske it of God, who giueth vnto all men liberally; he biddeth vs to *aske in faith and wauer not: for hee that wauereth is like a waue of the Sea, toſt of the wind and carried away. Neither let that man thinke that he ſhall receiue any thing of the Lord.* And Secondly becauſe all Gods promiſes of hearing our Prayers are reſtrained to the condition of faith applying them to our owne vſe, for the Lord will not ſtretch out his hand of bountie and grace to giue, if we doe not alſo ſtretch out the hand of faith to receiue. And therefore our Sauiour biddeth vs *whatſoeuer wee deſire when wee pray, to beleeue that wee ſhall haue it, and it ſhall bee done vnto vs.* And the Apoſtle exhorteth vs in this faith and aſſurance to *goe boldly vnto the throne of grace, that wee may receiue mercy, and finde grace to helpe in time of need.*

1.Iohn 5.14. Pſalm.50. & 91.15. 103.8,9. Iob 5.18,19.

Lam.1.13.

Mark.11.24.

Heb.4.16.

Q. Sect. The fourth thing requi is feruency ſpirit and neſſe. *Pſal.62.8. 1.Theſ.3. Rom.12.*

The fourth thing required in the manner of our Prayers is, that wee pray feruently, pouring out our hearts and ſoules with great ardency and earneſtneſſe in our ſuites vnto God; and this is required in all our Prayers at all times according to that of the Pſalmiſt, *truſt in the Lord all yee people, powre out your hearts before him, for God is our hope;* and practiſed by the Apoſtle, who ſaith that he Prayed vnto God *exceedingly* day & night, and to this end the Lord giues vnto vs the aſſiſtance of his Holy Spirit for the helping of our infirmities; that wee who know not how to pray as we ought, but are ready naturally to pray with great coldneſſe and negligence, may hereby bee inabled to make requeſt vnto God with ſighes and groanes which cannot be expreſſed. But eſpecially wee are to pray thus feruently and earneſtly vnto God in the time of our affliction; as it is required of the Church of Iudah in her captiuity and miſery. *Let teares run downe like a riuer day and night: take thee no reſt, neither let the apple of thine eye ceaſe; Ariſe, cry in the night: in the beginning of the watches powre out thine heart like water before the face of the Lord.* Whereby is vnderſtood that like as water, whoſe courſe and current hath beene long ſtopped in a ſtraight and

Lam.2.18.

nar-

narrow passage doth swell aboue its bankes or breaketh downe the damme which stoppeth it with vnresistable force and violence: so must our Prayers haue the like force and vigour to ouercome all opposition, when wee are brought into these straights of affliction and can find no issue out of them. A notable example whereof we haue in *Iacob*, who being in danger of his brothers rage and violence, is said to haue wrastled with God all the night vntill hee had preuailed with him; in which contention hee did not onely vse his bodily strength for the holding fast of the Angell of the couenant, that hee might not depart from him vntill he had obtained his suite, for this would haue beene a small and feeble meanes to haue preuailed with God; but as the Prophet *Hosea* expoundeth it, by his strength hee had power with God, and ouer the Angell, and preuailed, when as he wept and prayed vnto him. Thus the Church and people of God, are said in their troubles to haue visited God, and to haue powred out a Prayer when his chastening was vpon them; and that not coldly and remissely, but like a woman in trauaile, who being in great sorrow and distresse, cryeth out in her paines, as the Prophet there compareth it. A form of which zealous prayer he setteth downe elsewhere: *Looke downe from heauen, and behold from the dwelling place of thine holinesse, and of thy glory, where is thy zeale and strength, the multitude of thy mercies and of thy compassions? they are restrained from me, &c.* And so *Hannah* being afflicted and troubled in minde, because of her barrennesse, and the insulting prouocations of *Peninnah* her aduersary, is said to haue prayed and wept sore; and as her selfe speaketh vnto *Eli* in her just excuse, to haue powred out her soule before the Lord, and of the abundance of her complaint to haue made knowne her griefe vnto God. And this earnestnesse in prayer the Prophet *Dauid* vsed in his afflictions, euen thirsting (as he saith) after Gods mercy for the granting of his suites, like the thirsty land, which being chopt with drought, seemeth to gape continually after raine, neuer shutting the jawes till it bee filled and satisfied. Thus also the Disciples being endangered by a tempest, flee vnto Christ, for helpe, and with great earnestnes cry out vnto him, *Master, master, saue vs, we perish*; and as *Marke* recordeth it, in their feruent heate they expostulate the matter with him, saying, *Master, carest thou not that we perish?* of which kind of expostulations vttered to shew the feruency of spirit, we haue many examples in the bookes of *Iob*, and of the Psalmes. And thus our Saviour Christ himselfe in the time of his greatest affliction, shewed also his greatest feruency in Prayer, praying more often and instantly than at other times; for he is said to haue prayed thrice, that the bitter Cup of his Passion might passe from him; and being in his agony to haue prayed more earnestly, and to haue vttered his Prayers and Supplications with strong crying and teares vnto him that was able to saue him from death. Yea, not only the faithfull, but euen the Heathenish Ninuites, who in the time of their prosperity were so careless and secure, that they had need to be awakened with that heauy denunciation of their destruction; when they were brought into these narrow straights, are said to haue cryed mightily vnto God for deliuerance out of that danger. So that if we would not be vnlike all Gods Saints and seruants, yea, if we would not come behind the Ninuites themselues, we must in the time of our afflictions, not onely pray vnto God, but performe this duty with great feruency and earnestnesse. For indeed, this is a chiefe end why the Lord afflicteth vs, and why also he differreth to deliuer vs at the first motion, because he would haue vs more vrgent & instant in out prayer; as our Sauiour Christ plainly sheweth vs in the Parable of the two friends, the one awakening and raising vp the other to supply his wants by his importunity; and of the vnrighteous Iudge, who by the poore widowes incessant suing and troubling him, was in the end mooued to doe her justice. An example whereof wee haue in the Canaanitish woman, who receiued from our Sauiour many repulses, not that hee was vnwilling to hearken vnto her, and grant her petition; but because he would giue her occasion to shew her faith and feruency in following her suite. Vnto which feruency, if we do not attaine in the time of our afflictions we cannot hope to haue our requests heard and regarded, for if we be slacke, cold, and negligent in offering our suites vnto God, the Lord will be slack and slow in granting them; and if through our slouthfulnesse wee frustrate Gods end in afflicting vs, he will also frustrate the end of our Prayers, and will not heare nor deliuer vs out of our afflictions. For although hee hath made many gracious promises, that hee will heare and helpe vs, when we call vpon him in the time of our trouble, yet they are restrained vnto this condition, if our Prayers be feruent and effectuall. So he promiseth the Israelites, that if being in tribulation, in the land of their captiuity, they did from thence seeke the Lord, they should surely find him; if they did seeke him with all their heart, and with all their soule. And the Apostle *Iames* telleth vs, that *the prayer of a righteous man auayleth much, if it be feruent or effectuall*. And therefore though wee bee neuer so eloquent and ample in our Prayers with our tongues and lips, yea though outwardly we howle and cry with our mouth and voice in our suites vnto God, yet the Lord will not regard them, if in respect of the heart and affection

Heb 5.7.
Ion. 3.8.
Luke 11.7,8.
Luke 18.5.
Matth. 15.
Deut. 4.29.
Iames 5.16.
Hos. 7.14.

fection they be cold and negligent. Whereas contrariwise if we powre forth our hearts before God with feruency of spirit, then though with *Moses* wee say nothing at all, yet our prayers will bee lowde and strong cryes to moue his attention; though with *Hannah* we make our suites after such manner, that wee only moue our lips, and haue no voice heard, and in regard hereof seeme vnto men drunke or distract of our wits, yet if wee powre forth our soules vnto God, hee will looke vpon our affliction and heare our Prayers. Though with *Hezechiah* wee are not able through the violence of our affliction to vtter a perfect sentence, but chatter like a Crane or Swallow, our prayers will bee as effectuall to preuaile with God, if they proceed out of hearts inflamed with zeale and feruency, as though they were vttered in the smoothest stile, and adorned with all the flowers of Rhetoricke. Yea, if wee cannot speake at all, but only sigh and grone; yet this being the language which his owne holy Spirit teacheth vs, wee may be assured that he both vnderstandeth it, and will also regard and hearken vnto it.

Exod. 14. 15.

1. *Sam.* 1. 16.

Esay 38. 14.

Rom. 8. 26.

6. *Sect.* 7. The first thing required, is humility, whereby we submit our wills to the will of God.

The first thing required is humility, whereby acknowledging our owne blindnesse and ignorance, by which it commeth to passe, that wee know not what is good for vs, nor what to pray for, but with *Zebedees* sonnes, aske we know not what; and on the other side the infinite wisdome of God, whereby hee knoweth what is best for vs; and his boundlesse bounty and mercy whereby according to his most gracious and infallible promises, he is alwayes ready to bestow vpon vs all things which are good and profitable; we doe wholy resigne vp our selues vnto his good pleasure, submit our wils which are continually subject to errour and mistaking, vnto his most holy will, which is priuiledged from these infirmities; & wholy refer all our suits & petitions vnto his most wise consideration, to be granted or denied, as will stand best with his glory, and the good and saluation of our owne soules. And this duty our Sauiour Christ hath taught vs in that most perfect forme of prayer, where next after the aduancing of Gods glory and kingdome, he willeth vs to desire, that *his will may be done in earth as it is in heauen*. Which if we obserue, conforming our will in all things to the will of God, we are sure not onely to haue all our requests granted, but also in such manner and measure, as shall bee most for our spirituall profit, and the furthering of Gods glory, and our owne saluation; seeing God knoweth, when and by what meanes to effect them better, than wee our of our ignorance can prescribe vnto him. Yea, in truth wee can haue no assurance that any of our prayers which we make according to our owne lusts, and not according to the will of God shall bee heard or granted; vnlesse it bee in Gods displeasure, for our iudgement and punishment; seeing these humble Prayers, which wee wholy submit to the will of God, haue the the promise of being heard, made vnto them; according to that of the Psalmist, *Commit thy way vnto the Lord, and trust in him, and he shall bring it to passe.* So the Apostle *Iohn* more expresly telleth vs, that in this conformity vnto the will of God, consisteth all our assurance of hauing our petitions heard and granted; *This* (saith hee) *is the assurance that wee haue in him, that if we aske any thing according to his will, hee heareth vs.* A notable example whereof we haue in our Sauiour Christ, who though hee did most earnestly desire to haue the bitter Cup of his Passion to passe from him, yet doth hee submit himselfe and his suite to the good pleasure of his heauenly Father. *O my father* (saith he) *if it be possible, let this cup passe from me: neuertheless, not as I will, but as thou wilt.* And thus we submit our selues and our suites vnto Gods will, first in regard of the substance of them, when hauing prayed for deliuerance out of our afflictions, we can be content whether he will deliuer vs or no, leauing it wholy and freely to his choice and pleasure, whether he will free vs from our crosses, or seeing it good for vs that wee should still lie vnder them, will giue vs strength and patience, so as we may beare them with comfort and contentment. Secondly, when as wee doe not prescribe any meanes vnto him, whereby wee would be freed from all our afflictions, but leaue it wholy to the disposing of his wise prouidence; who with these, or other means; yea aboue, without, and contrary to all meanes, is able through his owne omnipotent power, to effect and bring to passe whatsoeuer it pleaseth him. Thirdly, when we doe not limit or restraine him to either time or place, but leaue it wholy vnto his good pleasure, who knoweth best when it is most seasonable for the effecting of his owne good purposes; onely in generall, pray that he will then and not before free vs out of our troubles and afflictions, when as they haue effected those good ends for which he sent them; that is, enriched vs with his spirituall graces, and brought vs neerer vnto him by vnfained repentance. Fourthly, when wee conforme our wills to the will of God in respect of our ends, not craueing his blessings and benefits for worldly, carnall and sinister respects, but that wee may employ them to those vses and ends, for which he hath bestowed them; and principally that wee may the better be enabled to glorifie God: and be furthered in the way of our owne saluation. And if we doe accustom conforme our wills to Gods will, by propounding these ends to our desires, wee can

Matth. 26.

can haue no assurance to be heard of God, or to haue our petitions granted, vnlesse it be in his wrathfull displeasure. And thus the Apostle *Iames* telleth those Hypocrites to whom hee writeth that they *asked of God, and receiued not, because they asked amisse; that they might consume Gods blessings receiued vpon their owne lusts.* Wherein the Lord dealeth graciously with his children and seruants, seeing the abuse of his benefits would much more hurt and endamage them, than the obteyning and hauing them would doe them good. And therefore, as the wise Father doth out of meere loue deny his childe a knife, though he earnestly beggeth it, when he knoweth that he doth desire it to play the wanton with it, to the endangering of himselfe or others: and keepeth him bare of money, when he desireth it that hee may spend it in riot, wantonnesse, drunkennesse, and such other wicked courses; and would not cease to giue him more stripes, if hee should perceiue by his plaine speeches, that hee therefore craued to bee spared, that hee might returne to his olde wayes, and againe incurre his displeasure, by committing wilfully his former faults: so the Lord will in loue and mercy deny to heare vs, crying vnto him for deliuerance out of our troubles, when our suites haue ill ends propounded vnto them, and noe such as are pleasing vnto him, and agreeable to his reuealed will. For example, the end which he propoundeth of our deliuerance out of affliction is, that being set at liberty, wee might thankfully remember so great a benefit, and so bee mooued to glorifie him by our obedience, and by rendering vnto him deserued prayse. Now contrariwise, if wee desire to be freed from our afflictions, that wee may with more pleasure and delight goe forward in our old worldly and wicked courses, & not that wee may bee the fitter for his seruice; as for example, if we desire health and strength, that we may follow our carnall pleasures, and not that we may the better be enabled to serue God in the generall duties of Christianity, and the speciall duties of our callings; if we desire to be eased of our pouerty, and to bee enriched that wee may match or put downe those which are either our equals or superiours; or that we may spend these blessings in gay apparell, surfeeting and drunkennesse; or contrariwise, to fill vp bags onely, that we may be counted rich, without any purpose to vse them when we haue them; and not that we may glorifie God in his own gifts, by our wise disposing of them for the good of our selues and others, in the workes of Christianity, Iustice and Mercy; the Lord will not bestow these blessings vpon vs, though we begge them neuer so earnestly; or if hee should, they would bee curses and not blessings, and signes and pledges, not of his mercy and loue, but of his wrath and heauy displeasure. And therefore if wee would be heard, when wee call vpon God for deliuerance out of our afflictions, let vs propound right ends of our freedome and immunitie; and because we are forgetfull & negligent in performing those good duties, which in the time of our troubles wee propounded as the end of our deliuerance; therefore it were not amisse to binde our selues hereunto by holy and solemne vowes, according to the example of *Iacob*, *Hannah*, *Dauid*, and other of Gods Saints and Seruants.

Gen.28.20. 1.Sam.1.10,11. Psal.66.13,14. & 32.1,2.

Q. Sect.6. What is required in our prayers in respect of their time and continuance, namely perseuerance.

The last thing required in our Prayers, respecteth their time or continuance; namely, that wee doe incessantly perseuere in Prayer without discouragement, although our suites bee not presently heard and granted; and though after many Prayers we haue neither deliuerance out of our afflictions, nor any sense of comfort, or patience in bearing them. It is true, that it is a dangerous tentation for a poore Christian to cry and call for helpe in his trouble, and not to haue his suites regarded. For a man would thinke that if God would heare the Prayers of any, then especially of those who are in affliction, seeing they aboue others haue his speciall promise, that if he would heare at any time, then after much crying and calling, and if in any thing, then in this suite for mercy and deliuerance which himselfe hath commanded vs to make, with a promise to heare vs; but for a man to pray, yea, an afflicted man to pray; and for such an one to pray often, & to pray thus with *Dauid*, out of the depths of misery, and that with all feruency and earnestnesse, and yet not haue his Prayers heard, nor his suites granted; this striketh at the root of faith, and shaketh the very foundation, if it be not built strongly vpon the rock. For then wee are ready to despaire of helpe; and to conclude, that seeing wee haue found our Prayers vaine and boolesse; therefore wee will saue that labour, and not spend our strength to no purpose. But the more strong and dangerous this tentation is, the more carefully ought euery Christian to arme himselfe against it. And to this purpose let vs consider, that the Lord requireth not onely that we should make our suits known vnto him once or twice, or some few or many times, but that we incessantly continue in Prayer, and neuer giue ouer till we haue our petitions heard and granted. So the Apostle willeth vs to *a reioyce in hope, to bee patient in tribulation, and to continue in prayer*; that *b we pray continually*; and *c alwayes, with all manner of prayer and supplication in the Spirit, and watch thereunto with all perseuerance*, and finally, that wee *d continue in prayer, and watch therein with thanksgiuing.* Yea, thus are we bound to pray, when there is after much supplication no helpe appearing,

Psal.55.17. and 91.14,15.

Psal.130.1.

a *Rom.12.12.*

b *1.Thes.5.17.*

c *Ephes.6.18.*

d *Col.4.2. Luke 18.2,8. Chap.11.6,7.*

pearing, no sense of comfort for the present, nor any outward ground of hope for the time to come; as our Sauiour teacheth vs in the Parable of the Widow, incessantly suing vnto the vnrighteous Iudge; and of the importunate friend, who would admit of no answere till his suite was granted; for to this very end the Lord purposely differreth to helpe vs, though euen at the first call he yearneth in the bowels of his compassion towards vs, that he may hereby try, and by trying, exercise; and by exercising, increase our faith, hope and affiance in him; as also that wee may be moued more seriously to repent of our sinnes, and with more feruency and earnestnesse to call vpon him. And therefore when the Lord seemeth to slacken his pace in comming to deliuer vs, wee must not slacken ours too in going vnto him, but with more diligence and speed we must runne and meete him, and with the greater importunity desire him to hasten his helpe. An example of which perseuering in prayer wee haue in *Dauid*, who neuer ceased to cry and call vpon God for mercy and deliuerance, though hee had no sense of comfort, but was much perplexed in his distressed estate. *In the day of trouble* (saith he) *I sought the Lord. My sore ran and ceased not in the night, my soule refused comfort. I did thinke vpon God, and was troubled; I prayed, and my spirit was full of anguish.* So in the woman of Canaan, who being patient of all repulses, continued her earnest suite, and would take no deniall. And thus though the afflicted Church complaineth, that the Lord *had couered them with wrath, persecuted, slaine, and not spared them; & that when they were in this distresse; he had couered himselfe with a cloude, that their prayers could not passe through*; yet she continueth her suits and petitions vnto God, till he looked downe from Heauen, and sent them helpe and deliuerance out of all their miseries and afflictions. Which examples if we likewise will follow, we shall assuredly haue the like issue and successe in our praiers and supplications; for this gracious promise and comfort is common to all the faithfull, that if *they cry, the Lord heareth them, and deliuereth them out of all their troubles.* And though he hath giuen them no assurance that he will heare them at the first or second call, nor prescribed and limited a time or day when he will helpe and deliuer them; yet he exhorteth vs all to *goe boldly vnto the throne of grace*, assuring vs that wee shall *receiue mercy, and finde grace to helpe in time of need.* But of this perseuerance in faith & patience, when the Lord deferreth to heare and helpe vs, I shall haue occasion to speake more fully hereafter, and therefore I doe here with the greater breuity passe it ouer.

Luke 18.

Psal. 77. 3.

Matth. 15.

Lament. 3. 43, 44, 50.

Psal. 34. 17.

Heb. 4. 16.

CHAP. VI.

Of the comforts which arise out of meditation, and first from the consideration of the causes of our afflictions; as namely, that God is the chiefe cause and principall Author of all our afflictions.

AND thus haue I shewed what is required in our Prayers, that they may bring vs comfort and deliuerance in all our troubles and afflictions. Now we will propound such argements of consolation, as doe arise out of meditation and consideration, which being well weighed and pondred, may strengthen our patience, and inable vs to beare all our afflictions with much comfort and inward rejoycing. All which for order sake, I will reduce vnto two heads. The first are such as may serue to comfort vs in our crosses and calamities, though we should continually lie vnder them, euen to the day of our death; the second, such as arise from the assurance which wee haue of Gods gracious and most seasonable deliuerance. The arguments and reasons of the first sort, are either spirituall, arising and springing out of the holy Scriptures; or else ciuill and worldly, grounded vpon some earthly meanes, and meere morall considerations. The arguments of comfort which are spirituall, are either simple or comparatiue. The reasons simply to be considered do arise either from the causes & effects, or the subject and adjuncts of our afflictions. The causes of our afflictions to bee considered of, are either efficient or finall; the efficient causes, are either the inflicting, or moiuing causes. The principall cause inflicting all troubles and afflictions vpon vs is God himselfe, and that in a threefold respect. First, because he hath predestinated and foreordained vs to suffer these afflictions. Secondly, as hee doth according to this his purpose execute his Decree. And thirdly, as he doth by his most wise and powerfull prouidence, order and dispose of all our crosses of calamities, with all circumstances which belong vnto them. That the Lord hath pre-ordained vs to suffer afflictions, the Apostle sheweth in the eighth of the *Romanes*, where speaking of afflictions hee saith, that *whom God knew before, he did also predestinate, to be made like to the image of his Sonne*, (namely, in suffering worldly miseries, and bearing the crosse) *that he might be the first borne among many brethren*; and so by suffering these things, might enter into his glory, as our Sauiour Christ himselfe speaketh. To which purpose *Eliphaz* also saith, that *misery commeth not forth of the dust, neither doth affliction spring out of the earth*; namely, as from their first fountaine and originall, *But man*

Rom. 8. 29.

Luke 24. 26.

Iob 5. 6.

is borne vnto trauaile, as the sparkes flie vpward. And this consideration the Apostle vseth as a singular consolation in that place, seeing God had not onely appointed vnto them all the afflictions which they did suffer, but also had herein made them conformable to his deare and onely Sonne; prescribing vnto them no other way to glory and happinesse, but that which his best beloued had gone before them. So the holy Apostle vseth the same argument of comfort vnto the afflicted *Thessalonians*, saying, that *no man should bee moued with those afflictions, because themselues did know that they were appointed thereunto.* And surely it is a singular consolation when wee consider that the miseries which we suffer, come not of themselues, or by chance or fortune, but by the determinate counsaile and appointment of God; nor are inflicted on vs at the command of some cruel Tyrant who hateth vs, or at the disposing of our arch-enemy the Deuill, who seeketh our destruction; but according to the most wise and just counsaile of our gracious God, from whom we haue our being, and all other blessings and benefits which we enjoy.

Secondly, God is the principall efficient, and chiefe Authour of all our afflictions, as he doth execute this Decree both for the correction and triall of his seruants, or the just punishment of the wicked and vngodly. For so the Lord himselfe speaketh; *I forme the light, and create darknesse; I make peace, and create euill, I the Lord doe all these things.* And againe, *Shall a Trumpet bee blowne in the City, and the people not be afraid? Or shall there be euill in a Citie, and the Lord hath not done it?* And elsewhere; *Behold now, for I am he, and there is no Gods with me: I kill and I giue life, I wound and I make whole; neither is there any that can deliuer out of mine hand.* And with this agreeth the Song of *Hannah*: *The Lord killeth and maketh aliue; bringeth downe to the graue, and raiseth vp, the Lord maketh poore, and maketh rich, bringeth low and exalteth.* And the question of the afflicted Church in her *Lamentations*: *Out of the mouth of the most high, proceedeth not euill and good?* And thus the faithfull (whatsoeuer the inferiour causes and instruments haue beene of their afflictions) haue still acknowledged the Lord, to be the chiefe agent and principall cause of them. So *Ioseph* being betrayed by his brethren, saith that God had sent him into Egypt. And *Naomi* in her afflictions ascribeth them all to the will and worke of God; *The almightie* (saith she) *hath giuen me much bitternesse, I went out full, and the Lord hath caused mee to returne empty. why call yee me* Naomi *seeing the Lord hath humbled me, and the Almighty hath brought me into aduersity.* Thus *Iob* being spoyled by the Chaldeans and Sabeans saith, that *the Lord had giuen, and the Lord had taken away:* And holy *Dauid* being reuiled and cursed by wicked *Shemei*, acknowledgeth that *God had sent him to curse him.* So the afflicted Church saith: *Come and let vs returne vnto the Lord, for he hath spoyled and he will heale vs, he hath wounded vs, and he will bind vs vp.* And the Apostle *Paul* giueth it as a generall rule, that whatsoeuer the next causes and meanes of our afflictions be, yet *when we are thus iudged, we are chastened of the Lord, because we should not be condemned with the world.* The consideration whereof should serue much to confirme in vs patience and contentednesse in all our afflictions and tribulation; first because the Lord from whom they come is infinite in glory, power, and majesty, who hauing created vs of nothing may dispose also of vs according to his pleasure; for why should the clay murmure against the potter; the Seruant against his Master, the Subject against his Prince; or silly Wormes, yea dust and ashes against the glorious King of Heauen and Earth? Wee see that the same man who will not take an hard word from his equall, suffereth with patience a blow giuen vnto him by his King and Soueraigne; and standeth not to dispute with him why hee doth it, being ouer-awed with his power & majesty: But what are all the Princes of the World in glory, power and majesty, being compared with the great *Iehouah* King of Heauen and Earth? Who made of nothing this glorious frame of the World, the Sunne, Moone, and Starres, calling euery one by his Name; with all the huge hoast of the Creatures which inhabit the Heauens and the Ayre, the Earth and the great Deepes. Who measureth the earth with his span, and poyseth it as in a ballance, who vpholdeth all things by his Word, and ruleth them at his good pleasure. *In whom we liue, and moue, and haue our being*; so that if hee sustaine vs we continue, but if hee blow vpon vs we are presently destroyed, and returne againe vnto our dust. Who hath in his hand the keyes of Heauen and Hell, of life and death, shutting and no man openeth, and openeth and no man shutteth. Who sendeth out of his treasury the rame, haile and snow, the thunder and lightning, and both raiseth and stilleth the boysterous windes, causing at his pleasure both cruell tempests, & pleasant calmes. Who ruleth the great *Behemoth* and *Leuiathan*, and putting his hooke into his nosethrils, turneth him how he will. And this is that argument of power and majesty which *Elihu* first propoundeth, and God himselfe more fully insisteth vpon, to worke patience in *Iob* being grieuously afflicted, and to keep him from murmuring & repining. Secondly, we must with patience beare all our afflictions which come from God, not only because be

2. Sam. 16. 10.
Hos. 6. 1.
1. Cor. 11. 32.
Acts 17. 28.
Iob 2. 10. & 42.

is in Majesty glorious, and in power almighty, but also because he is just in all his iudgements, and righteous in all his wayes, as the Psalmist telleth vs. And therefore if he correct vs wee should beare his blowes, because his exact justice assureth vs, that he inflicteth no more than we haue deserued. If he taketh any good thing from vs which wee enjoy, Let vs know that he taketh nothing but what he gaue, and that not absolutely, and for euer, but onely to vse for a time, till he againe did call for it. And therefore seeing God taketh nothing but his owne; wee are not (as one well obserueth) when we are depriued of any benefit to say that wee haue lost it, but onely that wee haue restored it to the right owner. For as the Scriptures teach vs, euery *good gift descendeth from the Father of lights*; for as for vs, *wee brought nothing into the World, and it is certaine that we can carry nothing out.* So our Sauiour Christ teacheth vs in the Parable, that all the good things which we enjoy are but talents lent of God, which we must not vse at our owne pleasure, but to our Lord and Masters best aduantage; the which wee are to giue account of when he calleth vs to a reckoning, and patiently to restore them when hee is willing to resume them. And this made *Iob* when he was spoyled of all his goods to beare it patiently, because the Lord had taken them who before had giuen them. *The Lord* (saith hee) *hath giuen, and the Lord hath taken away, blessed be the Name of the Lord.* Thirdly, we are to beare all our crosses with patience seeing they come from God; not only because hee is powerfull and righteous, and therefore must & ought to be yeelded vnto; but also because he is the chiefe goodnesse, from whom there can come no euill, for whatsoeuer God doth, hee willeth, and whatsoeuer hee willeth is therefore good because he willeth it; & what is good ought also to be taken in good part; especially of those who would themselues be reputed good. For as one saith, hee onely is to be reputed good, who approueth himselfe so to be, by his piety towards God, namely, by bearing patiently whatsoeuer by his prouidence hapneth vnto him; because he knoweth that it is befalne him by the disposing of that diuine Law by which all is gouerned. To which purpose, elsewhere hee affirmeth, that it is the first part of diuine worship to beleeue God, and the next to ascribe vnto him due Majesty and goodnesse, without which there is no Majesty. To know that hee who ruleth the World, and tempereth and ordereth all things as his owne; and especially taketh care of mankind, yea, of euery particular person; neither doth nor hath any euill in him.

Psal. 119. 137.

Ex Epictet. Enchir. cap. 10. *apud Stobeum, serm.* 108. *T.* 2. *Iames* 1. 17.

1. *Tim.* 6. 7.

Matth. 25. 14. *Luke* 19. 12.

Iob 1. 21.

Senec. Epist. 76.

Epist. 95.

9. Sect. 3. That this consideration may

Yea, much more may we beare all our afflictions patiently, yea joyfully, if wee further consider that they proceed from God, who is not onely the chiefe goodnesse in his owne nature, but also in respect of vs the root and fountaine, from whom all goodnes doth grow and spring, in which regard one saith, that afflictions are bitter and sharpe arrowes shot from a sweet and mercifull hand. For he is our gracious Creatour, who hath giuen vnto vs our being when we were not, making vs men, when hee might haue made vs Serpents; and our carefull preseruer who sustaineth our liues, and ministreth vnto vs all the good things which we enjoy, & who may better chastize vs, than he who created vs? Who hath more right to correct and nurture vs, than he who feedeth and nurseth vs? Wee see that the most sauage beasts which will not endure the looke of a stranger, take stripes from their owner, who feedeth and tendeth them; and shall wee, more brutish than they, snarle and repine when the Lord, who not onely giueth vs food, but also maketh it nourishment, doth chastize vs for our good? He is our Generall and Commander; and euery good Souldier submitteth himselfe with patience to his Captaines Discipline; and with cheerefulnesse obeyeth all his commands, marching and incamping, watching and labouring, fighting and retiring, according to his appointment; and all for a trifling pay, and in a doubtfull hope of vncertaine victory, and shall not we yeeld the like, and greater obedience and submission to the Discipline of the great Commander of Heauen and Earth, who assureth vs that by following his directions, wee shall obtaine a glorious conquest, and of common Souldiers become crowned Kings. The Lord is our King and Soueraigne, vnto whom we are to yeeld absolute obedience; and therefore if earthly Princes punishing their subjects, judge them insolent if they repine, and rebellious if they resist, not enduring expostulation, or to haue their actions called to account though they be vnjust, and ayme more at their owne pleasure, than their profit: how shall we be acquitted if being corrected by God we impatiently murmure, and by vsing vnlawfull meanes to free our selues, as much as in vs lyeth, resist him in his most righteous judgements which are all disposed to our good, if we submit our selues vnto them; seeing by ruling vs thus on earth, hee fitteth vs to raigne with him in Heauen. He is our most skilfull and faithful Chirurgion and Physicion, who in all he doth, aymeth at the curing of our sicknesse, and the recouery of our health; and therefore when the working of the corrasiue, the fearing & searching of our wounds, the bitter pils and potions, which for the present make vs sick vnto death in our owne sense, would force vs in impatiency to cry out & complaine; let vs beare all with meeknesse and quietnesse, considering that in all this hee intendeth the cure, and that his loue would

much com... vs, that all... afflictions come fro... him who i... chiefe fo... taine of a... good. *Greg.* *Mag.*

would not suffer him to vse these rougher and more distastfull remedies, if those which are more gentle and easie were as effectuall for our recouery. Finally, hee is our most gracious and louing Father who grieueth at our griefes, and euen earneth in pitty and compassion, when contrary to his owne nature, wee by our sinnes doe moue him to correct vs, and to doe this his *strange worke*, wherin hee taketh no pleasure, but onely out of his loue and wisedome is forced (in some manner) to take these seuere courses for our amendment, that hee may preserue vs from destruction. And therefore let vs beare with patience that which hee inflicteth, and say with our Sauiour, *shall I not drinke of the cuppe which my Father hath giuen me?* Hee is our eternall and heauenly Father, vnto whom we daily pray, that his name may bee hallowed; and how can it, according to our Prayers, be better sanctified and glorified, than when with patience and meekenesse wee submit our selues vnto his good pleasure, both in prosperitie and aduersity, and by assured affiance and resolued patience rest vpon his promises and prouidence, attending his pleasure and leasure for help and deliuerance? So we pray vnto him that his kingdome may come and bee aduanced; and how can this be better done, than when by his fatherly chastizements he destroyeth in vs the kingdome of sinne and Satan, and maketh vs tractable and obedient to his Lawes and gouernment? And finally, wee pray that his will may be done; and therefore when wee see it performed, why doe wee not willingly, yea joyfully submit our selues vnto it? Why doe we murmure and repine, struggle and striue against it through our impatiencie, and so proclaime our hypocrisie, increasing that which our judgement approueth not, and vnto which our heart assenteth not? Lastly, the Lord is our husband and Head; by vertue of which communion with him, as wee participate with him in all his graces and goodnesse, so he doth (after a sort) sympathize with vs in our sorrowes; and is more than our selues delighted with our welfare. Now who hauing a most carefull and louing husband would feare to receiue hurt from him? Or what member of the body would doubt of the care and prouidence of the wise Head, whereby it is ruled, or would impatiently complaine of hard vsage, though it should finde and approue of some rough and painfull curies, whereby it might bee cured of some infirmities? And how much lesse should we murmure & repine against God, and his prouidence, who infinitely excelleth in wisedome and loue, all heads and husbands? Or how can wee doubt of receiuing from him helpe, deliuerance, freedome from euill, or fruition of good; whose mercy is so vnmeasurable, and goodnesse vnspeakable; that hee spared not to giue his onely and best beloued Sonne to the death, euen the bitter death of the crosse for vs, when we were strangers, yea enemies vnto him? What will hee deny vnto vs thus neerely allyed, and being now become friends, yea Sonnes, and which is more, spouses, yea members of his glorious body, who gaue his blessed selfe vnto vs and for vs, when we were so much estranged, and so farre at odds? And these and such like were the meditations, which moued the Saints in former times to beare their afflictions with patience and comfort, seeing they looked not so much to their crosses, as to the hand of God by which they were imposed. So *Ezechias* looking to the Lord from whom his affliction came, cryeth out, *What shall I say? for he hath said it to me, and he hath done it.* Esa. 38. 15.
And *Dauid* professeth, that he was *dumbe, and opened not his mouth, because he saw that the Lord had done it.* So looking rather to Gods righteous iudgement, than to his Sonnes wicked malice, pursuing him; and espying Gods iust displeasure, through proud *Absalons* vniust and rebellious fury; hee submitteth himselfe with patience to bee afflicted at his good pleasure; *But if* (saith he) *hee thus say, I haue no delight in thee; Behold here am I, let him doe to me, as seemeth good in his eyes.* Psal. 39. 9. 2. Sam. 15. 26.

Vnto which measure of patience if wee would attaine, wee must learne to imitate this example; not looking to the inferiour causes and subordinate meanes, by which our crosses are immediatly imposed, but vnto the Lord our God, who is the chiefe and supreame cause of all our afflictions. For if wee haue no eye to God, who is the first mouer and principall agent; but looke onely to the inferiour and next meanes; there will bee no place for patience, seeing the malignitie of the instruments will poyson our sores of impatiencie and repining, and so make them the more to fester and rankle, not suffering the wholesome salues of afflictions, which is soueraigne and profitable, as it commeth purely from Gods hand to be effectuall for our humiliation, and the cure of our corruption: But will cause vs to fret and fume more at the circumstances, which wee are ready wittily to aggrauate for our owne greater torment and vexation, than at the matter and substance of the afflictions themselues. Thus sometime when we could well beare the crosse it selfe, as it is sent from God, wee make it intolerable, and so fall into most impotent impatiencie, when being inflicted vpon vs by the meanes of some worldly enemie, wee looke vpon his malice, cruelty, and proud insolencie in the carriage of the matter, and not vnto the Lord, who therein aymeth at our good, humbling vs

9. Sect. 4. That if wee would haue patience in afflictions, we must not looke only to inferiour causes, but principally vnto God the supreame cause of them.

by his chastizements, and by these trials enriching vs with his spirituall graces. And much more doe wee aggrauate the burthen when it is laide vpon vs by the treacherie, neglect, or vnkind dealing of some friend of whom wee haue deserued well, and therefore least of all suspected to haue receiued from him such hard measure. Or when it befalleth vs through our owne default, negligence, or want of prouidence; in which case wee adde vnto it the waight of many criminations, and oftentimes false accusations against our selues, as though it were not heauie enough in it selfe to presse vs downe, vnlesse wee added thereunto the loade of bitter inuectiues against our owne negligence, and of sharpe censures for our owne faultinesse, as being the cause which hath brought vpon vs these crosses and calamities. All which motiues and enticements vnto impatiencie if we would auoide, wee must not looke to inferiour causes and meanes whereby our crosses are imposed; for this is all one, as if wee should regard onely the staffe which giueth vs the blow, and neglect the smiter who ruleth it; and like the foolish curre to bite at the stone which hit and hurt vs, not regarding him who threw it at vs; but wee must lift vp the eyes of our mind aboue the Earth vnto Heauen, and consider that the Lord is the chiefe cause of all our afflictions, and like a just iudge vseth wicked enemies, false friends, the dumbe creatures, as also our owne improuidence and negligence, as the executioners of his righteous iudgements, and inferiour instruments, whereby hee serueth his most wise prouidence, effecting by these meanes his owne purposes for the aduancing of his glory, and the good and saluation of the elect and faithfull. And thus did *Ioseph* arme himselfe with patience, when passing by the malice of his brethren, who sold him into Egypt; hee looketh to the supreame cause, and considereth that God for his owne glory, and the good of his Church, had sent him thither. Whereas if he had looked no higher but to their wicked treacherie and cruell spite, hee could neuer haue vsed that meekenesse and moderation; but rather hauing gotten opportunitie would in stead of comforting, haue insulted ouer them, and onely thought of taking sharpe reuenge. So *Iob* retaineth patience in his grieuous affliction, because he had an eye to the chiefe cause, which was the hand of God correcting him; *the Lord* (saith he) *hath giuen, and the Lord hath taken away, blessed bee the name of the Lord.* Whereas if his thoughts had mounted no higer than these inferiour instruments which the Lord vsed, as the malice of his enemies, and the theft and violence of the Chaldeans and Sabeans, hee would wholy haue beene transported with desire of reuenge, and burst out into all impatiencie, if being shorned of meanes, hee could not attaine vnto his will. And *Dauid* likewise being exceedingly prouoked by wicked *Shemei*, doth with admirable resolution beare all his outragious injuries meekely and patiently, and when but by speaking the word, hee might haue had all his wrongs reuenged, looking not so much to this wicked instrument, as to the just hand of God, who vsed him for the correcting of his sinne, hee would not yeeld to his owne passion, and his friends prouocations exciting him to giue way to the deserued punishment of his malicious enemie, but rather reproueth them for making the motion: *What* (saith he) *haue I to doe with you, you Sonnes of Zeruiah? for he curseth euen because the Lord hath bidden him to curse Dauid. Who dare then say, wherefore hast thou done so?* Whereas if hee had onely regarded the malice, insolencie, and notorious outrage of this lewd person, he would haue beene impatient of these indignities, and the first man that would haue laide hands vpon him for the reuenging of these wrongs. Finally, our Sauiour Christ himselfe doth not in those intolerable injuries which were offered vnto him, looke vnto the treachery of *Iudas*, the malice of the Priests and Pharisies, nor to the corruption and injustice of *Pilate* and *Herod*, but hee considereth of all his afflictions, as of a cup put into his hand to drinke by his heauenly Father, and so forbidding his Apostles to take reuenge, he doth with meekenesse and patience suffer all, and without grudging and repining drinketh vp the very dregs of this bitter potion. Which notable presidents, if wee propound vnto our selues for our imitation, then will we not in distempered passion and vnbridled fury, storme and rage against the meanes and instruments of our crosses and afflictions, not in burning desire thirst after reuenge, seeking to ease our griefes by requitall of those wrongs vpon our enemies, which they haue offered vnto vs; but rather with our Sauiour, wee will pray for them that persecute vs, saying, *Father, forgiue them, for they know not what they doe*; for whilest they onely aime at their owne designes, and to atcheiue their malicious ends; they vnwittingly and vnwillingly serue the prouidence of God in executing his righteous iudgements, and correcting the faults of his children and seruants, yea in truth they serue also the faithfull themselues, euen whilest they seeme to insult and tyrannize ouer them; being vsed by God as bug-beares, to make his children to flee vnto him, as fires to purifie them from their drosse, as files to scower them from the rust of their corruptions; and as rodds to correct their faults, and to reclaime

Gen. 45. 5. 8. 50. 20. Psal 105. 17.

Iob 1. 21.

2. Sam. 16.

Iob. 18. 11.

claime & amend them for the time to come. To which purpose one saith, that the wicked man, as a foole euen in ruling doth serue the wise and vertuous, and whilest he presseth him downe, aduanceth him to a better state, herein like vnto seruants, who being made ouerseers and teachers to their yong masters in their none-age for their instruction and education, doe keepe them vnder and correct them; and yet notwithstanding all this, they are their seruants still; because they are ordained to this vse, that they may serue their young masters, whilest they profit them by their beating: and therefore, because the tyrannie and ill vsage of the wicked towards the good, doth purge them whilest they afflict them, euen their power doth serue for the profit of the just. In which respect wee haue little cause to be furious in our anger against these instruments of our afflictions, seeing they are so ouerruled by God, that wee haue by them great profit and benefit; all the hurt redounding to themselues; for whilest like rodds they serue our heauenly Father to chastize and amend vs themselues are torne in peeces, worne to stumpes, and being no longer fit for this vse are cast into the fire. In which respect one saith, that when traps are laid for vs by our enemies, and injuries offered; wee doe not suffer injury, but they that do it. For the Lord hath said, that the soule that sinneth, shall die; and he hath sinned, who hath done the euill, and not hee who hath borne and suffered it; and therefore let vs not reuenge these injuries; for then (like them who hurt vs) we shall with the seely Bees, by stinging them, loose our owne liues. And as we must not bee enraged against these instruments of our griefe; so much lesse must wee in our troubles and afflictions sue vnto them for ease and deliuerance; for as the malefactor doth not sue vnto the executioner, but onely vnto the Iudge, who hath sole power to pardon, reprieue or hang him; so must not we put vp our petitions and supplications to these executioners of Gods righteous iudgements; but haue our recourse by humble prayer to the Lord chiefe-Iustice of heauen and earth, who hath power in his hand to restraine their power, and to bridle their malice that they cannot hurt vs.

CHAP. VII.

That all our afflictions are ruled and disposed by Gods most wise, just and gracious prouidence; and of the comfort which ariseth from the consideration.

THus hauing I shewed that the Lord is the principall and chiefe [illegible] of our afflictions, both as hee doth ordaine vs vnto them; and also as he hath the chiefe hand in executing this decree. But besides both these, the Lord is the chiefe authour and agent in all our afflictions, as hee doth by his wise and powerfull prouidence rule and dispose of them, maugre the malice and might of all our enemies, so as they shall all turne to his owne glory, and our spirituall and euerlasting good. Neither are wee fondly to imagine that the Lord created his creatures, and then left them to the ordering and ruling either of themselues, or vnto fate, chance and blind fortune; but he doth by the same wisedome and power gouerne and dispose them according to his owne good pleasure; so that howsoeuer they oftentimes transgresse and violate his will reuealed; yet they neuer crosse or hinder his secret will and counsaile, but in all things, notwithstanding their malice and opposition, he maketh them serue his prouidence, directing them vnto those ends for which they were created. Nor doth the Lord only thus rule his chiefest creatures, or those which are inferiour, at some times, or vpon some waighty occasions; but this all-seeing and all-ruling prouidence of God, doth extend it selfe to the ruling and gouerning of the meanest, euen of the seely sparrowes, yea of a worthlesse haire, so as without his direction and appointment they cannot light or fall vpon the ground, as our Sauiour speaketh. From which consideration ariseth singular comfort vnto all the faithfull; for if nothing befalleth the most contemptible creatures, but by the wise guidance and appointment of their creatour; then how much lesse vnto men (the noblest peece of this worldly workmanship) who are worth many thousands of them, yea vnto his faithfull seruants and children, who exceed in his valuation many thousands of other men? and this is that argument of consolation which our Sauiour vseth to comfort his disciples, and to arme their patience against those persecutions, crosses and calamities, which should afterwards betide them for the profession of his name. *Are not two sparrowes (saith hee) sould for a farthing, and one of them shall not fall to the ground without your Father, yea and all the haires of your head are numbred. Feare yee not therefore, ye are of more value than many sparrowes.* But as Gods prouidence doth extend it selfe in most especiall manner vnto the faithfull aboue all other men, so aboue all other times, in the time of their afflictions, according to his gracious promise; *he shall call vpon mee, and I will heare him, I will be with him in trouble, I will deliuer him and glorifie him.* And that the Lord taketh speciall knowledge of the afflictions of his people that hee might deliuer them; *I haue surely seene (saith he) the trouble of my people which are in Egypt, and haue heard*

and especially man, so as nothing happeneth vnto him but by his appointment.

Matth. 10. 29. 30. 31.

Psalm. 91. 15.

Exod. 3. 7.

heard their crie because of their taske-masters; for I know their sorrowes; therefore I am come downe to deliuer them. With which meditation the afflicted Church comforteth her selfe in all her troubles and miseries: *O Lord* (saith shee) *thou hast seene my wrong, iudge thou my cause. Thou hast seene all their vengeance, and all their deuises against me, &c.*

§. Sect. 2. That Gods prouidence doth rule all the inferiour causes of our afflictions; and first such as are vnreasonable.

Yea the Lord doth in his wise prouidence, not onely looke vnto, rule and dispose of the afflictions themselues which befall the faithfull, but of all the causes and circumstances, their ends and issues, manner, measure, and time of their continuance. For as for the causes of all afflictions, they are all subordinate vnto him who is the supreame and principall cause, and serue but as inferiour meanes and instruments to effect his will and pleasure. For the better vnderstanding whereof, wee are to know; that there is in nature a concatenation, interlinking and chaining of causes together, whereby inferiour causes are so subordinate one to another, as that they all hold their subordination vnto God, who is the first and principall cause; whereof it commeth to passe, that as one of them cannot worke and moue without the helpe of the next cause vnto which it is subordinate, as for example, fruites cannot nourish vs, vnlesse the Earth nourish them, neither can the Earth bring them forth, vnlesse the Sunne shine and the raine fall vpon them: so none of them can moue or worke, but by that vertue which they receiue from God, the first and chiefe cause, whereby they are inabled to produce all their actions and operations. In regard whereof all the effects and actions of secondary causes (being considered simply in themselues without their poyson and malignity of sin) are not so properly the effects of them, as of that cause which is first and principall. As for example wee cannot so properly say, that our meate doth nourish vs, or clothes keepe vs warme, or that the Sun doth lighten vs, or our friends prouide for vs; as that God doth all these things by them, namely as the chiefe cause working by his instruments. And although these effects be properly and fitly attributed to their next and immediate causes; yet more fitly and properly may wee say, that God doth by them nourish, warme, lighten and prouide for vs, seeing from him alone they haue all their vertue and efficacy, without which they could doe nothing. For as the Scribe is more properly said to write, than the Pen, and he that maketh and keepeth the clocke is more properly said to make it goe and strike, than the wheeles and peyzes that hang vpon it, and euery workman to effect his worke, rather than the tooles which he vseth, as his instruments: So the Lord who is the chiefe agent and first mouer in all actions, may more fitly and properly bee said to effect and to bring to passe all things which are done in the Earth, than any inferiour or subordinate causes, seeing they are all but his tooles and instruments, which cannot moue of themselues, but as they are ruled and guided by the power and prouidence of this heauenly workeman. And thus the Lord vseth all his creatures both vnreasonable and reasonable to serue his prouidence in the afflicting and chastizing of his Children. Of the former sort the examples are innumerable like vnto the huge hoast of the creatures themselues; for thus the Lord vseth the Fire and Water, the infection of the ayre, the barrennes of the Earth, the windes and weather, raine, drought, frosts and mildeawes; the wild and bruite creatures; and that not onely the sauage Beasts which excell in strength, and are armed by nature to doe hurt; but euen the seely flyes, grashoppers, canker-wormes, and caterpillers as the Lord threatneth, and the Prophet *Ioel* sheweth. In which regard, howsoeuer these crosses inflicted by these vnreasonable creatures are of all others most vncomfortable, because, as it is said of Fire and Water, so may it of the rest, that they haue no mercy, seeing their fury is not mitigated by yeelding, their pitty not moued by complaining, nor their destroying force stayed by our intreating and perswading; yet in this haue the faithfull sufficient consolation, when they consider, that these no lesse than the other are Gods instruments for the effecting of his will, and but as rods in the hand of our heauenly Father, which are content (as it were) to bee sawed and torne in peeces in vexing and tormenting vs, if it bee the pleasure of him that made and ruleth them; yet cannot of themselues giue vs one blow or stripe, but as they are moued by Gods will and power, as wee may see in the preseruation of the Israelites from the plagues of Egypt, and from being ouerwhelmed by the mercilesse Sea; in the preseruing of the three Children in the fiery furnace, *Daniel*, in the Lyons den, and of *Paul* from the mortall sting of the cruell Viper.

Dan. 3. Ioel. 1.

§. Sect. 3. That Gods prouidence doth rule the inferiour causes which are reasonable, and so the good or euill Angels

The like also may be said of the reasonable creatures, which howsoeuer they may seeme at their owne will and pleasure to afflict and punish vs; yet is both their will and power so ouerruled, limited and ouermastered, by the al-gouerning power and prouidence of God, that they cannot goe one foot beyond their tether, but when they are come to the vtmost bonds of their permitted liberty, there, will they, nill they, they must make a stand, and howsoeuer they may fling and kicke to shew their spite and malice, yet their power is so curbed and re-

restrained, that they cannot beyond their allowed limits doe vs any harme. And thus the Lord ruleth, as his instruments in our afflictions, both Angels and men; and that both good and bad. For howsoeuer the good and holy Angels are Gods willing ministers, to watch ouer and guard the faithfull in all dangers, and his ready messengers to conueigh vnto them his blessings and benefits; yet when the Lord their Master and commander is pleased to vse them as his instruments in afflicting and correcting them, they are prest to doe his will. Howbeit they haue their commission which they must obserue, their time appointed when to begin, and when to make an end, and the very number and measure of their blowes that they are to giue, which they neither can nor will exceed. An example whereof wee haue in the destroying Angell smiting the Israelites with the plague and pestilence; who continued the execution of Gods judgements till the Lord restrained him, but no sooner doth the Lord command him to cease, but presently he sheatheth his sword of vengeance, and desisteth from doing any further harme. So the Lord, intending to plague Ierusalem by the ministery of an Angell, first giueth commission to another Angell that he should set a marke vpon the foreheads of them that did mourne, and cry for all the abhominations that were done in the middest thereof; and then biddeth the destroying Angell to goe through the Citie and smite, neither sparing nor pitying any, olde or young, maids or children, but with all chargeth him not so much as to touch a man, who by his marke was exempted from the common calamity and destruction. And thus the fower Angels who had power giuen them to hurt the Earth and the Sea, are restrained from the execution of their commission, till the seruants of God were marked in their foreheads. Neither doth the Lord thus order and dispose by his wise and powerfull prouidence the good Angels only, who being his Seruants take their chiefe delight in doing his will; but also he doth often vse, and by the same wise prouidence dispose of, the wicked Angels and Diuels, as his instruments for the afflicting of his faithfull Children. And when they thinke of nothing lesse than of doing his will, glorifying his name, or doing good to his Saints and Seruants; but contrariwise wholy ayme at Gods dishonour and their destruction: euen then he ouerruleth them by his powerfull prouidence, and maketh them (maugre their malice) to effect his will, and to serue him vnto those ends for which he imployeth them. In which respect one well saith, that though the will of Sathan bee alwayes wicked, yet his power is neuer vnjust, because hee hath his will from himselfe, but his power from God, and therefore what hee vnlawfully affecteth to doe, that God will not suffer to bee done but justly and lawfully. And this is the cause why the spirit which vexed *Saul* is called the euill spirit, and the Spirit of the Lord, namely the Spirit of the Lord, in respect of that just power which was granted vnto him by God; and the euill spirit in regard of the desire of his vnjust and malitious will. And thus hee vsed Satan in afflicting *Iob* for the triall of his patience, that it might bee crowned with the greater glory; when as the Deuill aimed at nothing lesse, but onely sought to cause *Iob* by these afflictions to blaspheme God vnto his face. And thus hee gaue him from time to time his commission which hee could not passe. And so the Lord telleth the Angell of the Church of the Smyrnians, that the Deuill should cast some of them into prison; but willeth them to be of good comfort because it was not at his owne pleasure, but at Gods appointment, who foretold them of these afflictions; not as long as he list but onely for tenne dayes, which was the time limited by God: not that hee might hereby attaine vnto his owne malitious end; which was, that they might be destroyed, but that he might further and aduance Gods end, namely that being tryed and found faithfull they might obtaine the crowne of life. And therefore howsoeuer there can be nothing more terrible and fearefull than to know that Satan who hath beene a murtherer from the beginning, and an ancient enemy of mankind, exceeding vs so much in power, and hauing his power so much exceeded by his malice, should be the next and immediate cause of our afflictions; yet when we consider with all, that he is but a bare instrument in the hand of God, which by his power and prouidence he turneth and withdeth at his good pleasure; and alwayes forceth him, whether he will or no, to serue for the aduancing of his owne glory, and the spirituall good and euerlasting saluation of his elect, there is in this meditation sufficient cause to expell all feare and horror, and matter enough of patience and consolation.

Apoc. 2. 10.

Finally the Lord thus ruleth and ouerruleth all the intentions and actions of wicked men, when he vseth them as his instruments for the the afflicting of his Seruants; so as they cannot begin to hurt them but by his permission; nor continue to vexe and molest them longer than the appointed time. And when they ayme at nothing else but the disgorging of their spite, the inlarging of their rule and soueraignty, and the inriching of themselues with the spoyle; the Lord aymeth at the good of the faithful, and with these chastisements humbleth them by vnfained repentance, that they may not bee con-

Q. Sect. 4. That Gods prouidence ouerruleth the actions and intentions of wicked men: and of the cõforts which arise from this consideration.

condemned with the World. And thus the Lord vsed the Chaldæans and Sabæans as his instruments for the afflicting of *Iob*; *Saul*, *Shemei* and *Absalon*, for the chastizing of *Dauid*; *Nebuchadnezzar*, the Babilonians and Assyrians for the correcting of his people Israell. In which regard hee calleth him his seruant whom hee had appointed to this worke; and affirmeth that hee was but as a rod in his hand, wherewith hee did visit their sinnes, and execute his righteous judgements. *Esa.10 5.6:* *O Assur* (saith hee) *the rod of my wrath: and the staffe in their hands is mine indignation; I will send him to a dissembling nation, and I will giue him a charge against the people of my wrath to take the spoile, and to take the pray, and to tread them vnder feete like the mire in the streete.* And not to insist vpon more examples; thus he vsed the Scribes, Priests and Pharisies, *Iudas*, *Caiphas* and *Pilate*, for the afflicting and killing of his onely Sonne, that his death might be the price of our redemption. In which respect our Sauiour is called the Lamb slaine from the beginning of the World, namely, in Gods eternall decree and purpose; and the Apostle *Peter* plainely affirmeth, that he was deliuered into their hands by the determinate counsell and foreknowledge of God to bee crucified and slaine. And howsoeuer these wicked instruments which the Lord vseth for the chastizing of his Seruants, *Acts 2.23.* ayme at nothing lesse than the effecting of his will and aduancing of their good; yet doth hee by his wise prouidence alwayes so ouerrule them, that they serue for these purposes; and though they intend their ruine and euen thirst for their destruction; yet when they haue, as Gods instruments effected his worke he curbeth and restraineth their power and malice, so as they cannot goe one iot further than hee hath appointed them. Though at all times they are alike set vpon mischiefe, and continually vpon all occasions breath out their malice and reuenge; yet onely then they haue power to touch the children of God, when hee permitteth them for his owne glory and their good. *Gen.31. 29.* As wee may see in the example of *Laban*, who implicitely confesseth that hee pursued *Iacob* to doe him mischiefe, but could not because God by a dreame had forbidden him. *Esa.37.29.* In *Senacherib*, who came purposely to destroy Ierusalem, but could not effect his will, because the Lord put his hooke in his nosethrils, and led him backe from whence hee came. In *Saul*, who oftentimes practised to take away *Dauids* life, yet was neuer able, not that hee wanted worldly power to effect his will, but because the Lord ouerruled him by his prouidence, so as he could not hurt him. By all which and innumerable other examples it appeareth that wicked men are but the Lords instruments, who correct his Children when he pleaseth, but cannot so much as touch them till he permitteth them. And with this argument the Lord by vision encourageth *Paul* to the worke of the ministrie. *Feare not* (saith he) *but speake and holde not thy peace; for I am with thee, and no man shall lay hands on thee to hurt thee.* *Act.18.9.10.* The consideration whereof serueth for the singular consolation of the faithfull in their affliction; for when (as it vsually commeth to passe) they are more vexed with the sight of their enemies pride, tyrannie and cruell insolencie, than with the sense of the euils which they suffer from them; and are more troubled and frighted with the apprehension of those dangerous effects, which their malicious rage may produce for the time to come; than with all their miseries either past or present; then they are to remember, that these wicked men can doe nothing by their owne absolute will and power; but that they are wholy at Gods disposition, as being inferiour instruments of this supreame and chiefe cause, by whom hee correcteth them, not according to their malicious lusts, to their ruine and destruction; but according to his owne wise and iudicious pleasure, for their spirituall good, and the eternall saluation of their soules. Then they must call to minde that these impious worldlings are but the slaues and Seruants of our heauenly Father, whom he hath appointed to correct vs for our faults; and although they much maligne and be at enmitie with vs; yet wee shall receiue no hurt hereby; seeing our gracious Father standeth by and will not suffer them to torment vs at their owne wils, but appointeth the number of stripes, and the measure of our correction, which notwithstanding all their malice, they cannot exceed, nor enlarge their crueltie aboue that which is permitted vnto them.

Yet but why doth not the Lord correct his Seruants rather by his owne hand, than by the hand of a stranger, or an enemie? And why doth he not let his chastizements come purely from himselfe, or by the meanes of innocent creatures, or righteous men, executing his just judgements by just instruments, rather than by wicked and vngodly men; who infuse into them the poyson of their maliciousnesse, embitter them with their gaule and spleene, and pollute and defile them with their corruption? To which I answere; that the execution of punishment in it selfe, being a seruile thing, doth not so fully agree with the nature of God, who being the chiefe goodnesse, taketh his chiefe delight in doing good, and in communicating himselfe vnto his creatures; neither doth hee willingly punish vs, but that wee inforce it vpon his justice by our sins; whereof it is, that when the Lord doth execute *Lament. 3.*

his

his iudgements, he is said by his Prophet, to doe his *strange worke*, and his *strange act*. And therefore, because it is not familiar and delightfull vnto his nature, he doth it not by himselfe, but commonly allotteth it to the Deuill and wicked men, who are the fittest to be his executioners, as being naturally disposed to hurt and destroy. Euen as among men it is an vsuall thing for the righteous Iudge to vse wicked and base wretches, for the executing of his just sentence vpon malefactors, who haue deserued punishment; with whom notwithstanding hee doth not at all communicate in their bloudy cruelty and spitefull malice, which they sometimes exercise towards the persons executed. Neither doth it all disparage, or any whit detract from Gods iustice and goodnesse, that the wickednesse of sinfull and vngodly men is intermixed with the execution of his righteous iudgements; but doth rather magnifie his wisdome and power, in that hee can bring good out of euill, and light out of darknesse; effecting his just designes by wicked instruments, contrary to their nature and intention. For as it doth much commend the exquisite skill of the workman, when as hee can worke curiously with bad tooles; and the art of the Physician, who of the flesh of the Viper can make soueraigne Methridate, and change this malignant poyson into an wholsome preseruatiue and counterpoyson; and as the power & wisdome of some great Commander doth gloriously shine; when as hee cannot only vanquish his enemies; but also make them fight on his owne side, and become his instruments of conferring good vpon his owne Souldiers: So what can more magnifie the wisdome, goodnesse and power of God, than that he should be able to perfect the faire and straight works of his righteous iudgments, by these crooked and crabbed instruments? Than to make the vipe-rous generation of wicked men to serue for wholsome preseruatiues, which keepe his seruants from the contagious infection of sinne? And so to conquer these enemies of his glory and our saluation with his diuine power, and ouer-rule them by his wisdome, as that they shall in despite of all their pride and malice, serue his children for their spirituall vse and benefit; and being themselues wicked and euill, helpe to aduance them to a higher degree of grace and goodnesse? And this is one cause why the Lord thinketh it fitter to serue his owne prouidence of wicked men, that hee may bring good out of euill, than not to permit any euill at all.

And vnto this wee may adde, that as the Lord by vsing these wicked instruments for the chastizing of his children, doth manifest his mercy and goodnesse, in making them serue for the aduancement of their good; so doth he make way for the manifestation of his iustice, whilest hee giueth these wicked men vp to the exercising of their owne malicious and cruell lusts in the chastizements of his seruants, whom they vniustly hate and maligne; that so hee may after hee hath punished one sinne with another, make way for deserued vengeance, and take occasion justly to increase their punishments in this life, and their more fearefull condemnation in the life to come. For as the wise and louing Father hauing reformed his childe by correction, and made him respectiue and carefull in the performance of all good duties; doth to giue him contentment, and assurance of his loue and clemencie, vpon the continuance of his good courses, cast the worne rod which is past vse into the middest of the fire: So doth the Lord cast these wicked instruments, which are (as hee calleth them) the rods of his wrath, into the fire of destruction, when hee hath no further vse of them for the chastizement of his children, that so they may the more securely rejoyce in the assurance of the loue of their heauenly Father, and in the ruine and ouerthrow of his & their enemies. So the Lord threatneth that when he had accomplished all *his worke vpon Mount Sion and Ierusalem, he would visit the fruit of the proud heart of the King of* Ashur, *and his glorious and proud lookes, sending among his fat men leannesse, and kindling vnder his glory a burning, like the burning of fire*. The like iudgement is denounced against proud Babylon, that because when the Lord being wrath with his people, did pollute his inheritance, and giue them into their hand, shee did shew no mercy vnto them, but did lay her very heauy yoke vpon the ancient, therefore hee would bring vpon her suddenly in one day, the losse of children and widowhood, that is, desolation, and shamefull dishonour. And thus the Lord professeth, that he was *greatly angry with the careless Heathen, in that when hee was angry with his people but a little, they helped forward the affliction*.

In their destruction, when there is no further vse of them.

Esay 10. 12, 16.

Esay 47. 6, 9. *Zach.* 1. 15.

Yea, but how can the Lord in iustice so seuerely punish wicked men for afflicting of his children, seeing they are but his instruments, which haue done that onely which he appointed them? I answere, that this serueth nothing for their excuse, nor doth any thing at all extenuate their faultinesse; for howsoeuer they in afflicting Gods seruants doe the secret will of God, which no creature in Heauen or Earth is able to withstand; this maketh nothing for them, seeing this hidden will was neuer propounded as a rule vnto which they should conforme their actions: but the Lord hath giuen vnto vs the knowledge of his will reuealed in his Word, vnto which hee requireth conformity and obedience. And by this they are enjoyned to loue the faithfull aboue all others, and by all good meanes to seeke the aduancing of their good; whereas contrariwise they doe hate them so much

Q. Sect. 7. How it will stand with Gods iustice to punish wicked men, for hauing beene his instruments in executing his iudgements.

much the more, afflicting and persecuting them euen for this thing aboue all others, because they are of the houshold of faith, and of Gods own Family; who make conscience of their wayes, and will not run with them into the same excesse of riot. Neither do they at all ayme at Gods end, or euer thinke of effecting his counsailes and secret wil; but they only labour to effect their owne malicious designes, and to accomplish their owne wils, whereby they desire to glut their cruelty, and to aduance themselues out of the ruine of Gods seruants. So the Lord saith, that whereas in his secret counsaile, he sent the King of *Ashur* against his people to afflict them for their sins, *He thought of nothing lesse; neither did his heart esteeme it so; but he only imagined to destroy and cut off not a few Nations; that he might make all his Princes Kings*; and so himselfe a mighty Monarch. Thus it was the will of God to afflict *Dauid* by wicked instruments, as hee also reuealed it vnto him by his Prophet; but they neuer once dreamed of doing that which God had decreed; for *Absalon* aymeth at the satisfying his ambition by vsurping the Kingdome; *Achitophel* at the making of the people more bold and resolute in following of *Absalon* against his Father, when by his abominable fact all hope of reconciliation betweene them, should be quite cut off; and *Shemei* ayned at nothing but at the easing of his spleene, and disgorging his malice by his rayling and reuiling. Finally, it was the will of God that his Son should die for the redemption of mankinde; but those wicked instruments which were vsed for that purpose, neuer so much as thought of accomplishing this will of God. But the Priests, Scribes, and Pharisies sought in all their proceedings to establish their owne estates, to maintaine their reputation among the people, and withall to reuenge themselues and satisfie their malice against our Sauiour, who by discouering their hypocrisie blemished their glory, and wrought them out of the fauour of the people. And so *Iudas* ayned at a little gaine, and to enrich himselfe with the price of bloud. And *Pilate* feared the losse of his place by offending *Cæsar*, or to haue in it those inconueniences which might befall him by displeasing the people. In all which respects, as the sinne of these wicked instruments towards God is not at all extenuated, by their executing of his hidden counsell, seeing they doe it not in obedience vnto God, but (being ouer-ruled by his prouidence) whether they will or not: so doth it nothing at all lessen their wrongs and injuries against the faithfull, in that they are but bare instruments, and the Lord the supreame and principall cause of all their afflictions, seeing whereas he ayneth in them at their spirituall good and saluation, these wicked men doe all they doe out of malice and hatred, and that to the end, that they may hereby bring them to ruine.

Esay 10.7,8.

2. *Sam.* 12.

And in this regard as they are not to look wholy vnto them who are but the instruments, nor to respect onely their malicious purposes and designes; but to haue their eyes fixed principally vpon God who is the supreame cause, and vpon those excellent ends at which hee ayneth in these their chastisements and corrections; so neither are they wholy to neglect them; but as in receiuing benefits we doso acknowledge the Lord to be the principall author and fountaine of them; as that we do not forget to render due thanks and respect vnto those, whom he vseth as the instruments of our good: so in all our afflictions which are imposed vpon vs by the meanes of these wicked men; as wee are to looke vnto the Lord, the supreame cause of them, that hereby humility and patience may be wrought in vs; so we are also to looke vnto the wicked men themselues, as instruments and meanes of our crosses and miseries; hating (though not their persons yet) their malice, rage and cruelty; and vsing all good and lawfull meanes, which either the Word of God or spirituall wisdome can suggest vnto vs, whereby wee may crosse them in their wicked purposes, and free our selues from their injuries and oppressions; hauing herein the Word of God for our warrant, which enjoyneth vs to vse all honest courses for our preseruation, the repelling of injuries and the aduancing of our owne good; as also to hate all euill and injustice whersoeuer we find it; whether it be directed against our selues or any other: and the Saints of God for our precedents, as *Moses*, *Dauid*, *Ezechias*, the Apostles, yea, our Sauiour Christ himselfe, as might be shewed by many instances, if it were not in it selfe cleere and euident. So that howsoeuer in diuers afflictions we are to looke only to the hand of God, which doth vse inferiour causes as meanes and instruments to inflict his judgements and chastisements, hauing in themselues no malignity nor will to hurt vs, as when hee causeth the Aire to infect vs, the water to drowne vs, the fire to burne vs; in which cases wee are not to blame the creatures which are priuiledged from malice and sinne, and are but Gods bare instruments for the effecting of his will: yet when hee vseth wicked men for his instruments, as wee are chiefly to looke vnto the hand of God, so we are to haue some respect vnto them in regard of that malignity and sin which is in them, whereby they desire our hurt and destruction. For in all afflictions wee are to consider not onely the action and worke as it is simply naturall, and the disposition of them to the manifestation of Gods glory, and our good, in which respect God is the chiefe Author of them; but also an accidentall con-

confusion & malignity of the action; which is wholy to be ascribed to mans corruption by whom it is performed; the former whereof being good and just wee are to like, loue and imbrace; the other wee are to hate and flee as being vnjust, corrupt and wicked.

And thus it appeareth that the Lord who is the chiefe & supreame cause of all our afflictions, doth so gouerne & ouerrule all secondary & inferiour causes & means by his most wise and powerfull prouidence, that when they seeme most to oppose against him, they doe but effect that which hee willeth and hath purposed to be done. Whereupon it also followeth that as he disposeth at his pleasure of the causes themselues, so also of all their ends, making them all serue to the furthering of his ends, which are the supreame & chiefe of all, as namely his owne glory, and saluation of his Elect; and that when they seeme to looke another way,, and to bee not onely opposite to his purposes, but also infinitely contrary one vnto another. And as the Planets haue euery one their owne motion in their proper Orbe differing from all the rest, and most of all from the motion of the *primum mobile*, or that which is first mooued, but yet contrary to their owne motion are ouer-ruled and daily carried with it; and as a man walking on the top of the hatches a contrary way to the motion of the ship, doth notwithstanding goe that way which it goeth, because he is moued with it: so when the motion of our wils doth exceedingly vary the one from the other, and all seeme to driue to a contrary end than that at which God aymeth; yet are they all so ouer-ruled by his power and prouidence, in whom wee liue, moue and haue our being; that at last wee meete together, and bend that way whether he intendeth. All which is brought to passe after an vnknowne manner and by such hidden courses, that we know not whither wee goe, much lesse are wee acquainted with the motions of others, carrying them to the same mayn end; like vnto many riuers, which by diuers and contrary wayes, run naturally and freely in their owne current vnto the mayne Ocean, and yet neuer thinke whither they goe, and much lesse of their meeting in the same Sea. And thus all the ends of the King of *Assur*, and all his army were by God directed to that mayne end of chastising his people and punishing the wicked and rebellious; although (as the Lord plainly affirmeth) he neuer so much as thought so, or euer aymed at this end. So the Deuils end in casting the Saints into prison, was, that being tormented they might bee brought to make an Apostasie from the faith; but the Lord maketh Sathans end and action serue to further the end which hee had propounded; namely, that by these afflictions they might be tried, and being approued might be crowned. It was his end in afflicting *Iob* to bring him vnto destruction, by causing him to curse God vnto his face: but God maketh the Deuils action and end to further his, which was, that hee might be glorified in the triall of his graces, the faithfull edified by his example, and that *Iob* himselfe might be fitted and prepared to receiue a greater measure of his blessings here, and of glory and happines in the life to come. But this will more plainly appeare in the afflictions of *Ioseph*, wherein as there were many Agents, so likewise many ends. His brethren being full of enuy, sought to haue him remooued; whom their father (as they supposed) ouer-loued. The Ismaelitish Merchants respected their gaine, his Mistris aymed first at the satisfying of her filthy lust, and after at the reuenge of her scorned loue; his Master in his wrong conceiued jealousie, at the punishment of so great an injury as hee thought hee had receiued; the jaylour at his ease and safetie; the vngratefull Butler thought of nothing but pleasing the King; the King sought to ease his troubled minde by vnderstanding the meaning of his dreame; the Deuil to bring, by the sinne of many, innocent *Ioseph* vnto destruction. But all these ends so diuers and opposite one to another, the Lord so ouer-ruled by his wise and powerfull prouidence, that hee made them all concurre to the effecting of his owne ends, which were the triall of *Iosephs* graces to the glory of him that gaue them; which *Ioseph* in modesty passeth ouer; and the preseruing of his Church in the time of extreame famine, by sending him into Egypt to make prouision for them. The like may also be obserued in the death and passion of our Sauiour Christ; wherein *Iudas* out of his couetousnesse betrayeth him to gaine the siluer pieces; the Scribes and the Pharisies out of their malice and enuy persecute and accuse him, to vphold their state and honour by remouing their enemy; *Pilate* condemneth him out of feare and flattery to keepe his grace with *Cæsar*, and to please the people; the Souldiers crucifie him out of barbarous greedinesse to receiue a reward, and to benefit themselues with the spoyle of his garments; the Deuill vseth them all as his slaues and vassals out of his malice to mankind, that hee might hinder our saluation by destroying our Sauiour. But God ouer-ruleth by his gracious & wise prouidence both him and them; making all their ends and actions to serue for the furthering of his most louing and mercifull end, euen when they most opposed against it, namely, the redemption and saluation of all his Elect, by the precious death, and al-sufficient sacrifice of his innocent Sonne. By all which it appeareth, that whilest the Deuill and wicked men pursue their owne ends, the Lord traineth his, and whilest in afflicting Gods seruants, they

Apoc.2.10.

Gen.45.7.

wholy ayme at their destruction; the Lord by his prouidence ouer-ruling all their purposes and endeauours, maketh them when they thinke of nothing lesse to serue for, the glorifying of his holy Name in the manifesting of his graces, and the saluation of the soules of his afflicted children. So that they are in his hand in this respect, like the arrow in the hand of a cunning Archer, which fleeth to the marke, and yet knoweth not whether it is going; for though they be well acquainted with their owne malicious ends, and pursue with all greedinesse their owne intentions; yet oftentimes fayling of them, they neuer faile the furthering of those ends which God hath propounded vnto all their actions although they goe blindfold to them, and neuer so much as thinke of them. The consideration whereof may greatly comfort vs in all our afflictions imposed on vs by wicked men; for when we see our selues assaulted by them on euery side, all of them ayming at our hurt and destruction in the generall, but yet carried thereunto by their particular ends; one out of malice to our persons, another out of desire to reuenge misconceiued wrongs and supposed injuries; this man out of couetousnesse hunting after a prey in our spoyle; and another out of pride and ambition seeking our downe fall, that he may lay the foundation of his own glory and honour, in the ruines of our estate; hee out of enuy and hatred, thinking that hee is better, if he make vs worse; and another out of his greedinesse labouring to make vs worse, that hee may make himselfe better; then are we to remember there is a supreame prouidence, wisdome and power, which ouerseeth & ouerlooketh all their actions & ends, & when they are most eager in pursuing their designes, doth make them, when they thinke least of it, to serue him for the effecting of all his counsailes and purposes, and the furthering and aduancing of those his mayne ends, euen his owne glory and the saluation, as of all the faithfull, so also of vs among the rest.

9. Sect. 10 That Gods prouidence ordereth and disposeth of all our afflictions, both in respect of their manner, measure and continuance.

And thus doth Gods prouidence shew it self in the ends of our afflictions, and of them that do afflict vs, disposing of them all for his own glory & our good: The like also may be said of the manner, measure, & time of our afflictions; all which he so ordereth & ouer-ruleth, that nothing befalleth vs in the manner, measure, or continuance of them, but by the wise guidance of his al-seeing prouidence. For he hath as wel appointed how we shal come into afflictions, as what we shall suffer; & though there be in them a thousand strange circumstances, and ten thousand vnthought of accidents, and vnexpected casualties; much confusion and disorder in respect of secondary meanes, and innumerable errours and mistakings; yet is there nothing in them all vnto him casuall and accidentall, but all foreseene and fore-ordained long before; neither any confusion or errour, but all in a direct order and method, one cause producing and drawing on another, like the diuers linkes of the same chaine, as may plainly appeare if we doe examine the former examples. So doth hee by the same prouidence share out vnto vs the measure of our afflictions, giuing vnto vs a conuenient draught of this bitter potion, according to the proportion of our strength and patience. Neither doth hee let loose the Deuill and wicked men to assault vs all at once, according as their fury would carry them; but like the master of the masteries he sitteth by, and appointeth such aduersaries to contend & wrastle with vs, as may onely exercise our patience, and not wholy vanquish and ouercome it. And as hee appointe[illegible] the manner and measure, so also the time of o[illegible] afflictions, which all the malice and fury of our enemies cannot any jot lengthen or prolong. As we may see in the foure hundred yeares appointed to the Israelites in the Egyptian seruitude, which being expired, they came out, maugre all the malice of their enemies, the same day; in the seuenty yeares of the Babylonish captiuity, at the expiring whereof *Daniel* prayeth for deliuerance, and hath presently his suite heard and granted; and in the afflictions and persecutions of the Church of *Smyrna*, raised by Satan, which is restrained to a determinate time of ten dayes. And thus the Lord ordereth our afflictions, both in respect of the causes, manner, measure and end, (as I shall haue occasion to shew more fully hereafter) in regard whereof hee is said to correct vs in judgement for our amendement, and not in wrath to cut vs off. Which argument the Lord vseth to comfort his afflicted Church in her captiuity; *Feare not* (saith hee) *O my seruant* Iacob, *for I will deliuer thee, &c. I am with thee* (saith the Lord) *to saue thee, though I vtterly destroy all the nations where I haue scattered thee, yet I will not vtterly destroy thee, but I will correct thee by iudgement, and not vtterly cut thee off.* The which consolation let vs apply vnto our selues in all our crosses and afflictions, and considering on the one side, that the Lord is the chiefe cause and authour of them, and also ordereth and disposeth them by his wise and powerfull prouidence; that Satan and wicked men are but his bare instruments whom hee ruleth at his pleasure, and that whatsoeuer they intend and ayme at, he maketh all their purposes and deuices to serue his owne ends; and finally, that he appointeth both the manner, measure, and time of our conflict and triall; and on the other side, that hee who doth all this, is vnto vs no stranger or enemy but our most deare and gracious Father, who hath so loued vs, that hee hath not spared to giue his onely and best beloued Sonne to the death for

Exod. 12. 40.

Dan. 9. 2. 24.

Apoc. 2. 10.

Ier. 30. 11.

for our redemption, who can, because hee is able, and will, because he so much tendereth vs, turne all our crosses into comforts, and make them serue as meanes to further our saluation; let vs not onely with patience and comfort, but euen with thankesgiuing and reioycing hold out in all our trials and suffer with meeknesse and quiet contentednesse whatsoeuer it shall please him to lay vpon vs.

CHAP. VIII.

Of the meritorious and deseruing cause of our afflictions, which is our sinne: and of the comforts which arise from this consideration.

HAue seene what are the efficient causes of all our afflictions; [illegible] also the comforts and consolations which do arise from the consideration of them; now wee are to proceed vnto the causes mouing and inciting the Lord to lay vpon vs these afflictions: and these are of two kindes; the first is in vs, which is the meritorious cause of all our crosses; the other is in God, which is his loue inclining him thus to chastize vs, that we may not be condemned with the World. First, therefore (as order requireth) we will intreat of the meritorious and deseruing cause of all our miseries and calamities, that out of the meditation thereof wee may lighten the burthen of our crosses, and make them more easie to be borne vpon the shoulders of patience. The cause meriting and deseruing affliction is sin, which is that strong cart-rope or cable, whereby wee draw vpon vs all afflictions and miseries, whether wee consider them as the punishments of a righteous Iudge; or the chastizements and corrections of a gracious Father. And this the Lord plainly sheweth vnto vs in the eighe and twentieth Chapter of the Booke of *Deuteronomy*; where hauing promised all blessings and benefits, and also protection and exemption from all miseries and euils, to those who keepe the Commandements of God; he afterwards annexeth a seuere threatning to the transgressours thereof, namely, that *if they did not obey the voice of the Lord their God, to keepe and doe all his commandements, then all his curses, should come vpon and ouertake them*; and so expresseth a large catalogue of them, from the fifteenth Verse vnto the end of the Chapter. And thus the Psalmist speaking of those that are in prison and captiuity, saith that *they dwell in darknesse and in the shadow of death, being fast bound in misery and iron; because they rebelled against the words of the Lord, and despised the counsell of the most high.* And a little after he affirmeth, *that foolish* (that is wicked sinners) *by reason of their transgression, and because of their iniquity are afflicted: and that God turneth a fruitfull Land into desart barrennesse for the wickednesse of them that dwell therein.* So the Wise man maketh affliction to be (as it were) the shadow of sinne, which doth alwayes attend vpon it; *affliction* (saith hee) *followeth sinners; but vnto the righteous God will recompence good*; and the fruit and harueſt which commeth of the sinners seed time, for as he saith, *He that soweth iniquity shall reape affliction, and the rod of his anger shall faile.* And most plainly the Church in the *Lamentations*, affirmeth sinne to be the cause of all our sufferings; *man* (saith she) *suffereth for his sinne.* In regard of which neere neighbourhood, and inseparable vnion betweene sinne and punishment, linked together with the bond of Iustice and Gods righteous iudgement, they are confounded in their names, and punishment is signified by the name of sinne, for so the Lord saith vnto *Caine*; *If thou doest not well, sinne lyeth at the doore*; that is, due punishment deserued by this sinne, and contrariwise where it is said, that his punishment was greater than he could beare, it may be also rendred, that his sinne was greater than could bee pardoned. And as this truth appeareth directly by the former testimonies, so also both by the examples and confessions of those who haue beene afflicted. Concerning the former the Lord saith vnto the people of Israel, that their sinne was the cause of their diuorcement from him; and that for their iniquities and transgressions they were sold into captiuity, and their mother (that is their Church and nation) was forsaken. So the Prophet *Ieremy* in the name of the Lord saith thus vnto them; *thy wayes and thine inuentions haue procured thee these things, such is thy wickednesse.* And againe, *I haue stricken thee with the wound of an enemy, and with a sharpe chastisement, for the multitude of thine iniquities; because thy sinnes were increased. Why cryest thou for thine affliction? Thy sorrow is incurable, for the multitude of thine iniquities. Because thy sinnes were increased, I haue done these things vnto thee.* And this the Prophet acknowledgeth in his *Lamentations*, in the name of his Church and people; *The Lord hath afflicted her for the multitude of her transgressions, and her children are gone into captiuity before the enemy, Ierusalem hath grieuously sinned, therefore shee is in derision, &c.* Finally, our Sauiour implyeth this truth in his speech to the man whom he had cured of his grieuous diseases; *Behold* (saith he) *thou art made whole, sinne no more; least a worse thing come vnto thee.* And to the same purpose, one of the Ancients vpon the example of *Ionas*, speaketh fitly. As soone as *Ionas* (saith he) entred into the ship, God caused the surging waues so rise and swell, to teach

Verse 27.34.

Prou. 13.21, Prou. 22.8.

Lam. 3.39.

Gen. 4.7.

Verse 13.

Esay 50.1.

Ier. 30.14, 15.

Lam. 1.5, 8.

Ioh. 5.14.

vs hereby, that where there is sinne, there also is a tempest, and after disobedience followeth a storme. But being devoured of a Whale, he notwithstanding liveth; to learne vs hereby, that as to him that liveth in sinne, a ship is no safeguard; so to him who by repentance hath put it off, neither Sea nor beast are hurtfull or pernicious. And hereof it is, that being to cure one sicke of a palsie, he first taketh away his sin, before he taketh away his disease. *Sonne* (saith hee) *be of good comfort, thy sinnes are forgiven thee; and then, arise, and take up thy bed, and go to thine house.* And so the afflicted Church having affirmed that *man suffereth for sinne*, perswadeth to repentance as the onely meanes to remove their crosses and calamities, because thereby sin which is the cause of them is removed, *Let us* (saith she) *search and try our waies, and turne againe to the Lord.* By all which it appeareth that sinne is the onely deserving cause which moueth the Lord to send afflictions, the which is most consonant with Gods most infinite Truth and Iustice; and that whether wee consider them as punishments inflicted vpon the wicked, or chastisements whereby hee correcteth his owne servants and children. For what can be more righteous, than that hee should inflict those judgements and punishments vpon wicked men, which he hath denounced in his Law, against the transgressors thereof, whether they concerne this life or the life to come, seeing all both by right of creation and continuall preseruation, are bound to obedience vpon condition of reward and punishment, as being the vassals and subjects of this great King of Heauen and Earth? And what can be more just, yea and full of mercy than for the Lord to chastize the faults of his children and servants, that he may reclaime them from their sinnes, and withholding them from the broad way which leadeth to destruction, may draw them by this afflicted and straight path, vnto that happines which they formerly lost by following the delights of sinne? To which purpose one saith, that it is inst with God to scourge euery sonne whom hee receiueth, that we who were banished out of the joyes of Paradise for our rebellious desiring vnlawfull delights, should againe be restored and receiued, by our meeke suffering of sorrowes and crosses, and being runaways by doing euill, should be brought againe and repossessed of our happinesse by suffering euill; doing there against justice, and suffering here for justice. In which regard wee are to justifie God in all his judgements, and beare with patience that which he sendeth, not onely because it is vnlawfull to repine and striue against them, but because the Lord herein willeth nothing but that which is lawfull and expedient. For which we alsue the Prophet *Dauid* for our example; who approueth Gods judgements, not onely in generall crying out, *righteous art thou, O Lord, and iust are thy iudgements*; but also particularly in those which himselfe suffered; *I know* (O *Lord*) (saith hee) *that thy iudgements are right, and that thou hast afflicted me iustly in truth.*

Yea but the Scriptures teach vs, that our sinnes are not alwaies the only causes of our afflictions, and that there are diuers other ends which moue the Lords to lay vpon his children these crosses and calamities: for thus the Lord afflicted *Abraham* whilest he required obedience to that difficult and grieuous commandement of sacrificing his sonne, not for the punishment of his sinne, but for the triall of his faith; and thus *Iob* endured many crosses and calamities, not for any sinnes committed by him, but for the tryall and approuing of his loue, faith, patience, obedience, and other of Gods graces against the calamities and wicked slanders of the Deuill. And our Saviour saith directly of the blind man, that he was not punished with that great infirmity, *either for his owne sinne or the sinne of his parents; but that the workes of God might be made manifest in him.* To which I answere that in truth God doth by afflictions as well make tryall of his graces in vs, as chastize vs for our sinnes, and that besides our iniquities, and transgressions, there are in Gods secret counsels other causes of our crosses and calamities, but seeing the Lord hath in his Word denounced these miseries and afflictions against vs, as punishments and chastisements for our iniquities and transgressions; and doth not reueale vnto vs when he tryeth vs, and when he correcteth vs; therefore leauing Gods secrets vnto himselfe, we are not to looke vnto his hidden counsels, but vnto his will reuealed, and according thereunto wee are alwayes to make this vse of our afflictions, that *when wee are iudged we are chastened of the Lord*, & iustly corrected and punished for our sins? Neither shall wee need to feare any great errour in this behalfe, seeing besides all our other transgressions we brought enough sinne and corruption into the world with vs, to deserue all the punishments of this life, and the life to come; and euery man hath in him sufficient fuell for the fire of vengeance and punishment, if Gods Iustice and wrath doe once inflame it. Yea, rather let vs know, that this is the best and safest course to ascribe our crosses to our sinnes deseruing them, because (though wee erre in respect of Gods secret purpose, in sending this affliction which wee presently suffer) we shall take occasion thereby the better to humble our selues vnder the hand of God, to approoue and justifie his righteous judgements, and to renew our repentance by sorrowing for our sinnes, as beeing the causes of all our smart, and labouring

Chrysost. serm. 8 ad pop. 5. Tom. 4

Matth. 9. 2, 6.

Lamen. 3. 40.

Aug. de peniten. lib. 4. cap. 4. Tom. 4.

Psal. 119. 137.

Verse 75.

Ioh. 9. 3.

1. Cor. 11.

ring to mortifie and forsake them for the time to come. Whereas contrariwise the errour of not ascribing our afflictions to our sins deserving them, when they are in truth for this onely cause inflicted by God, is most dangerous and pernicious; seeing it continueth vs in our wickednesse, and hindreth our repentance; according to that complaint of the Lord by the Prophet. *They gaue themselues to deceit, and would not returne; I hearkened and heard, but none spake aright, no man repented him of his wickednesse, saying, what haue I done? euery one turned to their race, as the horse rusheth into battell.* And therefore the Saints of God in all ages, leauing Gods secret counsels to himselfe, haue euermore insisted in their sinnes, as the onely cause of all their afflictions; so holy *Dauid* complaineth; *There is nothing sound in my flesh, because of thine anger; neither is there rest in my bones, because of my sinne*; and the Prophet cryeth out in his Prayer for the people, *Behold thou art angry, for we haue sinned*; and those three famous worthies, *Daniel*, *Ezra* and *Nehemiah*, in those excellent Prayers which they make in the behalfe of themselues and their people, acknowledge their sinnes to be the causes of all their calamities. Yea euen *Iob* himselfe who was in truth afflicted chiefly for the triall of his spirituall graces; howsoeuer he defendeth his innocencie against his three friends, to maintaine his vprightnesse and sincericie from their false calumniations and aspersions; yet hauing to deale with God, he acknowledgeth his sinne to be the cause of all his calamities. *I haue sinned* (saith hee) *what shall I doe vnto thee, O thou preseruer of men? &c. And why doest thou not pardon and take away mine iniquitie?*

Whose example we must imitate, labouring in all our afflictions to bee brought vnto the sight of our sinnes, that wee may bewaile and forsake them. And considering that God doth not onely in generall correct vs for sinne; but visiteth our speciall sinnes with speciall judgements and afflictions; therfore let vs not content our selues to haue in some generall manner ascribed our crosses to our iniquities as the causes of them; but let vs also search out our speciall and particular sinnes, which are the causes and occasions of those miseries which wee presently endure and suffer: that taking more particular notice of them; wee may in more especiall manner repent of them, and more effectually labour in subduing and mortifying them. And for our direction herein, let vs consider of certaine signes, whereby we may know when the Lord correcteth a particular sinne with some speciall punishment or chastizement. Whereof the first is, when being afflicted with some speciall judgment, after examination we find that in the Scriptures such a punishment is denounced against such a sinne; as when affiance in the creature is punished with their insufficiencie and impotency whereby they cannot, or infidelity and treacherie, whereby they will not afford vnto vs that helpe which we expect from them. When pride is punished with dejection and contempt; whoredome with barrennesse or want of posterity; idolatry with adultery, and such like. Secondly, when as our sinnes are punished by Law of requitall like for like; as when hauing dishonoured God by scandalous sinnes, the Lord in the very same doth dishonour vs; when hauing commited spirituall adultery, we or ours are left of God, to commit corporall filthinesse; when hauing neglected our duties to our Parents, our Children doe neglect theirs vnto vs; and when hauing oppressed our inferiours, wee our selues are oppressed by our superiors. And thus did God fit *Dauids* chastizement to his offence, in the sinne against *Vriah*; and because hee tooke his neighbours wife to commit adulterie with her, the Lord tooke his and gaue them to one of his owne house, yea vnto his owne Sonne, his deare darling *Absalon*, to bee abused by him in filthy incest. And because he had slaine *Vriah* with the sword; therefore the sword did not depart from his house, but the same *Absalon* doth first slay his Brother *Ammon*, for that incestuous rape committed with his Sister *Tamar*, wherein there was a double punishment of *Dauids* double sin; and afterwards rebelling against him, neuer rested till he had expelled him out of his Kingdome, and seated himselfe in his royall Throne. So when the people of Israell enquired in the land of their captiuitie, wherefore the Lord did bring vpon them those afflictions of bondage and cruell seruitude; the Prophet is commanded by the Lord to giue them this answere; *Like as yee haue forsaken me, and serued strange Gods in your land; so shall yee serue strangers in a land that is not yours.* Thirdly, when as we are taken in the very act, and our sin presently is attended by out punishment; as *Dauids* numbring of the people with that fearefull pestilence; *Ionas* his fleeing from God with that dangerous tempest; and *Pauls* cruell persecution with suddaine blindnesse and astonishment. Fourthly, when as our owne consciences doe judge and condemne vs, as hauing brought vpon our selues such a punishment by committing such a sinne, for the conscience is Gods deputie to conuince vs, being guilty, as worthy of such judgements; and to put vs in mind that some speciall sinnes committed, haue brought vpon vs such speciall punishments; as wee may see in the example of *Iosephs* Brethren, who adjudged themselues as worthy of all the miseries which they suffered, because they so little

2. Sam. 12. 10, 11.

2. Sam. 13.

Ier. 5. 19.

regarded the cry and intreaty of their Brother in his afflictions. Lastly, when as our sinne in its owne nature bringeth forth such a punishment as the fruite thereof; as when beggerie followeth idlenesse or wastfulnesse; weaknesse and sicknesse, the sinnes of vncleannesse; and double plagues doe accompanie impetentencie and hardnesse of heart.

Q. Sect. 4. That much comfort ariseth from the consideration of the meritorious cause of afflictions, which is our sins. First, because we haue no iust cause of murmuring, seeing Gods iustice and truth is manifested, and we receiue no wrong.

And thus haue I shewed, not onely that but sinnes in generall are the causes of all our crosses and calamities; but also our speciall sinnes, of our more speciall miseries and afflictions: of which truth when our iudgements are throughly informed; after wee haue made vse of this knowledge for the renuing and increasing of our repentance, both for our sinnes in generall, and those which more especially presse the conscience with their guilt, and the whole person with their punishment; we may in the next place make vse also thereof for the strengthening of our patience: and that in diuers respects. First, because wee haue no just occasion of murmuring and repining; seeing God, as his iustice necessarily requireth, doth justly execute his righteous judgements vpon vs for our sinnes, and according to his reuealed truth inflicteth those punishments which he had in his word formerly threatned; and if hee should not thus doe; punishing sinne wheresoeuer hee findeth it, and shewing his detestation of it in whomsoeuer it is, hee might bee esteemed partiall, and his justice and truth would receiue impeachment. When therefore the Lord acquitteth and cleareth himselfe from such imputations, and manifesteth his justice & truth by correcting and chastizing vs for our transgressions; there is no cause of sorrow and mourning (but onely for our sinnes, whereby we haue vrged God vpon the necessity of shewing his truth, and justice to take these courses with vs) vnlesse we would be found enemies vnto God, and aduersaries to these excellent attributes, whilest we grieue because hee is righteous in his judgements, and true of his word. Neither is there any cause of impatiencie, yea rather in this respect wee haue just cause of joy and comfort; in that Gods justice and truth are magnified in our afflictions; for better it were that Heauen and Earth were vtterly destroyed yea both men and Angels damned vnto Hell, than that the glory of God, who is the chiefe goodnesse and supreame end of all the creatures, should in the least degree bee dimmed and blemished. But especially haue wee cause of reioycing and thanksgiuing, if we consider that in all these our afflictions the Lord doth not so much punish vs for sinne, as sinne in vs, mortifying and subduing it, that by the death and subjection thereof, wee may liue and raigne with him. Euen as the Surgeon in applying of the corrasiue, hath no quarrell to his patient, nor aymeth at his torment; but onely seeketh to abate the swelling tumour, and to draw out of the sore the core of corruption that it may bee cured. Secondly, as this consideration may worke in vs patience in respect of God, so also in regard of vs, seeing wee are not at all wronged in our punishments, nor haue any injustice offered vs by God, but doe onely suffer those miseries and crosses which wee haue justly deserued, and haue pulled vpon vs by our owne sinnes. And therefore when wee are exercised with any affliction, we haue no more reason to complaine of God, nor to repine against his righteous judgements, than the malefactour hath to cry out against the righteous Iudge, or to grudge against the iust sentence pronounced by him; nor haue more cause when wee are in sickenesse, prison, pouertie or banishment, to bend all our anger and malice against Gods ministers and inferiour instruments, exclaiming against the oppressions of our magistrates, the falsity of our accusers, the ilnesse of the aire or vnwholsomenesse of our dyet; than the condemned person hath to maligne the prison walls that inclose him, the fetters and boles that bind and clogge him, the Scherife and officers that lead him to execution, or the hang-man who by authoritie is appointed to execute the sentence which the just Iudge hath worthily pronounced. But if there bee any cause at all of complaining and exclaiming, it is at our sinnes which haue caused the Lord our righteous Iudge to take these seuere courses against vs, for his owne glory, in the manifesting of his iustice, and our euerlasting good, by reforming vs of our sinnes. If there be any reason of grieuing and mourning; it is because we haue deserued these judgements, and not because the Lord hath justly inflicted them. In which regard the afflicted Church demandeth, *wherefore the liuing man is sorrowfull, seeing he suffereth for his sinne.* Vnlesse wee had rather vnderstand the last words as an answere to the question, namely that there is no other cause of sorrowing but that his sinnes deserued to be thus punished. And in another place shee saith, *that shee will beare the wrath of the Lord, because shee had sinned against him.* To this purpose one saith, that by a right knowledge of the waight of our sinne, wee doe much lighten the waight of our punishment. And that the griefe of the whip is much tempered and mitigated, when the fault deseruing it is duely acknowledged, euen as euery patient doth more quietly suffer the launcher of the surgeon, by how much more corrupt the sore is which he cutteth.

Yea but it may be that the party afflicted may truely object, that he is innocent of the fault which is made the occasion of his punishment;

nishment; that he is wrongfully slandered, vnjustly oppressed; and hardly intreated for his kind vsage; and what place can there then bee for patience? or how can he make vse of the former comforts, seeing he sufferreth those punishments which hee hath not deserued? I answere with the Apostle, *who art thou O man that disputest with God.* And with *Eliphaz*, I demand; *shall man be more iust than God? or shal a man be more pure than his maker? Behold hee found no stedfastnesse in his seruants, and laid folly vpon his Angels; how much more in them that dwell in houses of clay, whose foundation is in the dust, which shall be destroyed before the moth?* But if thou wilt yet further reason the matter, then know; that howsoeuer thou art innocent in respect of the sinne, which is the occasion of thy crosse, yet the Lord doth not punish thee vnjustly and before thou hast deserued it; for thou wast borne the slaue of sinne and Sathan, the child of wrath, and enemy vnto God; and therefore art deseruedly lyable to punishment; thy body and soule were wholly polluted with originall corruption; and therefore are justly the subjects of crosses and calamities; for where sinne pleadeth full possession, there punishment also may of due, chalenge admission and entertainment. Besides what a numerous of-spring of actuall trangressions, hath sprung out of the wombe of this fruitfull mother? and of how many grieuous sinnes dost thou stand accused and condemned before the tribunall of Gods justice by the verdict and testimony of thine owne conscience; for euery one whereof the Lord may justly inflict vpon thee this and farre greater punishments, although thou be innocent of that fault which being imputed vnto thee is the cause of thy affliction? But thou wilt further object that though being guilty of many sinnes against God thou art deseruedly punished, and therefore hast great reason to beare it with patience; yet thou art innocent in respect of men; and therfore being by them vnjustly punished and vexed; thou hast just cause of impatiency and complaining. To which I answere, that we haue little cause to stand much vpon the secondary causes and inferiour instruments, when as we consider that God the supreme and principall cause of all our afflictions doth punish vs justly; nor so much to insist vpon our righteousnesse towards men, when as our consciences are guilty of many sinnes against God, which haue iustly deserued these and farre greater punishments, especially considering that the former worketh in vs rage and impatiency, wherby weare made vtterly vnfit to beare our burthen; whereas the latter being duly thought on, maketh vs to beare with humility and meekenesse all crosses and miseries which by these inferiour instruments doe happen vnto vs. For (as one saith) he patiently sufferreth wrongs and injuries, who religiously remembreth that hee hath in himselfe sins and corruptions which in respect of God doe neede toleration; and then with meekenesse wee indure railings and reuilings, when in our consciences and secret cogitations we look backe to our euils committed; an example whereof wee haue in *Dauid* who patiently heard *Shemei* railing against him, because though he were iunocent in respect of him, yet hee found himselfe guilty of many sinnes against God, which had justly deserued farre greater punishments. And secondly I answere that as it is a meanes of patience to consider that wee suffer justly deserued punishments from the hand of God (seeing it is most vncomfortable once to imagine that the chiefe iudge of Heauen and Earth, should deale vnrighteously, because there is no limits in doing where the power is infinite) so is there great cause of patience and comfort when we suffer vniustly at the hands of men, both because it is a singular mercy of God, in that when we are guilty of so many sins for which we might iustly haue all the afflictions of this life imposed vpon vs, he passeth by them all, and is content that wee should suffer in our innocency and righteousnesse; and also because such sufferings are very beneficiall and fruitfull vnto vs, as hauing the promise of euerlasting happinesse; *For blessed are they* (as our Saviour hath pronounced them) *which suffer persecution for righteousnesse sake, for theirs is the Kingdome of Heauen. And blessed are yee when men reuile you and persecute you, and say all manner of euill against you for my names sake falsely; Reioyce and be glad for great is your reward in heauen.* So the Apostle *Peter* saith, wee are blessed if wee suffer for righteousnesse sake, and in this regard, we haue no cause to feare their feare, neither to bee troubled. And affirmeth it to *be much better (if the will of God be so) that we suffer for well doing, than for euill doing*; seeing herein wee be like our Master Christ, *who suffered for sinners, the iust for the vniust, that hee might bring vs to God.* And therefore he exhorteth that none *of vs suffer as a murtherer, or as a theefe, or an euill doer, or as a busie body in other mens matters. But if any man suffer as a Christian, let him not be ashamed; but let him glorifie God in this behalfe.* Of which precept, himselfe and the Apostle *Iohn* are good precedents and examples, who being beaten for a good cause euen for preaching in the name of Christ; depart from the councell reioycing that they were counted worthy to suffer rebuke for his name. Whom wee are to imitate, comforting our selues, when like the Apostles wee may suffer in our innocency for a good cause, rather than when like offenders

Patienter iniuriam illatam tolerat qui pii meminit quod fortasse adhuc habeat in quo debeat ipse tolerari. Tunc illata conuitia bene toleramus cum in secreto mentis ad nos perpetrata recurrimus. Gregor. 2. Sam. 16. 10.

Gen. 18. 25.

Matth. 5. 10, 11

1. Pet. 3. 14. *Vers.* 17, 18.

1. Pet. 4. 15.

Act. 5. 41.

ders and malefactors, vnto the heauinesse of the punishment is added the waight of faultinesse and the guilt of sinne. For as the Apostle saith, *this is thankworthy, if a man for conscience towards God endure griefe, suffering wrongfully. For what prayse is it, if when being buffeted for your faults yee take it patiently? but and if when yee doe well, yee suffer wrong and take it patiently, this is acceptable vnto God.*

1. Pet. 2. 19. 20.

4. Sect. 6. That God inflicteth on vs farre lighter punishments than our sins deserue.

And thus may wee strengthen and confirme our patience in the consideration of Gods iustice, punishing and correcting vs for our deserts and demerits; but much more may we comfort our selues in the consideration of his mercy and goodnesse whereby he is moued gratiously to spare vs, inflicting vpon vs farre lighter and lesser punishments than our sinnes haue deserued. For hee doth but lightly touch vs, when he might iustly crush vs in peeces; and (as it is said of the Persian nobles) when we offend against our Prince and soueraigne; in stead of tormenting our bodies hee doth but beate our garments, depriuing vs of the trifles of this life, and correcting vs either by some corporall infirmity, or in our outward estates when our sinnes haue deserued the fearefullest of his plagues. So that in our greatest afflictions, wee haue iust cause to confesse, and thankfully to ackowledge, with the Prophet *Danid, that hee hath not dealt with vs after our sinnes, nor rewarded vs according to our iniquities.* For hee doth not correct vs in the rigour of his iustice, but (as he saith) *in iudgement*, not looking what our sinnes haue deserued, but what wee are able to beare; and knowing whereof we be made, and remembring that we are but dust, full of frailty and infirmity, he proportioneth our afflictions, not to our sinnes, but to our strength, which being so feeble that we cannot indure much, hee doth lay vpon vs light chastizements for haynous sinnes, and but seldome correcteth vs for our innumerable offences. Hee doth not punish vs as a iudge according to the quality of our offences, *but he spareth vs as a man spareth his owne Sonne that serueth him; and as a Father hath compassion on his Children, so hath the Lord compassion on them that feare him.*

Psal. 103. 10.

Ier. 30. 11.

Mal. 3. 17. Psal. 103. 13.

5. Sect. 7. The hainousnesse of sinne in its owne nature, shewed first by the person who is thereby offended.

All which mercy and pitty shewed vnto vs by God in our chastizements, will more euidently appeare, if we consider on the one side, both how hainous and capitall sinne is in its owne nature, and also how detestable, odious, and abhominable it is in his sight, and on the other side in what monstrous manner, and measure, we are defiled with it. The hainousnesse of sinne will appeare if wee consider the person against whom it is committed, or the punishment which by the iustice of God is allotted to it. The person against whom it is committed is the Lord himselfe, the sole King and Monarch of Heauen and Earth, who is in his owne nature infinite in glory, maiesty, power, mercy, goodnesse and all perfection; and in respect of vs most worthy to be serued and obeyed, as being obliged vnto him in that treble band of creation, preseruation, and redemption; whose will and Law is violated and transgressed by euery sinne, and such a contempt and outrage offered by the sinner against his crowne and dignity, that as much as in him lyeth he taketh away his rule and gouernement, defeateth him of his Kingdome and soueraignty, and denying subiection and allegeance vnto him, yeeldeth obedience vnto his arch-enemy the Deuill, & acknowledgeth him as his Prince & King. Now if a fault bee to bee aggrauated either by the dignity of the person against whom it is committed; or by the vngratitude of the party who doth commit it, as offending against such an one as hath well deserued of him; then how infinite is the guilt of our sin, committed against so infinite a Maiesty, the King of Heauen and Earth, in *whom, we liue, moue, and haue our being*, and from whom wee haue receiued whatsoeuer good thing we doe inioy; and that by vs who are not onely so base and contemptible, but also infinitely indebted and beholding vnto him.

Act. 17. 28.

6. Sect. The hainousnesse of sinne shewed by consideration of the punishments which Gods iustice allotteth to it.

Secondly the hainousnesse of sinne appeareth by the punishments which the iustice of God hath allotted vnto it; the which may be considered either as they are denounced in Gods word, or inflicted in his workes; the one being the sentence of condemnation, the other the execution. In respect of the former wee find that the least sinne, and but once committed, and that in thought onely doth make him who committeth it lyable & subiect to the curse of the Law, according to the sentence pronounced by God, and repeated by the Apostle: *Cursed is euery man that continueth not in all things which are written in the Booke of the Law to doe them*; vnder which curse is contained and comprised all the fearefull plagues and punishments which are incident vnto this life, as all sicknesses, diseases and sores of the body, which are so many that they would require a great part of our liues to number them; and so grieuous and intolerable, that the very naming of them would appall and terrifie vs: all disastrous accidents which impouerish and ruine our estates; all shame, contempt, disgrace and infamy, wrongs and iniuries, whereby our names are blemished and blotted, and our persons oppressed; scorned and troden vnder foote: all terrors and troubles of mind, horror of conscience, doubting and despaire; with that vnspeakeable griefe which doth accompany them; a large catalogue of which miseries we haue

Deut. 27. 26. Gal. 3. 10.

set

fully declared by Gods owne direction in the 28. and 29. and 30. chapters of the Booke of Deuteronomy. All which though they bee incomparably more and greater, than any one man indureth in this life, yet are they without all comparison lesse than those lasting and euerlasting punishments, which the Lord hath threatned against wicked men in the life to come. For as one saith, they shunned suffer in Hell are such which hath no end; a death without death, a continuall consumption without wasting, because their death continueth their end is alwayes in beginning, and their decay neuer decayeth; but they are daily healed that they may be wounded, and repayred a fresh that they may be destroyed, they are euer dying, but neuer dead, euer consuming but neuer consumed, alwayes burning and broyling, but neuer quite wasted and burnt vp. But that we may not thinke these terrible threatnings of indignation and punishment denounced against sinne in the Booke of God, to be but paper-shot, which by the sound thereof onely affrighteth, but hurteth not: let vs looke into the first execution of this dreadfull sentence in this life, where we shall finde how hainous sin is in Gods sight by those fearefull punishments, which he hath inflicted on those who haue committed it. And to passe by the examples of Gods vengeance executed vpon sinners in all ages, recorded in heathenish and humane Histories, and those which euery man hath obserued in his owne experience, let vs onely looke into the holy Scriptures, and set before our eyes some few examples of many, which wee finde there registred for our vse. And there wee shall behold the whole World drowned saving eight persons; and all that goodly beautie of the Earth defaced and neglected, all her gay ornaments stripped off and cast away, because they were stained and blemished with mans sinne. There we shall see Sodome and Gomorrah flaming and smoking with Fire and brimstone, that the Land might bee vnburthened and purged from these filthy inhabitants; and (as it were) aired and freed from the noysome stinke of their sinnes: And Egypt plagued with great variety of grieuous punishments, because vnto the huge multitude of their other sins, they added outragious oppression, and malicious crueltie against the people and Church of God. Yea there wee shall see the Israelites themselues after they were chosen for Gods peculiar, ennobled with so many royall titles, and speciall fauours from God, endowed with so many priuiledges and prerogatiues aboue all the nations of the Earth, and made famous by the destruction of their enemies, and their mercifull and miraculous deliuerance; yet for all this exposed to Gods wrath, and destroied by his fearefull plagues, when they transgressed his commaundements and sinned against him. Among these wee shall finde *Corah*, *Dathan* and *Abiram*, men noble and great in their families and tribes, and much aduanced in speciall fauours from God aboue the common sort, yet when they sinned by their rebellion, swallowed aliue by the Earth, and descending quicke into the pit. Num. 16. 30.

Yea when the Lord had chosen againe out of this choyce, and rejecting the ten tribes of of Israell for their sinnes, receiued in his speciall fauour the people of the Iewes; yet when they likewise sinned against him, wee shall finde them, first grieuously plagued at home, and afterwards by their enemies ouerthrowne, led into captiuitie, and afflicted with much misery; and being restored vpon a second triall, for their sinne in rejecting and crucifying Christ our Sauiour, finally cast off, their Cities sacked and ruined, their Land made desolate, innumerable numbers destroyed by the sword and famine, and the remnant reserued to be scattered among all nations, that they may be vnto them a scorne and hissing, and daily spectacles of Gods wrath, examples of his hatred vnto sinne, and continuall remembrancers to put them in minde what they are to expect for the like sinnes, who being wilde branches, were grafted into the true Oliue tree, when the Lord hath left such a fearefull testimonie of his hatred against all impietie and vnrighteousnesse, in breaking off and destroying the naturall branches for bearing and bringing forth these fruits of wickednesse. But aboue all examples of Gods wrath in the seuere punishing of sinne, are those of the first and second *Adam*. The former of which for transgressing one onely commaundement, by eating the forbidden fruite, and that but once onely, was cast out of Paradise, and that which was worse, out of Gods fauour dispoiled of all his former happinesse, depriued of all those excellent gifts and graces, and disrobed (as it were) of those rich ornaments wherewith he was endowed and beautified in his creation; and contrariwise was subiected both in his soule and body vnto all afflictions & crosses, torments and tortures, terrours and feares in this life, and to eternall destruction, death and condemnation in the life to come. Neither was hee alone thus fearefully punished for this one onely sinne committed by him, in his owne person alone, or next heires; but in all his posterity from the first beginning, to the end of the world, because they fell with him and sinned in his loynes. In which regard we may truely say, that all the euils of this life, either the euils of sinne, or the euils of punishment, all the Atheisme, Paganisme, idolatrie, blasphemie, murthers, whoredomes, rapes, incest, sodomie, buggery,

gery, robbing, oppressing, slandering, and all manner of outragious wickednesse, and also all plagues, warre, famine, sicknesses and diseases, all leprosies, consumptions, agues, gouts, apoplexies, palsies, and the rest; all want, poverty, shame, reproach, with all other miseries of this life; yea all the dreadfull torments of Hell-fire, and the everlasting condemnation of those innumerable millions of reprobate and wicked men, in all of them the deserved punishments but of this only sin. So the second Adam our Lord and Saviour Jesus Christ, is a notable example of Gods severe justice in punishing of sinne; who though hee were most pure and innocent in his owne nature, and no corruption found in his heart, nor guile in his mouth, yet because as our suretie hee undertooke to make satisfaction for our sinnes, by suffering those punishments which wee had deserved, indured innumerable miseries and afflictions in the whole course of his life, as poverty, hunger, wearisome, slanders, reproaches, the temptations of the Divell and the World, conspiracies and layings in waite of his malicious enemies, treachery and treason, hard censures and forsaking of his nearest friends, false accusations, unjust condemnation, mockings and scornings, buffeting, whipping, and crowning with thornes; and lastly a bitter agony, causing him to sweat blood, the crucifying of his blessed Body, and which was above all the rest, the horrible and intolerable burthen of Gods fearce and fierie wrath, due vnto vs for our sinnes. By all which it appeareth of what inconceiuable guilt sinne is, and what infinite torments and plagues it justly deserueth, seeing God hath thus fearefully punished it from time to time; especially considering that all these punishments were inflicted by him, whose justice is so perfect and exact, that it is impossible hee should do the least injustice, injury, or cruelty above the desert of sinne; yea in whom there also eternally resideth infinite mercy and goodnesse, which vpon all due occasions, are ready (if there were cause) to temper and qualifie this scorching heate of Gods furie, and rigour of his justice.

Q. Sect. 9. That sinne is most odious vnto God, shewed first by the persons whom he hath punished for it.

And thus have I shewed how haynous and capitall sinne is, both by considering it in its owne nature, and in the punishments which by Gods justice are allotted vnto it. Now further wee are to shew that it is also vnto God most odious and abhominable: the which as it doth already in part appeare by that which hath beene said concerning these fearefull punishments which hee inflicteth vpon the offenders; so will it bee more manifest if wee consider the persons vpon whom hee hath inflicted these punishments, and the contrariety which is betweene sinne and his most holy nature. The first vpon whom God inflicted his heauie judgements for sinne, were the Divell and his Angels, who before sinne committed were highly in Gods favour, as being his most glorious and excellent creatures, made vnto vnto a rich and noble dowrie and portion of his singular gifts and graces, as purity and simplicity of nature, wisdome, power, beauty, justice, and such like: yet when by committing sinne they fell from him, they became horribly more odious and loathsome than the vilest of his creatures, and accursed, and that for ever, and pursued by his wrath, and subiect to his most heauie judgements and hellish torments. If therefore sin could make such lovely and excellent creatures, above all others most loathsome and vgly in Gods sight, then how loathsome, monstrous and misshapen is it when it appeareth in its owne nature, and receiueth no grace from the excellency of Gods workemanship in the creatures who commit it? And how hatefull is it in its selfe, when it is quite without any mixture of their sweetnesse? when wee would to the full set forth the vglinesse and euill of any thing, we vsually say, that it is as blacke or bad as the Divell himselfe; but yet as blacke and bad as he is, he is nothing so euill and vgly as any sinne; seeing this onely deformed and corrupted him, who was before glorious and beautifull; and if it were possible for him to wash himselfe cleane from this pollution and filthinesse, hee would againe appeare lovely and gracefull, like the Sunne in his brightnesse, or as an Angell of light, glorious and beautifull. The next whom God punished for sinne, were our first parents, who also were before their transgression most deare vnto God and amiable in his sight, as being the most excellent part of this earthly workmanship, and not much inferiour to the Angels themselues, seeing they were created according to his owne image, in wisdome, righteousnesse and holinesse. But yet when they sinned against God by breaking his Commandement, hee cast them out of favour, banished them his presence, stripped them of all his gifts, and adiudged them to suffer all the plagues and miseries of this life, and hell torments and eternall condemnation in the World to come. From which iust sentence few are acquited, notwithstanding that all-sufficient price of redemption payed by our Saviour, but remaine still (for want of applying Christs merits by faith) reprobated and adiudged to everlasting punishments with the Divell and his Angels. But above all the rest, the hatred of God against sinne, appeareth most fully and clearely in the example of Christ himselfe, who though hee were his onely begotten and most dearely beloued Sonne, of his owne nature and

essence,

essence, and therefore of more worth than all men and Angels, with all other creatures of heauen and earth; and though hee were his immaculate Lambe free from the least spot or blemish of sinne and corruption in his owne most pure nature; yet when hee found sin vpon him, though it were not properly his owne, but the sins of the Elect, for which as our Surety hee did vndertake to satisfie his Fathers justice; hee so much abhorred sin assumed by him, that hee spared him no more than if he had beene a meere stranger or vtter enemy, but made him to drinke vp the full Vials of his wrath, vntill by his sufferings he had fully satisfied for sin, and washed it cleane out of Gods sight; both from himselfe and all the faithfull, in the pure streames of his precious bloud.

Secondly, the odiousnesse of sinne vnto God appeareth in that contrariety which is betweene it and his most holy nature; neither are fire and water, light and darknesse, Heauen and Hell, God and the Deuill, so opposite and contrary the one to the other, as the euill of sin is to this chiefe goodnes. In respect whereof, though Gods infinite power can do all things, yet he cannot sin; though Gods essence being incomprehensible be in al things, & all things in it, yet can neither sin be in it, nor it in sin; though his goodnesse and loue in some kind and measure be extended to all his creatures, for he causeth his Sun to shine, and raine to fall vpon the euill and vpon the good, yet doe they not in any respect extend vnto sin, but hee pursueth it wheresoeuer hee seeth it with mortall and implacable hatred; neither can the beauty, excellency or louelinesse of any creature in whom hee findeth it, any whit mitigate or abate it; but as the infusion of *Coloquintida* doth make all things bitter which are mixed with it, and is it selfe made sweet by nothing; so sinne doth make the most sweet things bitter, the most beautifull things vgly, and the creatures which are amiable and louely, to become most loathsome and odious in Gods sight; it selfe in the meane time being not made by any thing in which it subsisteth more sweete, beautifull, or amiable, or any whit lesse bitter, vgly, or odious. As therefore we would account that a most palpable and miraculous darknesse, which the brightest beames of the Sun could not penetrate and enlighten; that most bitter which nothing can sweeten; and that most hard, which nothing can molifie or make any thing softer: So must we needs confesse sin aboue all things in the world to bee most vgly and deformed, seeing beauty it selfe can in no degree beautifie it; most exorbitant and execrable, which omnipotency cannot doe; most euill, which cannot be bettered by the chiefe goodnesse, and most odious and abominable, seeing God who is loue it selfe, cannot chuse but detest and hate it.

And thus haue I shewed how hainous sin is in it owne nature, and also how it is vnto God most odious and abhominable: now we are further to consider how farre forth wee are guilty of it, and so lyable to that wrath and vengeance, which is due vnto it. Where after vnpartiall examination, wee shall find, that we are euery way most sinfull and wicked; for we are not onely guilty of the sinne of our first parents in whose loynes wee also transgressed; but wee haue deriued from them that contagious Leprosie of originall sin, which hath infected and corrupted; defiled and disabled all the powers and faculties of our soules, and all the members and parts of our bodies. Our vnderstandings are blinded with ignorance, our imaginations onely euill and that continually, our wils peruerse to any good duty, and theareful in imbracing sin; our memories registers of wicked sayings, sights, examples and actions, for our sinfull imaginations and concupiscence to worke and ruminate vpon, till they haue conceiued the like wickednesse, and offered it to the will, to bee borne and brought forth by consent and fact: our consciences seared, senselesse and benummed, not performing their duty in admonishing and accusing vs for our sins; our hearts and affections are the fountaines of all corruption, and the filthy forges wherein all concupiscence and sin is hammered and forged, till it come to its vgly shape and fashion. Our bodies which should be vndefiled Temples for the Holy Ghost to dwell in, are filthy Stewes and brothell Houses, wherein our soules and Sathan commit together spirituall whoredome and vncleannesse, our eyes are full of adultery and open passages, whereat the Deuill at his pleasure sendeth into vs whole troupes of temptations to besiege and surprize our soules; our eares like two wide gates giue free admittance to all filthy and sinfull discourses which defile and corrupt the heart; and all the rest of our senses, what are they but Panders to the pleasures of sinne; continually betraying and exposing our soules to be defiled and abused by them. Vnto which originall corruption of our whole natures wee haue added actuall transgressions, which as they haue beene hainous in their quality, so they haue matched and farre exceeded the haires of our heads, and the starres of Heauen in their number and multitude; the which we haue committed through the whole course of our liues, both in our childhood, youth and riper age, before and after our conuersion, and that not only through ignorance and infirmity, but also against knowledge and conscience, deliberately and wilfully, presumptuously and with an high hand against God.

Q. Sect. 11. That we are guilty of all manner of sin.

By all which it appeareth that as sin is balnous and of infinite guile, and consequently de-

Q. Sect. 12. That the smal-

nes of our afflictions being compared with the greatnesse of our sins should much increase our patience and comfort.

deserueth infinite punishment, so wee are infinitely guilty of this guilt, and innumerably culpable of all kindes of wickednesse: now further (that we may apply that which hath beene said to our present purpose) we are to consider that the knowledge hereof serueth much for the strengthening of our patience in our greatest crosses and calamities; and that whether wee compare our afflictions with our sins; or with those crosses and miseries which God hath justly inflicted vpon others, who notwithstanding haue not so grieuously offended. In respect of the former we are thus to meditate and reason with our selues; I am indeed grieuously afflicted, but what is my punishment in comparison of my sin? For if the least transgression of the Law deserueth the curse and wrath of God, his mortall hatred, all the plagues of this life, and eternall condemnation, Hell and destruction in the life to come, then to how many curses, to how much wrath and hatred, to how innumerable and fearefull plagues, to what and how great condemnation and hellish torments am I worthily lyable and subject, who haue committed sins innumerable in their number, and in their quality and quantity hainous and grieuous? Seeing therefore the Lord for his Christs sake is content to remit so much of the extremitie of his justice and my deserued punishment, as that he is willing to forgiue and free mee from those euerlasting torments of Hell fire, and contenteth himselfe with inflicting on me temporall chastisements, and that to this end that I should not bee condemned with the World, surely I haue great cause to beare his hand with patience, and meekly and quietly to submit my selfe vnto his will, though it should be his pleasure to inflict vpon mee all the plagues and miseries which are incident vnto all mankind; and not onely with patience, but also with thankfulnesse to acknowledge in my greatest miseries with the afflicted and captiued Church, that it is the great mercy of God that I am not vtterly consumed. For if euery malefactour quietly and patiently suffereth his lesser punishments, when he deserueth farre greater, and thankfully acknowledgeth the mercy of the judge, when by adjudging him to the whip, hee acquitteth him from the gallowes; Then how much more patiently and gratefully should I endure all temporall afflictions? Seeing my Iudge freeth me from those which are euerlasting, although my sins haue justly deserued them; and then how much more, seeing he remitteth the most of these worldly miseries also? And in stead of all inflicteth but some few, and that not those which are the greatest of all, with which neuertheless hee graciously mixeth many benefits and comforts, whereby their smart may be mitigated, and their sowernesse sweetned. I am indeed grieuously sicke, but alasse I haue deserued the death of the soule; I haue many crosses lying vpon me, but if I had my due, I should haue farre more and greater, euen all the miseries of this life and the life to come. I am tortured with sores, aches and paines, but what is all this in comparison of the merit of my sins, which haue justly deserued the terours of conscience & torments of Hell? I am by death deprived for a time of my children & friends, but my sins haue deserued to be depriued of the presence of God, and his Saints & angels, where is fulnes of joy for euermore; my earthly delights are taken from mee, I haue lost my riches, and my worldly honours haue left and forsaken me; but if the Lord should deale with me according to his righteous judgement, I might justly for my sins loose all my interest in the joyes and treasures reserued for me in Heauen, and bee ouer-whelmed with shame and confusion among the damned spirits. I am in prison, but if I had my due I should be in Hell; I am banished my Country, but if the mercy of God were not farre aboue my desert, I should euerlastingly bee exiled from the presence of God and from the heauenly Canaan. I am now subject to the pangs of death, but it is such an one, as endeth all my misery, and beginneth my glory and felicity; whereas my sins so grieuous and innumerable haue justly merited the euerlasting death of body and soule. And therefore seeing the Lord dealeth with me not according to my deserts, but his owne infinite mercies, inflicting vpon mee short and light afflictions, in stead of hellish and euerlasting torments, and (as it were) doth but pricke me with a Pin to awaken me out of the sleepe of sin, whereas I haue deserued to be mortally wounded and stabbed to the heart; I will not only with patience and meeknesse, but also with thanksgiuing and joy, prayse and magnifie his infinite mercies in the middest of those afflictions which hee layeth vpon me.

Lament. 3. 22.

And thus may we strengthen our patience, if we compare the smalnes of our affliction with the greatnesse of our sin: the like helpe we may haue, if wee will compare our light crosses with others more heauy punishments, though (for ought wee can see) their lesser offences are farre exceeded by our more haynous sins: for how many may we behold (if selfe-loue and impatiency blinde vs not) whose afflictions so farre exceed ours, that if they be compared, will make vs confesse that our heauiest crosses are but fatherly fauours, in comparison of their fearefull punishments? Thou hast lost thy riches; yet some friends regard and take care of thee; but how many haue there been, who hauing had farre greater wealth, haue with it lost their friends too, and so haue beene enforced to begge from doore to doore, and yet notwithstanding haue

Iob. 8.8. That the ... d ruine of ... then grea... punishme... who have ... offended, ... pared wi... lighter a... ons should ... make vs p... tient and ... fortable ... troubles.

haue miserably starued for want of relefe? Thou art pinched with pouerty, but thou haſt thine health, or meanes this, thou haſt ſome wealth to procure thy comfort: but how many haue beene depriued of both at once; and being as well Beggars as Lazers and diſeaſed perſons, would haue thought it a great happineſſe if being admitted into a Spittle, they might haue had any hope of helpe, and in the meane time begged by priuiledge? Thou art hated and oppreſſed by thine enemies from whom thou couldeſt expect no better; but how many ſuffer far greater euils from thoſe whom they eſteemed their deareſt friends? Thou art tormented with paine in thy body; but how many feeling no leſſe outward ſmart, are alſo inwardly afflicted with the ſickneſſe of the ſoule, the terrors of conſcience, and ſorrowes of mind? Thou are afflicted in thy conſcience with the burthen of ſin, and the tentations of Sathan, but thou haſt ſome wiſe and faithfull friends vnto whom thou mayeſt boldly vnfold thy doubts and griefes, and ſo receiue ſome comfort for the refreſhing of thy fainting ſoule; but how many are there as deeply perplexed and ſtrongly aſſaulted, ouer whom Satan obtaineth an eaſie victory being vtterly forſaken of God and men, and ſo left deſtitute of all meanes of recouery? Finally, thou art aſſaulted with afflictions, but others are ouercome; thou art ſhaken, but many are ouerthrowne. Thou haſt time and reſpite granted thee by God, not onely to take breath & gather ſtrength, but alſo to make good vſe of thy afflictions for the beginning or renuing of thy repentance and ſtrengthening of thy faith, that ſo they may indeed bee vnto thee chaſtiſements and fatherly corrections, which reforme thee of thy ſins and preſerue thee from condemnation; but how many haſt thou heard of who haue ſuddenly beene cut off with Gods vengeance, and preſently deſtroyed in the very act of ſin, whoſe iudgements might euen in the cenſure of charitie be intitled to the name puniſhments, which are not inflicted for the good of the party who ſuffereth them, but for the example of thoſe who ſee them? Wherein thy ſtate reſembleth Gods faithfull people, and theirs the curſed Nations; of both which God thus ſpeaketh by his Prophet; *I am with thee* (ſaith the Lord to his people) *to ſaue thee, though I vtterly deſtroy all the Nations where I haue ſcattered thee, yet I will not vtterly deſtroy thee, but I will correct thee by iudgement, and not vtterly cut thee off.* But though it were imagined, that thou canſt not truly apply vnto thee any of theſe conſolations, becauſe thy afflictions doe exceed all others. And though it were ſuppoſed that thou haſt no comforts to allay thy croſſes, but haſt with thy riches loſt thy friends, and ſeeſt brought to extreame penury; that with thy pouerty is joyned ſickneſſe; and that thou art alike wronged and oppreſſed with thy friends and enemies; that thou art both tormented in body and mind, and haſt no friend vnto whom thou mayeſt impart thy griefes; yet conſider that there are many whoſe ſins haue beene fewer and leſſe haynous, who after all the miſeries of this life, doe now ſuffer the euerlaſting torments of hell fire, in compariſon whereof all theſe worldly puniſhments are no more than ſmoke to the ſcorching flame, and a painted fire, to one which truly burneth. For how many children and fooles are (for ought wee know) in the ſtate of condemnation, and in the place of the damned; whom wee vſually call Innocents, and that not vnfitly if we compare their leſſer ſins with our enormous crimes, many of them hauing neuer committed any actuall ſin, but ſtanding onely guilty of that originall corruption in which they were conceiued and borne. How many Hypocrites haue their portion with the Deuill and his Angels, who haue ſeemed to ſerue God religiouſly in their whole liues, and haue kept themſelues vnblameable to the World, of many haynous faults and great crimes, of which if we were arraigned, we muſt needs plead guilty? How many Pagans and Ethnick Infidels are in the ſame condemnation, who haue beene excellently adorned with morall vertues, and haue carried themſelues iuſtly in all their wayes, ſo as no man could accuſe them of any notorious fault and groſſe crime of which our conſciences tell vs we are not innocents? And finally, how many of them broyle in theſe helliſh torments, who had they ſeene and heard that which we heare and ſee, euen the ſound and light of the Goſpell, ſounding and ſhining in their eares and eyes, would haue truly repented in ſack-cloth and aſhes, and haue brought forth better fruits of this their conuerſion than we, in their liues and converſations? If therefore we who by our more haynous ſins haue better deſerued theſe helliſh tortures and euerlaſting condemnation, are notwithſtanding through the mercies of God, and faith in Chriſt (for vnto beleeuers onely theſe comforts belong) deliuered and freed from them, whereas they periſh in their infidelity for their leſſer ſinnes, then ſurely haue wee great cauſe to beare not onely with patience, but alſo thankſgiuing, all the croſſes and afflictions which are incident vnto this life, ſeeing notwithſtanding our demerits, wee haue obtained ſo great a deliuerance, eſpecially if wee conſider that we receiue this mercy and ſpeciall fauour, of Gods meere grace, and free bountie & goodneſſe, hauing done nothing more to merit Gods loue, nor deſerue better reſpect by any thing which wee haue performed vnto him, than thoſe who are plunged into the deepeſt condemnation. And that the Lord himſelfe

professeth, that in bestowing his benefits and with-holding his punishments, hee hath respect to his owne glory, name and covenant, and not to his peoples deserts and merits. Esay 48.9,11. *For my Name sake* (saith he) *will I deferre my wrath, and for my prayse I will refraine it from thee, that I cut thee not off. For mine owne sake, for mine owne sake will I doe it.* And although in his justice he might (as he saith) dealewith them as they had done, when Ezech.16.59. *they did despise his oath in breaking his covenant; neuerthelesse, he promiseth to remember his covenant, made with them in the dayes of their youth, and to confirme vnto them an euerlasting covenant.* So elsewhere he saith, Chap.20.44. *Yee shall know that I am the Lord, when I haue respect vnto you for my Names sake, and not after your wicked wayes, nor according to your corrupt works, O yee house of Israel.* The which should bee an effectuall argument to arme our patience, and a strong motiue to stirre vs vp to prayse and thanksgiuing in our greatest afflictions. For as when two male-factours are alike guilty of the same crime, if the Iudge should inflict vpon the one the full punishment which his fault deserueth, and mitigate the rigour of his justice to the other, adjudging him to some light chastisement in comparison of those exquisite tortures, which his fellow suffered, and he alike deserued; he who is thus fauoured and spared, would neuer murmure against so gracious a Iudge, nor beare his correction with impatiency and complayning, but rather would thinke himselfe much obliged by so great a fauour, and be alwayes ready to acknowledge it, to his Iudges prayse; so wee haue the like, yea, much greater cause of patience and thankfull acknowledgement of Gods infinite mercy and goodnesse towards vs; in that being alike guilty with many others of innumerable and grieuous sins, and consequently obnoxious vnto equall punishments; the Lord inflicting vpon them those torments and tortures which their sins deserued, doth of his meere grace & loue spare vs, inflicting vpon vs the short and momentany afflictions of this present life, in stead of those paines of Hell and euerlasting condemnation, which our sinnes deserued as well as theirs.

9. Sect. 14. Their obiection answered, who affirme that they are more grieuously afflicted, than others who haue more hainously offended.

But yet one objection may seeme to deserue an answere, whereby some doe justifie their impatiency and complayning; namely, that howsoeuer they cannot deny, but that they haue deserued far greater punishments than God hath inflicted on them; yet they are more grieuously afflicted than many other, who haue more haynously offended, and deserued farre greater crosses, by their far greater sinnes. Of whom I would aske, how many likewise they might obserue, whom in their owne consciences they acknowledge to haue beene lesse Sinners than themselues, and yet haue beene subjected to farre more and greater crosses. For are they as just as *Iob*, as holy as *Dauid*, as full of grace, & free from sinne as the Apostles of Iesus Christ; and yet how much did the afflictions of these holy men exceed theirs, if they were compared? But hee hath deserued more punishment than thou, and yet suffereth lesse: Yea, but doest thou suffer more than thou hast deserued? If not, then why is thine eye euill because God is good? or if thou wouldst haue a proportion equally obserued, then what can priuiledge thee from the euerlasting torments of the damned, seeing thou hast no lesse, yea, much more deserued them, than many of those who doe now suffer them. Againe, why doest thou judge another mans seruant, who standeth or falleth to his owne master? It may be thou hast more haynously sinned, did not hellish pride and partiall selfe-loue blind thine eyes, causing thee to put thine owne sins in the hinder part of the wallet, and thy Neighbours in the former; and to looke vpon thine owne faults vnder the cloud and vaile of false excuses, which will scarce suffer them to be discerned, or at least not to appeare in their naturall greatnes and scarlet die; but vpon others offences through the spectacles of hatred, enuy or hard conceit, which maketh them seeme farre greater than they are. Yea, it may be also (though thou thinkest the contrary) that they are much more grieuously afflicted; seeing the heauiest punishments are for the most part vnseene; and that being wicked (as thou judgest them) they doe not escape a measure of punishment according to the proportion of their sinne. For, for ought thou knowest they may be pursued with those hellish furies, the terrours and horrours of an euill conscience, and daily tormented with the scorching flames of Gods fearefull wrath due to their haynous sin. Or, though they be free from all these present euils, yet are they but like the Oxe fatted to the Shambles of destruction, and rocked in the cradle of worldly prosperity, that being brought into the deepe sleepe of carnall security, they may more quietly be carried into Hell. And therefore let vs not judge before the time, but resting assured that, howsoeuer it fareth with the wicked, it shall goe well with those that feare the Lord, let vs beare with patience that portion of affliction which God hath allotted vs, knowing that it is most fitting for vs, if we be in this number, seeing our draught is measured out vnto vs by the hand of justice and direction of wisdome, and qualified and mitigated when it exceedeth our strength, by an infinite mercy and compassion; which will not lay more vpon vs than wee are able to beare.

CHAP.

CHAP. IX.

That our afflictions are not signes of Gods hatred, nor the punishments of a righteous Iudge, but the chastisements of a gracious Father.

AND thus haue I shewed the first cause mouing the Lord to inflict vpon vs these crosses and calamities, namely, our sins which are the meritorious cause of all our afflictions; as also how we may arme our selues with patience by this consideration, seeing our sinne doth exceed our smart, and our punishments are farre lesse than wee haue deserued: Now we are to proceed to the other cause mouing the Lord thus to chastise & correct vs, which is out of our selues in him, namely, his infinite loue and boundlesse mercy, which moueth him to apply these wholesome, though sharpe medicines, for the curing of our desperate diseases; and to vse these profitable, though vnpleasant meanes for the purging of our sins, the enriching of vs with the vnualuable treasures of his spirituall graces, and the furthering of our eternall happines. From whence ariseth our chiefest consolation in all our distresse and misery, and not onely patience in troubles, but also contentednesse, thankfulnesse, and joy in the Holy Ghost. It is true that the former considerations, of Gods prouidence appointing, ruling and disposing all our afflictions, and of his justice mixed and moderated with his loue and mercy, which layeth nothing vpon vs but what our sins haue deserued, yea, farre fewer and lighter punishments than we haue justly merited with our innumerable offences, and most haynous rebellion, may well perswade vs to patience in our greatest calamities; but yet if we stay heere and goe no further, our patience will be but vnpleasant and forced hauing in it no comfort, sweetnesse or spirituall joy; for our flesh being sensible of nothing but of present paine, and being hopelesse either of deliuerance, or of future profit by our sufferings; will make vs easily to forget Gods moderation in punishing, and the haynousnesse of our sins deseruing far greater punishments; and neuer comparing our faules with the euils which we feele, but onely looking vpon the miseries which wee indure, and our owne weaknesse and inability to beare them any longer, will cause vs in all impatiency to murmure and repine against Gods prouidence, which hath inflicted on vs more heauy punishments than others suffer, who (as selfe-loue perswadeth vs) haue more offended. Or if our consciences tell vs that our sins haue justly deserued these and greater punishments; yet (howsoeuer this may justly cause vs to beare with more outward patience that which we haue deserued) it will not much abate our inward griefe, or increase our comfort, vnlesse wee bee assured that God measureth out vnto vs this proportion of affliction by the standard of his loue, and will in the end conuert it to our good, bringing sweetnesse out of bitternesse, and joy out of mourning. Yea, rather the waight of sin being added to the waight of our punishment; our euill of doing, concurring with our euill of suffering, and both joyned with selfe-guiltinesse, and the apprehension of Gods inflamed wrath, will but the more oppresse vs with griefe; when as wee cannot so much as with any shew of reason ease our selues by expostulation, nor vent out any part of our sorrow by just complayning, seeing wee are the onely causes of our owne harmes. And looke how much it addeth to our patience in respect of God, whom wee justifie in his righteous judgements; so much it increaseth our impatiency in respect of our selues, who haue incensed and inflamed so just a wrath, and so mercifull a justice to our ruine and destruction, and whilest it empoysoneth our hearts of grudging and repining, and our mouthes of murmuring and exclayming against Gods wise prouidence, which selfe-guiltines causeth vs to justifie in all the euils which are inflicted on vs: it filleth them with fretting indignation, quarrelsome complaints, and impatient inuectiues both against our selues, who haue beene the chiefe causes; and also against all secondary and inferiour meanes, which the Lord hath vsed as his instruments for the execution of his judgements. Neither is it likely that wee should stay here, but if we doe not labour to see Gods Fatherly affection euen in his frownes, and to discerne the beames of his loue and fauour through the cloud of our miseries and afflictions; we will in short time like malefactours fal out with justice it selfe, because it maketh against vs, hate the impartiall vprightnesse of our judge, as though it were the extreamest cruelty, and flye from his sight and presence as though he were our greatest enemy.

That therefore those who are exercised in this irkesome combat of afflictions may haue not onely quiet patience, but also sweet comfort and contentment in all their crosses and troubles, we will in the next place shew, that the cause mouing the Lord to afflict the faithfull is, not his wrath and displeasure, much lesse any malice or hatred which he beareth them, but his meere mercy, loue and goodnesse, which moueth him thus to chastize and correct them, that they may not run on in the pleasing course of sin, and so be condemned with the World. The which point and passage I hold the more necessary in this Discourse, because both the world and our owne flesh are alwayes ready to judge of Gods loue and fauour, and of his hatred

Ps. 119. 2. That the world iudgeth of Gods loue and hatred towards men by their outward estate.

and displeasure, by the outward estate; and therefore as they thinke those most blessed and happy, vpon whom God multiplyeth, and (as it were) showreth, his earthly benefits; so they judge them most miserable and forlorne, who are in aduersity and affliction, as being men rejected and forsaken of God, because (whatsoeuer shew they haue made in the world to the contrary) they haue more grieuously offended him by their sins than any other. An example whereof wee haue in the Iewes, who judged those vpon whom the tower of Siloam fell greater sinners than other men, because they were oppressed with this heauy judgement; and in the Barbarians, who condemned *Paul* as a murtherer, or some notorious sinner, because they saw him indangered by a Viper; and contrariwise magnified him as a God, because hee had escaped this bodily harme. Yea, so fast doth this corruption cleaue vnto vs, that as long as we carry this flesh about vs, wee are subject to be ouertaken by this false and deceiuing judgement, though wee bee in some measure inlightened and sanctified by the Spirit of God: As we may see in the example of *Iobs* friends, who being otherwise wise, religious and worthy men, yet when they saw the greatnes of his afflictions, they passed vpon him a most vncharitable censure; and when they could not with any probability judge him a prophane and notorious sinner, because his life had beene vnblameable and vnspotted, they condemned him for a cunning and secret Hypocrite, who had made shew of those vertues which were not in him; yea, euen holy *Dauid* himselfe was much shaken with this tentation; for as himselfe confesseth his feet slipped, and were almost gone out of the path of godlines & integrity, when on the one side he saw the prosperity of the wicked, & on the other the afflictions vnto which himself, & other of the faithfull were daily subject; yea, so was the eye of holy reason dazeled, and the light of the Scriptures clouded and (as it were) eclypsed from him, with the interposition of worldly and carnall tentations, that following onely the judgement of sense, hee acknowledgeth that hee was become foolish and ignorant like a beast, judging of all things by the outward shew; vntill hauing recourse vnto the Sanctuary, the light of Gods Word againe appeared and dispelled those mists and fogs of earthly and carnall errours which before blinded him. And howsoeuer being inlightned with Gods Word and assisted with his holy spirit, he still got the victory ouer this tentation, yet how often regaining strength by new afflictions doth it returne vpon him, and encounter him afresh as though it had beene neuer foyled. For if we look into the Booke of the Psalmes we shall find, that being exercised with afflictions he complayneth, that God hid his eies, and would not see his miseries, and stopt his eares and would not heare his prayers, that hee was corrected in Gods wrath and anger, and that his iealousie did burne against him like fire: and finally that God had forgotten and forsaken him, that his fauour was cleane gone, that hee would be no more intreated, and that hee had shut vp his tender mercies in displeasure. Thus also *Ieremy* was so farre transported with the violence of this tentation grounded vpon the prosperity of the wicked, and afflictions of the faithfull, that though hee durst not dispute with God because he knew him just & righteous in all his wayes, yet he dareth to offer a parley and conference about the administration of his judgements. And the Disciples themselues though they were inured to afflictions, yet when they saw an heauier judgement than ordinary inflicted vpon the blind man, were ready to judge that it was either for his owne sins or the sins of his parents. Yea, this is not the errour of some few men alone, but euen of the whole Church in her afflictions; for euen *Sion said the Lord hath forsaken me; and my Lord hath forgotten me.*

And therefore seeing this tentation is so strong and dangerous, it behoueth vs to arme our selues against it, least in the time of triall we likewise be surprized and ouercome, and that the rather, because it maketh way for another tentation much more pernicious then it selfe, namely, for hopelesse despaire, and hellish prophaneneſse which attends vpon it, for euen *Dauid* himselfe being pressed and pinched with the waight of his afflictions, was ready to conclude that hee had cleansed his heart and washed his hands in innocency in vaine, because whilest the wicked flourished, hee was daily punished and chastened euery morning. But the violence of this tentation more plainly appeareth when those are tryed with it, who being wholy carnall haue no grace to make resistance, for the flesh being pressed with the burthen of the Crosse, is ready to conceiue, that the afflictions which it beareth are the signes of Gods wrath, and implacable anger, and that there is now no hope of receiuing any good by seruing of God, being so much displeased, nor of freedome from these euils, though there should be a surceasing from the course of sinning; and therefore in this desperate case being tempted by the Deuill or the World, to leave the seruice of God, wherein there is no profit, and to runne on in a headlong course of sinne, wherein for the present there is pleasure and delight, it doth with all readinesse giue way vnto this tentation. An example whereof we haue in the stiff-necked Iewes, who because for their outward and formall seruice of God, they had not for their reward that worldly prosperity which they

Luke 13.1,2. Acts 28.4.

Iob 11.6.

Psal.73.2. 87.22.

Psal.13.1. and 22.1. and 79.5. and 77.7,8,9.

Ier.12.1.

Iohn 9.2,3.

Esay 49.14.

§. Sect. 3. That the former conceit is the ground of a most dangerous tentation.

Psal.73.13.

expected, but rather were exercised with troubles and afflictions, they burst out into these desperate speeches; *It is in vaine to serue God; and what profit is it that wee keepe his commandements, & that we walke humbly before the Lord of hoasts? therefore we count the proud blessed. Euen they that worke wickednesse are set vp, yea and they that tempt God are deliuered.* So elsewhere, when the Lord by the summons of afflictions did call them *to weeping and mourning, to baldnesse and girding with sackcloth*, they spent their time in ioy and gladnesse, in feasting and drinking, resoluing to take their pleasure whilest they might haue it, because on the morrow they should dye. And in another place they professe that they thought it bootlesse to repent, because being punished in Gods wrath for their sinnes, they had no hope of mercy and deliuerance, though they should forsake their wicked wayes; *If* (say they) *our transgressions and our sinnes be vpon vs, and wee are consumed because of them, how shall we then liue?* And therefore being at this desperate point, the Lord is faine to admonish them by his Prophet, that he thus corrected them in his loue and mercie for their conuersion, and not in wrath and anger for their destruction: *Say vnto them (saith the Lord God) as I liue, I desire not the death of the wicked, but that the wicked turne from his way and liue. Turne you, turne you, from your euill wayes, for why will yee dye O yee house of Israel?*

That therefore these and such like tentations may not foile our faith, and cause vs to make shipwracke in the tempestuous storme of troubles and afflictions; let vs first generally know, that as worldly prosperitie is no certaine signe of Gods fauour, nor of his sinceritie, piety and righteousnesse who hath it, (the which I haue in the former part of this treatise plainly proued) so contrariwise worldly aduersity, crosses and calamities, are no infallable tokens of Gods displeasure; nor of his impiety and wickednesse who is tossed and turmoyled with them. For these things fall out alike to all, and as the Lord doth in mercy and goodnesse giue these temporall benefits vnto his Children, whose godlinesse hath the promises of this life and the life to come; so doth hee giue them oftentimes to the wicked and reprobate as their portion in this life, and that in his wrath and heauie displeasure, onely to encrease the bills of their account and fearefull reckoning at the day of judgement, and to aggrauate the dreadfull waight of their condemnation. And so in like manner as hee doth sometimes lay these temporary crosses and calamities vpon his owne Children and faithfull Seruants, for their triall or chastisement, that hereby hee may further and encrease their eternall happinesse; so doth hee sometimes inflict them vpon carnall worldlings and desperate sinners, that hee may begin their hell in this life, and whilest they remaine on Earth, may enter them into the possession of those neuer ending torments of Hell Fire. To this truth the wise man giueth a plaine testimonie, where speaking of these earthly benefits and crosses, he saith that *no man knoweth either loue or hatred by all that is before them. All things come alike to all; and the same condition is to the iust and to the wicked, to the good and to the pure, and to the polluted: and to him that sacrificeth, and to him that sacrificeth not; as is the good, so is the sinner; hee that sweareth, and hee that feareth an oath. This is an euill among all that is done vnder the Sunne, that there is one condition to all, &c.* So our Sauiour Christ sheweth in the parable of *Dines* and *Lazarus*, that neither worldly prosperitie is a signe of Gods loue, nor aduersitie of his hatred, and correcteth this peruerse judgement, both in his disciples censuring the blinde man, or his parents as enormous sinners, because of this punishment which God inflicted on him; and in the Iewes, who thought, that the eighteene vpon whom the tower of Siloam fell, and the Galileans, whose blood *Pilate* mingled with their sacrifices, were greater sinners than other men, because they were ouertaken by these great and suddaine judgements; shewing that the former crosse was inflicted, not for the sin of the party or his parents, but that the workes of God might bee manifest in him; and that the other were not thus punished because they were greater sinners than other men, but that they might bee examples vnto others of Gods anger against sinne, that they might bring thē to repentance. But I shal not need to illustrate this truth by examples, seeing they are so ordinary in the Scriptures, that a man shall not lightly read any page in the history of the Bible, where hee shall not find both afflictions and temporall benefits (as it were) in common cast out to the good and bad, sometimes the one, and sometimes the other flourishing in prosperitie, or dejected and cast downe into miserie and aduersitie.

Eccles. 9. 1. 2.

Luk. 16.

Iob. 9. 2. 3.

Luk. 13. 3.

But though this which I haue said generally, may iustly take away all secure presumption from carnall worldlings, whereby they perswade themselues of Gods loue, because they flourish in outward prosperity, and also all cause of horrour and desperation from them who are in misery and affliction, because there is no certaine judgement by this externall estate, all things falling out alike to all: yet seeing no man out of this generality can gather vnto himself any sound comfort, seeing hee may bee as well one of them whom God punisheth in his anger and wrath, as of them whom hee correcteth in

9. Sect. 5.
In what sense God is said to be angry with the faithfull, and to punish their sinnes.

loue and mercie: therefore in the next place I will more specially shew, that euery faithfull man, who feareth God, both in his mercies and iudgements, and desireth to profit by his chastisements and corrections, may to his comfort bee most certainely assured, that the afflictions which hee suffereth are not the fruites and effects of Gods wrath and hatred towards him, but of his fatherly loue and goodnesse; not the deserued punishments of his sinnes, but gentle chastisements and profitable trials, which shall tend to the aduancing of Gods glory, in the further enriching him with his spirituall graces in this life, and in the euerlasting saluation of his body and soule in the life to come. For the clearing of the former point, namely that the afflictions of the faithfull are not the fruits of Gods anger, nor imposed vpon them as punishments for their sinnes, wee are to know that these words, wrath, anger and punishment, are either taken largely, or strictly and properly. In a large signification God is said to be angry with his Seruants and Children, when hee doth afflict them, but not as a seuere Iudge out of the rigour of iustice to punish the person for the sinnes sake, but as a gracious Father out of meere loue that hee may destroy sinne for the persons sake; neither hath hee any quarrell to the party, but onely to the sinne, and therefore in loue to his Childe, and in hatred to his faultinesse, hee doth by affliction mortifie the sinne which he abhorreth, that by the death therof he may preserue his Son whom hee loueth vnto euerlasting life and happinesse. And so hee may bee said to bee angry, not with the person for his hatred to the sinne, but with the sinne, for the loue of the person. Hee is not angry with his Children in truth, because hee alwayes looketh vpon them in his Sonne Christ in whom hee is well pleased, nor correcteth them in wrath after they are in Christ reconciled vnto him, seeing the cause of reconciliation for euer remaineth, euen the merit of Christs death and blood-shed, whereby his iustice is satisfied, and his wrath appeased; but onely in semblance and shew, hee (like a wise Father) frowneth vpon them, that they may bee more watchfull ouer their wayes for the time to come, and not runne on in such a course of sinne as would iustly deserue his wrath and displeasure. Hee is not angry in iustice, because we haue sinned, but in mercy, that wee may sinne no more; not in his owne affection and disposition, but in our feeling and apprehension, because our guilty consciences tell vs what wee haue deserued; and because the corrupt humours of sinne adhere and cleaue so fast vnto vs, that our spirituall Physitian is faine to giue vs these bitter potions of afflictions to purge them away, which for the present making vs sicke, in our sense doth cause vs to conceiue & complaine of him as an enemie who hateth and hurteth vs, if wee looke to our present feeling, and not to his end, which is our spirituall cure and the recouery of our health. The like also may bee said of punishment, for if wee take it in a large signification, it comprehendeth both the afflictions of the godly and the torments of the wicked: first because if wee respect the matter of them, and the euils themselues which are suffered both by the faithfull and the wicked, they are all one. Secondly, because in the law they are threatned as punishments of sinne against euery one who offendeth. And thirdly, because in the sense and feeling of the outward man, they are both alike; euen as there is no difference betweene the smart of the stripes felt by a slaue and by a Sonne, sauing that these are some time inflicted by a more light and gentle hand. But if wee take it in a strict and proper sense, then is punishment so appropriated and peculiar to the wicked, that it is no way incident to the faithfull and righteous. For punishment is inflicted vpon enemies, and not vpon friends; by a iust Iudge and not by a gracious Father; to satisfie iustice by suffering that punishment which the fault hath deserued, though it bee to the vtter destruction of the party offending; and not out of loue to preserue him from greater harme by reclaiming him from his faultines; because hee hath offended already, and not that hee may take heede of offending for the time to come. Finally the cause of punishment is the fault of the party, and not desire of his amendment; and the end of the punisher is to reuenge and hurt the malefactor for the good of others, to whom he serueth for an example of iustice; and not to seeke his profit and benefit by reclaiming him from his fault; for iustice in punishing will haue its course for sinne already committed, though the offender could giue assurance of his amendment for the time to come.

But that the afflictions of the faithfull are not the fruits of Gods anger, nor punishments for their sinnes, it may further appeare by these reasons; first because Christ our Sauiour bore *all our sinnes in his body vpon the tree*, as the Apostle *Peter* speaketh, and suffered the punishment which was due vnto them, that wee might be freed from it, according to that of the Prophet: *Surely hee hath borne our infirmities, and carried our sorrowes, &c. Hee was wounded for our transgressions, hee was broken for our iniquities, the chastisement of our peace was vpon him, and with his stripes we are healed.* But I demand to what purpose did hee beare our infirmities and sorrowes, if we must still beare them? to what end was he wounded and broken for our sinnes, if they shall wound and

§. Sect. 6. The first reason to proue that the afflictions of the faithfull are not punishments but fatherly chastisements. 1. Pet. 2. 24. Esa. 53. 5. 6.

and breake vs? or finally how haue we peace by his sufferings, or how are we healed with his stripes, if we are still at warre with Gods iustice, and still receiue stripes and wounds in this conflict? Againe had not Christ freed vs from all the punishment due vnto our sinnes, hee were not a perfect Sauiour, nor did not offer vnto his Father a full and all-sufficient price for our redemption; for if he did perfectly deliuer vs from all enemies, then from lesse sins as well as from greater; if hee did perfectly saue vs, then from temporall punishments, as well as from eternall; if his sacrifice were all-sufficient for the sins of the whole world, then need wee not (as the Papists affirme) to haue the sacrifice of our owne sufferings still offered to make satisfaction for our veniall sinnes. But the Scriptures euery where, and especially in the epistle to the Hebrewes, teach vs, that Christ is a perfect Sauiour that hee hath deliuered vs from all our enemies, and hath offered vnto his Father an all-sufficient sacrifice, and full price for our redemption; and therefore there remaineth vnto the faithfull, who apply Christ and his sufferings vnto themselues, no more punishments, nor satisfaction thereby to bee made vnto God: for Christ hath fully satisfied for vs by his all-sufficient sacrifice of himselfe, and the precious *bloud of Iesus Christ hath cleansed vs from all our sins*, as the Apostle teacheth vs. Now if it haue cleansed vs from all sinne, then also from veniall sinnes (as the Papists terme them) and consequently from all punishment; for where there is no guilt, there punishment hath no place, and if we be freed from transgression of the Law then also from the curse. It is true indeed that the afflictions which the faithfull suffer, are in their owne nature the punishments of sinne, and as punishments are denounced against the transgressours of the Law; but Christ by his sufferings hath changed their nature, and as by reconciling vs vnto God, he hath made him of a seuere iudge, a mercifull Father; so he hath made our sufferings to become the chastisements of a gracious Father inflicted for our good, and not the punishments of a righteous iudge imposed for the satisfying of his iustice, and the destruction or hurt of him who sufferech them, neither is it materiall, that in matter the sufferings of the faithfull and wicked be the same, that is, the same sicknesse, pouerty, imprisonment and the like; for euen the Sonne and the slaue doe often suffer the same stripes, but yet these are punishments, being inflicted by the hand of an angry Master, for the fault committed; those, the chastisements of a louing Father correcting his Childe for his good and amendment. And so though the afflictions of the faithfull and the punishments of the wicked are of the same nature in respect of themselues, yet their nature being changed by the sufferings of Christ, they doe now much differ both in respect of their agent, and their end, the one comming from a Father, the other from a iudge, they to profit and doe good, and these to hurt and bring to destruction. And though these waters of Meribah bee all alike bitter to the Canaanitish sinner, and the true Israelite in whom there is no guile, in respect of their naturall tast, yet the wood of Christs crosse doth make these bitter waters sweete, and purifying them from the coliquintids and gall of sinne, doth make them wholesome drinke and profitable potions, which will quench our thirsting after the pleasures of sinne, and the poysonous cups of worldly vanities.

9. Sect. 7. The second reason taken from the full payment of our debt by Christ our surety.

Secondly, Christ taking vpon him to bee our surety hath paid our debt to the vttermost farthing, fully satisfied Gods iustice, and appeased his wrath towards vs by taking away our sinnes which were the cause thereof. For standing in our stead and taking vpon him to discharge our debt, hee was arrested by death at the suit of Gods iustice, and cast into the prison of the graue, till hee had discharged our debt to the vttermost farthing, but now he hath broken the bands of death, and being deliuered out of this prison is risen againe; and gloriously ascended; whereby hee hath certainely assured vs that hee hath satisfied Gods iustice by full paiment of our debt, and therefore hath left nothing vpon the score for vs to satisfie; yea hee hath cancelled the hand-writing of ordinances and the obligation of the Law by nailing them to his crosse, and hath taken away the penalty of the curse, by bearing it himselfe. And therefore seeing Christ hath fully satisfied by his sufferings the iustice of God; hee will not require a new satisfaction by our sufferings and punishments; seeing hee hath fully discharged our debt to the vtmost farthing, he will not vniustly require from vs a second paiment or though it could bee imagined, (as bee it farre from vs that wee should so imagine) that the Iudge of Heauen and Earth could vse this rigorous strictnesse; yet hee hath nothing to shew if he should commence suite against vs, seeing our surety vpon the discharge of our debt, hath cancelled all the writings whereby wee were obliged to his iustice, either to make payment or to suffer punishment. Neither is that of any force which is objected by our aduersaries; namely, that hee suffered to satisfie Gods iustice for our greater sinnes, and so hath freed vs from eternall punishments; but hath left our veniall sinnes to bee satisfied for by our selues, from the which wee are freed, whilest wee satisfie Gods iustice by our temporarie punishments: For the word of God hath

Col. 2. 14. Gal. 3. 13.

taught

taught vs, that hee is a perfect Sauiour, that in him wee haue full redemption, and that his blood purgeth vs from all our sinnes, without any exception or limitation. Againe, as the satisfaction which Christ made for vs was all-sufficient, and the price which hee offered for our redemption of infinite merite and value; so both the iustice and mercy of God, whereby hee accepted them for full payment, are also infinite. Whereas, if (as our aduersaries affirme) we are to satisfie by our temporary punishments for our veniall sinnes, then must it needs follow, that either Christs satisfaction was imperfect, and his sufferings so insufficient, that they needed to bee patched vp with our punishments; or that being perfect and all-sufficient, God should be, not onely vnmercifull but iniust also, in not accepting of this full discharge, but requiring payment of a debt by vs, which our surety hath already discharged: either of which were blasphemous to speake or thinke. For he that suffered for vs was not man onely, but God also, and therefore needs must his sufferings bee all-sufficient and of infinite value and merit; and the mercies of God being infinite, and farre aboue all his workes, doe make him so farre off from punishing, where his iustice being satisfied, willeth him to spare, that when hee doth afflict his Church and people for their sinnes, hee is said to *doe his strange worke*, vnto which out of his owne nature hee is averse and indisposed; to haue *his soule grieued for the misery of Israell*; and to make stay of the execution of these iudgements, till by reason of the multitude of their sinnes ioyned with impenitencie, *there be no remedie*. But as in these respects this assertion sauoureth of impietie; so also of extreame follie, vnlesse they will with like impietie shift it off themselues by imputing it vnto their Creatour: For who can imagine that God infinite in wisedome and bountie should frankly, for the merites of his Son, forgiue our enormous and grieuous sinnes, and punish vs for these which are small and veniall? that his loue should enlarge it selfe to the remitting and releasing vs from the euerlasting torments of Hell fire; and bee straightned in forgiuing vs those sins which are small, and (as they call them) veniall: as if a King should out of his great liberality forgiue his poore and miserable subiect tenne thousand talents; and afterwards miserably exact a base reckoning of some few pence; or as though a Iudge should pardon a malefactour for his horrible treasons or cruell murthers, and should punish him for some petie theft. But it is further obiected, that the iniquity of Ierusalem is pardoned, *because she had receiued double of the Lords hands for all her sins*. Vnto which I answere that this is not the speech of a Iudge punishing malefactours for their sinnes, and surceasing from punishment after that his iustice is satisfied; but of a most gracious and compassionate Father, who hauing seuerely corrected the faults of his Sonne for his amendement, yearneth in his bowels of loue and tender mercie, when hee knoweth his smart and paine, and seeth him humbling himselfe before him by true repentance. For that it cannot with any probability of truth be vnderstood of the satisfying Gods iustice by their suffering of punishment, it hereby appeareth in that hee saith, that they had suffered double for their sinnes; the which must needs haue relation to the compassion of a tender Father, the greatnesse of whose loue moueth him to thinke that a few stripes inflicted on his humbled Childe, are enough and too much for his great faults; and not to the iustice of a Iudge, proportionating his punishment according to the demerit of the offence; seeing the least of our sinnes being committed against the infinite Majestie of God, deserue the euerlasting torments of Hell fire, and therefore cannot bee truely said to bee punished double, though all the plagues of this life were inflicted vpon vs. Besides, if we should vnderstand these words of punishments inflicted to satisfie for sinnes, how will it stand with Gods iustice, and much lesse with his mercie and goodnesse, to inflict vpon his Seruants twice as much punishment as their faults haue deserued?

Act. 20. 28.

Esa. 28. 21.

Iud. 10. 16.

1. *Chron.* 36. 16.

Esa. 40. 2.

And thus it appeareth that the afflictions of the faithfull are not punishments for their sinnes to satisfie the iustice of God, seeing our Sauiour hath borne all the punishments due vnto our sinnes, fully satisfied Gods iustice and discharged our debt, by offering himselfe vnto his Father, as a sacrifice for sinne, and by paying a price of infinite value and merit for our redemption. And therefore, wee are not punished as slaues, but chastised as Sonnes, not so much because we haue offended our heauenly Father, as because wee should, being in awe and vnder discipline, offend no more. For if an earthly Parent doth not correct his Sonne, to take reuenge for the fault committed, but to keepe him from running into the like fault for the time to come; and taking no pleasure, but rather griefe and compassion in his smart and torment, would willingly pardon his fault and remit his punishment, if he were fully assured, that he would offend no more, vnlesse it be in regard of the rest of his Children, whom hee would not haue encouraged to commit the like fault through this conniuencie and impunity; then how much lesse will the Lord who is loue, mercy, and goodnesse it selfe, punish his Sonnes to satisfie his iustice in taking reuenge by their paine and torture? especially considering that his iustice is satisfied, and their faults pardoned

Iob. 5. 17. The conclusion of the former reasons.

pardoned by the sufferings and obedience of Iesus Christ. For so one saith, that Christ by taking vpon him our punishment, and not being guilty of our faults, hath quite done away both fault and punishment. And againe, the Sonne of God hath taken vpon him the flesh of sinners, and the punishment without the fault, that in the flesh of sinners both the fault and punishment should bee discharged and remitted. And therefore our afflictions are no punishments for sinne past, but are inflicted by our heauenly Father to prevent sinne for the time to come, either in vs, after we haue felt the smart of it, or in other of our Brethren, who seeing sin corrected in vs, are warned to take heed of it by our example.

The third argument, to proue that the afflictions of the faithfull are onely chastisements of a Father, and not punishments of a Iudge may be this; where there is no sinne, there is no place for punishment; but in the faithfull there is no sinne, because it is not imputed vnto them, for first all their sinne is washed and purged away by the blood of Christ; and they being iustified for his righteousnesse and obedience are accepted as righteous in Gods sight. So the Apostle *Paul* saith, that wee haue *redemption through his blood, that is, the forgiuenesse of sinnes*; and againe, *you which were dead in sinnes, and in the vncircumcision of your flesh, hath he quickned together with him, forgiuing you all your trespasses.* To the same purpose the Apostle *Iohn* saith, that, *he hath washed vs from our sinnes in his blood*: and else where, that *the blood of Christ cleanseth vs from all sinne.* In which respect hee is called by *Iohn* the Baptist, the *Lambe of God which taketh away the sinne of the World.* Secondly, all the faithfull are in the couenant of grace, this being the onely condition which God requireth, that wee doe beleeue; but it is one speciall branch of this couenant, that *God will forgiue their iniquity, and will remember their sinnes no more*: and therefore if God so remit the sinnes of the faithfull, that he will not so much as remember them, how farre is he from punishing them when they are thus forgiuen? So when the Lord would expresse this couenant of grace by the similitude of mariage, he promiseth to marry the faithfull vnto himselfe *in righteousnesse and iudgement*; and because on the one side, it was easie to beate and punish his spouse, because of this neere vnion betweene them: and because on the other side, shee was so full of faults and infirmities, that by her sins shee would deserue to bee punished, therefore he addeth, that hee will *marry her also in mercy and in compassions*, whereby in and for his Sonne Iesus Christ, he would remit and pardon her sinnes, and not inflict those iudgements and punishments, though shee did deserue them. Finally, the places of Scripture where the Lord promiseth forgiuenesse of sinnes, doe plainely euince that God doth so pardon them, that hee doth neuer call them into iudgement, neither in this world to punish them with temporall punishments, nor with euerlasting condemnation in the world to come. So he promiseth the Iewes, that if they would turne from their sinnes by true repentance, *though they were as crimson, they should bee made white as snow; though they were red like scarlet, they should be made like vnto woll.* So the Lord saith by the Prophet *Ieremie* that he would so pardon the iniquities of his people, that though one should diligently seeke them, yet he should by no meanes find them. *In those dayes, and at that time* (saith the Lord) *the iniquities of Israel shall bee sought for, and there shall be none; and the sinnes of Iudah, and they shall not be found; for I will bee mercifull vnto them whom I reserue.* Now how can they bee thus cleane purged and washed, if some part of the punishment doth still remaine? Or how are they not to be found, if hee who committeth them bee punished for them? Againe, the Lord saith by the Prophet *Esay*, that hee *would put away the transgressions of his people like a cloude, and their sinnes like a mist*: and by *Micah*, that he *would cast all their sinnes into the bottome of the Sea.* And *Dauid*, to signifie the forgiuenesse of sinne, vseth the phrase of couering, and not imputing them; but if the Lord looketh vpon our sinnes to punish them, how can he bee said to put them away as a cloud? If in this life he bring them into iudgement, how doth hee cast them into the bottome of the Sea? And if by punishing hee bring them to an account, how can hee bee said to couer, or not impute them? Finally the contrary phrases vsed in the Scriptures being truly expounded, may serue as a comment to shew what these meane, for if *he seale vp iniquity in a bagge, to write and register vp the sinne of the people with a pen of iron, and the point of a diamond, to bind vp iniquity, and to keepe it in store*, doe signifie that God will bring them to iudgement, by punishing them in the wicked, and correcting them in the faithfull, then contrariwise not to remember sin, to wash it away, to hide it out of sight, and cast it into the bottome of the Sea, must needs signifie, that God will neuer lay it to the charge of the faithfull, nor inflict any of that punishment on them which they haue deserued.

Psal. 103. 12.
Esa. 1. 18.
Ier. 50. 20.
Esa. 44. 22.
Mica. 7. 19.
Psal. 32. 1.
Iob. 14. 17.
Ier. 17. 1.
Hos. 13. 12.

The fourth argument, which proueth that the afflictions of the faithfull are not punishments, is because they doe tend to our good, euen to the mortifying of our sins, the multiplying and encreasing of Gods spirituall graces in vs, and the furthering of our

4. Sect. 10. The fourth reason is, because our afflictions tend to the edifying of our good.

our everlasting happines. And this argument the Apostle purposely vseth to comfort those who are vnder the crosse, not only because our present afflictions shall be ouerweighed with an incomparable waight of future glory, but also because *all things whatsoeuer*, and they among the rest, *worke together for the best vnto them that loue God*. So elsewhere he telleth vs, that *when wee are thus iudged wee are chastened of the Lord because we should not bee condemned with the world; that he chastneth vs for our profit, that wee might bee partakers of his holinesse*; that though for the *present is bee grieuous* to the sense, *yet it bringeth the quiet fruit of righteousnesse vnto them which are thereby exercised*, and that these *short and light afflictions shall cause vnto vs a farre most excellent and an eternall waight of glory*. And this good and singular profit which commeth to the faithfull by their afflictions the Prophet *Dauid* out of experience confessed that hee had received; *It is good* (saith hee) *for mee that I haue beene afflicted, that I may learne thy statutes*; and the Church in the lamentations affirmeth, that it *is good for a man that hee beare the yoake in his youth*. By all which it plainely appeareth that these afflictions are not punishments vnto the faithful, seeing they are inflicted for the hurt, and not for the good of the party, to satisfie iustice, and not out of any loue, to take vpon them due reuenge for the euill they haue committed, though it be to their vtter destruction, and not to confer and deriue vnto them any temporall benefit, and much lesse that maine benefit of their euerlasting joy and happinesse.

Rom. 8. 28, 18.

1. Cor. 11. 32.

Heb. 12. 10. 11.

2. Cor. 4. 17.

Psal. 119. 71.

Lam. 3. 27.

§. Sect. 11. The fifth reason is, because our afflictions are a meanes of eternall blessednesse.

Lastly that cannot bee a punishment which is either a cause or meanes of eternall blessednesse; but by the testimony of the holy Ghost they are pronounced blessed who are thus afflicted and corrected, the Lord vsing it as a meanes to keepe them in his feare, and to instruct them in the way of his commandements, which leadeth vnto this euerlasting blessednesse and happinesse in his Kingdome, according to that of the Psalmist; *Blessed is the man whom thou chastisest O Lord, and teachest him in thy Law: that thou mayest giue him rest from the dayes of euill, whilest the pit is digged for the wicked.* And hereof it is, that he receiued comfort; not onely from Gods staffe supporting and defending him, but also from his rod correcting and chastising him, because it was a meanes to containe him in the way of righteousnesse, which is the path of life, bringing vs into *Gods presence, where is fulnesse of ioy and pleasures for euermore*; and to reduce and bring him back into this way when through frailty and infirmity hee erred and digressed out of it, as hee also confesseth in another place, *before I was afflicted* (saith he) *I went astray, but now I keepe thy word.* But what blessednesse, or what comfort and consolation could there be in afflictions, if they were punishments, seeing they are fruits of the curse, and tend not to aduance the happinesse of the party punished, but to his hurt and ruine? neither are they the causes or signes of blessednesse, but the forerunners of his euerlasting destruction; seeing God by them, euen in this life, doth begin to shew his anger, and to satisfie his iustice by inflicting on him those torrures and torments which his sinnes haue deserued.

Psal. 119. 67.

And thus it appeareth that the afflictions of the faithfull are not the punishments of a righteous judge, but the gentle chastisements of a louing Father. Against which too maine obiections are made, not onely by our common aduersaries, but also by some amongst our selues: the first is taken from the example of *Dauid*, who though his sinne was pardoned, yet hee was not freed thereby from temporall punishments; and though his fault was remitted so far forth as it merited eternall condemnation; yet it was reserued by God to bee punished with such punishments as were corporall and temporary. But vnto this obiection the answere is easie, if wee doe but remember what hath beene deliuered all-ready; for the rule generally holdeth, that where sinne, which is the cause, is taken away, punishment, which is the effect, ceaseth; but presently vpon the confession of *Dauids* sinne the Prophet assureth him from God, of the forgiuenesse of it, though before hee had denounced those temporall afflictions against him and his house. And therefore seeing the forgiuenesse of sinne is (as hath beene said) the not imputing, couering, hiding, not remembring, casting of it into the bottome of the Sea, and (as it is there said) the putting of it away; it is manifest that *Dauids* sinne thus before remitted, was not afterwards brought into iudgement, and hee punished for it, but that these afflictions were the chastisements of a gracious Father, inflicted vpon *Dauid*, not in hatred and reuenge, or for the punishment of the sin committed, but out of meere loue, to bring him hereby to more serious and sound repentance, that he might with more bitter griefe bewaile his sinne past, and bee more watchfull and carefull to preuent it for the time to come. Vnto which end of *Dauids* good, wee may adde another end respecting the glory of God, which by these afflictions, whereby hee corrected *Dauids* sinne, was vindicated from the slanderous blasphemies of the heathen; for whereas if *Dauid* vpon his repentance had not beene thus corrected and afflicted, they would haue beene ready to haue accused the Lord of partiality, seeing howsoeuer he punished such hainous sinnes in others with rigour and

§. Sect. 12. Their obiection answered who affirme that Dauids afflictions were punishments for his sinne, arguing ex Ezek. 18. 19.

2. Sam. 12.

1. Sam. 3.

and extremity, yet hee liked them well enough in his owne seruants, and could bee content to winke at their faults, suffering them with impunity to liue in enormous crimes; all this occasion of slander was taken away, when as God did thus beginne iudgement in his owne house, and with such seuerity corrected the faults of his seruant, vpon whom his Name was called. But yet with Gods glory was ioyned *Dauids* good; neither did God punish him as a Iudge, but chastise him as a Father, not to satisfie iustice, or to reuenge his fault vpon him to his hurt, but out of his meere loue and mercy to bring him hereby to an hearty sorrow for his sin past, and to make him abhorre and flee from the like for the time to come. For (as one saith) when God forgiueth sin, he couereth and forgetteth it; and if he covereth it, hee will not obserue it, and if hee doe not obserue it, hee will not reserue it in memory with a purpose to punish it; Hee will not acknowledge it, but rather pardoneth it. To conclude this point with the words of that excellent and worthy seruant of God; it is strange (saith hee) that they should so cast their eyes vpon this one example of *Dauid* to prooue thereby that the faithfull are punished for their sins, as that they are nothing mooued with so many other examples, wherein they may cleerely behold the free forgiuenesse of sinne without any temporary punishment; for wee read of the Publicane, that hee departed out of the Temple iustified, and no punishment followed; *Peter* also obtained the pardon of his sin, and (as *Ambrose* saith) we read only of his teares, but not of his satisfaction. So Christ saith to the sicke of the Palsie: *Thy sins are forgiuen thee*, but he doth not withall impose any punishment.

The second obiection is, that the bodily death of the faithfull is a punishment to the body, because though the soule passe after the separation into ioy and happinesse, yet the body is punished for the time; seeing it corrupteth in the graue, and is not actually deliuered from death, vntill the time of the resurrection. The right indeed of holding vs vnder his dominion is taken away from death by Christ, but from the actuall dominion thereof wee are not freed till we rise againe. To which I answere that death is to be considered in it owne nature, or as it hath relation to the faithfull. In it owne nature it is indeed a punishment of sinne; but to the faithful the nature thereof is changed, and of a curse it is turned into a blessing. For Christ hath taken away the sting thereof which is sin, and where there is no sin, there can be no punishment. It was indeed a deadly stinging Serpent which destroyed vs; but since sinne was take away, like a Serpent without a sting it cannot hurt vs. And there cannot be any punishment where there is no hurt or damage. Neither hath now death (as hee affirmeth) actuall dominion ouer vs, seeing in Christ we haue gotten the victory ouer it; so as we need not to crouch vnto it, as captiues to those who haue dominion ouer them, but as Conquerours after victory obtained by Christ, we may triumph ouer it, saying, with the Apostle, *O death where is thy sting, O hell where is thy victory.* Heretofore it held vs like prisoners vnder his arrest till Gods iustice was satisfied, but this being done, this arrest is turned into a rest, death into a sleep, and the graue is become to the bodies of the faithfull, as a bed of downe, wherein they quietly rest without all sense of euill, vntill the day that they are raised by vertue of Christ their Head to be glorified with him. Neither is there now any hurt in death, (which hurt neuertheless alwayes accompanieth punishment) but much fruit and benefit; and that not onely in respect of the soule, which by this separation is ioyned with God, and enjoyeth fulnesse of ioy and pleasures at his right hand for euermore; but also in regard of the body. For hereby it is freed from all miseries and afflictions wherewith in this life it is turmoyled, as heate, colde, hunger, nakednesse, sickenesse, paine, with many such calamities; it is eased and resteth from those painfull labours, wherewith it was spent and wearied, it is deliuered both from the oppressions and injuries of wicked Worldlings, yea, euen from their society and company which was in this World so irkesome and cumbersome. To which purpose one demandeth, how it commeth to passe, that we see the good and euil perish together? and then answereth, that they perish not, but make an escape out of their miseries, who are freed from the company and persecutions of wicked men: but they truly die and perish, whom the paine and punishment of a more fearefull iudgement doth attend after they depart this life. And lastly (which is a benefit aboue all the rest) it resteth from the workes of wickednesse, being no more subiect to our sinfull soules to bee abused by them, as their instruments for the committing of iniquity. Finally, the Apostle reckoneth death among the chastisements wherewith the Lord corrected the *Corinthians* for their vnworthy receiuing the Lords Supper; *for this cause* (saith hee) *many are weake and sicke among you, and many sleepe*, that is, are dead; and then addeth that when they *were thus iudged, they were* (not punished but) *chastened of the Lord, because they should not be condemned with the world.* And therefore if death to them were onely a chastisement of a gracious Father, and that out of meere loue to preserue them from euerlasting condemnation, it was a benefit, and not a punishment, proceeding from so gracious an authour, to so good an end.

Armin.

1. Cor. 15. 55.

Psal. 16. 11.

August. de vita Christian. lib. c. 4

1. Cor. 11. 30, 32.

Yea,

9. Sect. 14. The former obiection further vrged and answered.

Yea, but by death the body is made subiect to corruption, and therefore it is a bodily punishment. I answere, that though this argument holdeth in respect of meere naturall men, yet not in regard of the faithfull, the corruption of whose body is but a preparation to their glorification; for they are sowne in corruption, that they may bee raised in incorruption; they are sowne in dishonour, that they may be raised in glory, they are sowne in weaknesse that they may bee raised in power; in which which respect they haue no more hurt, and consequently no more punishment by this temporary corruption, than the corne hath, which must first die that it may be quickned, as the Apostle likeneth it; or than the gold hath which is melted, that being purified from the drosse, it may be framed into glorious vessels fit for the Kings Table. Neither is it a punishment to be corrupted, when the corruption tendeth to perfection, but onely when it tendeth to destruction; seeing in naturall reason it is necessary that the worser forme must first be lost by corruption before a better and more excellent can be acquired and obtained. Yea, but death is called an enemie, which is to be destroied, and therfore vntill it be brought to this finall destruction, it is a punishment. I answere, that it followeth not; that because death is an enemie, therefore it is a punishment, seeing punishments haue their name and nature, not from the enimity and malignity of the secondarie causes and instruments, but from the chiefe author who inflicteth them, from the end of their imposing, and the effects and fruites which they worke in the partie that suffereth them. As namely, when they proceed from an angry Iudge, and not a gracious father, to satisfie iustice, and not to reforme and benefit the partie; and when accordingly they hurt and profite not, they damnifie & destroy the offender who suffereth them, and doe not by his reformation make way for his saluation. And therefore though death bean enemie, and in its owne nature full of malignitie, yet seeing it is an instrument, and as it were a rodde in the hand of our heauenly father, which he vseth for our benefit, and maketh it to serue as a meanes for the deriuing much good, not only to our soules, but also to our bodies, the enimity and malignity thereof doth no more proue it to be be a punishment vnto the faithfull; then the enimitie and malice of a slaue, who is commanded by a louing father to to chastise his sonne according to his appointment and no otherwise, doth make it cease to be a fatherly correction, and to become a punishment when as the father doth it out of meere loue to his childe, and notwithstanding the malignitie of his instrument or deputie, intendeth and powerfull effecteth the good of his sonne by this his chastisement. Neither doth this proue it to bee a punishment because it is an enemie which is to bee, and therefore is not, yet destroyed; seeing heereby is meant the vtter destruction & full abolishing of it at Christs second comming. For euen now death is destroyed, as hee is, who hath the power of death, the Diuell, and the rest of our spirituall enemies; namely, not that they should not assault vs, but that they should not hurt vs. It is true, that at Christs second comming wee shall haue full redemption and perfect deliuerance from the hands of our spirituall enemies, when as they shall, not only, not ouercome vs, and hold vs in their captiuitie, but not so much as molest vs, or disturbe our peace; but in the meane time their poyson, sting and strength is taken away, so that though they assault and tempt vs, yet they shall neuer be able to hurt vs, seeing the Lord so directeth vs with his wisdome, and assisteth vs with his power, that we still obtaine the victory, and receiue much profit and benefit by their encounters. And as this is true of all the rest, so especially of death, who in it selfe is an enemy, which is wholy to be abolished at Christs appearing; but in the meane time, the poyson, and sting thereof is taken away by the death of Christ, and the nature thereof is quite changed, so as it is no longer a Tyrant, which holdeth vs to our hurt vnder his dominion, but as to the soule it is a passage to glory and happinesse; so to the body it is but a sleepe a *little* longer than ordinary, whereby it resteth from labour and sinne, that when the day of glory breaketh, and the Sunne of righteousnesse appeareth, wee may lay aside corruption, and put on incorruption, and hauing our mortall swallowed vp of immortality, may rise with full strength, beauty and vigour, to serue and prayse God without paine or wearinesse.

1. Cor. 15. 36.

1. Cor. 15. 26.

Heb. 2. 14.

1. Cor. 15. 43.

And thus haue I shewed, that none of the afflictions of the faithfull, no, not death it selfe, the greatest and last of temporall euils, are vnto the faithfull punishments for sinne, but onely the chastisements of a louing Father, inflicted for his glory and their good; for howsoeuer the punishments of the wicked, and chastisements of the godly bee in matter and in outward appearance, yea euen in respect of bodily sense, and the apprehension of naturall reason all one; yet is there great and manifold difference between them to be obserued by the eye of spirituall iudgement, enlightened by the bright beames of Gods Truth shining in his Word. As first the chastisements of the faithfull and punishments of the wicked doe differ in their efficient causes who inflict and impose them. For they come from the hand of a gracious Father reconciled vnto vs in Christ; these from

9. Sect. Of the manifold difference between the afflictions of the faithfull and the punishments of the wicked.

a iust Iudge, and from a powerfull and incensed enemy. They are inflicted in loue and fatherly compassion, which causeth his bowels to yearne, and his heart to relent, so as he cannot cast off his children like the wicked, but receiueth them againe into his former fauour, after that they are humbled vnder his chastising hand; according to that of the Prophet *Hosea*, *How shall I giue thee vp Ephraim? How shall I deliuer thee Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine heart is turned within me, my repentings are rowled together.* As if he had said, though your sins are so many and grieuous, that I might iustly destroy you with fire and brimstone, as I did those Cities adioyning to Sodome and Gomorah; yet in regard of my couenant, and my loue which in Christ I beare you, I cannot deale with you as I did with those cursed Nations; but when your sinnes enforce mee to correct you, I doe compassionate your griefes, and am ready to repent and surcease your afflictions, when you repent of your sinne against me. And with this agreeth Gods promise made to *Dauid* concerning his sonne *Salomon*. *If he sinne, I will chasten him with the rod of men, and with the plagues of the children of men; but my mercy shall not depart from him, as I took it from Saul, whom I haue put away before thee.* So that the Lord in correcting his children, doth (as the Prophet *Habakkuc* speaketh) *In wrath remember mercy*, and hee doth chastise *them in his iudgement, not in his anger to bring them to nothing, and vtterly cut them off.* But contrariwise, the punishments of the wicked are inflicted vpon them in Gods wrath and heauy displeasure; neither doth hee take any compassion on them in their miseries, but rather delighteth himselfe in the exercising his iustice and iudgements vpon them for their vtter ruine and destruction.

Secondly, they differ in their impulsiue or moouing cause; for the cause moouing the Lord to chastise the faithfull, is his loue and goodnesse, whereas his wrath and iust displeasure conceiued against the wicked for their sinnes, moueth him to inflict deserued punishments vpon them.

Thirdly, they differ in their end; for the Lord chastiseth the faithfull, that hee may manifest his mercy in their conuersion, but he punisheth the wicked, that he may manifest his iustice in their confusion. He chastiseth them in loue for their amendement, that they may not sin; he punisheth these in wrath to satisfie his iustice, because they haue sinned. Hee chastiseth them that they may like Gold be purified in the fire of affliction from their drosse and corruption, and so be made fit for Gods heauenly measury; he punisheth these that like chaffe or stubble they may bee consumed with the fire of his wrath. He chastiseth them that they may not be condemned with the World; he punisheth these that their earthly miseries may be the beginning of their condemnation, and (as it were) their first step into Hell. He chastiseth them to try them, that in tryall they may bee approued; he punisheth these to vex and torment them, by bringing vpon them that vengeance which their sinnes haue deserued. *Iames 1.3.*

Fourthly, they differ in their effects; for the afflictions of the faithfull doe much profit them, and further their saluation; but the punishments of the wicked doe much hurt them and further their condemnation. They soften and mollifie their hearts, and make them to humble themselues before their heauenly Father, imploring mercy and forgiuenesse; these doe make them more hard and obdurate, & in fury and desperate madnesse to blaspheme, murmure and repine against their Iudge, because hee doth execute vpon them his righteous iudgements. They not onely helpe to increase in them all spirituall graces, but also manifest them to Gods glory and their owne comfort; these both multiply and manifest the sinnes and corruptions of the wicked to their euerlasting horrour and confusion. They beating, and (as it were punning) the faithfull, doe make them like odoriferous Spices to smell the more sweetly, the more they are bruised; these vexing the wicked doe make them like filthy sinkes and puddles to stinke the more noysomely the more they are troubled. Finally, they serue as an vnpleasant, yet straight and direct way which bringeth the faithfull into the Kingdome of Heauen; but these are (as it were) the porch and first entrance of Hell, and a stormy and tempestuous Sea, which splitteth and sinketh the wicked on the sands of desperation, and maketh them to wrack their soules on the rockes of destruction. To which purpose one saith, that to the damned and reprobate tribulation begetteth pusillanimity, pusillanimity perplexity, perplexity desperation, and desperation confusion and condemnation. *Idiota inter orthodoxogr. de patient. vera contemplat. cap 20.*

Fiftly, the afflictions of the faithfull, and the punishments of the wicked doe differ, in respect of their seuerall subiects, or the persons vpon whom they are imposed; for they are inflicted on sonnes, these on slaues, they on friends, these on enemies; they on Gods faithfull and couragious Souldiers, whom after the victory he will crowne with glory; these on malefactours and offenders, whom it is his purpose to punish according to their demerits.

Sixtly, they differ in time and continuance; for the afflictions of the faithfull are short and momentany; but the punishments of the wicked are endlesse and euerlasting; for as the happinesse of the Elect and their glorification, is inchoate and begun euen in

this life, when they haue attained vnto some measure of sanctification, vnto peace with God, peace of conscience and joy in the Holy Ghost; so contrariwise the torments of the reprobate, are euen begun in this world, when as they suffer for their sins temporall plagues and punishments, seeing they are the earnest of their condemnation, and the very flashing of that infernall fire.

Seuenthly, they differ in their measure and quantity. in which respect the afflictions of the faithful are that gentle rod, whereby like children they are louingly corrected by their heauenly Father; but the punishments of the wicked are that three stringed whip, whereby the wicked are scourged and tormented like slaues and malefactours, at the appointment of their Iudge: they tending to correct in judgement for the good of the party, and these to destroy and vtterly cut off, as the Prophet speaketh. And though there seeme to bee no difference in outward appearance betweene the stripes of the sonne, and the lashes of the slaue; yet is there great difference in their inward feeling, seeing they haue much internall joy, and comfort from the assurance which they haue of the loue & fauour of their heauenly Father, euen whilest he correcteth them, whereby they are ascertained that all their afflictions shall haue a joyfull and happy issue; whereas these conceiuing God to be a seuere Iudge, and an incensed enemy, doe with horrour and feare suffer the euils which lie vpon them, as the deserued punishments of their sins, hauing no better hopes for the time to come, but rather a terrible expectation of hellish condemnation after all their worldly miseries, and calamities. To this purpose one saith, that there is great difference betweene the chastizements of a sonne and the punishments of a slaue. For the sonne is beaten, and so is the seruant, but he like a seruant who hath offended, but the other as free-borne, and as a sonne vnto whom discipline is necessary. Neither doe their like stripes proue them to bee of like honour, nor doth it hereupon follow, that because the wicked and godly suffer the same things, therefore they are of the same condition; but correction is inflicted vpon the sonne, for his humilation or triall; vpon the slaue, for his torment and punishment. And therefore *Dauid* knowing these differences, saith of the iust, that *many were their tribulations*, but presently addeth, that *the Lord deliuereth them out of all*: shewing the cure and remedie as soone as the disease and maladie. But speaking of the wicked, he saith, that many are the torments of the sinner, but addeth no comfort, helpe and deliuerance. Finally, as there are these and many such like differences betweene the chastisements of the faithfull, and the punishments of the wicked, for the present in this world; so farre greater shall the difference be betweene them in that which followeth in the life to come; for the afflictions of the godly in this present life *are not* (as the Apostle speaketh) *worthy the glory which shall be reuealed*. Seeing as he saith in another place, *These light and momentany afflictions shall cause vnto them a farre most excellent, and an eternall waight of glory*. Whereas the temporary punishments of vngodly men, working in them no reformation and amendement, but rather (as hath bin shewed) encreasing and multiplying their haynous sins, are accompanied with euerlasting torments, and hellish condemnation in the World to come.

And thus haue I proued that the afflictions of the faithfull, are not punishments of their sins, inflicted by an offended Iudge, for the satisfying of his justice; but the chastisements of a gracious Father, by which he correcteth his children for their profit and amendement; and haue also shewed the manifold and greater differences betweene the punishments of the wicked and the afflictions of the godly, vpon the which I haue the longer insisted, because the contrary opinion of the aduersaries, opposed against this truth, striketh at the very root of all true and sound comfort. For as it is the chiefe stay, to vphold fainting soules oppressed with the heauy waight of grieuous afflictions, to know, and to be assured that all which they suffer are the chastisements of a gracious Father, whereby he correcteth them out of meere loue, for their owne profit and benefit, and not for any pleasure which hee taketh in their smart and paine, but vpon meere necessity to reclaime them from their sins, and to fit them for his Kingdome: so when this stay is taken away, and the afflicted party is perswaded, that the miseries which he endureth are deserued punishments of an angrie iudge, inflicted for the satisfying of his iustice, being robbed of all consolation, hee fainteth vnder his burthen, and sinketh into the bottomlesse gulfe of deepe despaire. For if he were vnable to beare the burthen of his afflictions when they were alone, what will become of him when the double load of Gods wrath and displeasure is added vnto it? Or whether should he flee for comfort, when he seeth, that he who is onely able to relieue him is an incensed enemy? How should he haue any hope to haue his afflictions lightened or shortned, which are inflicted to satisfie justice, whenas his owne conscience telleth him that his least sinnes are of infinite guilt in respect of that infinite Majesty which is offended? Or what shall stay him from fleeing out of the presence of God, when like a righteous Iudge hee pursueth him in wrath to take due vengeance on him for his wickednesse? Finally, how shall a faithfull man conclude with *Dauid*, that it is

1. Cor. 11. 32.

Ier. 30. 11.

Chrysost. de fide & lege naturæ, serm. tom. 3.

Psal. 34. 19. Verse 21.

Rom. 8. 18.

2. Cor. 4. 17.

Psal. 119. 50.

is good for him to be afflicted, if his afflictions be the fruits and effects of Gods wrath and the deserued punishments of his sinne, which hurt and profit not? Or how shall hee pronounce them blessed whom God correcteth, if they be still vnder the curse, suffering those punishments which the Law threatneth? Whereas contrariwise if wee bee perswaded that the Lord is still our gracious Father, wee will flee into his bosome for refuge against all euils, and humble our selues vnder his mighty hand whom wee haue offended, hoping to receiue vpon our submission, mercy and forgiuenesse: if we conceiue that hee correcteth vs for our profit, our future hopes wil strengthen our patience to indure present smart. If we be assured that God loueth our persons, and in all his corrections aymeth at nothing but the mortifying of our sins, and our reformation; this will make vs also labour to subdue them, and to amend what is amisse, that so wee may be freed from our paine and smart. Which a malefactour who is punished for his fault neuer aymeth at, seeing he knoweth that the end of his suffering is not to amend him, but satisfie iustice, which will haue its course, and not remit any of the punishment vpon the repentance of the party.

CHAP. X.

That all afflictions are imposed vpon the faithfull out of Gods meere loue. And that this loue plainely appeareth in the measure of their afflictions; and first in regard of themselues, whether we respect their quantity, which is but small, or their time, which is but short.

AND thus haue I shewed the first branch & main ground of the Christians comfort in the time of trouble and affliction, consisting in the knowledge and assurance of this point; that the crosses and calamities which he indureth are not punishments inflicted for the satisfying of Gods iustice: now the other point propounded followeth to be proued, namely, that they are to the faithfull the chastisements of a gracious Father, wherewith out of meere loue he correcteth them as his children, not for any displeasure conceiued against their persons, or for any pleasure which he taketh in their smart and paine, but onely for their profit and benefit, both heere, and in the life to come. For the clearing whereof wee are to know, that there is a two-fold kinde of loue to bee obserued in earthly parents, the first a fond and cockering loue commonly incident to the weaker sexe, whereby in all things they indeauour to please their children by following their foolish appetite and lusts, and let their owne will be the rule of all their actions; and therefore if so it please them, they are content to let them languish in idlenesse, or to run riotous courses, which in all likelihood will bring them to perdition. But this is nothing else but with the Ape to kill their yong with clipping, to play the enemy vnder the vizard of a friend; and to make them drinke the poysonous dregs of all mischiefe because it is sugred with loue, and sweetned with the fond affection of an ouer-tender mother. The other kinde of loue, though it make not so plausible a shew, is not in truth weaker, but much wiser; not lesse intire and hearty, but much more discreet and profitable, as wholy ayming at the good of the party beloued; not caring much whether it please or displease, whether the things which it enjoyneth be easie or difficult, tedious or delightfull, so they be importantly behouefull, and greatly beneficiall to him who is to vndertake them. And this is the profitable loue of a wise and discreet Father, who sometimes with-holdeth necessaries from the sonne whom hee loueth, not because hee grudgeth to giue them, but because hee would inure him to hardnesse, and make him more securely enjoy his plenty, when hee knoweth how to want; sometimes also hee crosseth him of his will, to teach him humility, and inureth him to such painfull labour, as doth often presse forth of him sweat, and sometimes teares. But especially this wise and fatherly loue doth shew it selfe, in keeping his sonne vnder a straight and seuere discipline, in restraynting him of his liberty, in contayning him within the bonds of modesty, temperance and ciuilty, in keeping him from running into licentious courses, and in reclayming him from such vices and faults by due correction which being continued in without amendement, would frustrate the fathers expectation, and make him together with his comfort and joy to lose his sonne; and cause the childe together with his Fathers displeasure to incurre the danger of loosing his inheritance. Now that wilesse and worthlesse loue of a fond Mother, as it deserueth not to bee respected and esteemed, seeing it tendeth to the hurt and destruction of the party beloued; so it is not to bee expected of Gods children, from so wise and worthy a Father, who in all things aymeth at their good, and chuseth rather to profit them than to please them. For hee knowing the corruptions of our nature, how easily wee are puffed vp with pride, when we enjoy worldly prosperity, and made foolishly wanton with a little cockering; how ready wee are to languish in idlenesse, and to become effeminate with earthly delights; how prone wee are to dishonour him in his gifts,

and how vsuall it is with vs to abuse these remembrances of his loue, as occasions to make vs both neglect and forget our benefactour; and finally how liberty bringeth vs to licentiousnesse, wantonnesse to wilfulnesse, and want of due correction to all dissolutenesse and disorder; like a wise Father out of meere loue hee keepeth vs vnder seuerer discipline; and though he suffereth wicked Worldlings and damned reprobates to flourish in their impiety, to liue with impunity in all manner of wickednesse, and to reuell and ruffle it out in all pompe and pleasure, because hee intendeth to giue them their portion in this life and to let them fatte themselues against the day of slaughter: yet such is his loue and care ouer his owne sonnes and children, that they no sooner begin to wax proud and wanton, but hee presently humbleth and keepeth them vnder, and no sooner doe they enter into a course of sinning, but hee forthwith reclaymeth them from their wicked wayes by his chastisements and corrections. For (as one saith) he granteth vnto his child worldly felicity to comfort and not to corrupt him; and when he seeth it thus abused, hee doth scourge him in this World for his amendement, and not for his condemnation; and therefore we must suffer him with patience, correcting vs like a Father; least wee should feele him hereafter punishing vs as a Iudge.

Qui dedit tibi sullicitatem huius saeculi, ad consolationem tuam dedit non ad corruptionem &c. August. in Iohan. tract. 12 Tom. 9.

Q. Sect. 2. That God shewethhis fatherly loue in correcting his children.

And this truth is manifest vnto vs in the Scriptures, both by testimonies and examples. So the Lord saith, that *hee will begin to plague the Citie where his Name is called vpon.* And the Apostle telleth vs, that *iudgement must begin at the house of God.* So by the Prophet *Amos* the Lord thus speaketh to the people of Israel: *You onely haue I knowne of all the families of the earth; therefore I will visite you for all your iniquities.* The Wise man also vseth this argument to perswade vs with patience to beare the chastening of the Lord, and not be grieued with his correction, *because hee correcteth him whom hee loueth, euen as the father doth the childe in whom he delighteth.* To which place the Apostle alluding saith; *My sonne dispise not the chastening of the Lord, neither faint when thou art rebuked of him; for whom the Lord loueth he chasteneth, and hee scourgeth euery sonne that he receiueth.* Finally, the Lord himselfe professeth, that hee doth rebuke and chasten as many as he loueth, and vseth it as an argument to perswade vnto repentance and zealous reformation, because whosoeuer escape, yet they shall be sure to be corrected (if they offend) whom he loueth and respecteth; that they may thereby be reclaimed from their wicked courses, and so bee deliuered from the condemnation of the world. And this also appeareth by the examples of the faithfull from time to time, for

1. Cor. 11. 32.

who more in Gods fauour than *Abraham* the Father of the Faithfull, and yet how many crosses did hee indure? as the leauing of his friends and countrey, and the leading of his life, as it were, in a voluntarie banishment among a strange people; the offering of his beloued *Isaac*, and feare of his owne life? Who more deare vnto God than *Iacob*, of whom hee said, before *hee* was borne *Iacob haue I loued?* And yet so many were his afflictions that hee affirmeth, *his dayes to haue beene few and euill.* Who more respected of God than *Iob*, whom he pronounced to be the iustest man vpon earth? And yet who more dejected and loaded with afflictions? Who more gracious with the Lord than holy *Dauid*, whom he affirmeth to haue beene a man according to Gods owne heart? And yet hee complayneth that when his wicked enemies wallowed in worldly delights hee *was afflicted daily, and punished euery morning.* So it is said of *Salomon* his sonne that by Gods appointment he was called *Iedidiah, because the Lord loued him:* and that *Dauid* receiued this promise from God in his behalfe, that he would be his Father, and he should be his sonne; and yet the Lord addeth, that if hee *did sinne hee would chasten him with the rod of men, and with the plagues of the children of men; notwithstanding his mercy should not depart from him as he tooke it from Saul.* Yea, of all his Church and people the Lord saith, that if they *did breake his statutes, and would not keepe his Commandements hee would visite their transgression with the rod, and their iniquitie with strokes, but yet his louing kindnesse he would not take from them, nor falsifie his truth by breaking his couenant.* But of such examples I shall haue occasion to speake more hereafter, and therefore referre them to their place: onely for the present let vs both by these testimonies and examples be perswaded of this truth, that the Lord correcteth those who are his that vnto him, out of meere loue for their profit and benefit; and that Gods loue, and these seeming fruits of his anger in our crosses and afflictions may well stand together; according to that of the Psalmist; *Thou heardest them, O Lord, our God: thou wast a fauourable God vnto them, though thou didest take vengeance for their inuentions.* And therfore when we are in the middest of our afflictions notwithstanding these crosses and calamities, we may triumphingly cry out with the Apostle, *who shall separate vs from the loue of Christ? Shall tribulation or anguish, or persecution, or famine, or nakednesse, or perill, or sword? &c. I am perswaded, that neither death nor life, nor Angels, nor principalities, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate vs from the loue of God which is in Christ Iesus our Lord.*

Gen. 47. 9.

1. Sam. 13. 14.

2. Sam. 7. 14.

Psal. 89. 31, 32, 33.

Psal. 99. 8.

Rom. 8. 35, 38.

But

But let vs not content our selues with the generall knowledge of this truth, that the Lord out of his infinite and endlesse loue doth chastise the faithfull for their good; but let vs further consider how this loue of God is manifested vnto them in their afflictions, by insisting in some particulars. To which purpose wee are to know, that Gods wonderfull loue appeareth vnto his children, both in the measure of their afflictions, and in his ends which moue him to lay vpon them his Fatherly corrections; the which his ends being secret in himselfe, hee maketh knowne vnto vs by these fruites and effects, which by these his chastisements he powerfully produceth and worketh in vs. Concerning the former, Gods loue appeareth in the measure of our afflictions, first generally in that hee is content to afflict vs in some measure; for seeing our sinnes haue beene without measure both in their greatnesse and number; and haue beene also committed against an immense, infinite, and incomprehensible Majestie; therefore if the Lord should deale with vs according to his iustice and righteous iudgements, we haue deserued that our punishments should bee without measure, number or end. But God infinite in mercy and goodnesse doth not deale with vs according to our deserts; but as hee hath graciously turned the punishments of slaues, inflicted by a righteous Iudge, into chastisements of Sons inflicted by a louing Father: so according to this loue and mercy he hath measured out such a certaine stint and proportion of these afflictions vnto euery one of his Children, as in his wisedome he knoweth to bee fittest for them, and that both in respect of their quantitie, what and how much they shall beare, and also in respect of their time and continuance, when and how long they shall endure them. In which respect wee may truely affirme, that as there is no crosse, calamity or affliction, which is not fore-appointed of God, and ordered, ruled and disposed by his most wise and all-ruling prouidence; so the quantitie how much, and the time how long, is also by the same wisedome, and prouidence ordained and appointed, in such an exact and strict manner, that as it is impossible for any man to free himselfe, in whole or in part, from any of that measure which is shared and alloted vnto him; or to prevent it from comming, or to escape from it, being come before the appointed time; so is it alike impossible, that all the power of Diuels or men should adde one dramme to the waight, or one minute to the time of our afflictions, more than that proportion which God by his powerfull wisdome hath measured out vnto them. For as hee hath said to the waters of the Sea, so also to these floods of affliction, *Hitherto shall ye come but no further, and here shall yee stay your proud waues.* To this purpose the Psalmist saith, that God *had fed his people with the bread of teares, & giuen them teares to drinke with great measure.* So the Church in her afflictions groundeth her Faith vpon this truth in her Prayers vnto God for helpe and deliuerance. *Be not angry, O Lord, aboue measure, neither remember iniquitie for euer:* and againe, *Wilt thou hold thy peace, & afflict vs aboue measure?* As though she should say, I am assured that thou wilt not do it, seeing it is contrarie to thy nature, word and vsuall customs. For the Lord hath expresly promised that hee will correct his people in measure. And with this agreeth the booke of wisdome, where it is said, that the Lord wanted not meanes, to haue corrected his people with much more grieuous afflictions, than those which they indured, but yet hee had not done it, *because hee had ordered all things in measure, number and weight.* As also the saying of our Sauiour Christ himselfe, who affirmeth, that not onely our greater afflictions, but the least and lightest, euen to the falling of an haire from our heads, are ordered by Gods prouidence, so as they cannot without his appointment happen vnto vs. An example whereof wee haue in *Iob*, for as Satan at the first could not touch him till he had receiued a commission from God; so neither could he adde any thing vnto his first afflictions, till his commission was renewed. And as the Lord measureth out vnto vs our afflictions, in respect of their quantity, so also in regard of their time; as wee may see in the Egyptian bondage, which was appointed by God to continue 430. yeares, which being expired, the people of Israel were in the very same day deliuered out of it. And also in the captiuitie of Babylon, which was to continue by Gods decree 70. yeares, which being expired according to Gods promise made vnto them by his Prophet, they were deliuered out of their captiuitie. And thus the Lord appointeth a certaine time for the afflictions of the Church of Smyrna, *It shall come to passe, that the Diuel shall cast some of you into prison, that yee may be tryed, and yee shall haue tribulation tenne dayes.* And also to the whole Church militant, where it is said, *That the woman* (that is the Church) *fled into the wildernesse, where shee had a place prepared of God, that they should feed her there a thousand, two hundred, and threescore dayes.* By all which it appeareth that the Lord doth not chasten his Children rashly and in his furie, but with great wisedome and discretion, and vpon mature deliberation appointing before hand both the quantitie of their afflictions, and the time of their continuance. And no maruaile, for if (as the authour of the Booke of Wisdome speaketh) *the Lord doth punish the enemies of his Children, and the condemned to death with such deliberation, giuing them time and*

Psal. 80. 5.
Esa. 64. 9. 12.
Ier. 30. 11. & 46. 28.
Wisd. 11. 17. 20.
Matth. 10. 30. Luk. 21. 18.
Iob. 1. 12. & 2. 6.
Exo. 12. 40. 41. Ier. 25. 11.
Ier. 29. 10. 2. Chr. 36. 21. 22.
Apoc. 2. 10.
Chap. 12. 6.
Wisd. 12. 10. 21.

place, whereby they might be deliuered from their malice; with how great circumspection will he iudge his owne Sonnes? Now the consideration of this truth, that God doth not lay vs open to afflictions, nor leaue vs to Satan and our spirituall enemies to be loaded with miseries at their pleasure, as our sinnes which are without number or end haue iustly deserued; but doth in his fatherly wisedome measure out vnto euery one of vs such a proportion of afflictions as is fitting for vs; as it doth sufficiently shew the greatnesse of Gods mercy and loue, so it may strengthen our patience in the time of our affliction, and replenish our hearts with ioy and consolation. Seeing we stand not to the cruell curtesie of the enemies of our saluation, to endure what pleaseth them to lay vpon vs; but onely haue such a measure allotted vnto vs, as God in his infinite loue and goodnesse knoweth best; and howsoeuer they are executioners the instruments of our calamities, and are vsed by our heauenly Physitian as his Apothecaries to minister vnto vs these vnpleasant potions, for the purging away of our corrupt and sinfull humors, yet doth hee strictly prescribe such an exact bill of the ingredients, and carrieth such a watchfull eye ouer them, whilest they are making these confections, that they are not able to adde one scruple vnto his proportions, nor to giue vs a graine more of these loathsome drugges than is fit for the effecting of the cure, and the recouery of our spirituall health.

9. Sect. 4. That our afflictions are in their quantity small & light.

And thus it generally appeareth that God sheweth great loue and mercy vnto vs in that he doth afflict vs in measure, seeing our innumerable and most haynous sinnes haue deserued, and the enemies of our saluation are willing and ready to inflict on vs all his plagues and punishments: in which respect we haue just cause to thinke that we are well dealt with, if wee escape any of them, and to acknowledge in our greatest afflictions with the distressed Church, that it is the infinite *mercy of God that we are not vtterly consumed*; seeing it is not to be attributed vnto any of our deserts, whose sinnes haue pulled downe Gods iudgements vpon vs, nor to want of will or power in Sathan and the world who are alwaies able and desirous to doe vs mischiefe, but onely to Gods infinite loue and mercy in Iesus Christ, which pardoneth all our sinnes, and to his almighty power & prouidence, whereby he preserueth and defendeth vs from the malice & might of all these our enemies, so as they cannot punish vs at their owne pleasure, but onely as Gods instruments afflict and correct vs in such a manner and measure as hee prescribeth. Now let vs descend to a more speciall consideration of the measure of our afflictions, and take a more cleare view of Gods loue and mercy brightly shining therein, and that both in respect of the crosse it selfe which wee beare, and also in regard of vs who indure and beare it. The loue and mercy of God appeareth in the measure of our afflictions, both in respect of their quantity which is but small, and in their time which is but short; for either they are light, or they are not long, and if they bee great in quantity, they are but momentany in their continuance; or if they bee tedious in time, they are easie in waight; and therefore may be borne with patience, either in regard of our sense, because they doe not trouble vs much, being themselues light and small, or in respect of our hope, because they will not trouble vs long, seeing they are but short and momentany: yea in truth wee may well ioyne both together, and affirme with the Apostle that they are both light in their load & waight, & also short and momentany in their time and continuance. And therefore well may we beare them not only with patience, but also with ioy and thankfulnesse; especially if we consider, that through the infinite mercies of God and merits of Christ, wee are corrected with these small and short chastisements, that wee may be freed from intolerable torments and euerlasting condemnation, and doe therefore indure *these light and momentany afflictions*, that through the blessing of God, *they may cause vnto vs a farre more excellent and an eternall waight of glory.* First then Gods mercy and loue towards vs doth appeare in the measure of our afflictions, in that they are but light and small: for whereas our sinnes haue deserued the vnsupportable waight of Gods wrath and the intolerable torments of the damned in Hell Fire, the Lord hath graciously spared vs, and caused his onely deare Sonne in our stead to beare our iniquities, together with the punishment due vnto them: hee hath withheld it from lighting and lying vpon vs, whom it would haue ouerwhelmed, and pressed downe to the bottome of Hell, and hath laide it vpon the shoulders of our Sauiour who was able to beare it, and in bearing also to abolish and take it away. And now he hath fitted another burthen for vs, not according to the measure of our sinnes but of our strength: not that intolerable burthen of sinne and punishment, which would oppresse vs, and cause vs to sinke into the gulfe of desperation, but a sweet, light and easie burthen of afflictions, as our Sauiour calleth it, to keepe vs who are light vpon the ballance (as the Psalmist speaketh) from being puffed vp and blowne away with the wind of worldly vanities. And this he layeth vpon vs, not to toyle and tyre vs but that it may serue as an easie yoke to keepe vs in obedience, and to inable vs the more fitly to draw and labour in the way of Gods Commandements,

Lament. 3. 22.

1. Cor. 11. 32.

2. Cor. 4. 17.

Matth. 11. 30.

Psal. 62. 9.

manderments, which in the end will bring rest to our soules: not to ouer burthen and sinken us in this Sea of miseries; but rather to ballast vs, that we be not ouerset with the boisterous blasts of Sathans temptations; and to keepe vs in a right course that wee be not wracke vpon the rockes of sin. So the author of the Booke of Wisedome saith; *Therefore thou chastnest them by little and little that offend; and warnest them by putting them in remembrance wherein they haue offended, that leauing their wickednesse they may believe on thee O Lord.* And this small measure of affliction which the Lord hath prepared for vs, is signified in the Scriptures by the name of a cup, which by our heauenly Father is mingled and prouided for our drinking; for it is not said that wee must drinke a Sea of sorrowes, or an infinite measure of punishment, as our sinnes haue deserued; no not yet a barrell or great vessell, but onely a little cup. The which wee must not drinke alone, for the Lord hath caused his Sonne our Sauiour to drinke the very dregs thereof, euen to the bottome, and hath onely left a little pittance for vs to taste and sip of, which by the death of Christ is so corrected and purified from the poyson of Gods wrath, and so sugred and sweetned with his merits and obedience; that not onely the chiefe loathsomnesse thereof is taken away, but also it is made hereby, of a mortal poyson which would haue killed vs, a wholsome preseruatiue to keepe vs from the contagion of sinne, and a profitable potion to purge vs from our corruptions. In regard whereof our afflictions and griefes are but shadowes and resemblances, rather than substantiall euills, and are rather vizards to fright Children in Christ, than true enemies which intend vs hurt. And therefore the Apostle speaking of them saith, *as dying and behold we liue, as chastned, and yet not killed, as sorrowing, and yet alway reioycing, &c.* Whence one obserueth that our sorrow hath a *quasi, as though*, or *as it were* added to it; but so hath not our reioycing, because in hope it is most assured. And why is it said, not simply that wee *sorrow*, but *as it were sorry?* because like a sleepe or dreame it vanisheth away, and the iust shall triumph ouer it in the morning, &c. And howsoeuer these shadowes of euill, which are inflicted vpon vs, doe at their first appearing and approaching, seeme fearefull, and terrible, yet doe they vpon some small acquaintance, grow so familiar with vs, that wee doe not much auoid their company. For as the Child seeing euen his friend and familiar acquaintance approching towards him, disguised with some vgly vizard, is at first sight much affrighted, and ready to cry out, and runne away: but when the vizard is laid aside, returneth to himselfe, and being freed from feare, doth take knowledge of the party, and turne all his feare into iest, and merriment: so our afflictions like a vizarded friend, do at the first appearing much amate vs, but when the vizard is remoued, and wee vpon better acquaintance find, that they are not enemies that hurt vs, but friends, from whom wee receiue much good and benefit, then doe we grow familiar with them, and notwithstanding that their company is vnpleasant to our sense, yet doe wee not with any great earnestnesse desire to bee freed from it, because wee find it so necessary and profitable. And thus it appeareth that our afflictions are both light and small, not that our sinnes haue not deserued more sharpe chastisements; but because a little correction seemeth enough, vnto our most deare and louing Father, who so tenderly affecteth vs, that when hee hath giuen vs scarce the hundreth part of the stripes which our faults haue deserued, hee earneth and relenteth in the bowels of his compassion, and thinking our correction more than enough, yea double to our sinnes, he pardoneth our iniquities, and graciously receiueth vs into his former fauour.

Esay 40.2.

2. Sect. 5. That our afflictions are momentany, and but of short continuance.

But as our afflictions are in their quantity, small and light: so are they in their time short and momentany: for though our sins haue deserued eternall condemnation in Hell Fire, yet God of his infinite mercy and goodnesse, doth for the death and obedience of Iesus Christ, freely remit vnto vs all those euerlasting punishments; and contenteth himselfe to visit our iniquities with some temporary chastisements in this life, and with the rods of the children of men; not for our hurt and punishment, but for the amendment of our liues, and the saluation of our soules. And thus the Lord saith that hee will afflict the seed and posterity of *Dauid, but not for euer*; and particularly of *Salomon, that if he sinned, he would chastise him with the rod of men, and with the plagues of the children of men; yet his mercy should neuer depart from him.* Yea this gracious promise hee maketh to his whole Church, that *hee would not contend with her for euer, nor be alwayes wroth; because the spirit would faile before him, and all mankind should be destroyed in his displeasure.* The which truth the Church by faith layeth fast hold of, for her comfort, in her great afflictions; *The Lord* (saith she) *will not forsake for euer, but though he send affliction, yet he will haue compassion, according to the multitude of his mercies.* And that not because our sinnes are few in number, or light in weight, and therefore deserue but gentle chastisements; but because being a gracious Father, *he doth not afflict willingly*, nor afflict the children of men with pleasure and delight, but rather taketh his chiefe pleasure in exercising his

1. King. 11. 39. 2. Sam. 7. 14.

Esay 57. 16.

Lam. 3. 31, 32.

Vers. 33.

owne

owne nature, and in extending his mercy and goodnesse towards repentant sinners. And in this regard the Church cryeth out: *Micha.7.18.* *Who is a God like vnto thee, that taketh away iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his wrath for euer, because mercy pleaseth him.* But most notably doth the Psalmist set forth this truth, of Gods moderating and stinting our afflictions, in his loue and mercy without any respect to our deserrings. *Psal.103.8.10.* *The Lord* (saith he) *is full of compassion and mercy, slow to anger, and of great kindnesse; hee will not alway abide, nor keepe his anger for euer. Hee hath not dealt with vs after our sinnes, nor rewarded vs according to our iniquities. For as high as the Heauens are aboue the Earth, so great is his mercy towards them that feare him. As farre as the East is from the West, so farre hath he removed our sinnes from vs. As a Father hath compassion on his Children, so hath the Lord compassion on them that feare him. For he knoweth whereof we be made, he remembreth that we are but dust. The daies of man are as grasse, as a flower of the field, so flourisheth he, &c.* To the same purpose is that of the Prophet *Malachi*, where the Lord promiseth to spare his Church and people, *as a man spareth his owne Son, that feareth him.* *Mal.3.17.* For as the louing Father accepteth of the weake endeauours, and imperfect obedience of his Childe; and when hee offendeth him, doth not long continue in his anger and displeasure, but after that hee hath corrected him for his faults, that hee may not continue in them to his distruction, he receiueth him into his wonted fauour, that hee may not by ouermuch and too long seuerity become hopelesse and desperate: so dealeth the Lord with his Children, neither cockring them in their faults, which would make them wanton and dissolute; nor yet for euer frowning vpon them, and correcting them as their sinnes deserue: but moderating his iustice with mercy, he doth, after that by his chastisements hee hath humbled them, and brought them to an hatred, and acknowledgment of their faults, withdraw his hand, lay his rod aside, and manifest vnto them the wonted signes of his mercy and loue. In which respect one compareth the Lord to a skilfull musition, who in tuning his instrument doth neither too much stretch his strings, least they should breake, nor let them remaine too loose and slacke, because it would quite dull and dead their sound and sweetnesse, and so spoile their musicall harmony: so doth the Lord dealeth with vs; neither suffering vs to languish in continuall securitie, nor to be broken, and worne out with tedious tribulation; least too much ease should make vs sluggish, or too much trouble faint or desperate. Yea

Chrysost. ad pop. Antioch. homil. 4. de pœnitent.

Isa.30.11.

in truth so farre off are our afflictions from being irkesomely tedious, and of long continuance, that they are exceeding short and momentany. For so the Psalmist telleth vs, [that God *indureth but a while in his anger, but in his fauour is life. Weeping may abide at euening, but ioy commeth in the morning.* And with this assurance of hope, the people of God incourage one another to the practise of repentance. *Come* (say they) *and let vs returne vnto the Lord; for he hath spoiled, and hee will heale vs, he hath wounded vs, and hee will bind vs vp. After two dayes will hee reuiue vs, and in the third day hee will raise vs vp, and we shall liue in his sight.* Yea so short is the time of these temporary afflictions; that the Lord reputeth it but as a moment; *For a moment* (saith he to his people) *in mine anger I hid my face from thee for a little season, but with euerlasting mercy haue I had compassion on thee.* In regard whereof, wee may fitly say with the Psalmist, that God *hath shewed vs great troubles and aduersities, but will returne and reuiue vs*, seeing the time of their continuance is so short, that they are rather shewed, than truely suffered: euen as the louing Father maketh shew only of his rod, and striketh therewith his childrens coates, when his tender loue will scarce suffer him to touch their skinne.

Psal.30.5. *Hos.6.2.* *Esay 54.8.* *Psal.71.20.*

But here some will say, To what purpose doe wee heare words of the breuity of our afflictions when in our owne sense and experience they are long and tedious? or what comfort is this to tell vs that the afflictions of Gods Children last but for a moment or little space, when as wee may hence conclude that wee are not in this number, seeing wee haue passed a great time in sicknesse, pouerty, and such other miseries? To which I answere, that our short liues will not suffer vs to indure long afflictions; for they are momentany and but a span long, as the Psalmist speaketh, and yet hee who is most afflicted, hath in part of this moment, some comfort and refreshing. If therefore wee complaine with *Iacob*, that our *dayes are euill*, in regard of the miseries which wee haue endured, let vs acknowledge with him, that they are *few also*: and if with the Church wee complaine that all our *dayes are past in Gods anger, and wasted away in labour and sorrow*, let vs also confesse with her, that *our yeeres haue beene spent as a thought that our life is cut off quickly and we flie away.* It is true that in the sense and feeling of our fraile flesh these our short afflictions doe seeme long and tedious; but vnto the spirituall man who liueth not by sense but by faith, and in the expectation of euerlasting happinesse, his afflictions, though they should last his whole life, would seeme but short and momentany: seeing he doth not

Psal.39.5. *Gen.47.9.* *Psal.90.9.*

S. Aug. Tract. in Epist. Ioan. ad Parthos. Their obiection answered who affirme that their afflictions haue beene long and tedious.

compare

compare the time of their continuance, with the rest of his life, which he leadeth in this World in ioy and delight; but with that eternall glory, and neuer ending blessednesse which he is to inherit in the World to come. Neither doth he number the dayes of his affliction according to the present sense and apprehension of the flesh, (which expecteth no other ioy or comfort, but what it hath in the pleasures of sinne, and in the fruition of worldly vanities (being it is deputed to mortification, and is to be wholly destroyed and abolished by death; and therefore thinketh all this time lost which is not spent in earthly delights, and euery day a yeere which bringeth with it any crosses and afflictions; (because though it bee short in itselfe, yet in truth it is long being compared with the momentany continuance of our life vpon Earth whereof it is a great share) but the faithfull man numbreth his dayes according to Gods arithmeticke, in whose estimation *a thousand yeeres are as yesterday when it is past, and as a watch in the night*; because hee compareth this finite time with that which is infinite and euerlasting. And therefore considering on the one side, that all his whole life is but a moment, and lesse than the twinckling of an eye, in respect of that eternall life and happinesse which is to follow; and on the other side, that in this momentany life, he hath many comforts and refreshings, both in regard of his outward relaxation from troubles, when being freed from his afflictions, hee enjoyeth the comforts of this life, and also in respect of his inward feelings through his future hopes, and the present consolations of Gods Spirit and ioy in the holy Ghost; hee is ready to conclude, that his longest afflictions are but very short, euen a moment of a moment, seeing they last but a part of this life, which altogether is but short and momentany.

CHAP. XI.

That God so measureth our afflictions vnto vs, as that they doe not exceed our strength to beare them.

AND thus doth Gods loue appeare in the measure of our afflictions, being considered in themselues both in respect of their quantitie and time, (but yet this loue and goodnesse of God will shine much more cleerely, if wee further consider how hee measureth them vnto vs) first in that he doth not suffer the measure of our afflictions to exceed the measure of our strength; and secondly, in that he proportioneth them according to the fittest measure of equitie, laying no more vpon vs, than hee is well able to beare and to

impose, hauing herein respect to his owne glory and our benefit and saluation. Concerning the former, the Lord doth not measure out our afflictions according to our faults but according to our strength, and looketh not what wee haue deserued, but what wee are able to beare; for as the Prophet saith, *in his anger hee doth remember mercy*, which maketh him in all our chastisements to intend our profit, and not our punishment. Neither doth he giue vnto all his Seruants a cup of the like size, or a burthen to beare of the same waight; but either fitteth their afflictions to the measure of their strength, or their strength to the measure of their afflictions, abating of the burthen because it is too heauie, or adding to their power who beare it, because they are too weake. Hee doth not obserue in sharing of afflictions an Arithmeticall proportion, giuing to all indifferently the same number and measure; but like a wise Geometrician hee doth proportionate and fit them to the strength of the bearers, alotting a greater burthen to the strongest, and a lesse to the weakest. In which respect hee is said *to correct vs, in iudgement*, because he wisely discerneth (not only who deserueth most correction, but also) of their strength and ability who are to beare his chastisements; which not being obserued, in stead of loading them, he should ouerwhelme them, and in stead of amending them, he should destroy them. But this truth will more manifestly appeare, both by the Scriptures, and by reason it selfe grounded vpon them. For in the Word of God wee haue an expresse promise, made by him who is faithfull and true, and neither can nor will deceiue vs, that the Lord *will not suffer vs to be tempted aboue that wee are able, but will giue the issue with the temptation, that we may be able to beare it*. And euen reason it selfe inlightned by the Scriptures will teach vs, that it can bee no otherwise, if we consider who is the author of our afflictions. For first they proceed from God our heauenly Father, whose wisedome is infinite, and whose loue is incomprehensible, and therefore if earthly parents out of their small modell of loue, and little pittance of affection, guided and directed with their shallow iudgement and discretion, doe not giue vnto all their children the like measure of chastisement, though they bee alike guilty of the same fault; but haue respect to their age and bignesse, giuing lesse to the youngest and weakest, and more to those who are older & of greater strength: because if they should receiue these greater stripes, they would (exceeding their strength) make them dull or desperate; and if these should haue their lighter chastisements, they would hereby grow carelesse and negligent; how much more then will the

Hebr. 3.2.

Ier. 16.24. 30. 11.

1. Cor. 10. 13.

Lord

Lord, so farre exceeding them in loue and wisedome, thus proportionate his chastisements to the strength of his Children; not punishing his babes in Christ, and those of riper age in the same measure; but correcting them with such gentlenesse, that they may bee amended and not oppressed, and these with such seuerity that they may lay them to heart, and not for their lightnesse scorne and contemne them; seeing he doth not in his chastisements ayme at the satisfying of his justice by punishing the faule, but doth all out of meere loue for the reformation of the offender? Againe the Lord is our heauenly Physition, who hath vndertaken to cure vs of our corruptions; and afflictions are the potion which hee hath prepared for the effecting of the cure; and therefore if wee so farre trust earthly physitions whom wee thinke faithfull and skilfull, that for the recouery of our bodily health, wee dare aduenture to drinke the potions which they haue appointed, being perswaded that they will haue respect to our constitution and present condition, and not giue vs a medicine aboue our strength; notwithstanding that common experience telleth vs, that they themselues for want of skill are often deceiued, and somtime for want of care or honesty are ready to deceiue: then how much more willingly should wee for the health of our soules, receeiue this potion of afflictions prepared by our heauenly Physition, seeing wee can make no question either of his skill, loue or faithfulnesse; and therefore may bee assured that in making this medicine he will haue respect to our strength and ability, and will so correct this poyson of affliction before hee doe giue it, that it will cure and not kill vs; and though it make vs sicke for the present euen to the death, as we imagine, yet wee shall finde in the euent, that it will not hurt vs, but onely by working thus effectually, will purge away the noysome humors of sinne. Hee is also our King, and Emperour, who hauing pressed vs to the spirituall Warfare, guideth and directeth vs in all our wayes, and allotteth vnto euery of his Souldiers their office, place, imployment and enterprise; and therefore if euen earthly commanders both in their discretion and loue to their souldiers, fit their imployments according to their abilities, appointing the stronger and valianter for attempts of greatest difficulty and danger, and the weaker and fainter to more easie seruices; how much more will the great Commander of Heauen and Earth, out of his infinite wisdome, loue and care, appoint vnto euery of his Souldiers whom hee hath pressed out to fight in this battaile of afflictions, a fit taske for their vndertaking; and allot fit imployments both in respect of labour and danger, for the strength of those which are designed to them? To conclude, if wee see all who are wise and just, to haue this regard, not to oppresse their inferiours with labors, but to fit their imployments according to their abilities, if no good schoolemaster will appoint his scholar longer or harder lessons than they can learne, nor correct them with more or greater stripes than is fit for their age; but obserue a proportion and measure, both in their instructions and corrections, according to their seuerall capacities to conceiue or strength to beare and endure; if no good Master will appoint his Seruants a greater burthen than they can cary, but allot the heauiest to the strongest, and the lightest to the weakest; yea if a good man be mercifull to his beast fitting his load to his strength, and not oppressing him with more than hee can beare; how much more may we be assured that the Lord will be more carefull ouer his owne Children, in proportioning their burthen to their strength, that they may not sinke vnder the waight of their afflictions, especially considering that hee perfectly knoweth their power and ability, and can as easily adde to their strength, as detract from their burthen.

Secondly God the Father hath committed the tempering of our cup vnto Christ our Saviour, who as hee hath manifested his loue vnto vs in giuing his life as the price of our redemption; and in not thinking those precious drinkes too deare for vs, euen his body to bee our meate and his blood our drinke, that by them wee may be nourished to euerlasting life; so hath hee no lesse skill in tempering a cup fit for our strength, and the curing of our spirituall diseases, not only as being our creator who *knoweth whereof we bee made, and remembreth that wee are but dust*; but also as being our mediator, hee had experience both of the cup which he tempereth for vs, and of our weaknesse and infirmities who are to drinke it. For himselfe hath begun to vs of this cup of afflictions, as it was tempered for him by his heauenly Father, and did not onely taste or sip of it, but drinke it off to the very bottome: and herein alone the difference is betweene his cup and ours, in that his was farre bigger, and the potion much more bitter and distastfull, ours lesser, and lesse vnpleasant and loathsome; his was giuen vnto him in anger for the purging away of our punishments in respect of sinne past, but ours in loue, either to bee a profitable potion to purge and cleanse our bodies and soules from their present corruptions, or to bee a preseruation to preuent the contagious diseases of sinne for the time to come. And as hee hath good experience of our medicine, so also of our weaknesse and frailty: for as he hath drunke of our cup, so likewise also hee hath

1. Pet. 2. 9.

Psal. 103.

That Christ Iesus tempereth our cup and therein we may be assured that he will fit it to our strength.

hath borne our infirmities, and carried our sorrowes, and being sicke of our sinne which as our surety he tooke vpon him, he was also smitten with our plagues, wounded for our transgressions, and broken for our iniquities. Neither *haue we an high Priest which cannot be touched with the feeling of our infirmities, but hee was in all things tempted in like sort, yet without sinne*, as the Apostle speaketh. And therefore as those who are pitifull and mercifull in their owne nature, doe take the greatest compassion, and doe most commiserate them who are afflicted with those griefes and diseases vnto which themselues haue beene formerly subject: so may we assure our selues, that our Sauiour Christ, who hath had the feeling of our sicknesses and infirmities, and hath tasted sufficiently of these loathsome drugs of affliction, which are now ministred vnto vs, doth compassionate our griefes, and hath a fellow-feeling in our miseries: and therefore hauing the mixing of our cup committed vnto him, hee will haue regard to our ability, and not make it so loathsome, but that we may well take it: and hauing all power committed also vnto him, hee will helpe our infirmities, and giue such strength vnto vs in our greatest weakenesse, that wee shall bee able to take so much of this vnpleasant Physicke, as is fit for the recouery of our spirituall health. And hereof it is that the Apostle hauing taught vs that Christ our High Priest was touched with our infirmities, and tempted like vnto vs, maketh this the ground of our faith in all our troubles, and encourageth vs hereby *to goe boldly vnto the throne of grace, that we may obtaine mercy, and find grace to helpe in time of need.* So elsewhere hee telleth vs, *that it behoued our Sauiour to be like vnto his brethren, that hee might be a mercifull and faithfull high Priest, &c. for in that himselfe hath suffered, being tempted, hee is able to succour them that are tempted, and that now hee can haue compassion on the ignorant, and on them that are out of the way, because he himselfe also hath beene compassed with infirmity.* And therefore we need not now to feare either to bee oppressed with an ouer-heauy waight of troubles and afflictions, or that we should be tempted aboue our power, in regard of our frailty and infirmity, seeing he who maketh the wounds, hath also power to cure them, & he that mixeth our cup, can also giue vs strength to drink it, according to the saying of *Eliphaz* vnto *Iob*, *Hee maketh the wound, and he bindeth it vp, he smiteth and his hands make whole. Hee shall deliuer thee in fiue troubles, and in the seauenth the euill shall not touch thee, &c.* And hee hath also bound himselfe by his most gracious promise, that *hee will not breake the bruised reed, nor quench the smoaking flax, till hee bring forth iudgement vnto victory.*

Thirdly, God the Holy Ghost is alwayes present with the faithfull in all their afflictions and tribulations, supporting their impotency with his might, and manifesting his greatest strength in their greatest weakenesse; so that though their tentations are grieuous and manifold, yet are they alwayes enabled both to beare and ouercome them. It is true indeed that the Lord suffereth the faithfull to run into desperate dangers, and in the sense and feeling of the flesh, to be almost ouer-whelmed with the vnsupportable waight of their afflictions: as wee see in the example of *Dauid*, *Iob*, *Elias*, the Disciples of our Sauiour, who were almost couered with waues before they were freed out of danger; and in the whole Church grieuously afflicted in Egypt, and in most desperate danger at the Red Sea, the former making them cry out in sense of paine, the other in expectation of greater euils; but most plainly in the example of Christ himselfe, who was so loded with afflictions, that drops of bloud were pressed out of him, and so oppressed with the vnsupportable waight of the euils which he suffered, that speaking according to his present sense and feeling, he complayneth in agony of spirit, that he was left and forsaken of God. And all this may well stand with the truth of Gods Word; for hee hath promised, not that wee shall not be sorely loaden with an heauy waight of affliction; but only that we shall not be oppressed and ouer-whelmed; not that wee shall escape the assaults of terrible enemies, or neuer be foiled in the fight, but that in the end wee shall obtaine the victory; not that wee shall be freed from tentations of any kinde, yea, euen of the highest and most dangerous nature, but that we shall not be tempted aboue our power, but shall haue a good issue with the tentation, so as wee shall be able to beare it. And thus the Lord is as good as his promise, when as loading vs with the greatest waight of afflictions, he giueth vnto vs an answerable measure of strength, whereby wee are enabled to beare and ouercome them; the which he neuer faileth to doe vnto his faithfull children who trust and depend vpon him. So that in their greatest afflictions they may say with *Dauid*: *The Lord hath chastned me sore, but he hath not deliuered me to death*; & with the Apostle *Paul*, *we are afflicted on euery side, yet are we not in distresse; in pouerty, but not ouercome of pouerty, we are persecuted but not forsaken, cast downe but we perish not.* Not that wee haue any strength in our selues to endure the fiery tryall, or to resist the violence of these cruell enemies, but because in our greatest weakenesse wee are supported with the power of Gods might, and held so fast by the hand of Christ, that the strongest afflictions inforced with all the violence of Sathans temptations, are

9. Sect. 3. That the holy Ghost is present with vs & powerfully assisteth & comforteth vs in al our afflictions.

Matth. 8. 24.

Exod. 2. 23. & 14. 10.

1. Cor. 10. 13.

Psal. 118. 18.

2. Cor. 4. 8, 9.

Iohn 10. 28.

are not able to pull vs from him. So that notwithstanding our greatest calamities, and littlest strength, wee may rest perswaded with the Apostle, that *neither tribulation, anguish, persecution, famine, nakednesse, perill, sword, nor any thing else, shall be able to separate vs from the loue of Christ.* For first the Spirit of God dwelling in vs doth according to the greathes of our outward afflictions, giue vs an answerable measure of inward consolation; so that where there are great crosses, there also are great comforts: and when God sendeth an extraordinary measure of worldly miseries, which in respect of our owne strength would, in trying, tire vs, he sendeth also an extraordinary measure of spirituall refreshings, and comfortable feelings of his loue, which make our intolerable burthen to become light and easie; of which the Apostle sheweth that he had good experience, where he saith, that *as the sufferings of Christ abound in vs, so our consolation abounded through Christ.* Whereupon hee professeth his hope that the afflicted Corinthians should bee made partakers of the same comforts. *And our hope is stedfast* (saith he) *concerning you, knowing that as you are partakers of the sufferings; so shall yee be also of the consolation.* The like experience of these inward consolations had the Prophet *Dauid*, *In the multitude* (saith he) *of my thoughts within me, thy comforts delight my soule.* All which inward comfort and consolation wee haue from the holy Spirit of God dwelling and raigning in vs, whilest it doth apply vnto vs the mercies of God, and merits of Christ, and so assuring vs that wee haue our part and interest in all the gracious promises of the Gospell, which either concerne this life or the life to come, doth repleniſh our consciences with such peace as passeth all vnderstanding, and with such vnspeakable joy and gladnesse, as none conceiue but they who feele it. For it is the water of the Spirit which like a liuing fountaine euer springeth in vs vnto euerlasting life, and like a cleere riuer floweth with the heauenly streames of sweet consolation, wherein being bathed and washed, in the scorching heat of afflictions and persecutions, we are presently cooled and refreshed, and so filled with joy and delight, according to that of the Psalmist, *There is a riuer whose streames shall make glad the Citie of God, the holy place of the Tabernacles of the most high.* It is this spirituall anointing and heauenly Oile, which preserueth vs from being consumed in this fiery furnace of affliction, and wherewith being anointed after we are scorched with these flames, our sores are suppled, and the fiery heate of the burning so extracted and drawne out, that wee receiue no more hurt thereby, than *Moses* bush, which in burning was not consumed; or the three children in the fiery furnace, whose very haires were not touched with the violence of the flames. So that though we were depriued of all worldly comforts, yet haue we no cause to be faint in our afflictions; or to shew impatiency in our greatest griefes, as long as wee haue this inward comforter to refresh and cheere vs: for *the consolations of God should not seeme small vnto vs as Eliphaz* speaketh, seeing they so farre exceed all earthly delights; neither should wee be dejected in our minds though wee want these earthly shadowes, when as wee are repleniſhed with this heauenly substance.

But as the afflictions of the faithfull, though neuer so vnsupportable, are made tolerable with the consolations of Gods Spirit, so also by that vigour and strength which it ministreth vnto them: for this holy Spirit which is the strong power of God, doth so comfort by strengthening, and so strengthen by comforting them, that though they are in themselues most weake and feeble, yet being supported with this diuine might, the heauiest waight of troubles and calamities shall not oppresse and ouerwhelme them. And this the Prophet *Esay* plainly teacheth vs. *He giueth strength* (saith hee) *to him that fainteth, and to him that hath no strength he increaseth power: so that* though young men who are in their chiefest vigour, being weary doe stumble and fall, *yet they who waite on the Lord shall renew their strength; they shall mount vp with wings as Eagles, they shall run and not be weary, and walke and not be faint.* So the Psalmist pronounceth him *blessed who considereth the poore*, because the Lord will either deliuer *him in the time of trouble*, or else at least *wil strengthen him vpon the bed of languishing, & wil make all his bed in his sicknes.* And the Apostle assureth vs, that because the Lord is faithfull in keeping his promises, *hee will stablish vs*, when wee are ready to stagger, *and keepe vs from euill*, either that it may not touch vs, or may not hurt vs. According to that of the Psalmist; *Thou shalt walke vpon the Lion and Aspe, the young Lion and Dragon shalt thou tread vnder thy feet. Because hee hath loued me therefore will I deliuer him, &c. Hee shall call vpon mee, and I will heare him, I will be with him in trouble, I will deliuer and glorifie him.* In regard of which helpe and assistance which wee haue from God, he would haue vs to lay aside all feare and cowardize, and to bee bolde and courageous in all our dangers and distresses. *Feare thou not* (saith hee) *for I am with thee, be not afraid for I am thy God: I will strengthen and helpe thee, and will sustaine thee with the right hand of my righteousnesse.* And againe, *I the Lord thy God will hold thy right hand, saying vnto thee, feare not, I will helpe thee. Feare not thou worme* Iacob, *and yee men of Israel, I will helpe* saith *the Lord and thy Redeemer, the holy one of Israel.* And vn-

Rom. 8. 35.

2. Cor. 1. 5.

Verse 7.

Psal. 94. 19.

Iohn 4. 14.
Iohn 7. 38.

Psal. 46. 4.

Iob 33. 12.

Q. Sect. 4. That Gods Spirit giueth vnto vs strength to beare our afflictions.

Esay 40. 29, 30, 31.

Psal. 41. 3.

2. Thes. 3. 3.

Psal. 91. 13.

Esay 41. 10, 13, 14.

to

to this strength of confidence and vndaunted feare, the faithfull doe attaine, as we may see in the example of *Dauid*, who professeth, that though hee should walke *through the valley of the shadow of death, he would feare no euill, because God was with him, and his rod and staffe did comfort him*: neither could he be dejected with the rod of his corrections, so long as he was strengthened and vpheld with the staffe of his consolations. And thus the whole Church and people of God professe, that being by faith, and their manifold experience assured, that God was their *hope and strength, and helpe in troubles, ready to be found, therefore they would not feare, though the earth were removed, and though the mountaines should fall into the middest of the Sea, though the waters thereof should rage and swell, and the Mountaines shake with the swelling thereof, &c.* By all which it appeareth, that God dealeth with his children in their afflictions, as with *Iacob* in wrastling with him; for as in outward shew hee did seeme to contend and striue with him, as though hee desired to foyle and ouerthrow him, so indeed and truth hee gaue vnto him all that strength whereby hee was enabled to stand, and in the end to ouercome: for so no sooner doth the Lord by sending afflictions seeme to contend with vs, and to desire to ouerthrow and cast vs downe, but presently he inableth vs with the strength and assistance of his holy Spirit to ouercome in this conflict; and as soone as we are ready to stagger he stayeth vs from falling, and when we haue receiued a foyle, he rayleth vs vp again, till at last we preuaile in the conflict and obtayne his blessing. Neither can our weaknes be any hinderance to our victory seeing wee stand not by our owne strength, but by the power of God assisting vs, which is more manifested in our weaknesse, and magnified in our frailty and infirmity. And as the tender mother teaching her yong or sicke child to goe doth oftentimes seeme to leaue him to his owne strength, when as in truth he goeth by her helpe supporting him; and to let him alone to his own care and prouidence, when in the meane time she hath a watchfull eye ouer him, so that hee is no sooner ready to fall, but with nimble speed shee catcheth hold of him, and preuents his danger: so doth the Lord deale with vs his children, whilst in our nonage & greatest weaknes, he teacheth vs to go in this rough path of afflictions, which leadeth to his Kingdom: for when he seemeth to neglect vs, he watcheth ouer vs: & when in our sense & feeling hee leaueth vs to our selues, euen then hee stayeth vs by his strength; & when we are in greatest danger of sinking & falling, he stretcheth out with speed his powerfull hand, & preserueth vs from receiuing any harme. An example whereof we haue in *Dauid*: who professeth that if the Lord had not *holpen him, his soule had almost dwelt in silence, but when* (saith he) *I said, my foot slideth, thy mercy, O Lord, stayed me vp.*

And thus are wee both comforted and strengthened, with Gods holy Spirit, so as our afflictions cannot oppresse and ouerwhelme vs, though they bee neuer so great and manifold, and wee neuer so weake and impotent in our owne strength. Vnto which we may further adde, that the Lord in his infinite loue towards vs, doth not content himselfe to haue giuen vnto his children, this inward strength and comfort in their afflictions; but also in their greatest extremities, he giueth them the fruition of many outward benefits, joyning comforts with his crosses, blessings with miseries, blandishments with chastisements, and good things with euill; so that in our greatest mourning, wee neuer want matter of joy, and thanksgiuing. For as the Lord in his infinite wisedome hath made such a mixture of things in this life, that as there is no man so aboundeth and flourisheth in worldly prosperity, but that he hath some crosses and afflictions in his greatest jollity; so there is no man so dejected and ouer-whelmed with troubles and calamities, but he hath some comforts and refreshing. As no man is so loaded with benefits, as that he is in all respects happy, without any taste of misery; so there is none so oppressed with afflictions, that he is euery way miserable, without any taste of this earthly happinesse. And this mixture the wise Iudge of Heauen and Earth hath made, to keepe vs in a meane, who are too prone to run into extreames; and because wee would bee too much exalted with continual prosperity, and too much dejected if wee should feele nothing but misery, and affliction; the Lord neuer suffereth vs so to abound with worldly happinesse, but that we haue something to humble vs, nor so to bee plunged in misery and affliction, but that wee haue some cause of present comfort, or future hope. And like a wise Father he doth not too much dandle vs, which would make vs wantons; nor alwayes beate vs, which would make vs desperate; but he judiciously mingleth the one with the other, not letting vs haue our wils in all things, least wee should neglect him; nor yet alwayes crossing vs in them, least wee should hate and rebell against him; not alwayes cockering vs, least wee should grow proud and insolent, nor alwayes correcting vs, least wee should become base and seruile; but hee giueth gifts, that wee may loue him, and stripes, that wee may feare him. Yea oftentimes he mixeth frowns with his fauours, when they make vs malepart; and kind speeches with his rebukes and chastisements: to shew in the hatred of our faults, his loue to our persons, when he seeth vs humble and penitent, that so he may make vs in all things to

§. Sect. 5. That God mingleth comforts and benefits with our afflictions and crosses.

Nil adeò fortuna grauis, miserabile fecit, vt minuant nulla gaudia parte malum, Ouid. 4 Pont. Eleg. 4.

reuerence him, and no lesse to feare him in his fauours, than to loue him in his chastisements. And as the wise Captaine and Commander doth not alwayes tire and weare out his Seruants, with long marches, wearisome watchings, & fierce skirmishes and assaults; but after their tedious labours bringeth them into Garrisons, that taking their rest and repose, and refreshing themselues with wholsome diet, good lodging, and pleasant recreations, they may renew their strength and courage, and afterwards be more fit for seruice and imployment: so dealeth our great Commaunder with vs, in this spirituall warfare, giuing vnto vs a breathing time after our fight, rest after our labours, recreation after sorrowes, and after troubles and afflictions, comforts and refreshings; that so hauing recouered our strength, and taken new courage vnto vs, wee may the better bee inabled to doe him further seruice. Yea hee doth not onely interchangeably let one of these succeed the other, but like a prudent generall hee intermixeth them together, giuing vnto them in the time of their greatest labours, some rest, and in their sharpest conflicts and encounters with afflictions, some breathing, and refreshing; euen as contrariwise hee doth not, when they are in the garrison of prosperity suffer them to languish in idlenes, and to spend their whole time in eating, drinking, pleasure, & delight, which would effeminate their mindes, and make them vnfit for seruice; but sometimes inureth them to labour, watching, and warlike exercises, for the preseruing of their strength, and manlike courage. To this purpose one saith, that God in gouerning the World, doth now send one thing, and then an other, and doth not at all times grant prosperity, nor alwaies inflict trouble, and aduersity; but as there is in nature a vicissitude, and intercourse of all things, Day following Night, and Night Day; Summer Winter, and Winter Summer: so euen in vs, sorrow, and pleasure, sickneſse, and health, haue their turnes, and changes. And therefore wee should not thinke sickneſse strange, for then by the same reason we should think it strange also when we haue our health; nor bee much moued when sorrow commeth; for then wee should be alike troubled at the approach of joy: because, in course of nature, these doe follow one the other, &c. Neither now say, that this is no comfort vnto thee, who alwayes liuest in misery, and affliction, seeing hereby thou shalt but bewray thy vnthankfulnesse, and forgetfulnes of Gods blessings; for no man can be alwayes in griefe, neither will our nature beare it; but because wee desire to spend all our time in pleasure and delight, therefore we think the shortest griefes, to be (as it were) an age of sorrow. Besides, those things which are good and delightfull, doe when they are past, easily slip out of memory, but that which is euill and grieuous maketh such a deepe impression, that though it be past, yet it is neuer forgotten. Euen the weary hireling, and the idle Gentleman, the King, and Captiue haue both their comforts, and their crosses. For hee oftentimes in his prison, hath his pleasures, laughing, leaping, and playing to expresse his mirth; and the other, vnder his Crowne hath his cares, and many a pang vnder his purple robe, sorrowing, shaking, carking, and dying, for feare of dying. So that there is no mans life, eyther without paine, or pleasure, matter of mirth, or cause of mourning, the which mixture, the Lord hath made for our profit and benefit, if wee had eyes to see it, or grace to acknowledge it; for we could neuer well relish these dishes of prosperity, vnlesse they were seasoned with afflictions, and made pleasing to our palates, with these sharpe sawces; we would take no delight in the day of joy, vnlesse the darke night of sorrow went before it; nor esteeme of health, if we were neuer sicke; nor thinke plenty a benefit, vnlesse we were sometimes pinched with want and penury. Neither is the value of any of Gods benefits knowne in the fruition, but in their want. Delicates would not delight vs, if they were not dainty; neither do we account any thing rare in excellency; vnlesse withall it be rare in vse. Euen continuall pleasure would displease vs, and sweetnesse it selfe without change, or mixture, would become as lothsome as gal or wormewood. Perpetuall ease, is worse than wearisome labour; and according to the Prouerbe; Hee had need to haue strong bones that beareth the waight of continuall prosperity. For it is a kind of misery, neuer to haue tasted misery; and no more delight to abound alwayes in pleasure, and plenty, than it is to haue alwayes a full stomack: seeing we surfet of this saciety, & are more dangerously sicke, being pampered with these worldly dainties, than when wee vse the most spare diet. And therefore it is in mercy, that the Lord mingleth our prosperity with aduersitie; seeing by the want of earthly benefits, he doth but whet our stomackes, and sharpen our appetites, that after when we haue them, we may feed on them with more delight. For our health is sweetned, and endeared by our sickneſse, our plenty with our want, our liberty by our restraint, our rest by our labour, and the hauing our wils, by our sometimes wanting of them.

But here some will say, that howsoeuer there might be some pleasure or profit in an equall mixture of prosperity, and affliction; or when wee haue a little sowre to relish all our sweet; yet there is no great comfort, when the sawce exceeds the meat; neither can I find any place for patience in mine afflictions,

Chrysost. in Matth. 16. Homil. 54.

Operet ejus rosula, quam rant lectus

p. Sect. 6. Their obiect on answered, who affirme, that their crosses doe exceed their comforts.

flictions, seeing I haue so many crosses; for so few comforts, and a pound of misery, for a dramme of delight. To whom I answere, that these complaints arise from the corrupt flesh, which is so wholly intent vpon that present smart which it feeleth, that it vtterly forgetteth all Gods blessings, and benefits, which wee either haue formerly enjoyed in time past, or doe enjoy, in and after our afflictions; and through impatience, robbeth vs of those comforts which God hath giuen vs; which if they were duly pondred in the ballance of an vnpartiall judgement, they would not only counterpoyse, but euen much ouer-weigh the causes of our griefes. Wherein we are not vnfitly compared vnto flies, who leaue all the sound flesh, though of farre greater quantity, and seeke out only sores to sucke in; or vnto little children, who if any of their many delights be taken from them, in their peeuishnes and discontent cast away all the rest, and fall a crying: for so in our frowardnesse and impatiency, if we haue not all we can desire, we thinke that we haue nothing; and if God crosse vs in any one benefit, by taking it from vs, wee are ready to crosse our selues in all the rest; casting them away by contempt, or careleſse neglect, when as they should serue as comforts to moderate our griefe. And being resolued to torment our selues with excessiue sorrow, wee voluntarily forget all the good things which wee enjoy, and imploy all our wit to inuent and find out arguments, to justifie our griefe; that so wee may haue some reason for our madnesse; and to aggrauate the causes of our discontent with many circumstances, that according to the greatnesse thereof, we may also inlarge our sorrowes, and haue some pretext for our excessiue mourning. Like vnto those who being foule by nature, do paint their faces, that they may be faire by art, and so may be liked of others, who are deceiued with their false beauty; or (if the deceit being discerned, they appeare hereby more vgly to their judgement, than amiable to their eye) they may at least please themselues, who are willing to be deceiued, with these adulterate, and adulterous colours; that they may increase their loue and liking to their owne persons: for so these passionate mourners, being in loue with their sorrowes, and knowing that they are vgly and monstrous when they are immoderate, they paint and set them out with false colours, that therby they may procure others approbation of them, or else fit them for their owne liking. And removing out of sight all Gods blessings and benefits they still enjoy, which would be so many arguments to conuince them of folly, in their impatient sorrow, and so many blots and aspersions to blemish the counterfeite beauty of their painted griefe, they doe by all meanes amplifie, and aggrauate their crosses, and if they bee not heauy enough of themselues to presse them downe, they will increase their waight by calling to remembrance all their miseries past, and by feare will anticipate all that are to come.

Such fondlings, it is hard to weane from this lothsome loue; because they wilfully stop their eares against all consolations, and therfore must for a time haue leaue to whip themselues, with these rods of their own making; till sense of paine haue brought them out of this fit of frenzie, and made them more capable of reason and perswasion, and till being wearied with their owne wayward nesse they become wiser, & more desirous of their owne good. But if we haue any desire in the time of our afflictions to haue our sorrowfull soules refreshed with true comfort, and to endure Gods fatherly chastisements with patience and thankefulnesse: let vs not fixe our eyes only vpon our present troubles, and turne them away from all causes of comfort, which God offereth vnto vs in the middest of our miseries: neither let our minds be only intent vpon the euils which afflict vs, to aggrauate them in our conceite and apprehension, that with them we may increase our sorrowes; but let vs rather exercise them in meditating vpon the manifold & great blessings which wee haue receiued from God in time past, vpon those also which we presently enjoy, and vpon such as we expect in the time to come. For, there is no faithfull man, though for the present neuer so miserable, who hath not had the fruition of many of Gods fauours in former times; the which he may to his comfort enjoy by a gratefull remembrance, not taking occasion thereby to aggrauate his griefes, by calling to minde what hee hath lost, but rather to renew his joy in himselfe and thankfulnesse towards God, by thinking how long hee did enjoy them. As wee may see in the example of *Iob*, who in his greatest extreamities armed his patience, with the remem-remembrance of those manifold blessings which hee had receiued from God in former times; *Shall we* (saith he) *receiue good at the hand of God, and not receiue euill?* Yea there is no man so ouer-whelmed with miseries, but that if it would please him to number them, hee might find as many of Gods mercies to set against them, which might serue to counterpoyse the weight of his afflictions, and as much raise him with joy and comfort, as hee is dejected with griefe and heauinesse. Thou art troubled with sicknesse; but thou hast sufficient wealth to prouide diet, physicke and other necessaries. Thou art weake and of a tender nature, but thou enjoyest such a competency, as may maintaine thee without any great labour. Thou art poore in estate; but thou hast thine health & strength, whereby thou art inabled to take such paines

Iob 2. 10.

9. Sect. 8. That wee must comfort our selues in afflictions, by considering what benefits we do still enjoy.

as may earne thy liuing. Thou haſt a troubled minde; but thou haſt a ſtrong body, or many friends which refreſh thee with their comforts. Thou haſt a weake body; but thou haſt a couragious heart. Thou haſt no goods nor meanes of getting them; but thou haſt ſome friends which take care of thee. Thou art deſtitute of friends; but thou art able to liue of thy ſelfe without their helpe. Thou haſt ſome bad children which grieue thee; but thou haſt ſome other good which do delight thee: or, thou haſt a vertuous wife which may ſupply the defect of all other comforts. Thou art vexed with miſeries all the day, one griefe purſuing another; but thou haſt reſt in the night, and when ſleepe commeth thy ſorrowes vaniſh. In a word, God vexeth vs not with a continuall feauer of afflictions, but onely with ſome Ague fits, which haue a good day as well as a bad; or at leaſt haue many intermiſſions, if they be *quotidian*. He doth not ſuffer theſe ſpirituall enemies ſo continually to aſſault vs, but that hee granteth vnto vs many breathing times to recouer our ſtrength; and if hee ſuffer them to giue vs great blowes, he giueth vs alſo ſtrong armour to beare them off. Hee will not depriue vs of all his benefits at once, but if he cauſe the Sunne of our chiefe joy to ſet, hee will make it to riſe againe (as it were) the next day, and in the meane time he will ſupply the abſence of this our great light, with the innumerable ſtarres of leſſer comforts. Yea (as I ſaid) hee ſo intermixeth comforts with our croſſes that wee neuer haue ſuch cauſe of griefe, but that wee haue as much cauſe of gladneſſe. Thus hee taketh away a good mother from *Iſaac*, but hee comforteth him in his loſſe by giuing him a vertuous wife: thus when *Leah* was deſpiſed he made her fruitfull; and when *Rachel* and *Hannah* were barren, hee comforteth them in their Husbands loue. Thus *Dauid*, when he ſerued a malicious King who ſought his life, was recompenced in the loue of a gracious Prince, who was as carefull to preſerue him, as his father violent in ſeeking his deſtruction; and when he was vexed with vngracious ſonnes, he was comforted in the loue of moſt faithfull ſeruants. And therefore, when as wee ſtill enjoy from God ſo many benefits with our croſſes, let vs not ſo wholy be taken vp in thinking on our afflictions, as that we neuer meditate vpon Gods bleſſings ioyned with them: for this is but like the Leach, to feed vpon corrupted bloud, and to leaue that which is pure and ſound; or like the fooliſh Merchant of whom *Plutarch* ſpeaketh, who reſerued all his good Wine for the vſe of others, and drunke himſelfe that which was palled, & no better than vineger: but let vs think vpon that which is left, as wel as vpon that which is loſt, and not vexe our ſelues for that which we haue not, but enjoy with comfort that which we haue. For otherwiſe though wee profeſſe Chriſtianity, wee ſhall come ſhort of the wiſdome which was in the Heathen Philoſopher, who hauing loſt one of his foure goodly Mannours, ſaid vnto one who ſeemed much to condole his loſſe; Doeſt thou not know, that whereas thy ſelfe haſt but one little Farme, I haue three faire Mannors ſtill remayning? Which being acknowledged by the party, he further demanded: why then he ſhould not rather condole with him, for hauing but one, than the other with him, who was Lord of ſo many. Finally, as we haue had, and haue, many good things before and in the time of our afflictions, which may ſerue as comforts to lighten our calamities: So may wee alſo refreſh our fainting minds, in aſſurance of hope, & in the certaine expectation of future bleſſings; when as reſt ſhall follow our labour, and matter of mirth our cauſes of mourning. For, *though weeping may abide at the Euening, yet ioy commeth in the Morning*: though we haue a dropping ſeed time, yet our harueſt ſhall be faire and dry; for as the Pſalmiſt ſaith: *They that ſowe in teares ſhall reape in ioy; and whereas they went weeping carrying precious ſeed, they ſhall returne with ioy and bring their ſheaues.* And well this agreeth with the loue of our heauenly Father, to turne his terrible frownes into gracious ſmiles, and to giue ſome comfort to his children, after that by correction, hee hath throughly humbled them; well doth it befit the skill and grace of our wiſe Phyſician, to miniſter the cordials and reſtoratiues of conſolation, after the vomits and purges of affliction, that as by the one we are cleanſed from the groſſe humours of ſinne and corruption, ſo by the other wee may be ſtrengthened and inabled, to leade a new life, and to performe with comfort and incouragement all holy and Chriſtian duties both to God and our neighbours.

But though it were ſuppoſed that our whole life were full of miſeries, and that we had no taſt of earthly comfort, nor had euer ſpent a day in worldly contentment, yet haue all the faithfull ſo many ſpirituall conſolations, both in reſpect of their preſent feelings and future hopes, that they are ſufficient to out-countenance all their croſſes, and to ſweeten all their afflictions in their greateſt bitterneſſe. For hauing the aſſurance of the pardon of their ſinnes, and reconciliation with God, there followeth this peace with him, ſuch peace of conſcience, as paſſeth all vnderſtanding, and ſuch inward conſolation and joy in the holy Ghoſt, as maketh them to rejoyce, not only in their proſperity, but alſo in their greateſt miſeries and afflictions, as the Apoſtle ſpeaketh. Neither doe they make any reckoning of all the croſſes and calamities which this World can inflict vpon

Gen. 24. 67. 1. Sam. 1. chap. 29. 31.

Plutarch. de tranquillitate animi.

Plutarch.

Pſal. 30. 5.

Pſal. 126. 5. &c.

Rom. 5. 3.

vpon them: seeing all the miseries and euils which are to be found vpon the whole Earth are but as one little droppe, in comparison of that infinite Ocean of woe and hellish condemnation, from which through Christ they are deliuered. Besides, they haue assurance by a liuely Faith, that in all their troubles and dangers, they haue the guard of Gods holy Angels attending on them, who hauing taken charge ouer them, doe keepe them in all their wayes that they hurt not their foote against a stone; and that though they haue many and great enemies to assault them, yet they haue more and mighty friends who daily stand in their defence, to protect them from all their fury. Yea, they know that Gods owne holy prouidence watcheth ouer them; which as it sendeth, so it ordereth, moderateth, and mitigateth all their afflictions, conuerting and turning all to their good, and the euerlasting saluation of their soules. Finally, by faith they haue assurance that this vnpleasant way of earthly tribulations, doth conduct them to their heauenly country, where they shall haue pleasures at Gods right hand for euermore: and that *these short and momentany afflictions shall cause vnto them a farre most excellent and eternall weight of glory*: and this maketh them to beare, what soeuer crosses God layeth vpon them, with patience, seeing they know that *the afflictions, of this present life, are not worthy the glory which shall be reuealed.* For if that Troaine Captaine thought it a sufficient incouragement, to comfort and hearten his souldiers in all their difficulties and dangers when as he could giue them some hope, that after all these cruell tempests and toilesome labours, they should at length arriue in a pleasant country, where they should take their rest and pleasure, and delight themselues in the remembrance of their passed troubles; how much more should wee with patience and courage passe through this Sea of worldly miseries, who haue farre better assurance of farre better hopes; euen that we shall after these our painful labours, safely arriue at the hauen of euerlasting rest, where it shall not be possible for all our enemies, so much as to interrupt our happinesse, or disturbe our ioy. And thus was *Elias* comforted, when being forsaken of men, he had the Angels of God to minister vnto him: Thus was *Eliseus* faint-hearted seruant incouraged, when as being be-set with enemies, hee had his eyes opened, and saw more on his side than were against him. Thus was the Martyr *Steuen* replenished with joy and gladnesse in all his persecutions, by looking into heauen, where he saw his Sauiour, and that vnspeakable joy and happinesse, which was there reserued for him; and this made him when the stones flew about his eares, to forget his owne paine, danger, and death, and in most feruent charity to pray for his enemies, that their sinnes might not bee laid to their charge, and so debarre them of all these ioyes. And finally, this made *Moses choose rather to suffer aduersity with the people of God, than to inioy the pleasures of sinne for a season; esteeming the rebuke of Christ greater riches than the treasures of Egypt, because hee had respect to the recompence of reward.* To this purpose one saith well, that the minde of man so much the more grieuously apprehendeth the miseries of this life present, by how much it neglecteth to ponder the good that followeth; and because he will not meditate on the rewards which are reserued for him, hee thinketh euery trifle burthensome which he beareth: whereof it is, that his blind cogitation causeth him to murmur and complaine, when he feeleth but the blow of a whip, and thinketh that an intolerable calamity, which is daily ended with the course of sliding time. But if a man once contemplate those ioyes which are eternall, & fixe the eye of his heart vpon those things which do for euer continue without change, he thinketh all that to bee nothing which is still running towards an end, and beareth the afflictions of this present life so lightly, as though he thought all that nothing which slideth so fast away. For the more deeply those inward ioyes are rooted in him, the more slightly he apprehendeth all these outward griefes, &c. In which respect *Zophar* fitly compareth the miseries of this present life, to waters which runne and passe away; because these sliding calamities doe not with their violence oppresse the minde of a faithfull man, but onely giue him a little touch of sorrow as they passe by; and though hee be moistned with the bloud of his wounds, yet hee is not rent and plucked away from the assurance of his saluation.

Heb. 11. 25. 26.

Mala vitæ præsentis tantò durius animus sentit, quanto pensare bonum quod sequitur negligit. &c. Gregor. Moral. lib. 10. cap. 12.

Iob 11. 16.

Q. Sect. 9. That Paul was not afflicted aboue his strength, as his words seeme to portend.

And thus haue I shewed, that the Lord afflicteth none of his faithfull Children aboue their strength, but when he sendeth any aduersity or tribulation, hee withall sendeth the comforter, his holy Spirit, who refresheth them with inward consolations, and both outwardly and inwardly mingleth many good things with their euils, and his gracious benefits with their afflictions, that by all these helpes hee may support their weaknesse, and inable them to beare all their corrections with patience and comfort. Against which may bee obiected the example of the Apostle *Paul*, who affirmeth that in his afflictions which he suffered in Asia, *hee was pressed out of measure, passing strength so that hee doubted of his life.* Vnto which I answere, that the Apostles end is not there to shew the vnmeasurableness of his afflictions, but hee doth onely aggrauate them, that hee may the more amply set Gods mercy

2. Cor. 1. 8.

in deliuering him from such great euils. To which purpose hee saith, that hee was pressed out of measure and aboue strength, that is, beyond his owne ability and naturall power; which was farre vnable to beare so great afflictions, that so hee might magnifie the greatnes of Gods mercie, who had strengthened him aboue nature, and when all naturall ability fayled, had supported him by his Spirit, and raised him to health and strength when all worldly and naturall helpes and hopes failed and forsooke him, as though he should haue said, I was in respect of my fraile nature so vnmeasurably pressed with grieuous sicknesse, that there was no possible meanes for me to haue continued in this extremity, had not Gods power supported mee, and raised mee to life, who was euen but a dead man in mine owne apprehension. And that this is the meaning of the words, it plainely appeareth, both by that which goeth before, and that which followeth. For before, hee affirmeth that *God comforted him in all his tribulations, and that as the sufferings*, which hee indured for the name of Christ, *abounded*, so *his consolation did abound through Christ*. And the words following also, shew that hee speaketh of the greatnesse of his sicknesse, which was out of measure, not in respect of that power which he had from God, but of his owne naturall strength: for so he saith, that he *receiued the sentence of death in himselfe, because hee should not trust in himselfe, but in God which raiseth the dead, and deliuered him from this great death*. So afterwards speaking of his afflictions, he saith: *Wee are troubled on euery side, yet not distressed; we are perplexed, but not in despaire, or without hope of helpe, wee are persecuted but not forsaken, cast downe but wee perish not.*

Verse. 4. 5.

Verse. 9. 10.

2. Cor. 4. 8. 9.

Q. Sect. 10. A second Obiection answered taken from the example of diuers of the faithfull.

Yea but the faithfull doe in their afflictions fall into impatiencie, and make grieuous complaints like men forlorne, and forsaken of God, which they would not doe vnlesse their afflictions were aboue their strength. Many such complaints we find in the Booke of *Iob*. For he crieth out: *O that my griefe were well weighed, and my miseries were laide together in the ballance, for it would bee heauier than the sand of the Sea*, &c. *O that it would please God to destroy me, that he would let loose his hand and cut me off; what is my strength that I should hope, or mine end that I should prolong my life? Is my strength the strength of stones, or my flesh of brasse?* Thus also *Dauid* complaineth, *that God had forsaken him, that hee had forgotten to be mercifull, and shut vp his tender mercies in displeasure, that hee fainted in his mourning, that hee was weakned and sore broken, and roared for the very griefe of his heart, that his heart panted, and his strength failed him, and that the light of his eyes was gone away from him.* And the whole Church in her lamentations cryeth out with great passion: *Haue yee no regard all yee that passe by this way. Behold and see if there be any sorrow like vnto my sorrow, which is done vnto mee, wherewith the Lord hath afflicted me in the day of his fierce wrath?* To which I answere, that all these are the complaints of the weake and fraile flesh, out of the present sense and feeling of Gods heauie iudgements, ioyned with a sight of its owne infirmitie and inability to beare and indure them by its owne strength, vnto which the spirituall and regenerate part consenteth not, hauing in the middest of all extreamities some taste of spirituall comfort, and some assurance of Gods presence and power assisting and strengthening it; but resisteth these tentations of the flesh, and neuer ceaseth opposing and labouring against them, vntill it haue ouercome them and confirmed the Christian with patience and comfort. Yea, euen when the flesh most doubteth and despaireth, in regard of its owne strength, fayling, and fainting in the time of trouble, because resting wholly vpon its selfe, it is forsaken of all hope, when it seeth this strength infeebled, and the affliction increasing in waight and violence: then doth the spirituall part labour and indeuour to rest securely vpon God, knowing that we stand not by our owne power, but by the power of his might; that when wee are weakest, then he is strongest, and taketh delight to manifest his great power, in our greatest infirmities: and finally that he hath bound himselfe by his most gracious promises neuer to faile vs nor forsake vs, but will assist and hold vs vp in all tentations vntill at the last wee obtaine the victory. It is true indeed, that the Christian is diuersly affected in this spirituall conflict, in respect of these diuers parts, which like mortall enemies fight one against the other, sometime sighing and groaning, and sometime singing and reioycing; one while complaining as one forsaken of God, and ouerwhelmed with his heauy iudgements, and another while refreshed and comforted in his inward feelings, when as the loue of God breaketh out and appeareth vnto him, through these clouds of trouble and affliction; now murmuring and repining in sense of paine, and vtterly desperate and destitute of all hope and helpe; and soone after reioycing in tribulation, and triumphing ouer all his miseries in assurance of Gods loue, whereby hee resteth perswaded, that God will turne all to his good, and in the meane time neuer cease to assist him in all difficulties and distresses. And all this will well stand, both with the truth of Gods word and promises, and also with this Christian consolation; that

Iob 6. 2. 3. 8. 9. 11. 12.

Psal. 22. 1. Psal. 77. 9. & 6. & 38. 8. 10.

Lam. 1. 12.

that God measureth vnto the faithfull such a proportion of affliction, as beseeteth their strength, laying vpon no man more than hee is able to beare. For the Lord hath not promised that wee shall not be foiled in this conflict, but that we shall not be ouercome, not that wee shall not bee pressed and pinched with the weight of afflictions, but that wee shall not bee oppressed and perish in them; not that we shall not sorrow and sigh, lament and weepe in our miseries, but that our *sorrow shall bee turned into ioy, and all teares shall bee wiped from our eyes*; that our mourning shall end in mirth, and our impatient murmurings, shall be changed into cheerefull thanksgiuings and songs of deliuerance: hee hath not promised that wee shall alwayes feele power sufficient in our selues to indure all tentations, for where is alwayes feeling, there is no place for faith; but that in our greatest weaknesse his power shall bee sufficient for vs, and that when wee are most feeble in our selues, wee shall bee strong in him. Finally, hee hath not stinted himselfe to any number or waight of afflictions, nor promised that wee should bewray no impatiency and infirmities in the time of our trials, whilest this heauy waight doth lye vpon vs, but that hee will in the end turne all to our good, and not so suffer vs to be tempted, but that at the length he will giue a good issue vnto our tentations, that we may be able to beare and ouercome them.

Yea but we see many, who haue formerly made profession of religion, and seemed to make some conscience of their wayes, who are quite ouerthowne in this combate of afflictions, falling into extreame impatiency, murmuring and repining against Gods prouidence, and vttering fearefull blasphemies against his Majesty; and that which is worst of all, doe continue in these desperate courses vnto the end. To which I answer, that what shew soeuer such haue made, they were at the best but meere hypocrites, vnto whom Gods promises of not tempting aboue power, and afflicting aboue strength are not made, seeing they are appropriated onely to true beleeuers. And therefore it is no maruaile, if this chaffe which before did lye quietly with the wheate, is scattered abroad when the wind and fanne of triall commeth; no maruaile if this drosse bee consumed in the fiery triall, though, before it was put into the furnace, it made some glittering shew. Neither should it seeme strang vnto vs, that these greene blades, which for want of ground neuer tooke roote, doe wither away when the Sunne of tribulation and affliction ariseth, seeing our Sauiour Christ hath long agoe giuen vs warning of it. Neither doth this befall them because God laieth vpon them intolerable affliction; but because through their weaknesse and naturall corruption, they are able to beare nothing, nor is their destruction to bee imputed to the greatnesse and grieuousnes of their miseries, but to their infirmnesse and impotency in enduring any triall. For if a man through the weaknesse of his stomacke doe not receiue or retaine a profitable potion, which would purge him from his corrupt humours and restore him to health, because it is vnpleasant and bitter to his taste, and so dieth for want of helpe, his death and destruction is not to bee ascribed to the physicke, but to his indisposition who would or could not take it: So the ruine and ouerthrow of Hypocrites is not to bee ascribed to their bitter potions of afflictions, which if they were taken according to the prescripe of our wise Physicion, would purge them of their corruptions and recouer their strength; but to their owne impotency and sinfull imbecillity, which cannot beare nor profit by them. And of these we may truly say with that auncient Father; That if they are ouerthrowne with tribulation, they would much more haue come to the like destruction by pleasures and prosperity, rest and idlenesse. For, if being bound, and (as it were) fast tyed vnto God by the cords of tribulation, they notwithstanding fall away from him; how much more would they haue fallen if they had beene loose and left to their owne libertie. And to the same purpose hee saith else where, that if tribulation do ouerthrow and destroy any, it is not to be imputed to the strength of these assaylants, but vnto their owne sloth and cowardise. For if being sober and watchfull wee pray vnto God, that hee will not suffer vs to bee tempted aboue our power, if wee alwayes adhere and cleaue vnto him by faith and affiance, stand to it valiantly, prepare our armour and set our selues to fight, we shall alwayes find him to be our helper and defender; and although tentations come rushing vpon vs like a furious tempest, yet they shall bee vnto vs as light as stubble, and like a leafe that is carried in the ayre.

Chrysost. in Rom. 5. ser. 9. Nulla infelicitas frangit, quem nulla felicitas corrumpit. August in Psalm.

Chrysost. in 2. epist. ad Hebraeos. cap. 12. Homil. 28.

Now this doctrine whereby wee are assured, that God measureth our afflictions according to our strength, and neuer tempteth vs aboue our power (but alwayes giueth a good issue to our troubles and tentations) is so full of christian comfort, that if there were no other argument besides to perswade vs, to beare all our crosses and calamities with patience and comfort, this alone were sufficient. For who would not be content to beare a burthen of Gods owne imposing, when as hee is sure hee shall not bee ouerloaded? who would refuse to bee tried in this furnace of affliction, if hee certainely know that it will not consume, but onely purge and purifie him from the drosse of sin?

1. Cor. 10. 13. That the former consideration is full of comfort.

Who

Who being preſſed into Gods ſeruice would not courageouſly fight againſt ſuch enemies, as being inferiour in ſtrength, hee is ſure to ouercome? and who would refuſe to receiue a portion prepared by this moſt heauenly and wiſe Phyſicion, though it be bitter and vnpleaſant vnto the taſte, if hee bee aſcertained, that the poyſon of affliction is corrected with ſo many preſeruatiues of his loue, and teſtimonies of his fauour, and ſo mingled with innumerable numbers of Gods bleſſings and benefits, and fitted to his conſtitution and ſtrength who is to take it, that howſoeuer whileſt it worketh vpon his groſſe humors, and purgeth away thoſe rough corruptions which naturally adhere vnto him, hee is for the preſent ſicke in his ſenſe and feeling, yet he ſhall thereby be recouered and reſtored to his health? To this purpoſe one ſaith, that it is a ſingular comfort in the time of affliction, to call often to mind Gods bleſſings and benefits; neither will our griefes breake and depreſſe vs, if wee vphold and comfort our fainting and ſinking ſoules, by calling to remembrance the gifts of God beſtowed on vs. And therefore it is well ſaid: *In thy good dayes be not vnmindfull of the euill, and in thy euill dayes be not forgetfull of the good*: For whoſoeuer daily receiueth giftes, and feareth not correction, through too much joy hee periſheth in his pride; and contrariwiſe hee who is worne out with chaſtiſements, and doth not comfort himſelfe in the gifts which he hath receiued, is deſtroyed through deſpaire. And therefore both theſe are to be joyned together, that one may helpe to ſupport the other; in as much as the remembrance of the gift doth temper and mittigate the griefe and ſmart of the rodde; and the ſuſpition and feare of the rodde, doth temper and moderate the joy of the gift. And to the ſame effect another ſaith, that the faithfull are mindfull of their good things in the day of aduerſitie, leſt they ſhould bee faint hearted and impatient; and in the day of proſperity they are not mindfull of euils and affliction, leaſt being exalted and lifted vp, they ſhould ſay, wee ſhall neuer bee remoued. As therefore when our eyes are dimmed and dazeled by looking vpon hurtfull obiects, or by too much intention of the ſight, wee doe againe refreſh and repaire their ſtrength and vigour, by beholding of greene colour: ſo when our hearts and minds are tyred and vexed by conſidering the good things wee want, or the euils and miſeries which lie vpon vs; wee muſt not ſuffer them to bee wholly inent vpon theſe hurtfull and pernicious obiects, but exerciſe them in meditating vpon thoſe manifolde bleſſings which God ſuffereth vs preſently to enjoy, for the mitigating of our ſmart, and moderating, and (as it were) ſweetning the bitterneſſe of our griefe; and alſo vpon that future happineſſe which wee enjoy in hope, and that euerlaſting and incomprehenſible joy and glorious bleſſedneſſe, which we ſhall receiue in the Kingdome of Heauen, when our courſe is ended, and our conflict finiſhed.

Gregor. moral. lib. 3. cap. 7.

Eccleſ. 11.

Bernard. in rem. palmarum. ſerm. 2.

Pſal. 30. 6.

CHAP. XII.

That God afflicteth vs no more than is neceſſary for his owne glory, and our ſaluation.

3. Sect. 1. That our ſ... of corruption... neceſſarily re... quireth affli... on.

AND thus Gods loue and mercy appeareth in meaſuring our afflictions, according to our ſtrength: the other point propounded is, that God ſheweth the like loue vnto vs, by meaſuring the proportion of afflictions, according to the ſcanteſt meaſure of our neceſſity, laying no more vpon vs than is neceſſary for the magnifying of his owne glory by our ſanctification in this life, and our ſaluation in the life to come. For the Lord is chiefly delighted in exerciſing his loue, mercy, and goodneſſe towards his Saints, and Seruants; & would not willingly afflict and correct vs, if we did not vrge him thereunto by a kind of neceſſity. For ſuch is our naturall corruption, that wee are eaſily cockred, and made wonton, with the fruition of Gods bleſſings, and grow to ſuch pride, and inſolency through his continuall fauours, that wee are ready to forget, and contemne him, who is the authour of all our good; and to runne into all exceſſe, and riot, with the wikced of the world, turning our liberty into looſe licentiouſneſſe, and abuſing our plenty of Gods bleſſings, as a meanes of maintayning vs in our luxurious, and wicked courſes. And therefore the Lord is after a ſort enforced to correct vs, that by ſorrow and ſmart, he may bring vs to know our ſelues, and to remember him, of whom eaſe and proſperity haue made vs ignorant, and forgetfull; and by theſe ſharpe whippes and rods, hee reclaimeth vs from our lewd courſes, wherein if he ſhould let vs alone, we would runne on with headlong haſt vnto our endleſſe perdition and condemnation. And as the wiſe and faithfull Phyſition is conſtrained, vpon the neceſſity of recouering his patients health, to preſcribe vnto him faſting after feaſting, ſabſtinence after ſurfeting and exceſſe, and bitter potions and purges when hee findeth his body diſtempered with corrupt humors, and ouermuch fulneſſe: ſo vpon the like neceſſity of recouering our ſpirituall health, the Lord is faine, when we ſurfet on his bleſſings, to withdraw them from vs, and to appoint vs abſtinence, or a ſhorter diet; and when hee ſeeth our ſoules

soules full of sinfull corruptions, to giue vnto vs these bitter potions of afflictions, to purge vs from them. And when we haue pampered our selues by feeding on the forbidden fruits of sinfull pleasures, and haue greedily drunke of the poysonous cuppes of excesse, and rapine, of whoredome, and fornication, and the wine of violence and oppression, wherewith our natures being tainted and infected, the life of our soules is hazarded and indangerd: the Lord out of his loue and care is enforced to prepare another cup for vs, and to make vs drinke of the antidote, and counter poyson of afflictions, that the poyson of sinne may bee purged, and expelled, and we freed from the danger of euerlasting death. And as in these regards there is necessity of sending these afflictions in respect of euery particular faithfull man, so also in regard of the whole Church in generall. For as it is neuer more spiritually poore and leane, than when it is pampered in worldly pompe, and prosperity; so it is neuer richer, or in better liking, than when it is outwardly pinched with misery, and affliction. And as by too much fulnesse it falleth into a consumption, and by being too ranke, is easilier laid, and cast downe with euery storme of tentation, whereby it is indangered to rotting, and perishing: so it groweth fatter by fasting, prospereth better when it is bitten and nipped, nor euer thriueth so well, or groweth so fast, as when it carrieth the crosse on the shoulder. To which purpose one saith, that it is most necessary for the catholicke Church, to bee exercised, and tried with continuall tentations: because in the middest of tentations it liueth, flourisheth, constantly indureth, and commeth to perfection: vnto which, when it hath attained, rest succedeth labour, and the tentations departing, the blessing remaineth.

Neither doth the Lord take any delight in our smart, or maketh any hast to inflict his chastisements, but with great patience, and long suffering, he expecteth our repentance, that he may haue mercy vpon vs; and doth not take his rod of correction into his hand, till hee bee pressed with the waight of our sinnes, as the *Cart is pressed which is full of sheaues*, as the Prophet speaketh, and till there bee no other remedy. And euen then when wee haue vrged him with a kind of necessity to chastise vs, because otherwise we would goe on in the wayes of wickednesse to our perdition, & euerlasting condemnation, *hee doth not punish vs willingly*, as one that taketh delight in our smart, and torment; but performeth it as an action, which is rather fit for vs to suffer, than for him to do, it being vnto him, as the Prophet speaketh, *his strange worke*, and not familiar vnto his nature, which is full of loue, mercy, and goodnesse, and is most delighted and pleased in shewing and extending grace and compassion to those who are in misery. And therefore in all his courses and proceedings, hee auoideth as much as will stand with his glory, and our euerlasting good, all hard, and rigorous courses towards vs. For first like a gracious Father he louingly acquainteth vs with his will, and informeth vs in the duties which wee ought to performe vnto him, alluring vs to obedience, and incouraging vs to serue him, with innumerable benefits in present possession, and with many gracious promises of bestowing much more excellent things vpon vs in time to come. And if wee bee so forgetfull of him, and our selues, that notwithstanding all his fauours, wee neglect our duty, and abuse his mercies, as occasions and meanes of sinne; hee doth in the next place after a fatherly manner admonish vs, in the ministry of the Word, of the neglect of our dutie, and putteth vs in minde of our faultinesse, that wee may amend it, which if wee doe, hee stayeth here, and goeth no further: but if we persist in our euill courses, hee doth by the same his holy Word, sharply rebuke and reproue vs for our sinnes; and threatneth his judgements and chastisements, if by gentler meanes wee will not be reformed. And if he yet preuaile with vs, hee stayeth his hand, and proceedeth no further against vs. But if all this will not reclaime vs from our wicked wayes, and bring vs to repentance; then is hee forced to let vs feele the smart of the rod, and though in his fatherly affection hee much pitieth vs, and tendreth our griefes, yet both in his wisedome and loue, he seeth it necessary that wee should rather presently bee vexed with some momentany affliction, than that we should runne a course through impunity, and want of correction, which in the end would plunge vs into euerlasting condemnation. 1. Cor. 11. 32.

And yet hee doth not presently deale with vs in that straight and just seuerity, which our sinnes haue deserued hee should vse towards vs, but at first, doth correct vs lightly, and gently, with all tenderneſse and compassion; with which small chastisement if wee bee amended, hee stayeth his hand, hauing attained vnto that which hee desired and intended; but if fewer stripes will not reforme vs, hee is necessarily vrged to lay on more; and if wee be so stubborne, as to contemne his rodds, whereby he gently correcteth vs, hee is constrained to scourge and beate vs with the whippe and cudgell of more grieuous afflictions; being reiolued out of mere loue, and fatherly affection, to vse towards vs any present rigour & extremity, than hee will suffer vs by persisting in our sinnes, to fall into euerlasting perdition, or to become so desperate in our wickednesse, as that hee should bee forced to disinherit

§. Sect. 3. That the measure of our afflictions exceedeth not necessity.

inherit vs of our heauenly inheritance. So that if wee endure grieuous afflictions, and doe finde that our heauenly Father doth correct vs sharply, and with great seuerity, we are not to impute it vnto any want of loue in him, as though hee tooke any pleasure in our paine, but are to lay the fault wholly vpon our selues, who are so stubborne, and vndutifull, that more gentle corrections would not reclaime vs. For if there bee such loue and tendernesse in earthly parents (which notwithstanding is but a little droppe distilled into them, from this fountaine, or rather Ocean of mercy and compassion) that they desire, and chiefely delight in shewing their kind affection to their Children, and in giuing vnto them all testimonies and signes of loue; and are loth to correct them for their faults, if any admonitions and rebukes will reforme and amend them; neuer thinking stripes seasonable, but when they see them necessarie, in regard that other meanes will not reclaime them from their faults, and bring them to good: yea, if their loue bee such, and so great, that according to the same necessity, it measureth out the number of their stripes, and quantity of their correction, so as they are not willing to giue them one blow more, than they thinke necessary for their amendment: then how much lesse will the Lord exceed this measure of necessity, seeing hee both infinitely excelleth all earthly parents in loue, and goodnesse, as being not onely gracious, but the God of grace, and not onely louing, but loue it selfe, as the Apostle stileth him; and is alike infinite in wisedome, and therefore cannot (like earthly parents) bee deceiued in the proportion of his chastisements, but justly knoweth how much is necessary, and neither too much, nor too little, for the amendement of his children? Yea, if there be such loue, and care in an honest, faithfull, and learned Physician, that according to his skill, hee will take for the ease of his patient the gentlest, and most pleasing courses which he thinketh sufficient for the effecting of the cure; and will neuer vse sharper and more painfull remedies than the necessity of the sore or sickenesse doth require: as for example, hee will not mixe a greater quantity of poyson in the purgation, than by the rules of art he findeth necessary for such a patient, and such a disease; hee will not appoint a Corrasiue, Launcher or burning Iron, where a healing plaister will effect the cure: he will not prescribe violent purgations, when gentle potions are sufficient, nor giue vnto his patient bitter, and loathsome drugges, which he hateth as much as his disease, when as he seeth that he may as well recouer him by pleasant electuaries, and comfortable restoratiues: how much more may we bee assured, that our heauenly Physition, who neuer faileth for want of skill, and is also infinite in loue and goodnesse towards his diseased patients, will neuer for the curing of our spirituall diseases vse sharper meanes than our sicknesse requireth, nor euer giue vs more of the bitter medicines of afflictions and misery, than is fit for the recouery of our spirituall health? And therefore if wee with patience and contentment, resigne our selues ouer to the skill and fidelity of our earthly Physitions, though sometime they faile in both; and doe not limit them, either in respect of the quantity, or quality of their physicke, but refer it wholy to their discretion, and onely desire that they will vse the easiest, speediest, and safest meanes, for the effecting of the cure: then how much more should wee wholy rely vpon the Lord, who is aswell a Father in loue, as a Physition in skill; neither prescribing vnto him what wee must take, or how long wee must bee vnder cure, seeing wee are assured that hee will not vnfaithfully protract it for his owne profit, for hee needeth nothing, and expecteth no reward, but thankes, nor yet put vs to more paine than is profitable, yea necessary for our recouery, seeing hee is not delighted in our torments, but taketh much more pleasure in hearing vs sing Psalmes and songs of deliuerance, than in our sighing, and sorrowing, crying, and complaining?

1. Ioh. 4. 8.

When therefore we see that our heauenly Physition hath prouided diuers kindes of medicines for his diuers patients; for one a greater and more bitter purge, for an other a lesse and more pleasant potion; for this man a corrasiue, and for that an healing plaister; Let vs not wonder at it; for either their diseases are diuers, or they are diuers in their temperature, and constitution; and it beseemeth not the skill of our heauenly Physition, like the ignorant Empericke to apply one salue for all sores, and the same medicine for all kinde of maladies and diseases, but to fit the remedy according to the nature of the infirmity, and condition of the party. And if wee haue a potion of the largest size, and loathsome in tast, appointed for vs, let vs not thinke it too much, and murmur against our Physition, who knoweth better than wee, what medicine is fittest for the curing of our diseases: neither let vs say that others haue worse soares, and more gentle salues; more dangerous sicknesses, and more easie remedies; for if wee are often mistaken in our bodily diseases, and thinke that wee are in no perill, when the Physition seeth that our sickenesse is almost desperate, and in this regard, rest not vpon our owne feeling, but vpon his skill, and willingly take that which hee prescribeth; then how much more may wee bee deceiued in the sicknesses of our soules, thinking our dangerous diseases,

9. Sect. 4. That we are by Gods gracious corrections and medicines reclaimed from the greatnesse of our faults, and grieuousnesse of our diseases.

eases, to be but small infirmities; and deepe consumptions in grace but some litle distemper, and faint languishing; and therefore how much rather should wee referre our selues wholy to the skill and wisdome of God, who cannot erre for want of judgement, because he knoweth all things, nor for want of care, because his loue is infinite, patiently drinking a more bitter potion, than wee see prouided for others, who outwardly seeme more dangerously sicke, because we may be assured, that either our Physician seeth our diseases inwardly to be more perilsome, and therefore need sharper medicines; or that we are of greater strength, and therefore better able to brooke their bitternesse? And when wee finde and feele that our heauenly Father doth diuersly chastise his children, some with fewer and lighter, and others with more and harder stripes; and that wee haue our part among those who haue the greatest measure, let vs know that hee correcteth diuers faults, and that in those who are of a diuers nature. Some faults are lesser, either in themselues, or as they are extenuated with circumstances, and are with little adoe left and amended; some are greater, either in their owne nature, or as they are by circumstances aggrauated, and are not forsaken without great difficulty. Some sinnes are like the cloake or vpper garment, easily shaken off, without any trouble to him who layeth them aside, and some cleaue to our corrupt nature like the skin to the flesh, or the flesh to the bones, and cannot bee parted from vs without great paine in the parting: of those wee may bee reformed with the least word or lightest correction, but of these not without many stripes and bitter paine. Againe, the children of God whom he chastiseth, are of diuers natures and dispositions: one is milde and gentle, and is easily rebuked with an angry word, another is so sturdy and stomackfull, that hee will not be reformed with many blowes; one needeth no more but the shadow or shaking of the rod, and hee is presently humbled, and beggeth pardon with promise of amendment; but vnto another the smart of the rod is not sufficient, but hee needeth also a whip to pull downe his stomacke, and to make his stout heart to yeeld and relent. And therefore seeing there is such great diuersity both in faults committed, and natures who offend, it is no great maruaile if Gods chastisements be also diuers. Neither doth it follow hereupon, that the greatest measure or hardest stripes exceed necessity, or bee more then needs. For our most wise Father, in his corrections resolueth to reforme al his children, and to free them from the greatest, as well as from the least sins, as well from those which they are most in loue with, and loathest to leaue, and from which they part with greatest paine and difficlty, as from them with which being in least league and liking, they are willing to leaue at the first admonition. And when hee taketh vs in hand, hee will master the proudest heart and stoutest stomacke, as well as that which is milde and gentle; and for this end if fewer and lighter stripes will not serue the turne, hee will inflict more and harder, neuer ceasing till hee haue throughly humbled vs, brought vs vpon our knees, and made vs to promise reformation and amendment; because if he giue ouer before hee haue attained vnto his end, wee shall be but hardned in our stubbornnesse, and all the stripes which wee haue formerly suffered shall be in vaine.

9. Sect. 5. That our great afflictions argue our great sins, either in their owne nature, or as they are aggrauated by circumstances.

From whence wee may conclude, that if wee haue great or tedious afflictions lying vpon vs, either we haue great faults or great stomackes; or if wee be not guilty of haynous sinnes in their owne nature, yet wee make them haynous vnto vs by diuers circumstances; as by committing them willingly against knowledge and conscience; by continuing in them after we are admonished of them, and perswaded to leaue them, both by Gods promises and threatnings: and finally, when wee are in such loue and league with them, that no ordinary chastisements will moue vs to forsake them. Neither let any man here say, that he hath humbled himselfe already vnder Gods chastizing hand, and hath long agoe resolued to forsake his sinne, and many times promised amendement; and yet the Lord continueth to correct him, and therefore inflicteth stripes more than necessary: For thus not only the naturall child, but the child of God likewise, when they are vnder the rod, doe seeke to deceiue their Parents, to escape further correction; yea are euen themselues oftentimes deceiued. For though in sense of present smart they resolue to amend, and haue some purpose to bee as good as their word; yet being not throughly setled in their resolutions, they are vnconstant in them; and together with their paine forget their promises. But though we may be deceiued and deceiue others, yet we cannot our heauenly Father, because hee searcheth the heart and reines, and knowing when our resolutions of amendement are flickring and vnsetled, and when they are well grounded, firme and constant, hee doth accordingly continue his chastisements, till he hath fully confirmed them; vnlesse vpon our faire promises he sometimes spareth vs for a time, that we may vpon our owne experience, see how little credit is to be giuen to them; but no sooner doth hee see vs throughly setled in our good resolutions, and stedfastly purposed to forsake our sinnes, but presently hee casteth away his rodde, and not giuing one blow more, doth ease and release vs from all afflictions.

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inherit vs of our heauenly inheritance. So that if weeendure grieuous afflictions, and doe finde that our heauenly Father doth correct vs sharply, and with great seuerity, we are not to impute it vnto any want of loue in him, as though hee tooke any pleasure in our paine, but are to lay the fault wholly vpon our selues, who are so stubborne, and vndutifull, that more gentle corrections would not reclaime vs. For if there bee such loue and tendernesse in earthly parents (which notwithstanding is but a little droppe distilled into them, from this fountaine, or rather Ocean of mercy and compassion) that they desire, and chiefely delight in shewing their kind affection to their Children, and in giuing vnto them all testimonies and signes of loue; and are loth to correct them for their faults, if any admonitions and rebukes will reforme and amend them; neuer thinking stripes seasonable, but when they see them necessarie, in regard that other meanes will not reclaime them from their faults, and bring them to good: yea, if their loue bee such, and so great, that according to the same necessity, it measureth out the number of their stripes, and quantity of their correction, so as they are not willing to giue them one blow more, than they thinke necessary for their amendment: then how much lesse will the Lord exceed this measure of necessity, seeing hee both infinitely excelleth all earthly parents in loue, and goodnesse, as being not onely gracious, but the God of grace, and not onely louing, but loue it selfe, as the Apostle stileth him; and is alike infinite in wisedome, and therefore cannot (like earthly parents) bee deceiued in the proportion of his chastisements, but justly knoweth how much is necessary, and neither too much, nor too little, for the amendement of his children? Yea, if there be such loue, and care in an honest, faithfull, and learned Physician, that according to his skill, hee will take for the ease of his patient the gentlest, and most pleasing courses which he thinketh sufficient for the effecting of the cure; and will neuer vse sharper and more painfull remedies than the necessity of the sore or sickenesse doth require: as for example, hee will not mixe a greater quantity of poyson in the purgation, than by the rules of art he findeth necessary for such a patient, and such a disease; hee will not appoint a Corrasiue, Launcher or burning Iron, where a healing playster will effect the cure: he will not prescribe violent purgations, when gentle potions are sufficient, not giue vnto his patient bitter and loathsome drugges, which he hateth as much as his disease, when as he seeth that he may as well recouer him by pleasant electuaries, and comfortable restoratiues: how much more may we bee assured, that our heauenly Physition, who neuer faileth for want of skill, and is also infinite in loue and goodnesse towards his diseased patients, will neuer for the curing of our spirituall diseases vse sharper meanes than our sicknesse requireth, nor euer giue vs more of the bitter medicines of afflictions and misery, than is fit for the recouery of our spirituall health? And therefore if wee with patience and contentment, resigne our selues ouer to the skill and fidelity of our earthly Physitions, though sometime they faile in both; and doe not limit them, either in respect of the quantity, or quality of their physicke, but refer it wholy to their discretion, and onely desire that they will vse the easiest, speediest, and safest meanes, for the effecting of the cure: then how much more should wee wholy rely vpon the Lord, who is aswell a Father in loue, as a Physition in skill; neither prescribing vnto him what wee must take, or how long wee must bee vnder cure, seeing wee are assured that hee will not vnfaithfully protract it for his owne profit, for hee needeth nothing, and expecteth no reward, but thankes, nor yet put vs to more paine than is profitable, yea necessary for our recouery, seeing hee is not delighted in our torments, but taketh much more pleasure in hearing vs sing Psalmes and songs of deliuerance, than in our sighing, and sorrowing, crying, and complaining?

1. Iohn 4. 8.

When therefore we see that our heauenly Physition hath prouided diuers kindes of medicines for his diuers patients; for one a greater and more bitter purge, for an other a lesse and more pleasant potion; for this man a corrasiue, and for that an healing plaister; Let vs not wonder at it; for either their diseases are diuers, or they are diuers in their temperature, and constitution; and it beseemeth not the skill of our heauenly Physition, like the ignorant Empericke to apply one salue for all sores, and the same medicine for all kinde of maladies and diseases, but to fit the remedy according to the nature of the infirmity, and condition of the party. And if wee haue a potion of the largest size, and loathsome in tast, appointed for vs, let vs not thinke it too much, and murmur against our Physition, who knoweth better than wee, what medicine is fittest for the curing of our diseases: neither let vs say that others haue worse sores, and more gentle salues; more dangerous sicknesses, and more easie remedies; for if wee are often mistaken in our bodily diseases, and thinke that wee are in no perill, when the Physition seeth that our sickenesse is almost desperate, and in this regard, rest not vpon our owne feeling, but vpon his skill, and willingly take that which hee prescribeth; then how much more may wee bee deceiued in the sicknesses of our soules, thinking our dangerous diseases,

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grieuousnesse
of our disease.

eaſes, to be but ſmall infirmities; and deepe conſumptions in grace but ſome litle diſtemper, and faint languiſhing; and therefore how much rather ſhould wee referre our ſelues wholy to the skill and wiſdome of God, who cannot erre for want of judgement, becauſe he knoweth all things, nor for want of care, becauſe his loue is infinite, patiently drinking a more bitter potion, than wee ſee prouided for others, who outwardly ſeeme more dangerouſly ſicke, becauſe we may be aſſured, that either our Phyſician ſeeth our diſeaſes inwardly to be more perilſome, and therefore need ſharper medicines; or that we are of greater ſtrength, and therefore better able to brooke their bitterneſſe? And when wee finde and feele that our heauenly Father doth diuerſly chaſtiſe his children, ſome with fewer and lighter, and others with more and harder ſtripes; and that wee haue our part among thoſe who haue the greateſt meaſure, let vs know that hee correcteth diuers faults, and that in thoſe who are of a diuers nature. Some faults are leſſer, either in themſelues, or as they are extenuated with circumſtances, and are with little adoe left and amended; ſome are greater, either in their owne nature, or as they are by circumſtances aggrauated, and are not forſaken without great difficulty. Some ſinnes are like the cloake or vpper garment, eaſily ſhaken off, without any trouble to him who layeth them aſide, and ſome cleaue to our corrupt nature like the skin to the fleſh, or the fleſh to the bones, and cannot bee parted from vs without great paine in the parting: of thoſe wee may bee reformed with the leaſt word or lighteſt correction, but of theſe not without many ſtripes and bitter paine. Againe, the children of God whom he chaſtiſeth, are of diuers natures and diſpoſitions: one is milde and gentle, and is eaſily rebuked with an angry word, another is ſo ſturdy and ſtomackfull, that hee will not be reformed with many blowes; one needeth no more but the ſhadow or ſhaking of the rod, and hee is preſently humbled, and beggeth pardon with promiſe of amendment; but vnto another the ſmart of the rod is not ſufficient, but hee needeth alſo a whip to pull downe his ſtomacke, and to make his ſtout heart to yeeld and relent. And therefore ſeeing there is ſuch great diuerſity both in faults committed, and natures who offend, it is no great maruaile if Gods chaſtiſements be alſo diuers. Neither doth it follow hereupon, that the greateſt meaſure or hardeſt ſtripes exceed neceſſity, or bee more then needs. For our moſt wiſe Father, in his corrections reſolueth to reforme al his children, and to free them from the greateſt, as well as from the leaſt ſins, as well from thoſe which they are moſt in loue with, and loatheſt to leaue, and from which they part with greateſt paine and difficlty, as from them with which being in leaſt league and liking, they are willing to leaue at the firſt admonition. And when hee taketh vs in hand, hee will maſter the proudeſt heart and ſtouteſt ſtomacke, as well as that which is milde and gentle; and for this end if fewer and lighter ſtripes will not ſerue the turne, hee will inflict more and harder, neuer ceaſing till hee haue throughly humbled vs, brought vs vpon our knees, and made vs to promiſe reformation and amendment; becauſe if he giue ouer before hee haue attained vnto his end, wee ſhall be but hardned in our ſtubbornneſſe, and all the ſtripes which wee haue formerly ſuffered ſhall be in vaine.

2. Sect. 5. That our great afflictions argue our great ſins, either in their owne nature, or as they are aggrauated by circumſtances.

From whence wee may conclude, that if wee haue great or tedious afflictions lying vpon vs, either we haue great faults or great ſtomackes; or if wee be not guilty of haynous ſinnes in their owne nature, yet wee make them haynous vnto vs by diuers circumſtances; as by committing them willingly againſt knowledge and conſcience; by continuing in them after we are admoniſhed of them, and perſwaded to leaue them, both by Gods promiſes and threatnings: and finally, when wee are in ſuch loue and league with them, that no ordinary chaſtiſements will moue vs to forſake them. Neither let any man here ſay, that he hath humbled himſelfe already vnder Gods chaſtizing hand, and hath long agoe reſolued to forſake his ſinne, and many times promiſed amendement; and yet the Lord continueth to correct him, and therefore inflicteth ſtripes more than neceſſary: For thus not only the naturall child, but the child of God likewiſe, when they are vnder the rod, doe ſeeke to deceiue their Parents, to eſcape further correction; yea are euen themſelues oftentimes deceiued. For though in ſenſe of preſent ſmart they reſolue to amend, and haue ſome purpoſe to bee as good as their word; yet being not throughly ſetled in their reſolutions, they are vnconſtant in them; and together with their paine forget their promiſes. But though we may be deceiued and deceiue others, yet we cannot our heauenly Father, becauſe hee ſearcheth the heart and reines, and knowing when our reſolutions of amendement are flickring and vnſetled, and when they are well grounded, firme and conſtant, hee doth accordingly continue his chaſtiſements, till he hath fully confirmed them; valeſſe vpon our faire promiſes he ſometimes ſpareth vs for a time, that we may vpon our owne experience, ſee how little credit is to be giuen to them; but no ſooner doth hee ſee vs throughly ſetled in our good reſolutions, and ſtedfaſtly purpoſed to forſake our ſinnes, but preſently hee caſteth away his rodde, and not giuing one blow more, doth eaſe and releaſe vs from all afflictions.

To

To which purpose one saith, that God could, if hee pleased, euen in the very day that wee first call vpon him, lighten vs of all our load, but hee deferreth to doe it, till hee see vs throughly humbled and amended; and till hee know that our conuersion and repentance bee constant, and without danger of flitting, he will not remoue our tribulation; but as the Gold-smith which draweth not his Gold out of the melting furnace, till hee perceiueth it be throughly purified from the drosse, and when hee seeth it purified to his minde, will by no meanes suffer it to stay there any longer, because it would but waste and loose of its waight: so doth the Lord suffer vs to remayne in the furnace of affliction till we be purged from our drosse of sinne, by renewing our faith and repentance; but no sooner are wee according to his purpose purified, but he pulleth vs out, and will not suffer vs to waste and consume our selues with sorrow, and heauinesse. And therefore let vs with patience indure our tryall; seeing he who puteth vs into the furnace, knoweth when it is fittest time to take vs out; let vs with comfort and thankfulnesse beare all our chastisements, seeing we haue assurance, that wee shall not haue one stripe more than our heauenly Father in his infinite wisdome seeth necessary, for the amendement of our liues and the saning of our soules.

Chrysost. Homil. ad pop. Antioch. 4. de patientia.

Chap. XIII.

That Gods loue appeareth in the ends of our afflictions in that hee vseth vs as instruments in them to set forth his glory.

1. Sect. That God is glorified in vs both as his souldiers fighting his battaile, and as his children corrected for our faults.

AND thus haue I shewed how Gods loue appeareth in the measure of our afflictions: now wee are to intreate of their ends, wherein the like mercy and loue of God cleerely shineth. The ends which God propoundeth to himselfe in our afflictions are his owne glory, and our good. For howsoeuer the Lord is in himselfe so infinite and absolute in glory and Majesty, that nothing can be added thereunto, yet such is his grace and goodnesse, that he is content to vse vs, poore sinfull creatures, for his instruments, to manifest and declare to all the World his glory and prayse by those things which hee worketh by and in vs. The which as hee powerfully effecteth in many other respects, so especially by our troubles and afflictions; for as when a Souldier behaueth himselfe valiantly in the fight against his enemies, with inuincible courage incountring, foyling and putting them to flight, the honour of his fortitude and proweſſe, redoundeth also to his Captaine and Generall, vnder whom he serueth: so when in this Christian Warfare we are assaulted with the enemies of our saluation, and namely with the world fighting against vs, and seeking to ouercome vs, sometimes with the politicke stratagems of prosperity, and sometimes with the downe-right blowes of aduersity and affliction; God the great Generall of our Army is glorified in our Christian valour and courageous magnanimity, when we doe with patience, fortitude and resolution, endure all these encounters and beare the brunt of this battaile, and not only vndauntedly sustaine the assaults of our enemies, but also doe foile and put them to flight, vsing their owne weapons against themselues, and their force and violence for their owne ouerthrow and destruction. And that the rather, because as wee fight vnder his conduct; so the weapons, armor, strength and policy which wee vse in this warfare, and whereby we are inabled to ouercome are not our owne, but such as hee our grand Captaine hath imparted vnto vs. But that this point may be the better cleered, we may more specially consider, that God is glorified in our afflictions, whether we consider them as the chastisements of our sins, or as tentations and tryals of the gifts and graces which we haue receiued from God. Hee is glorified in our chastisements; for as the sins which are committed by vs, who draw neere vnto him, and are of his house and family, doe aboue all other dishonour him: so when he correcteth these sinnes in vs by troubles & afflictions, he vindicateth his honour from the blasphemies of Infidels and carnall Worldlings, in that hee is so just and vnpartiall, that he will not winke at sinne in them who are so neere and deere vnto him, but rather (when he goeth his circuit of visitation and assises) he beginneth first with his owne children and seruants; that by their chastisements, whose sinnes are pardoned in his Son, he may teach his professed enemies, who remayne still in their guilt, what they are to expect, both in this quarter Sessions, on earth, and at the generall Assises at the day of Iudgement. And thus the Psalmist saith, that *the Lord is knowne by executing iudgements*, and that both in the punishing of the wicked and chastening of his own seruants. So the Prophet *Esay* hauing denounced Gods plagues against his people of Israel for their sinnes, saith, that *the Lord of hoasts shall be exalted in iudgement, and the holy God shall be sanctified in iustice.* An example whereof wee haue in the sonnes of *Aaron*, *Nadab*, and *Abihu*, who were chastened with that seuere correction of a temporary death, God giuing this reason hereof, by the mouth of *Moses*; *I will be sanctified in them that come neere mee, and before all the people I will be glorified*: As also in *David*, who because he had dishonourd God among the Nations, in causing

1. Pet. 4. 17.

Psal. 9. 16.

Esay 5. 16.

Levit. 10. 3.

causing them to blaspheme his Name, by his hainous sinnes, was therefore chastened by the death of his childe, that the aspersion and staine which his crimes had cast vpon the glory of God, might by his sharpe correction be wiped away. Againe, God is glorified in the chastisements of his children, when as they profit and amend by his gracious corrections, not flying from him as an angry Iudge, or pursuing enemy, or desperately contending against him by multiplying their sinnes; but running vnto him as vnto a mercifull Father, in hope and assurance to receiue pardon and forgiuenesse. For, the more God scourgeth his children, with the greater readinesse they runne vnto him, humbling themselues vnder his chastening hand, by vnfained repentance for their sins, wherby they haue offended him; and craving by feruent praier, mercy & pardon, according to that of the Prophet: *O Lord in trouble they haue visited thee, they haue powred out a praier when thy chastening was vpon them.*

Moreouer, Gods glory is magnified in the manifestation of his power and goodnesse, when as we who are weake in our selues, are so supported and vpheld by the power of Gods might, that we are able to beare and ouercome the greatest tentations; and when as being in our selues cowardly and fearefull, feeble and impotent, wee are so strengthened and incouraged by his spirit assisting vs, that we are able to stand against all the malice and might of Sathan, the world and wicked men, and notwithstanding all the afflictions which we endure, and persecutions which they raise against vs, doe put them to slight & obtaine the victory. Neither is this power and goodnes of God so manifested or magnified in our prosperity, either by others or by our selues; for then we seeme to stand in our owne strength, & to haue little need of Gods assistance, when as wee haue in outward appearance no enemies to assault vs, but are walled and fenced in on euery side with abundance of wordly benefits, as honors, riches, friends, health, strength, liberty and the rest: but when wee are assauled with these mighty and terrible enemies, and haue an heauie and sensible weight of tentations laide vpon vs; and withall feele and finde in our selues nothing but feeblenesse and faintnesse, terrour, and cowardise; if wee beare this insupportable burthen without fainting, and valiantly resist these our enemies, vntill wee haue put them to slight and obtained victory; then is Gods power manifested in our infirmity; whose treasures of grace, faith, patience, strength and Christian courage, are carried in vs as in *earthen vessels, that the excellency of these vertues and power, might be of God and not of vs*, as the Apostle speaketh. Finally, when with the same Apostle we can say, that *we are afflicted on euery side, yet wee are not in distresse; in penerty but not ouercome of penerty; persecuted but not forsaken, cast downe but perish not*, and yet are vnable of our selues to beare the least waight, or to sustaine the assaults of our weakest enemies; then are we necessarily driuen to giue all the glory vnto God, and to cry out, *that it is not our owne arme that saueth vs, but Gods right hand and arme and the light of his countenance, because he had a fauour vnto vs.* And againe, *through thee haue we thrust backe our aduersaries, by thy name haue wee trodden downe them that rose against vs. For I doe not trust in my bow, neither can my sword saue me. But thou hast saued vs from our aduersaries, and hast put them to confusion that hate vs. Therefore will we praise God continually, and will confesse his name for euer. Then will he that glorieth and reioyceth, reioice and glory in the Lord*, and say with the people of God, *not vnto vs o Lord, not vnto vs, but vnto thy name giue the glory.* Yea then will others also acknowledge to Gods glory, that it was his power alone which supported vs in our weaknesse and inabled vs with patience to beare so great tentations. According to that of the Prophet, *Therefore shall the mighty people giue glory vnto thee, the city of the strong nations shall feare thee, for thou hast been a strength vnto the poore, euen a strength to the needy in his trouble; a refuge against the tempest, a shadow against the heat, &c.* And as Gods mercy and power is magnified by supporting vs in our afflictions; so also when being oppressed with their vnsupportable waight, and brought into desperate dangers, he aboue all hope & strength, granteth deliuerance. For then we acknowledge with *Hannah*, that *the Lord killeth and maketh aliue, bringeth downe to the graue and raiseth vp*, and are ready according to the example of Gods saints to sing vnto his praise songs of deliuerance. And this is the end why the Lord doth chastise our sinnes by troubles and afflictions, that we might glorifie him by our prayers and praises, and he might glorifie himselfe in our marueilous deliuerance, according to that of the Psalmist, *call vpon me in the day of trouble, so will I deliuer thee, and thou shalt glorifie me.* An example wherof we haue in the people of Israell, who being in grieuous bondage cried vnto the Lord for helpe and freedome: and the Lord not onely glorified his loue and mercie in hearing their crie and mone, and deliuering them out of their seruitude and misery, but also his power and iustice in plaguing and ouerthrowing their enemies and oppressors. And so likewise the people glorified God, both in flying vnto him by prayer in their distresse, as vnto their only refuge; and also being freed, by singing vnto him songs of thanksgiuing for their great deliuerance. Thus our Sauiour saith of the blind man in the Gospell, that this iudge-

Psal. 44. 3, 5, 6, 7, 8.

2. Chr. 10. 17.

Psal. 115. 1.

Esay 25. 3, 4.

1. Sam. 2. 6.

Psal. 50. 15.

Exod. 2. 23, 24. & 3. 16, 14. 4. & 15. 1.

ment was laid on him, not for the punishment either of his owne or parents sinne, but *that the works of God should be shewed on him*, both in his temporall triall or chastisement, and by the miraculous restoring of his sight. And thus he speaketh of *Lazarus*, *that his sickenesse was not vnto death, but for the glory of God and that the sonne of God might be glorified thereby*, when as it serued as an occasion to manifest the infinite power of his diuine nature, by raising him from death to life. Finally Gods wisedome, power and goodnesse, are manifested and magnified in our afflictions, when as contrary to their owne nature he turneth them to our good, euen the confirming and increasing in vs of all his spirituall graces and the euerlasting saluation of our soules. For what doth more shew and extoll the infinite wisedome and omnipotency of God, than to be able to bring good out of euil, light out of darknesse sweetnesse out of bitternesse, and blessings out of curses? than to make of a deadly poison a wholesome medicine, to turne the punishments of sinne into meanes of furthering vs vnto the rewards of righteousnesse, and of the path of perdition which led vnto hell, to make a direct and plain way vnto the kingdome of heauen?

Ioh 9.3.

Ioh 11.4.

Acts 14.22.

Q. Sect. 3. That God is glorified in our afflictions as they are tryals of his spirituall graces.

Thus also is the Lord glorified in our afflictions as they are trialls of our graces, and vertues which wee haue receiued of him; for seeing hee is the author of them all, therefore when being tried they appeare and shine in vs, the glory of their excellencie chiefly redoundeth to him that gaue them. And as the excellencie of the worke doth manifest the skill of him that made it: so these vertues and graces being not our owne, but the excellent workmanship of Gods holy spirit, doe much magnifie the author of them when being tried, their worth is discouered. And therefore after the Lord hath made for vs an excellent armour of his spiritual graces, which is high proofe and sufficient to beare and beate backe all the fiery darts of sathans temptations, the piercing bullets of worldly prosperity, and these swords and speares of outward crosses and afflictions; and hath buckled this armor close vnto vs by his holy spirit; then doth he exercise vs in his warfare against the enemies of his glory and our saluation, and suffereth them to bend against vs all their strength, and to assault vs with all their weapons, darts and shot, that so our armour being tried and in triall approued, he may haue the honor that made it, and put it on vs. Againe whilst we enioy worldly prosperity, and haue all things according to our hearts desire, we doe with *Iob* lie open to the slander of Sathan and wicked men, who are ready to say that we doe not serue the Lord, and yeeld obedience to his commandements, because of any goodnesse and excellency which is in himselfe; or for any conscience of our duty, or any loue which wee beare vnto him for his owne sake, as being our chiefe happines, and the supreame end of vs and all his creatures; but because he hath hedged vs in on all sides, multiplied on vs earthly benefits and (as it were) hired vs, to serue him with the present wages of wordly things, not out of any loue to him, but out of selfe-loue, to attaine vnto some preferment which we ambitiously aspire vnto, or to obtain some temporary profit or pleasure which we desire; therefore doth the Lord strip vs of these worldly blessings, and loadeth vs with troubles and afflictions for the triall of our faith, loue and obedience, to the end that it may appeare that wee serue him freely, for that excellency and goodnesse which we see in himselfe, and not for selfe loue and outward respects, by which our seruice he is chiefly glorified; for when being stripped of all worldly benefits, we can with *Iob* blesse the Lord; when with him we can say, *though he kill me yet will I trust in him*; when we can professe with the people of God, that not for our own, *but for Gods sake are we killed all the day long*; & with the Apostles reioyce, because he thinketh vs worthy to suffer for his name any misery or affliction: then doe wee giue glory vnto God by acknowledging his owne worth and excellency, when wee thinke nothing too much which wee suffer for him; then doe we confesse him to bee the chief goodnesse, when as we are glad, euen by our miseries to manifest and magnifie his glory and maiesty.

Iob 1,22. & 13.15. *Psal.* 44.22. *Acts* 5.41.

Now the consideration hereof, that God is glorified in our afflictions, may serue as an effectuall argument to make vs beare them, not only with humility and patience, but also with ioy and thankfulnesse; seeing wee may say with the people and Church of God, that we do suffer not for our sinnes, but principally for Gods sake, that he may be magnified and glorified in our afflictions. An example wherof we haue in the holy Apostles, who reioyced in their afflictions and persecutions, because they were thought worthy to suffer for the name of Christ. And especially in the Apostle *Paul* who intending somwhat to boast himselfe for the gracing of his Apostleship, doth chiefly glory in his afflictions, because in them God was glorified; euen as elsewhere he reioyceth in his infirmities & afflictions of mind, that the power of Christ might be magnified in his weakenesse; and taketh pleasure in his infirmities, reproches, necessities, persecutions and anguish for Christs sake, because in his greatest weakenesse he was strong in him. Which examples we are bound to imitate for diuers causes: for first the Lord is our creator who gaue vs our being and made vs of nothing, that we might serue as instruments for the setting forth of his

Q. Sect. 4. That it is a great comfort in our afflictions to consider that God is glorified by them.

Psal. 44.22. *Acts* 5.41.

2. *Cor.* 12.10.

Chap. 11.9.10.

Iob 1.9.

his glory, according to that of the *Prouerbs*; *The Lord hath made all things for his owne sake, yea, euen the wicked for the day of euill.* If therefore we can by any meanes aduance his glory, though it be by our own smart and paine, we haue iust cause of comfort and reioycing, seeing whilst we glorifie our creator we attaine vnto the end of our creation. Secondly he is our redeemer and Sauiour who hath bought vs with the precious price of himself; that not being our owne, but his that bought vs, we might glorifie him both in our soules and bodies, as the Apostle speaketh. And in this respect he also telleth vs, *that none of vs liueth to himselfe, neither doth any die to himselfe, for whether we liue we liue vnto the Lord, or whether we die we die vnto the Lord; and that whether we liue or die, we are the Lords.* Seeing therefore we are the Lords, by a double right, both because hee hath created vs of nothing, and hath also bought vs, who had sold our selues to sinne and sathan; and that to this end that wee should become his seruants, and in all things seeke the aduancement of his glory, great reason we haue to reioyce when any occasion is offered whereby wee may glorifie him our Lord and redeemer, whether by prosperity or aduersity, honour or dishonor, sicknesse or health, imprisonment or liberty, life or death: and that whether we consider the greatnesse of the price which he gaue for our redemption, namely himselfe for vs; or the euils and miseries from which he hath deliuered vs, to wit, the wrath of God, the curse of the law, and eternall death and condemnation of body and soule in the fire of hell. For well may we with comfort and patience yea with ioy and thanksgiuing suffer afflictions that his holy name may be glorified; seeing he hath been content to suffer much more grieuous punishments in the whole course of his life, as hunger thirst, wearinesse persecution, the wrath of God and death it selfe, that he might by his sufferings procure our glory; well may we reioice and triumph in our momentany & light afflictions which aduance the glory of our redeemer, who hath deliuered vs by his death and obedience from the intolerable and euerlasting torments of hell fire: especially considering, that this was the end of his paying so great a price for vs, that being bought, we might become his seruants, & he our Lord, whom we are to glorifie in all we doe or suffer. For so the Apostle saith, *that Christ therefore died and rose again and reuiued, that he might be Lord both of the dead and the quicke*, and that we are predestinate vnto eternall happinesse in Christ, that trusting in him we should be to the praise of his glory, and finally that he purchased the possession of heauenly felicity for vs, not only to glorifie vs, but that we also might aduance his praise and glory. To conclude this point, the Lord is our *summum bonum*, and chiefe happinesse, and his glory is the supreme end of all things. In regard whereof we are to reioice in our afflictions which tend to the manifestation of his glory, seeing thereby we attaine vnto our chiefe end. Yea we should desire rather in this respect to be excluded out of the ioyes of Heauen, and to perish euerlastingly; than that Gods glory vnto which all things are destinated, as vnto their chiefe end, should be blemished or impaired: as we may see in the example of *Moses*, who rather than he would haue the Name of God dishonoured among the Nations in the destruction of the people of Israel, desired to be raced out of the booke of life. As also in the Apostle *Paul*, who in penning of the holy Scriptures by the immediate inspiration of Gods holy Spirit, which priuiledged him from erring through blinde and preposterous zeale, did earnestly wish to bee an *Anathema*, or one separated from Christ, and the euerlasting ioyes of his Kingdome, on this condition that God might be glorified in the saluation of the people of the Iewes. And therefore if we ought to be content, though we should be depriued of euerlasting saluation, and be subiected to euerlasting punishments, that God may be glorified in vs; then how much more should we endure with patience and comfort the losse of wordly ioyes, and the smart of these short and light afflictions when Gods glory is hereby manifested; although wee should neuer haue further benefit of our sufferings nor reward of our patience? But yet much more haue we cause of rejoycing and glorying in these our afflictions, if wee further consider, that if wee thus honour God in suffering for his glory, he will eternally honour vs; if we glorifie him on earth, in the quiet and comfortable bearing of our crosse, he will glorifie vs in his heauenly kingdome and crowne our patience with endlesse happinesse. If wee honor our sauiour in our suffering with him, he will honour vs in our raigning with him. And finally if with comfort and ioy we doe for Gods sake bear our crosse which he laieth vpon vs, then shall these light and momentany afflictions cause vnto vs a far most excellent and an eternall waight of glory, as the Apostle speaketh.

1. Cor. 10, 31.

Exod. 32. 32.

Rom. 9. 3.

1. Sam. 2, 30.

1. Tim. 2. 12.

2. Cor. 4. 17.

CHAP. XIV.

That God by our afflictions doth much aduance the good of our neighbours.

THe other end of our afflictions is our owne good, or the good of the elect; and that whether we consider our neighbors, or our selues. For the Lord our great King and commander respecteth vs, not only as we are priuate

Q. Sect. 1. That our neighbours haue good by our afflictions, as they learne by them to

feare God in his iudgments.

uate and particular men, but as we are subiects of the same kingdome, and members of the same body: and therefore as he doth communicate his benefits vnto vs not for priuate vse alone, but for the good of the whole christian common wealth; so also he inflicteth his chastisements vpon the particular members of this body and society, that they may redound to the vse and benefit of all the rest. And this the heathen man could discerne by the light of nature; calamities (saith he) and punishments are very profitable both to those that suffer them, and those that see them; for both by them are made better, they by paine, and these by example. As therefore the skilfull Musitian doth strain his strings not to breake them, but to bring them to their perfect sound, that not only himselfe, but also all the standers by may take delight in their melodious harmony; so the Lord doth, as it were, stretch and straine vs with troubles and afflictions, not to cracke our patience, or to breake vs with their stresse, but to bring vs to our best perfection, that not only he may delight in vs, when we sound out vnto him the harmonious musick of his praises, but also may make all our neighbours the better with the sweetnes of our melodie. But this will better appeare if we insist in some particulars; for first others receiue benefit by the afflictions of the faithfull, in that they learne hereby to feare God, when as they see his righteous iudgements, seeing he winketh not at sinne in those who are dearest vnto him, but whippeth and chastneth them for their amendment; and therefore if he so seuerely correct the slips and infirmities of those whom he so tenderly loueth, how grieuously will he punish the hainous crimes of wicked men who are as yet at enmity with him; vnlesse they preuent their destruction by vnfained repentance? according to that of the Apostle; *If iudgement begin at Gods owne house and family, what shall be the end of them that obey not the Gospell?* If he deale so sharpely with those whom he iustifieth & acquitteth; what rigour are they to expect who shall appeare before him in their guilt of sinne at the last iudgement? If hee make them thus to smart for their sinnes whom he loueth, and in whom his soule delighteth; what torments hath he prepared, for those whom he hateth and abhorreth? But especially they receiue fruite and benefit by their afflictions, who are of the same society and household of faith; for as in the same familie, when one of the children or seruants are iustly corrected for their faults, it moueth all the rest (if they haue any grace in them) to reuerence the father and master of the family, and to carry themselues so, as they may auoide his displeasure; and as schollers in the same schole, when they see one of their fellowes whipped for their negligence, doe (being warned by his example) become the more diligent in learning their lesson: so the children and seruants of God, and disciples of Iesus Christ, when they see any of their company chastened by the hand of God they are moued hereby to feare and reuerence him, seeing hee is such an one as will not bee dallied with, but expecteth and requireth obseruance and duty of all whom he admitteth into his house, and family.

Plato in Gor.

1. Pet. 4. 17.

Secondly, others take profit by the afflictions of the faithfull, whilest by their example they are restrained from the committing of sinne, especially of those faults which they see corrected in their fellowes, lest they also taste of the same cup: and that the rather, because if they take not warning by their chastisements, they are justly to expect double payment, both because they are culpable of the same faults, and because they are not reformed by their example. For as the wise Commander, finding a great part of his army guilty of such faults, as are by no meanes to go vnpunished, and yet is so gracious, that he will not haue al suffer the same punishment who are guilty of the same offence, as not ayming at their smart and pain, but at their reformation and amendement, doth decimate, or cull out the tenth person of the delinquents, whom hee chasteneth, for the example of all the rest: so our Lord of Hosts, and Captaine Generall, seeing many in the Church Militant guilty of the same faults, and on the one side, knowing that conniuency would embolden his souldiers in sinne, worke neglect of duty, and bring all disorder and confusion in his Royall army; and on the other side, being in his owne nature so gracious, that he will not let his corrections exceed necessity, either in their measure, or extent; doth vsually chasten one, of many that offend, that by his example the rest may be brought to amendement. But if any vntouched, take no warning by others corrections, and continue in his faultinesse, though God hath giuen him this meanes to reforme him, then is he like to haue his punishment doubled, and to suffer both for his sinne, and his secure neglect of Gods seuerity to others, and mercy to himselfe. And thus God chastened seuerely *Moses* and *Aaron* for their diffidence and distrust in his prouidence, that others might beware of the like infidelity: thus hee sharply corrected *Dauid* for his adultery, and murther, that others by his example might flee vncleannes, and the shedding of innocent bloud. So hee turned *Lots* Wife into a Pillar of Salt, that others by her example might take heed of too much worldlinesse, and loue of earthly things: to which purpose our Sauiour bids vs to *remember Lots wife*, that being warned by her punishment, wee doe not as wee are trauelling out of this Sodome of sinne, for the

Luke 17. 32.

2. Sect. 3. Secondly, afflictions benefit others, they serue to restraine them from committing the sinne which they see punished in vs.

the safegard of our soule, looke backe to the baits of worldly vanites, which will but allure vs to thinke of returning. For to what end (as one saith) was shee turned into a piller of salt, but that being seasoned with her example, wee might become the wiser? and therefore her ill example becommeth good vnto thee, if thou takest warning by it. But most plainely is this expressed by the Apostle *Paul*, who hauing spoken of many sins committed by the Israelites in the wildernesse, and withall of those great crosses and calamities which the Lord for these offences inflicted on them; saith, that all these things *came vpon them for ensamples, and were written to admonish vs, vpon whom the ends of the world are come, to the intent that wee should not lust after euill things, as they also lusted.*

Thirdly, others are much benefited by the afflictions of the faithfull, because in their fiery triall, Gods graces and gifts clearly shining in them; they are made vnto them notable examples and presidents for their imitation. For the Lord pitying our ignorance in the way of vertue, especially when it lieth through the deserts of afflictions, and knowing how vncouth in it selfe it is vnto vs, doth cause others whom hee hath taught this way, to goe before vs (euen as he causeth vs also when we haue learned it, to go before others, who follow after vs) that the path being beaten and made plaine, may more easily bee found of those who are to trauaile it. For example, thus doth the Lord by afflictions make manifest the faith, affiance, hope, loue, patience, obedience, and such like graces, which hee hath bestowed vpon others, that wee admiring and louing them, may seeke and labour after them, and so carry our selues alike vertuously when wee come into the like trials: and as a man hauing lighted a candle, doth not hide it in a hole, or as our Sauiour speaketh, nor put it vnder a bushel; but setteth it in a candlestick, that by the light thereof, they of the family may bee guided and directed; so the Lord hauing put into these chosen lampes, the oile of his graces, which being kindled with the fire of afflictions, doth giue a great and glorious light, he would not haue them to shine to themselues alone, or to the Lord, who delighteth in their brightnesse, but hee placeth them like lights on a hill, which giue direction to all passengers, or like candles on a table for the vse and benefit of the whole family. And thus God tried *Abraham* when hee willed him to sacrifice his Sonne, that wee by his example might learne faith and obedience, if wee should bee called to the same triall. Thus hee tried *Moses*, both with the prosperity, & afflictions of *Egypt*, that we might learne to make his election, chusing rather to suffer aduersity with the people of God, than to enjoy the pleasures of sinne for a season: and esteeme the rebuke of Christ, greater riches, than the treasures of this earthly Egypt, because wee haue respect to the recompence of reward. Thus was *Dauid* afflicted, that wee might learne by his example, when wee are in our greatest distresses, and forsaken of all worldly helpe, *to comfort our selues in the Lord our God*; and when we are in most desperate dangers, to humble our selues before him, and to submit out wills and states vnto his good pleasure, saying, *Behold here I am, let him doe to mee as seemeth good in his eye.* Thus God afflicted *Iob*, that hee might bee vnto vs a patterne of patience, and that wee might learne by his example to praise God in all our losses, and *though hee should kill vs, yet to put our trust in him.* As also that by so gracious a deliuerance of him out of such great troubles & miseries, we may be assured that God who is euer one, & the same, without change or shadow of change, will also deliuer vs if we waite and depend vpon him. To which purpose the Apostle *Iames* propoundeth his example vnto vs. *Behold (saith hee) wee count them blessed which endure. Yee haue heard of the patience of Iob, and haue knowne what end the Lord made; for the Lord is pitifull and mercifull.* Finally, thus was *Steuen* persecuted to the death, that by his example, wee might learne to giue our liues for the name of Christ; and the Gospell; and to pray for our persecutors and tormentors. And thus *Peter*, *Iohn*, and *Paul*, were persecuted, and euen loaded with miseries and afflictions, that wee might by their example learne to rejoyce in all our tribulations, to triumph ouer all worldly miseries, and in respect of the manifold benefits, which we receiue by our crosses and afflictions to boast and glory in them. And that this vse and benefit is to bee made of the afflictions of these holy Seruants of God, it may appeare in that not onely the Scriptures propound their example to this end; but exhort also vs to imitate & follow them. So the Apostle *Iames* perswading to patience in afflictions, biddeth to *take vp the Prophets for an example of suffering aduersity, and of long patience, which haue spoken in the name of the Lord*: and our Sauiour Christ willeth vs to rejoyce in our sufferings for his sake, not onely because our reward is great in heauen, but also because wee haue Gods holy Prophets, who were so dearely beloued of him, copartners with vs in such like persecutions. And thus doth the Apostle propound the manifold examples of Gods Saints, who indured many tryals, afflictions and persecutions of all kinde, that wee who follow in these after ages, *being compassed with so great a cloud of witnesses, should cast away euery thing that presseth downe, and the sinne which doth so easily beset*

1. Sam. 30. 6.

2. Sam. 15. 26.

Iob 1. 21. and 13. 15.

Iam. 5. 11.

Act. 5. 41.

2. Cor. 11. 16. 7.

Iam. 5. 8. 10.

Matth. 5. 12.

vs, and notwithstanding all worldly hinderances, *runne with patience the race that is set before vs.* So the Apostle *Paul* saith, *that whether he were afflicted, it was for the Corinthian consolations and saluation, which was wrought in the enduring of the same sufferings which hee suffered, or whether hee was comforted it was for their consolation and saluation.* By all which it appeareth, how behouefull the afflictions of some of the faithfull, are for the vse and benefit of all the rest, seeing they become patterns and examples for their imitation, and haue their vertues and graces by these trials discouered, that whereas before they were profitable onely to themselues, and enioying alone the comfort of their owne light, now they shine also vnto others, and incourage them to vse all good meanes that they may attaine vnto the like brightnesse and perfection. To which purpose one saith, that it was necessary, that holy *Iob* who was onely knowne vnto God and himselfe, how much hee excelled in vertue and pietie, should by his afflictions bee knowne vnto all the faithfull that he might bee a president for their imitation. Neither could hee haue beene an example of vertue vnto others, if hee had continued in his prosperous estate without any trial or tentation. And another affirmeth, that if Sathan had not piereed, and (as it were) bored holes through his body with all those plagues and punishments which hee inflicted on him, the bright beames of his graces would haue beene hidden within him, and would not haue shined vnto vs; if hee had neuer sate downe in the ashes, wee had neuer come to the knowledge of his spirituall riches. And another saith, that the faithfull are afflicted to this end, because they are to bee propounded as examples of patience for the benefit of all the rest: and as other of the faithfull are thus by their afflictions profitable vnto vs, so are we in ours alike profitable vnto others, if in the fiery tryall, Gods graces, and the good vertues which we haue receiued doe shine vnto them. For, if like spices we bee punned in this morter of afflictions, the odoriferous smell of our spirituall graces, which before were scarce discerned, doth now spread a broad, to the comfort and refreshing of all that stand about vs; and whereas if like roses we grow vntouched, we doe but for the present send forth some sweet smell to those who are next vnto vs: contrariwise, if wee bee distilled with the fire of afflictions, wee shall yeeld sweet waters of durable comfort, euen to those who are farre distant, and such as liue in after-ages, when by reports this sweet odour of our fame shall come vnto them. And thus the Apostle saith of himselfe, that *his bands of Christ were famous throughout all the iudgement hall, and in all other places, insomuch that many of the brethren in the Lord, were imboldned by his bands, so that they durst more frankly speake the Word.*

Heb. 11. 35. 36. & 12. 1. *2. Cor.* 1. 6.

Gregor. Moral. lib. 3. cap. 2.

Nisi Satan Iobi corpus plagis perforasset, radij intrinseci non prodijssent &c. Chrisost. serm. ad pop. 5. To. 4 Aug. de Gen. ad literam. lib. 3. cap. 15.

Phil. 1. 13. 14.

Yea, not onely haue the faithfull much benefit by the afflictions of others of the same family; as they are vnto them notable examples for their imitation, when as they see the beames of Gods graces shining in them; but also as they are patterns of humane frailty, whilest in their afflictions they bewray their impatience and infirmities; for what comfort could any man now haue in bearing his crosse with so great weaknesse and imperfection, if he did not discerne that Gods dearely beloued seruants and great Worthies had shewed the like frailty? Whereas when we see in *Iob* (the patterne of patience) so much weaknesse and impatiency, by fits, when he was most pinched with his waight of affliction oppressing him; when as wee behold *Dauid* (an example of pietie, and a man according to Gods owne heart,) in his great afflictions as a man forlorne, forsaken of God, and in a desperate condition; *Elias* desiring by death to be freed from a troublesome life; *Ionas* fretting, fuming and euen chiding with God, because he thought himselfe impeached in his credit and reputation; and *Ieremy* a worthy Prophet, *cursing the day of his nativity, because he came forth of the wombe to see labour and sorrow, that his dayes should bee consumed with shame*; then are wee comforted after we haue in the like crosses bewrayed our infirmities, if with them, when the conflict is ouer, we returne vnto our selues, and bewaile these slips and falls by true repentance. And as wee haue this consolation by others, so haue our poore weake brethren the like by vs, when being adorned and well furnished with Gods gifts and graces, we doe notwithstanding in our afflictions bewray our weaknes and frailty, whereas if they had only experience of their owne infirmities and imperfections, and could not obserue the like in other of Gods Seruants, whom they acknowledge indued richly with his graces, and notable instruments of his glory, they would easily conclude, that they are not in the number of the faithfull, but in the ranke of the damned and reprobate; and so the waight of their sinnes and an euill conscience, being added vnto the already-heauy burthen of affliction, would ouerwhelme and presse them downe into the bottomlesse gulph of desperation and perdition.

Ier. 20. 18.

§. Sect. 4. That we benefit our neighbours in our afflictions, as they are patterns of humane frailty.

Moreouer others of the faithfull haue much profit and benefit by our afflictions as they are occasioned hereby to acknowledge, praise and magnifie Gods power appearing in our weaknesse, his wisedome in our simplicity and seelinesse, and his goodnesse and the vertue of his graces, in our frailty and naturall corruption; for when as they plainely

§. Sect. 5. That our afflictions benefit our neighbours when by them they are brought to see God's perfections in our imperfections.

plainely see, that wee who are weake and impotent of our selues, and ready to faint and fall vnder the lightest burthen, do neuertheless stand stoutly and couragiously in the greatest tentations, & vnder the heauiest waight of afflictions, they are forced to ascribe the glory to God, by whose power we are supported; and when they behold vs deliuered out of all our troubles, who in respect of all outward helpes, were in a desperate condition, they are necessarily hereby moued to giue God the prayse, by whose wisedome and might we are deliuered. And as when wee see one of our friends and companions, whom we knew weake, impotent and vnskilfull in all feates of actiuity, wrastling with a mighty and cunning aduersary, wee presently giue him ouer in our thoughts as foyled, shamed and ouerthrowne; but if contrary to our expectation, hee foyle and cast downe his strong and skilfull enemy, we so triumph in his victory, as that wee giue the chiefe prayse vnto the Master of the masteries, from whom he hath had his ability and cunning: so when we behold any of our brethren, whom we know to be naturally weake, impotent and impatient of the least paine, combating and wrastling with our puissant enemie the World, who striueth might and maine to ouerthow them, with those powerfull forces of miseries and afflictions, as we cannot but giue them ouer for vanquished, if we respect their owne skill and strength; so when contrary to expectation wee see them get the victory, and ouerthrow their enemy; as we haue just cause to applaude them and to rejoyce in their conquest; so most of all, to prayse and magnifie the Lord, from whom alone they haue receiued all their strength and skill.

Finally, others haue fruite and benefit by our afflictions, both because our hearts are made tender by them, and apt to pitie those whom wee see subject to the like miseries; and also because after wee are deliuered, we are able out of our owne experience to comfort them with those consolations wherewith wee our selues haue beene comforted. For, in the former respect it may truely bee said of pitie and mercy, as of loue and charity, that they begin at home; neither is euer a man so pitifull and mercifull vnto those whose case is miserable, as when himselfe hath beene pinched with the like miseries; nor is there any place in his heart for compassion of others griefes, till passion and suffering of the same euills haue beene there before. And for the other it may bee affirmed with like truth, that there is no man so fit to comfort others, as hee who speaketh out of his owne experience, raising vp their dejected minds with those consolations, wherewith himselfe hath formerly beene comforted and refreshed. For, as in the body, the same salue serueth for the same sore, and the same medicine for the same disease, though they be applyed to diuers persons, so that respect bee had to fit them to their strength, constitution, and temperature; and therefore no Physition is more able to cure another man, than hee who hath first cured himselfe of the same disease; because vnto his art is joyned experience, whereby it is made perfect: so in the minde, the same consolations are most fit for the same crosses, so that there bee a wise consideration of the disposition and spiritual constitution of the parties to whom they are applyed. And therefore when wee comming to comfort others, can out of our owne experience say, I my selfe haue beene thus afflicted; and thus, and thus did I receiue consolation, and was strengthened in patience to beare my crosses: These and these great things did the Lord for mee in the time of my trouble, thus did hee strengthen mee in my greatest weaknesse, and thus did he support mee with his might, when being feeble in my selfe I was ready to faint and fall; thus was I refreshed with spirituall consolations and the inward feelings of Gods loue and mercy, and thus did he powerfully deliuer mee, when in respect of all outward meanes my case was desperate: these comforts, as they will be in all likelihood more effectuall to cure a diseased mind, because they are approued by experience; so will the sicke patient more willingly take them, when he knoweth that his Physition doth not try new conclusions out his art and theory, but doth practise out of of his owne experience, prescribing the same medicine to his patient, where with himselfe being so affected was lately cured. And thus doth *Dauid*, being deliuered from his troubles comfort others out of the experience which hee had of Gods mercies. *I sought the Lord* (saith he) *and he heard mee, yea hee deliuered me out of all my feare*: and how effectuall this would bee for this vse, hee sheweth in the words following; *they shall looke vnto him and runne vnto him, and their faces shall not bee ashamed, saying; this poore man cryed and the Lord heard him, and saued him out of all his troubles.* So the Apostle *Paul* saith plainely, *that God comforted him in all his tribulations, that he might be able to comfort them who are in any affliction, by the comforts wherewith himselfe was comforted of God*; and that he was afflicted for the consolation and saluation of the Corinthians, which was wrought in the induring of the same sufferings which he also suffered. Yea, thus was the great Physition of our soules, Iesus Christ, the better inabled to raise vs, fainting in our infirmities, with the cordials of comforts, by hauing first in himselfe experience of our griefes and miseries:

Psal. 34. 4. 6.

2. *Cor.* 1. 4.

ries: for as the Apostle saith, *in that he suffered and was tempted, he is able to succour them that are tempted.* And therefore if Christ himselfe, as he was man and our Mediatour, though hee were most exquisite in skill, had need for the full perfecting of it, to haue experience of our trialls and tentations, that so he might be the better inabled to relieue and comfort vs in all our afflictions & distresses; how much more neede haue wee of this experience that we may be fitted to giue consolation vnto others, seeing wee come infinite degrees short of him in skill and wisedome?

Heb. 2. 18.

2. Sect. 7. That the good of our brethren by our afflictions should much comfort vs in suffering them.

And thus it appeareth that our neighbours and brethren who are of the same household of faith, children of the same heauenly Father and fellow members of the same Head Iesus Christ, doe receiue many singular benefits by our troubles and afflictions, & that when we are like fruitfull grapes pressed with the waight of tribulation, they doe drinke from vs the pleasant wine of consolation, whereby their fainting hearts are cheared and refreshed. The consideration whereof should much comfort vs in all our crosses and calamities, because they not onely tend to the aduancement of Gods glory, but also redound to the vse and benefit of those who are so neere and deere vnto vs. For if wee are bound by the law of charity to loue our neighbours, as wee loue our selues; and if wee come into the world that we should not liue for our owne benefit, but for the good of euery one of that Christian society, whereof wee are parts and members; then ought we as much to rejoyce when wee haue any occasion of aduancing the benefit of euery one who liueth in the Church, as if it tended to our owne priuate profit, and did much further vs in our owne particular. We see that euery true member of the body doth suffer much with all cheerefulnesse for the good of a fellow member, and is content to indure any torture and torment, euen to the separation of it selfe from the rest, for the good and preseruation of the whole body; and wee may perceiue that the same affection and loue is in the spirituall members of the mysticall Body of Iesus Christ, as wee haue shewed in the example of *Moses* and *Paul*, who as they indured much with patience for particular members, so they wished to be cut off and separated for the welfare and saluation of the whole Church. Wee heare also the same Apostle teaching vs, that it is the nature of true *charity not to seeke her owne things, but suffereth all, and indureth all*, for their sakes whom it loueth & affecteth. And therefore wee must be ready to seeke others good as well as our owne: and with patience and cheerefulnesse to indure crosses and afflictions, which we see so much to aduance their profit and benefit, or else we must conclude that wee are destitute of charity, and consequently of all sauing grace, and that we are no true members of Iesus Christ. But with much more comfort and spirituall rejoycing may wee beare our crosse, when as we further consider that it doth aduance the good, not of one alone, but that our single sufferings are fruitfull vnto many; and that not in any equality of proportion, seeing our bodily sufferings redound to the good of their soules, our corporall tribulations tend to the inriching of them with spirituall graces, and our temporary, light and momentany afflictions doe further them in attaining vnto that farre most excellent and eternall waight of glory. Wherein we haue our Sauiour Christ an example for our imitation, who with all alacrity and joy suffered for vs all the miseries of a wretched life, and the vnspeakeable torments of a cursed death, that by his miseries hee might aduance our happinesse, and by the torments of his death might procure for vs heauenly joyes and euerlasting life. Or if we thinke him a precedent and patterne aboue our pitch and reach, let vs set before vs the example of his holy Apostle, who joyned in his afflictions which hee endured for the Churches sake. *Now I reioyce* (saith he) *in my sufferings for you and fulfill the rest of the afflictions of Christ in my flesh, for his bodies sake which is the Church.* Where by the *rest, or that which is behind of the afflictions of Christ*, we are not to vnderstand the remainder of Christs sufferings, which hee suffered for the redemption of the Church and the satisfaction of Gods justice for sin: for these sufferings Christ himselfe alone indured and perfectly finished: but whereas there are two kinds of the sufferings of Christ, the one borne by himselfe alone, as our Head for the redemption of his body, which was his owne peculiar part, allotted vnto him by the decree of his Father, for the satisfying of his justice for our sinnes: the other to be borne by his Church and faithfull people, who are his mysticall Body, of which sufferings euery particular member hath his part and share appointed vnto him by the same decree of God; this place is to bee vnderstood of afflictions of this latter kind, and not of the former: in which regard the Apostle calleth them here the afflictions of Christ, and not the sufferings: so that the meaning is, that as Christ himselfe suffered those first and chiefe afflictions for the redeeming his Church, which was his owne part appropriated vnto him: so the Apostle suffered his part in the remainder of these afflictions which were to bee suffered in his body, that it might bee conformable to him the Head in sufferings, vnto whom it was afterwards to bee conformable in glory. The which afflictions are called the afflictions of Christ, because he

1 Cor. 13. 4. 7.

Col. 1. 24

Rom. 8. 17. 29

ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ.

Act. 9. 4.

he suffereth with euery member, as being the Head of the whole Body, as appeareth by those his owne words *Saul, Saul, why persecutest thou me?* And the Apostle here saith that he suffereth them for the Churches sake, not to redeeme it in whole or part, or to satisfie Gods justice for sinne (which had beene blasphemous:) but for the Churches vse and profit, namely as his afflictions were the meanes of deriuing vnto all the faithfull all those excellent benefits of which I haue already spoken.

CHAP. XV.

That afflictions doe not hurt the faithfull, nor bring vnto them any great euill.

HAuing already proued that God out of our afflictions aduanceth and manifesteth his owne glory, and also furthereth by them the good of our neighbour: it now followeth that I also shew, that the Lord in our crosses aymeth at, and accordingly powerfully effecteth our owne good. Neither doth the Lord inflict them as punishments of sinne to satisfie his justice by our harmes, but as chastisements of a gracious Father inflicted out of meere loue for our singular vse and great benefit. The former of these two points is first to bee proued, as being a paradox to the world and our corrupt flesh, who feare and fly from afflictions as the greatest euills, and doe in no other respect mislike this life, but because it is obnoxious and subject vnto them. And surely it cannot bee denied but that these afflictions (as before I haue shewed) are in their owne nature euill, and that to wicked men they are exceeding hurtfull, seeing they thrust them into many temptations, and cause them to fall into many sinnes: they much vex and torment them both in their soules and bodies, and are vnto them the beginnings, and (as it were) the first flashes of their hellish tortures: but vnto the Child of God and true beleeuer, their nature is changed, their sting of sinne is taken away, and so though in themselues they bee harmefull they become harmelesse vnto them. For as one saith, aduersity hurteth not, where iniquity raigneth not. And this commeth to passe chiefly and principally through the infinite wisedome and power of God, who taketh away the strength from this poyson, and the hurtfull sting from this Serpent, and also through the vertue of the precious death of his Son Iesus Christ, who is the true brasen Serpent lift vp vpon the crosse, vpon whom whosoeuer looketh with the eye of Faith, after they feele themselues stung with these fiery Serpents of afflictions, they are presently cured and find no harme at all by these wounds. And partly they become harmelesse through the inward vertue of their spirituall graces receiued from God, which as singular preseruatiues dispell the poyson of afflictions; and so alter their nature through that right vse which they make of them, as that they become not only harmelesse but also good and profitable. To which purpose one saith, that as wicked men doe wickedly vse, not onely euill things, but also those which are good: so they who are just doe vse well, not good things alone, but also those which are euill. Whereof it is that they abuse the Law of God, although it be good; and these doe die well, although death it selfe be euill. And this may well be, because (as I haue shewed) no worldly thing is of simple and absolute goodnesse, and therefore is subject to bee abused vnto euill; neither is there any thing in the Earth (sinne onely excepted) simply and absolutely euill, and therefore it may be vsed vnto good. So, one saith, that it is not euill to suffer euill; but to doe euill, that is euill. And therefore the patient enduring of euils assureth vs of the Kingdome of Heauen; but the committing of euils threatneth vs with the torments of Hell Fire.

August. de ciuit. dei lib. 3. cap. 3.

Malum pati malum non est: malum facere malum est &c. Chrysost. de prodit. Iudæ.

There is no hurt therefore in afflictions to them that can make aright and holy vse of them; neither can all the miseries of the world make a faithfull man miserable; both because as his happinesse consisteth not in earthly things, but in spirituall and heauenly; so he cannot be made vnhappy, either with the want of the best things that the world can brag of, or with the presence and feeling of the worst things which it can threaten: and also because that grace and goodnesse which he hath receiued from God as a little sparke of that infinite flame, is (like vnto fire) of such a quality, that it turneth and changeth euery thing which toucheth it into its own nature, and by a predominant vertue, and powerfull working conuerteth euill into good, and curses into blessings. But chiefely and principally this commeth to passe thorough the infinite wisedome, power, and goodnesse of God, who is able to bring good out of the greatest euill, and so to order and dispose of our most grieuous afflictions, as we shall receiue no hurt by them, but like the three Children remaine vntouched, euen when we are in the middest of this fiery furnace.

Q. Sect. 2. Reasons why worldly afflictions cannot hurt the faithfull.

Sapiens potest miser dici, non potest esse. Sen. de prouident. lib. cap. 3.

The which will the better appeare, if wee further consider, that the afflictions of this life, doe neither deprive vs of any of those things which are of cheifest excellency, nor bring vpon vs any of those euills, which are principally to bee auoided. As for example, they do not, nor cannot separate vs from the loue of God, as the Apostle witnesseth, in whose fauour is life in death, and happinesse in

Q. Sect. 3. That afflictions doe not deprive vs of blessings which are of greatest worth, but rather encrease them. *Rom. 8. 38. 39.*

in the greatest misery: yea rather, to those who vse them well, they are testimonies and pledges of his loue, seeing *whom he loueth, hee correcteth, and scourgeth euery sonne whom hee receiueth.* They doe not extinguish nor diminish in vs Gods sanctifying and sauing graces; but rather their heate is intended and increased, when as they approach and come neere vnto this fire of afflictions. They doe not make vs more slacke and negligent in the duties of Gods seruice, in hearing the word, prayer, and all holy and religious exercises; yea rather the fire of afflictions is a chiefe helpe for the offering of those sacrifices; and if wee be not sometimes warmed with the heate thereof, we quickly grow cold in our deuotions, performing either no seruice vnto God at all, or else with great carelesnesse, sloth, and negligence. Finally they doe not at all hinder our heauenly happinesse, but further hasten, and increase it. In which respect we may say of all afflictions, as one speaketh of persecution; whatsoeuer rageth against the name of Christ is tolerable, if it may bee ouercome; and if it cannot, it hasteneth the receiuing of our glorious reward; for the faithfull man in the end of his temporall euils, passeth into the fruition of his eternall good.

Heb. 12.6.

Aug. in Iterem.

Corollar. 4.
These afflictions bring not vpon vs the chiefest euils that are to be feared and auoided, but rather the contrary good.

And as they doe not depriue vs of those chiefe blessings and benefits which are to be chiefely desired and esteemed; so they doe not bring vpon vs those greatest and most capitall euils which are principally to be feared and auoided. They doe not impaire our spirituall estate or make vs worse, but contrariwise, bring more good to our soules, than hurt to our bodies; for as by them the outward man decayeth, the inward man is renewed daily; and as they are notable meanes to mortifie the flesh, so also to make the spirituall man more strong and vigorous. They doe not defile the faithfull man with sin, nor make him in himselfe more vitious, & in his life and conuersation more lewd and licencious; but rather serue as fire and files, to purge and scoure him from the drosse and rust of sinne, as profitable corrections to reforme him of his vices, as bridles to restraine him from running into licentious courses; and as hedges of thornes to keepe him from pampring his flesh in the pastures of sinfull pleasures or if he bee fallen into any sinne, they are not incouragements hearting him to liue and continue in it; yea rather they warne him from wickednes, when as hee findes this gall and wormewood mingled with sinfull delights; and serue as strong cords and cables to pull him out of the sinke of sinne, and to draw him vnto God by vnfained repentance. They doe not subiect vs to the curse of the law, the wrath of God, the torments of Hell, and euerlasting condemnation; but rather they helpe to bring vs to a sight of sinne, and to a sense of our owne misery, and so driue vs out of our selues vnto Christ, hungring after his righteousnesse and resting vpon him by a liuely faith for iustification and saluation. The which being the onely condition of the couenant of grace, wee are assured by it, that wee haue our part in Christ his righteousnesse and obedience, and all the gracious promises of the Gospell made in him: and consequently that hee hath freed vs from the curse of the Law, by being made a curse for vs; appeased Gods wrath, by satisfying his iustice; and deliuered vs from Hell and condemnation, by suffering the punishments which wee had deserued. So that our afflictions are not vnto vs (as they are vnto the wicked) the punishments of sinne, and first beginnings of Hell torments: but rather when wee are thus iudged, we are chastened of the Lord, that we might escape this hellish condemnation. They will not hurt vs in the day of death, but by being inured to suffer them, death becommeth much more tolerable, and we bid it welcome with far greater cheerefulnesse; because wee know that it will put an end vnto all these earthly miseries. Neither will they cause any euill vnto vs in the day of iudgement, seeing then we must answere for the euill which wee haue done, and not for the euill which we haue suffered: but contrariwise if wee haue borne these afflictions with patience, and profited in grace by these corrections; then shall wee receiue the crowne of our patience and for our short and momentany afflictions, a farre most excellent and eternall waight of glory. Yea so farre are they from plunging vs into these intolerable and euerlasting euils, that they do not subiect vs to the greatest of those miseries which this life affordeth, for God sendeth them to trie vs, and not to destroy vs, that they may purifie vs, and not bring vs to vtter perdition; for (as hath beene shewed) *hee suffereth vs not to be tempted aboue our power, but still giueth a good issue vnto the tentation*; and though he cast vs into this fiery furnace of afflictions, yet euen when (like the bush appearing to *Moses*) wee seeme to burne, we are not consumed: though he bring vs into many miseries, yet he doth not suffer vs to perish in them. For *though great bee the troubles of the righteous, yet the Lord deliuereth him out of all*; though for a time hee seeme to embondage them to afflictions, yet at last, *the Lord redeemeth the soules of his Seruants, and none that trusteth in him shall perish.* Though he seemeth to giue them ouer to the cruelty of their enemies, yet he so continually protecteth and watcheth ouer them with his power and prouidence, that they may alwayes say with the Church, *They haue oftentimes afflicted me from my youth but they could*

1. Cor. 11.32.

Num. 14.

Exod. 3.2.

Psal. 34.19.

Verse 22.

Psal. 129.2.

could not preuaile against mee. The plowers haue plowed vpon my back, and made long furrowes: but the righteous Lord hath cut the cords of the wicked. And with the Apostle *Paul*; *wee are afflicted on every side, yet are we not in distresse; in powertie, but not ouercome of powertie; persecuted, but not forsaken; cast downe, but wee perish not.* For though we be weake in our selues, yet are wee strengthened with the power of Gods might; though wee are faint and feeble, and our enemies mighty and many, yet being built vpon Christ the Rocke of our saluation, the gates and power of Hell shall not preuaile against vs.

And thus it appeareth that the afflictions of the faithfull doe not hurt them, especially in those things which are chiefly pernicious: but I may adde further, that it much hurteth them, not to be thus afflicted; that it is a miserable thing neuer to haue beene in misery; and a great vnhappinesse to haue alwayes enjoyed wordly happinesse. For want of correction maketh vs to become, (like cockred children) contemptuous towards our heauenly Father, forgetfull of his mercies, negligent in all duties which we owe vnto him, dissolute and licentious in all our courses, secure in wickednesse, and so wanton in following our owne wils, that wee are ready to be displeased, because nothing displeaseth vs, and to grow foolishly discontented, because wee haue no cause of discontentment. To which purpose one saith well, that Impunity is the Mother of Security, and Negligence; the Step-mother of Vertue, the poyson of Religion, and Moath of Holinesse. For such is the corruption of our nature, that we neuer come to good, if wee haue free leaue to be as bad as we will; neither is the bare commandement of our heauenly Father enough to make vs yeeld simple obedience, vnlesse it be strengthened and made powerfull in our minds, both by rewards and punishments. And although vertue and goodnesse bee in themselues so louely and beautifull, that they are most worthy of entertainment, though they should come alone, hauing no other to solicite for them: yet are we so carnally pore-blind and owle-sighted, and so wholy wedded to the things of this life, that we are not willing to admit them, vnlesse wee haue the hire of some earthly reward. And so contrariwise; though sinne be in it owne nature so vgly and hatefull, that we haue great cause to abhorre it, and flee such loathsome company, though nothing should discommend it, but its owne deformity; yet doth our carnall appetite so transport vs, that like filthy Swine we would take delight to wallow our selues in this loathsome puddle, if wee were not beaten out of it, with these rods of correction, and made to forsake it with sense of paine.

CHAP. XVI.

That God aduanceth the good of the faithfull by their afflictions, and first as they are trials of their spirituall graces.

1. Sect. 1. That God in our afflictions aymeth at our good.

BVt if this be not sufficient to make vs beare our afflictions with patience and comfort, because in them God neither intendeth vs any harme, nor in effect bringeth by these euils any euill vpon vs, either in this life or the life to come: Let vs now further consider that in all our crosses he aymeth at, and accordingly doth by them powerfully effect our good, being of such infinite wisdome, power, and goodnesse, that he can bring sweetnesse out of this gall, blessings out of these curses, and wholsome nourishment out of these deadly poysons. So the Apostle telleth vs, *that all things* (and namely afflictions of which he there especially intreateth) *worke together for the best vnto them that loue God, euen to them that are called of his purpose*; Rom. 8. 28. and else-where he saith, that *the Lord giueth* (not only a harmelesse, but also) *a good issue to all our tentations.* Thus the Lord himselfe affirmeth, that he brought the Israelites into the Wilderneſse, where they indured much affliction, *to humble them, and proue them, that hee might doe them good at their latter end.* Deut. 8. 16. And the Church in the middest of her greatest calamities out of her own feeling and experience saith, *that it is good for a man that hee beare the yoke from his youth.* Lam. 3. 27. And *Dauid* for his owne particular saith; *It is good for me that I haue beene afflicted, that I might learne thy statutes.* Psal. 119. 71. Yea, not only doth the Lord alwayes aduance by afflictions the spirituall and euerlasting good of the faithfull, but sometimes also turneth them to their greater benefit euen in the things of this life; as wee may see in the example of *Ioseph*, who was sold as a slaue that he might be made a great Commander, and lost his patrimony at home, that he might receiue a much more large inheritance in a strange Country; and therefore he professeth that when his Brethren intended euil against him, God disposed it to the good, not of himselfe alone, but of many others. Gen. 50. 20. And thus also *Iob* by his afflictions was not only assured of heauenly glory; but also got endlesse fame on earth, and was not alone enriched much more with Gods spirituall graces, but also had a two-fold increase in his worldly estate. Neither ought this to seeme strange, that God through his infinite wisdome and power, should bee able to bring happinesse out of misery, comfort out of crosses, and so much good out of these afflictions, which both to the flesh and the world do seeme so euill; seeing it is a familiar course with earthly Physitions, by medicines to make men weaker, that they may recouer strength,

strength, and sicker for the present, that they may be more healthy euer after; and with Surgeons to cut, lanch, seare and torment their Patients with torturing corrasiues, that they may cure their wounds, and giue them perfect ease for the time to come.

9. Sect. 2. That our afflictions are sometimes tryals of Gods graces, & not chastisements for our sins, in respect of their maine and chiefe end.

But because the knowing and acknowledging of this point is the chiefe fountaine of all true comfort and consolation, and the want of this assurance is the cause of all impatience, murmuring, and complayning; I will the more largely insist vpon it; and will plainly proue, and by cleere euidence of truth demonstrate, that in all out afflictions and chastisements, the Lord both intendeth our good, and also doth accordingly by his wisdome, power & prouidence, effect and bring it to passe. To which purpose let vs consider, that God by our afflictions intendeth, and powerfully worketh our good, both in respect of this life and the life to come. In this life wee haue much good by our afflictions whether we consider them as tryals, or as fatherly chastisements and corrections. Concerning the former we are to know, that the afflictions which wee suffer are not alwayes chastisements for our sinnes, if wee respect Gods mayne end at which he aymeth in inflicting them, but sometimes gracious tryals wherewith he trieth and tempteth vs for his owne glory and our good. And this may appeare both by testimonies of Scriptures and by examples: For thus the Lord saith, that he *led his people forty yeeres in the wildernes, for to humble them and proue them, to know what was in their heart, whether they would keepe his Commandements or no.* So speaking of the remaynder of his people, whom hee did not vtterly cut off in iudgement, he saith by the Prophet *Zachary*: *I will bring that third part through the fire, and will fine them as siluer is fined, and will try them as gold is tried.* And the Apostle *Peter* comforting the faithfull in their afflictions, would not haue them astonished and dismayed with them; for though they were hot and fiery, yet they were but tryals to proue, and in prouing to purifie them, that when they came to the touchstone, they might also be approued and allowed. *Deerely beloued* (saith hee) *thinke it not strange concerning the fiery tryall, which is among you to proue you, as though some strange thing were come vnto you: but reioyce, in as much as yee are partakers of Christs sufferings, that when his glory shall appeare, yee may be glad and reioyce.* So the Authour of the booke of *Wisedome* speaking of the afflictions of the faithfull saith, that *God proued them, and found them worthy for himselfe, as gold in the furnace hath he tryed them, and receiued them as a burnt offering.* And of this wee haue many examples in the Scriptures: For thus the Lord exercising *Abraham* with that great affliction of offering vp his owne Sonne euen his *Isaac*, so deerely beloued, and the ioy of his heart, is said herein not to haue corrected *Abraham* for his sins, but only to haue proued him, that his faith and obedience might be manifested and approued, to the glory of him who gaue them, to his owne comfort who had receiued them, and that he might be a notable example vnto all the faithfull who were to follow him. Thus the Lord tryed *Iob* that by his afflictions, his faith, affiance and patience might bee manifested, and that it might appeare to bee a slander, which Sathan laid to his charge; namely, that hee serued God for rewards, and not for loue: to which purpose *Iob* himselfe saith, *God knoweth my way and tryeth mee, and I shall come forth like the gold.* Thus also sometimes was *Dauid* tryed, not for the chastisement of his sinne, but that his innocency and righteousnesse, faith and holinesse, might be more manifest. *Thou hast proued* (saith he) *and visited my heart in the night; thou hast tryed me, and foundest nothing; for I was purposed that my mouth should not offend.* So the whole Church speaking of her afflictions saith, *Thou O God hast proued vs, and hast tryed vs as siluer is tryed. Thou hast brought vs into the snare and laid a straite chaine vpon our loynes.* But most plainly doth this appeare in the example of our Sauiour, who being free from sin, was notwithstanding tempted and tryed by Satan and the World, that his heauenly and diuine vertues, and the infinite wisedome, power and goodnesse of his holy nature might appeare.

Now thus the Lord tryeth the faithfull by crosses and afflictions, not because hee himselfe is ignorant of their estate and condition, and needeth these tryals and experiments, that hee may come to a more perfect knowledge of them; for, as the Scriptures teach vs, *He knoweth all things, and there is nothing hid from him, hee searcheth our hearts and reines, and vnderstandeth our thoughts long before we thinke them.* Yea, as the Apostle saith, *there is not any creature which is not manifest in his sight, but all things are naked and open vnto the eyes of him, with whom we haue to doe:* But God is said, after the manner of men, by these tryals and afflictions to know vs, when by them hee discouereth and maketh knowne, both vnto our selues and others, either his hidden graces, or our secret infirmities, of which before we were ignorant, or not so well assured. And thus hee sayth vnto *Abraham*, *now I know that thou fearest God, seeing for my sake thou hast not spared thine only Sonne*; that is, by this tryall I haue made known and discouered thy faith and obedience, that I may haue the glory, thou the comfort, and others the benefit of thine example. For otherwise, God himselfe knoweth all before he tryeth them; & therefore

Deut. 8. 2.
Zach. 13. 9.
1. Pet. 4. 12, 13.
Wisd. 3. 5, 6.
Gen. 22. 12.
Iob 1. 9, 10.
Chap. 23. 10.
Psal. 17. 3.
Psal. 139. 1, 5.
Matth. 4. 1.
9. Sect. That God tryeth vs not to better his knowledge but to make knowne to our selues and others.
Iob 1. 21.
Ier. 17. 10.
Heb. 4. 13.
Gen. 22. 12.

fore *Iob* placeth knowledge first, and tryall after: *Hee knoweth my way, and tryeth mee, and I shall come forth like the Gold.* And this tryall of the faithfull by afflictions is most necessary, for the rectifying, both of their owne and others judgements in the true vnderstanding of their estate and condition. For either wee are so blinded with naturall pride and selfe-loue, that wee ouer-weene our graces and good parts, thinking that we are strong, when wee are weake and feeble, constant and couragious, when as wee are cowardly and faint-hearted; inuincible and fully assured in our faith & affiance, and that our patience is come to such perfection, that we can with ioy and contendnesse beare all, which God sendeth; when as we are full of doubting and infidelity, diffidence and distrust, impatience, murmuring and repining: like the Angell of the Church of Laodicea, who thought himselfe, *rich and increased in goods, and needed nothing, when as hee was wretched and miserable, poore, blind and naked*; or like the Apostle *Peter*, who imagined that he was so furnished with faith, courage and loue towards Christ, that though all the World should deny and forsake him, yet hee would not; whereas he was so feeble, infirme and faint-hearted, that he was ready before any tohet to make this Apostasie in his outward profession: or contrariwise, when we are dejected with the sight of our naturall infirmities, wee are ready to make our estate desperate, to thinke that wee are destitute of all grace and vnable to stand in the least tentation. And therefore the Lord bringeth vs into these tryals, that we may come to a true estimate of that which is in vs, and neither ouer-weene and magnifie our gifts and good parts, to be therby puffed vp in pride, through a conceit of our owne excellency; nor too much vilifie and vnder-value the gifts and graces which we haue receiued of him, and so rob him of that glory and prayse which is due vnto him. So that as one saith of Christs righteous judgements, so may I say of his tryals, that hee doth by them search and examine vs, not so much that hee may know how to judge iustly, as that man himselfe may know that he is iustly iudged, his owne heart and conscience approuing his righteous sentence, according to that which is written: *Their consciences also bearing witnesse, and their thoughts accusing one another or excusing*: for so in like manner God tryeth vs, not that he may know vs, but that wee may know our selues, and may rightly conceiue both of his graces and our owne infirmities; that our own weaknesse may humble vs, and his strength shining therein so much the more, when we are tryed, may moue vs with greater ardency of affection to prayse and magnifie him. And this knowledge of our selues, arising from our afflictions is so profitable, that euen the Heathen Philosopher pronounceth him miserable who had neuer beene in misery, because passing his life without an aduersary, no man could know, no not he himselfe, what was in him: for that we may attaine vnto this knowledge, it is needfull that we haue some experience what wee are able to doe, and this experience is not learned, vnlesse we haue been tryed; In which respect magnanimous spirits rejoyce no lesse in their afflictions, than valiant Souldiers do in the warres.

Miserum te iudico quod nunquam fuisti miser, transisti sine aduersario vitam. Nemo scit quid potuerit; ne tu quidem ipse, &c. Senec. de prouid. cap. 4.

So also the Lord by these tryals doth make vs knowne vnto others, either discouering by them our graces or infirmities: For nothing is more common than to erre grosly in our judgements, whilest wee censure others vertues and good parts, wee being easily deceiued, either by their outward shewes, because our weake and dull sight cannot pierce their secrets and inward parts; or by our owne affections, according as we ouer-much like, or dislike the parties of whom wee judge. And thus doe we judge some to haue little or none of Gods sauing graces, because they make no glorious shew in their outward profession, that in truth doe much exceed others, who by externall flourishes and formalities, haue not only drawn from vs excessiue prayses, but brought vs into a kind of admiration of their vertue and excellency. Thus wee judge some who are in their nature and disposition mild and gentle, to haue little or no zeale of Gods glory, or of the good of his Church; whereas herein they farre exceed others, whom, being naturally hot and violent in their passions and affections, wee admire as most feruent and zealous; though when they are brought to the tryall, their naturall affections and passions which gaue so faire a blaze quickly going out (as not induring long the heate of this fiery furnace because they are but blazing straw, or crackling thornes, which are no sooner kindled than extinguished) doe leaue them scarce luke-warme in their chiefest heate. So we vnder-valew some as cowardly, faint-hearted, and vnable to beare any thing for the name of Christ, because they are of a still and quiet disposition, yea it may be timorous, in respect of that sense which they haue of their owne naturall frailty and weaknesse, who when they come to the fiery tryall, doe proue more constant and couragious than others, who by their great brags and confident speeches, haue possessed vs with an opinion of their vndaunted magnanimity, and immoueable constancy. Finally, we are apt to judge some destitute of all patience, because in their naturall disposition they are inclined to anger and choller; when as comming to this touch-stone of tryall, they beare with much more meeknesse and contentednesse all their crosses and calamities, than others whose vntryed patience

9. Sect. 4. That God by our afflictions maketh vs better knowne vnto others.

we haue prayſed and extolled, whereas indeed they had neuer the true grace of patience, but ſome naturall mildneſſe and quietneſſe, which though it made a glittering and golden ſhew, yet (like droſſie braſſe) it flieth all into fitters, when it is brought to be tryed vpon this anuile of afflictions. And therefore, that falſe ſhewes and naturall ſhadowes, may not rob his ſubſtantiall vertues and ſauing graces of their due eſteeme and deſerued commendation, God bringeth all to the touch-ſtone, and by putting all into the fiery furnace of tribulation, hee maketh vs eaſily to diſcerne, his true golden gifts, from the counterfeit Copper, and impure droſſe of our naturall faculties & abilities, which through our ignorance wee could neuer diſtinguiſh the one from the other.

Q. Seſſ. 5. That God tryeth vs by afflictions, whether wee are true Chriſtians indued with ſauing graces, or no.

Now the Lord thus tryeth vs with afflictions, firſt, to make it knowne, whether wee are true and ſound Chriſtians or no, indued with his ſanctifying and ſauing graces; or whether wee deceiue both our ſelues and others with ſhewes and ſhadowes only: and ſecondly, if we be ſincere Profeſſors of Religion, he tryeth hereby, how much we haue profited, what progreſſe we haue made, and how rich wee are growne in theſe ſpirituall treaſures. Concerning the former, our Sauiour hath taught vs in the Parable, that there are ſome hearers like vnto the ſtony ground, who receiue the ſeed of the Word with joy, and bring forth a faire green blade of an outward profeſſion, but yet hauing no root in themſelues they endure but for a ſeaſon, and when the hot Sunne of affliction and perſecution ariſeth and ſhineth vpon them, they wither and fall away. And therefore that theſe time-ſeruing Hypocrites may be knowne and diſcerned from true Profeſſors and ſincere Chriſtians, hee cauſeth this Sunne of tribulation to ariſe, that theſe may be tryed and approued, and they diſcouered and rejected. Wee all make profeſſion that we are the children of God, though many in truth remayne ſtill the ſeruants of ſinne and ſlaues of Sathan; and therefore the Lord, like the Eagle, taketh all his yong Eagles, after that hee hath for a time fed and nouriſhed them in the neſt of the Church, and maketh them to looke vpon the piercing beames of this Sunne of affliction; that he may diſcouer and ſeuer the baſtard brood whoſe weak ſight indureth not this blazing brightneſſe, from thoſe who being true bred are able to behold it with vndazeled eyes. We profeſſe our ſelues to be Gold fit for Gods treaſury, and pure Corne meete for the Graners of eternall Bleſſednes: and yet there is among vs more Droſſe than Gold, and more Chaffe than Wheat: and therefore the Lord caſteth vs into the fiery furnace of affliction, that the pure Metall may be tryed, and in tryall purified, and the droſſie ſubſtance may be ſeuered, and in the ſeparation burned and conſumed: and fanneth and winnoweth vs with the ſtrong winde of tribulation, that the Chaffe may be blowne away, and the pure Corne remayne for his owne vſe. We profeſſe our ſelues trees well planted by Gods owne hand in his Garden of grace, and that we are houſes fit for his owne dwelling, which haue a good ground and ſure foundation, euen the Rocke Ieſus Chriſt: whereas in truth there are many plants of the Deuils ſetting, which haue no other hold, but the weake and ſhort roots of carnall ends and worldly reſpects: which are there planted by Sathan, to hinder the growth, to ſucke away the nouriſhment, and to ſhade and annoy, diſorder and diſgrace thoſe fruitful and choice trees of Gods owne graſting; and many houſes which are not built vpon the Rocke Chriſt, but vpon the ſands of humane inuentions and traditions, vpon the examples of their Superiours, or their owne good meaning and vngrounded ſuperſtition: and therefore the Lord cauſeth the winds to blow, and the tempeſtuous ſtormes of tryals and troubles to ariſe; that his owne trees may be approued, and take the more deepe rooting, by how much the more they are toſſed and ſhaken; and that thoſe plants of Sathans ſetting may be ouerturned and rooted vp; and maketh theſe boyſterous blaſts of trouble to blow, and theſe billowes of tentations to beate vpon theſe buildings, that the Temples of his owne erecting, for the habitation of his holy Spirit, may by their ſtanding in all theſe ſtormes, approue the skill of the workmaſter and the excellency of the work, and that theſe chappels of the Deuill, which being gilt with hypocriſie, make no leſſe glorious a ſhew; may be ouer-turned and vtterly ruinated, hauing no other foundation but the ſandy reſpects of worldly vanities, which faile and ſinke when theſe waues of affliction doe beat vpon them. Finally, wee profeſſe our ſelues to be ſouldiers in the Church Militant fighting vnder the Standard of the Lord of Hoſts, and we haue in our Baptiſme (as it were) taken our oath, receiued the preſſe-money, and taken vpon vs the colours and cogniſance of our great Commander and chiefe Captaine Ieſus Chriſt: And therefore the Lord ſuffereth Sathan and the World to aſſault vs with afflictions and perſecution, to try vs whether we be Traytours, who vpon the firſt encounter will joyne with the enemy, or true-hearted Souldiers, who will liue and die in our Lords quarrell, whether we be ſuch cowards and daſtards as will preſently yeeld at the firſt on-ſet, though before wee haue made many brags of our ſtrength and valour: or of ſuch courageous and magnanimous ſpirits, as will not flie back one foote to ſaue our liues. And thus our Sauiour tryed the yong man in the Goſpell, who though hee ſeemed

Mark 10.

at

at the first sight, a great worthy, of vndanted courage, yet when our Sauiour did but speak of those two enemies, pouerty and the crosse, at the very naming of them he was discomfited and did run away.

And as we are thus tried with afflictions whether we be true christians and indued with any grace or no; so also thereby hee sheweth what progresse wee haue made in christianity, and vnto what measure of grace we haue attained. For as when wee are winnowed with the wind of afflictions euery small blast is sufficient to separate and driue away the chaffe from the Wheat; so when a stronger gale bloweth, there is a second diuision made; for howsoeuer the weaker and stronger Christians remayne together in the same Church and communion, (as it were) in the same floore and heape, yet when any strong blast of tentation bloweth, those that are weaker in grace like the lighter Corne, shake, stagger and flie somewhat backe, whereas the stronger are not moued, but keepe their place, like the purer Wheate and waightier Graine, with great constancy and vndaunted courage. And thus doth the Lord try our faith, and by these afflictions shew vs vnto what degree and measure of assurance we haue attained; for when it is weake and but of small growth, though wee imagine with *Peter*, that wee can walke vnto Christ vpon the deep waters, yet if but a small waue of affliction arise and come against vs, wee are through infidelity ready to sinke and perish, if Christ did not catch hold of vs; howsoeuer in selfe confidence and conceit wee are ready to boast with him, that though all the World should forsake Christ, wee will not: yet when we come to the tryall, the voice of a poore Damsell is enough to quell all our courage, and to make vs shamefully flie backe and forsake our Master. But when wee are come vnto fulnesse of perswasion, then are we ready to say with *Paul*, vnto those who dissuade vs from bearing the crosse which God layeth vpon vs; *what doe you weeping and breaking my heart, for I am ready not only to be bound, but also to suffer death for the Name of Christ*; and to professe with him in another place, *that neither tribulation, nor anguish, nor persecution, nor famine, nor nakednesse, nor perill, nor sword, nor death, nor Deuill, shall be able to separate vs from the loue of God which is in Christ Iesus our Lord.* So by this fiery tryall appeareth the measure of our affiance, for when it is weake, then if God withdraw from vs visible and outward meanes, and thrust vs into some danger not shewing vs an euasion, nor putting a thred into our hands which may guide vs out of this labyrinth, wee are presently dismayde, and without courage or comfort; and be ready to thinke of vnlawfull meanes for our safety or deliuerance; but when wee haue attained vnto some high degree of confidence and affiance, then can we firmely relie our selues vpon the power and prouidence of God, with comfort and assurance, as well when we are weake in secundary helpes, as when we are strong; yea, when in outward appearance we are destitute and abandoned of them, as when they guard and compasse vs about, offering vpon all occasions their aide and assistance: neither do we only confesse our confidence in God when as wee are hedged in on all sides with Gods blessings and benefits, but in our greatest miseries and extremities, in assured affiance, we are ready to cry out, with holy *Iob*, *though hee kill mee yet will I trust in him.* *Iob 13.15.*

Thus also doth the Lord by these afflictions make tryall of our loue. And as the tender mother sometimes withdraweth and hideth her selfe from her childe, to try how he will brooke her absence, taketh againe the things which shee had giuen him to try his loue and obedience; and vpon fit occasion correcteth him, not only to mend him of his faults, but to make an experiment of his nature, how louing he is vnto her: & if in all these tryals he approueth himselfe, bewayling her absence, patiently parting with his delights for the loue he beareth her, and increasing in loue and fondnesse after his chastisement; it doth notably inlarge her affection towards her sonne; whom she now loueth, not only out of motherly duty, but with much comfort & delight: euen so doth the Lord make tryall of our loue by withdrawing himselfe and his gifts; and by inflicting vpon vs his fatherly corrections; that our loue and obedience being approued by experience, hee may increase his fauours towards vs, and entirely loue vs with more pleasure. For to shew our affection towards him, when being in prosperity wee abound with his blessings, is no great matter; seeing we are hyred thereunto with the wages of worldly benefits, and doe therefore loue God because wee first loue our selues, not for his owne sake, but because of his gifts and rewards: but if our loue continue in its wonted heat, when as God withdraweth this fuell of earthly plenty, and we imbrace him with ardent affection, when (as it were) he stoppeth our wages, or resumeth into his hands that which formerly hee bestowed on vs: then will it plainly appeare, that we loue the giuer, better than his gifts, and that wee find cause enough in God himselfe to vnite our hearts vnto him, though all these bands of earthly blessings be broken or taken away. Yea, if the fire of affliction doe not lessen, but much intend and increase the heat of this our loue, and no danger seeme difficult into which God thrusteth vs, no burthen heauy which hee layeth vpon vs; if (as it fared with *Iacob*, being in loue with *Rachel*) many yeeres miseries doe seeme but

9. Sect. 7. That God by our afflictions maketh tryall of the measure of our loue, patience, humility, and obedience.

a few dayes, because wee suffer them for his sake; yea, if we are glad being assaulted with these enemies, to indure many wounds, to receiue many foyles, and sustain much griefe and labour, that by these tryals wee may shew our affection, and that loues triumph may be more glorious, after it hath obtained victory ouer so great forces; then are our hearts throughly warmed with this heauenly flame, and our loue is strong, yea, (as the Wise man speaketh) stronger than death, seeing these waters of worldly miseries cannot quench it, nor these floods of afflictions coole or drowne it. And as the Lord by these afflictions sheweth how great the measure of our loue is towards him, so because the loue of him and the World are quite contrary, he doth by the same means discouer, how much wee haue profited in the contempt of the World, and are weaned in our affections from doting vpon it. For as the graine of Corne which is full and ripe, is no sooner touched with the flayle, but it presently flieth from the straw and empty eare; and if it bee small and light is not beaten out, vnlesse it be with much more difficulty; but if it be altogether empty and vnripe, it cannot with much threshing be seuered, but remayneth still in the straw, and is cast out or burnt with it: so those who adhere vnto worldly delights like the Corne to the chaffe and eare, if they be full of grace and ripe in godlinesse, are with the least touch of this flayle of afflictions seuered from the loue of the World; and being vnited in their heart and affection vnto God, they flie vnto him; whereas if hauing begun to imbrace vertue and holinesse, they haue made as yet but small progresse, they are not weaned from these worldly vanities except they be much beaten with many crosses and calamities; but if they bee quite empty of all grace and goodnesse, then doe they in their heart and affections sticke so inseparably fast vnto the things of this life, that though they be neuer so much beaten with afflictions and tribulations, yet they cannot be disioyned and parted, and so are cast out and rejected of God, perishing together with their transitory vanities, because they will not be diuided from them. Finally, God by these afflictions doth try the measure of our patience, obedience and humility; for where there is no passion and suffering, there is no place for patience; where there is no difficulty, danger or burthen to be vndergone, there is no tryall of obedience; and when Gods will doth not crosse ours, euery man can shew humility and submission; but then our patience is manifested and magnified, when being vnder heauy crosses and calamities, we beare them with meeknesse and cheerefulnesse, without any murmuring and repining; then are wee truly obedient, when with the Apostle, wee can *serue the Lord with all modestie, and with many teares and tentations*, in respect of the miseries which accompany our seruice, and the dangers which attend vpon it; and (as else-where he saith) when wee can hold on a constant course in godlinesse and righteousnesse, and in all things approue our selues as the seruants of God. *In much patience, in afflictions, in necessities, in distresses, in stripes, in prisons, in tumults, in labours, by watchings, by fastings, &c. by honour and dishonour, by euill report and good report, &c.* then is our humility shewed and approued, when in our greatest distresse and danger, wee can say with *Dauid*, *Behold, here am I, let him doe to mee as seemeth good in his eyes*, and with our Sauiour Christ, *not my will but thine be done.* In a word, all sanctifying and sauing graces, both in their truth and measure, are then much better tryed and knowne, in the time of trouble and affliction, when they are enfolded and wrapped vp in the rich furniture of plenty and abundance. For as the starres doe not appeare in the day time; but shine most brightly in the darkest night; so these glorious stars of Gods sauing graces, which were hardly discerned in the day of prosperity and worldly happinesse, doe shine cleerely, and (as it were) in their full strength, in the darke night of troubles and afflictions. And as in Masteries, men healthfull, strong, and of good habitude and proportion of limbs, doe not plainly appeare so to be, when hauing their garments on, they come marching in all their brauery: but when they haue stript themselues, and appeare naked on the Theater, then are the beholders most rapt with admiration, when nothing shadoweth or hideth the excellent proportion and strong making of all their parts and limbs: euen so the inward graces and good parts of a Christian, are not so well discerned, when the ornaments of prosperity, the riches, honours and delights of this life doe shade and couer them, but when they are stript of all, and are with *Iob* brought to the Theater to contend and striue with the Aduersaries of our saluation, that they obtayning the victory, may be crowned with the Garland of glory and happinesse; then all veiles and shadowes being taken away, the gifts and graces receiued from God doe appeare in their naked beauty, and then are the beholders rauished, when they view their worth and excellency; which were neither discerned nor regarded whilest they were hid and couered.

And thus the Lord tryeth, and by tryall discouereth, both his gifts and the measure of them; chiefly and principally for his owne glory from whom wee haue receiued them: for as the art of the Ship-wright appeareth when the ship brooketh all weathers, continueth firme and stroog in all stormes and tem-

Cant. 8. 6, 7.

Chrysost. Matth. cap. 3. Homil. 8.

Acts 20. 19.

2. Cor. 6. 4.

2. Sam. 15. 26.

Mark 14. 36.

1. Sect. 8. That God tryeth vs principally for his own glory and in the next place for the aduancing

tempests, and sayleth well with all windes and in euery Sea; and as the cutlers and armorours skill is made manifest, not whilest the sword hangeth by the side in a velvet scabberd; or whilest the armour is cleane kept and well oiled in the armorie; but when the one is tryed in fight, or by smiting the anuile or barre of iron; and the other in the field with the caliuer or musket shot: so these workes of Gods Spirit, these sanctifying and saluing graces, doe then most commend their workemaster, when they come to be tryed in the sea of miseries, and with these bullets of tentation; for if they then hould out, and neither leake nor sinke, and being neither peirced, nor much battered, doe preserue vs from all outward violence in this combate against our spirituall enemies, then the wisedome and skill, power and bountie of God, who both made and gaue them, doth clearely shine and manifestly appeare. And as the Lord the donor of these gifts and graces is glorified in the tryall of them, so wee the owners, comming by these meanes to the knowledge and sight of them, haue in our selues much more joy and comfort, and are more highly valued and esteemed in others iudgements, when these rich treasures and vnualuable Iewels of Gods saving graces are discouered vnto them: which if they were not thus tryed would be obscured, and lye hid both to them and vs. To this purpose one saith, that to be alwayes in a prosperous estate: and to passe all a mans time without any vexation of mind, is to remaine ignorant of the one halfe of nature and humane affaires: thou mayest be a man of magnanimous Spirit, but how shall I know it, if thou neuer haue occasion to shew thy vertue? thou commest into the Theater to striue for masteries: but there commeth no aduersarie to contend with thee, thou maist well haue the prize, but not the victorie. And againe; how shall I know with what patience thou canst beare pouertie, if thou doest alwayes abound in riches? how shall I discerne what heart and courage thou hast to indure shame, infamie, and popular hatred, if thou wax old in vulgar applauses, and the streame of their fauours flow vnto thy graue? how shall I know with what constancie and contentednesse thou couldest sustaine the losse of thy Children, if all, which haue beene borne vnto thee, are still in thy sight? well may I heare thee whilest thou art comforting others: but then onely I truely see and discerne thee, when thou giuest comfort vnto thy selfe, and commandest thy griefes to auoide thy presence. He that would know the skill of the Pilote must not looke on him lying quietly on his bed in a safe port: nor saying in a faire Sea, with a prosperous wind: but when he is in the middest of syrts and sands, tossed and indangered with boysterous stormes and cruell tempests, then to quit his ship and selfe out of these perils, and to bring it safe into the wished hauen, argueth the greatnesse of his skill, and gaineth him the reputation of a cunning mariner. The prowesse, fortitude, and vndaunted courage of a Souldier is not discerned whilest hee securely resteth in the garrison without feare of foe: but in the fight and skirmish, when as he is in the throng of enemies, beset with dangers; and (as one saith) his strength is more approued, who fighting is not vanquished; than his, who is not at all assaulted: and whereas vntried valour is very doubtfull and questionable, that fortitude is most assured which ouercommeth in all incounters. So the sweet odour of the precious oyntment, whilest it is kept in the glasse, safe and close, is scarcely sented: but being stirred and powred out, it perfumeth all the roome, and is highly commended of all that haue the benefit of this fragrant smell. The gold is accounted (of those who judge by outward appearance) base and of small worth, whilest it lyeth in the oare, but when it is purified in the fierie furnace, and tried by the touchstone, then is it valued and esteemed. And therefore the Lord bringeth vs into a Sea of miseries, and tosseth vs with the tempest of tentations, that by well acquitting our selues in these perils, our skill, wherewith he hath indued vs, may be manifest and approued. Hee suffereth vs not in this Christian Warfare to lye at ease in garrison, but bringeth vs into the field, and suffereth many and strong enemies to incounter vs; that demeaning our selues manfully in this fight, hee our graund captaine may haue the chiefe glory, and we that due approbation and prayse, which of right belongeth to our courage and fortitude. He will not let the sweete ointment of his spirituall graces to bee kept close, and so to become vnprofitable both to our selues and others, but rather battereth and breaketh these glasse, and earthen vessels of our bodies, that they may send out a sweet perfume to the great comfort of others and ioy of our owne hearts. Finally, hee will not suffer vs to lye in the oare of our earthly corruptions, but casteth vs into the fierie furnace, that being purified from our drosse, we may bee approued in the touch, and bee esteemed and prized, as well beseemeth our worth and value; according to that of the Prouerbs 1. *As the fining pot for siluer, and the fornace of gold: so the Lord trieth the hearts.*

Senec. in sap. non cad. iniur. lib. cap. 3.

Prou. 17. 3.

Yea the Lord thus trieth vs, not onely for the discouery of his graces to his glory and our comfort; but also of our infirmities and corruptions, for our humiliation, and others instruction. For naturally we haue an ouerweening opinion of our owne worth, an high

9. Sect. 9. That God also discouereth by afflictions our corruptions & infirmities for our humiliation.

high conceit of our owne gifts; and presume too much vpon our owne strength, and like fresh-water Souldiers wee thinke our selues, before wee come into the field, so strong and valorous, that no enemie is able to withstand vs: whereas contrariwise there oftentimes lyeth hid in vs much infirmitie and weakenesse, many imperfections, and such a huge masse of grosse corruptions, that no sooner are wee assaulted, but we presently yeeld or runne away; or if wee stand to it, we are either foiled by our enemies, or taken captiue, and led away in the fetters of sinne; shewing our impatiencie and murmuring against our graund-captaine who by his prouidence hath brought vs into this fight. Now to bee thus conceited of our abilities, is exceeding dangerous and pernicious; for it puffeth vs vp with pride, it maketh vs to rest and rely vpon the broken staffe of our owne strength, and not vpon the Lords assistance; it maketh vs negligent and cold in prayer for helpe and succour from God, and in prayses and thanksgiuing, when he hath supported vs. And therefore the Lord, to preuent these great mischiefes, bringeth vs into the field to bee incountred by our spirituall enemies; and as he sometimes strengtheneth vs with the power of his might, that hee may haue glory, and wee comfort, and incouragement by the victory: so sometimes hee leaueth vs to our weake abilities, and suffereth vs to receiue many foiles and wounds; that wee may be truely humbled in the sight of our infirmities, flee out of our selues, as wholy distrusting in our owne strength, craue his aide and assistance, and that, hauing obtained it, and with it victorie ouer our spiritual enemies, we may not rob him of his glorie by attributing any part of the prayse vnto our selues, but ascribe all the honour vnto him onely; by whose power alone wee know that we haue ouercome, seeing we finde by experience that we are in our selues so weake and impotent, that when we are left vnto our owne strength, we are in euery small tentation easily ouercome. An example whereof wee haue in *Iob*, who was no sooner left of God in that grieuous conflict of affliction, but he curseth the day of his birth, repineth against Gods prouidence, and is ready to vtter blasphemies against his iustice; and no sooner againe is he supported by Gods assisting Spirit, but hee is humbled in the sight of his infirmities, giueth glory to God, and easily ouercommeth all those tentations, which formerly finding him in his naturall weakenesse, did with greater ease giue him the foile. And thus also the Lord tried the people of Israel at the waters of Meribah, when as leauing them to the frowardnesse of their own disposition, they presently forgate what great things hee had done for them, and began to murmure and repine against his prouidence. And the Apostle *Peter* likewise was thus tried by God, that being foiled after all his bragges, with the voice of a silly Damosell, he might bee humbled in the sense of his infirmitie, boast no more of his owne strength, and that ouercomming afterward, in farre more dangerous conflicts, he might ascribe nothing to himselfe, but giue the whole glory vnto God, by whose might alone hee obtained victorie.

Psal. 81. 12.

Matth. 26. 70. 71.

CHAP. XVII.

That the former consideration, to wit, that our crosses are trials of Gods graces in vs, may much comfort vs in all our afflictions.

AND thus haue I shewed that our afflictions are not alwayes chastisements for our sinnes, but sometimes gracious trials, whereby God trieth vs as Children, what and how much wee haue profited in his sauing graces, that hereby hee may be glorified, and we comforted in the manifestation of them; as also with what infirmities and corruptions wee are still stained, that wee may bee humbled in the sight thereof, and labour after more grace, and the mercifull assistance of Gods holy spirit. Now this consideration may justly moue vs to beare all our crosses and afflictions, not onely with patience and humilitie, but also with thanksgiuing and spirituall rejoycing: first, because God is glorified in the manifestation of his graces bestowed vpon vs by these trials of affliction; and nothing ought to seeme too difficult and dangerous to be attempted, nothing too grieuous and heauie to be borne or suffered, if it tend to the furthering and aduancing of his glory, which is the supreame end of all things, & the chiefe marke at which wee must aime in all that we doe or suffer. Secondly, because hereby wee may gather assurance, that we are Gods Children and of the household of faith; for the Lord tryeth and in trying purifieth vs, that wee may be vessels of glory, chosen for his owne vse, according to his word by the Prophet; *Behold I haue fined thee, but not as siluer, I haue chosen thee in the furnace of affliction.* So the Psalmist saith, that *God will trie the righteous; but the wicked man, and he that loueth iniquitie, doth his soule hate.* And therefore as they with *Ahaz* refuse to make triall of his mercie, goodnesse and truth of his promises, that they may rest and relie vpon him, so he will not trie them, but giueth them ouer to bee tempted and carried headlong by Satan into all euill, that when the measure of their sinne and iniquitie is full, hee

Esa. 48. 10.

Psal. 11. 5.

Esa. 7. 12.

hee may powre out vpon them the full viols of his wrath, and (as it followeth in the Psalme) may *raine vpon these wicked ones snares, fire and brimstone, and stormie tempest; that this may bee the portion of their cup.* And hence it is that the sonne of *Syrach* willeth vs, to beare with alacritie all afflictions which God layeth vpon vs, because it is a signe when wee are thus tried that wee are accepted. *Whatsoeuer is brought vpon thee* (saith hee) *take cheerefully, and be patient when thou art changed to a low estate: For gold is tried in the fire, and acceptable men in the furnace of aduersitie.* And the Apostle *Iames* perswadeth vs to *count it exceeding ioy when wee fall into diuers tentations*; because they are but the trials of our faith, which worke patience, and after it is begun, doe bring it to perfection.

Yea but how shall wee know that our afflictions are trials, and not either punishments or chastisements for our sinnes? I answere, that wee may bee assured that they are not punishments, when by them we are purified from our drosse, and shine gloriously in the sight of God and men, through the brightnesse of those sanctifying and saving graces which are manifested by them; and when wee are not ouerthrowne in the conflict, and moued by these sharpe encounters to repine and murmure against God, who hath pressed vs to this warfare, but doe shew our Christian courage, valour and magnanimous fortitude, in withstanding and ouercomming all these assaults. And further wee may know them to be trials and not chastisements, when we haue effectually profited by them, truely humbled our selues, vnfainedly repented of our sinnes, and earnestly by prayer haue sought reconciliation from God, and freedome from those afflictions, and yet notwithstanding, after all this, wee still remaine vnder the burthen without finding any ease: for howsoeuer our sinnes are the meritorious causes of all afflictions and chastisements yet wee may be assured that God doth not still correct faults already amended, but rather vseth these crosses as trials for the manifestation of his graces, to his owne glory, and our spirituall good, as hath beene shewed. But whether they bee trials of Gods gifts, or chastisements for sins, we haue no cause of impatience or excessiue sorrow, yea, rather in both respects there is great cause of joy and gladnesse. To which purpose one saith: let the righteous man rejoyce in his troubles and afflictions, because he is either proued if hee be just; or amended if hee be a sinner: But let them breake their hearts with griefe, whom the stripes of this diuine hand doe torment, but not correct and make better; let them justly feare future punishments, who haue condemned, and not profited by these present remedies of our gracious Father.

Thirdly, wee haue just cause to rejoyce in these trials, because they haue alwaies a good issue, and tend to our great profit and benefit, both in this life and the life to come: For howsoeuer, it is the end of wicked men, who are the instruments and inferiour meanes, to bring these crosses vpon vs that they may satisfie their malice and cruelty in doing vs hurt and mischiefe; and though Sathans end in setting them on, be to bring vs into these euils, that wee may sinne in ill-bearing them, or in ridding our selues out of them by wicked meanes; and so bee brought into the estate of condemnation, and passe out of these temporarie miseries into euerlasting torments: yet God doth not propound these ends vnto his trials: *for hee tempteth no man with euil*, as the Apostle speaketh: but hee thus trieth vs, that *hee may doe vs good in the latter end* (as himselfe speaketh) and *that the triall of our faith being much more pretious than gold that perisheth (though it be tryed by the fire) may bee found vnto our prayse, honour and glory, at the appearing of Iesus Christ.* Hee tryeth vs, that being in this tryall approued, we may receiue after our conflict and victorie the crowne of blessednesse and eternall glory. In regard whereof the Lord exhorteth the angell of the Church of Smyrna to feare none of those things which hee should suffer, because hee was but tryed with these tribulations, that continuing faithfull vnto the death, hee might bestow vpon him the crowne of life. So the authour of the Booke of Wisedome saith, that the faithfull hauing beene a *little chastised shall bee greatly rewarded; for God proueth them and findeth them worthy for himselfe; as the gold in the furnace hath he tryed them, and receiued them as a burnt offering.* And *Iob* out of his owne experience saith: *Hee knoweth my way and tryeth mee, and I shall come forth like the gold.* In respect of which happy issue giuen by the Lord vnto all our trials, wee haue just cause to beare them all with patience and comfort; yea with joy and thanksgiuing. For if we be not counterfeit mettall, but good gold, why should wee feare the furnace of affliction, seeing it will not consume vs like strawe or chaffe, but onely trie vs, and in trying purifie vs; that comming to the touchstone we may be approued, and so be reserued for euer in Gods treasurie of blessednesse? If we bee good grapes, why doe wee feare the presse of tribulation, which will not destroy vs, but bring vs to perfection, making vs fit wine for Gods owne vse? If wee be good wheate, why should we be grieued to come vnder the flayle or fanne, seeing it will not hurts vs, but onely seperate and cleanse vs from the straw and chaffe, that we may bee layed

Q. Sect. 3. We may bee comforted in our tryals in that they haue alwaies a good issue, and tend to our great profit.

Iam. 1. 13.

Deut. 8. 16.

1. Pet. 1. 6, 7.

Apoc. 2. 10.

Wisd. 3. 5, 6.

Iob. 23. 10.

layed vp for Gods owne store in the graners of heauenly happinesse? Finally, if wee be Gods souldiers in the Church militant, why should wee not with ioy and Christian courage skirmish with the world assaulting vs daily with troubles and afflictions, seeing by this conflict our valour is tryed, that being approued it may be crowned; and we assured of Gods continuall assistance, which will defend vs in the fight, and in the end giue vs victory? Let vs therefore leaue feare and horror, murmuring and repining, to false dissemblers and faithlesse men, to whom alone these miseries are hurtfull and dangerous. Let counterfeit and drossie Christians feare the fierie tryall, seeing in it they are sure to be consumed. Let hypocrites, which like faire greene leaues make a goodly shew, but yeeld no sweete iuyce of holinesse, feare the winepresse and vintage, because their pressing will bring no profit, but they shall bee cast away or trodden vnder foote: let the chaffe and straw feare the flayle and fanne, because being thereby separated from the good wheate, they shall bee either burnt with fire, or cast vpon the dung-hill. Let dastards and cowards, traytors and enemies, tremble and greiue, when they are incountred by afflictions, seeing in this fight they are led captiue of sinne, and afterwards for euer embondaged in the prison of Hell and destruction. As for Gods faithful ones, let them indure all these trials with patience, comfort and rejoycing; seeing they doe by exercising, manifest Gods graces, that hee may bee glorified in his gifts, and his gifts crowned in them.

Q. Sect. 4. They answered who obiect the greatnesse of their tryals, and smalnes of their strength.

Yea wilt thou say, but my afflictions are great, and my strength small: so that in my tryals I shew so many infirmities and corruptions, that hee who tryeth me will neuer approue mee. Fond man, dost thou thinke that the Gold-smith hath skill enough so to proportion the heate of the fire to the mettall, that it may bee purified and not consumed; and canst thou imagine that the Lord knoweth not how to fit his tryals to thy strength? Or if hee haue knowledge and wisedome enough, canst thou doube of his will, seeing hee hath bound himselfe by a most gracious promise, that hee will not suffer vs to bee tempted or tryed aboue our power and strength, but will giue a good issue with the tentation? Yea, but in the meane time thou art pressed with such an heauy waight, that thou bewrayest thine infirmities and corruptions. And happily it is necessary and profitable for thee so to doe, that by this tryall thou mightest come to the sight and sense of these corruptions and imperfections which before were in thee, though hidden and vnknowne; to the end, that now beholding them, thou maist be truely humbled, brought to vnfained repentance, and to an hearty indeuour in vsing all good means to be cleansed and freed from them. And thus it is necessary that the drosse of our corruptions should bee discerned, that it may bee purged away, and we purified; and that our secret diseases should bee discouered, that wee might be cured and freed from them. It may be also, that the Lord letteth thee bewray in these tryals of afflictions, thy lesser corruptions of immoderate griefe and impatiencie, to free thee from such sinnes as are much more hainous and enormous; as from pride, selfe-loue, and carnall confidence, whereby we robbe God of his glory to magnifie our selues, and our soules of all sound comfort, seeing our greatest strength being weaknes and impotencie, must needs faile vs when wee most rely vpon it. In wonderfull mercy and loue therefore doth the Lord deale with thee, if by these tryals he causeth thee to bewray thy smaller infirmities, that hee may free thee from grosser sinnes, mortifie thy hellish pride, and decke thee with that excellent ornament of humility; and taking away all selfe confidence in thine owne strength, doe cause thee with full affiance to rest vpon him, who will neuer fayle those who trust in him.

1. Cor. 10. 13.

Q. Sect. 5. That our greatest tryals should bring greatest comfort, because they are signes of greatest grace bestowed vpon vs.

Finally, wee haue just cause to beare our greatest afflictions with patience, comfort and rejoycing, if wee consider that God doth proportionate our tryals according to our strength, and the measure of grace which he hath bestowed vpon vs; for hereupon it will follow, that if our crosses bee exceeding great, then also wee abound in vertue, grace and spirituall strength; if the huge water-flouds of affliction doe arise and swell so high, that they drowne and ouerflow the high towers, and lofty turrets of humane strength; then shall our spirituall graces (like those in the Arke) arise and mount vp with them, triumphing ouer these seas of miserie with comfort and rejoycing, which ouerwhelme and drowne others, who sticke fast vnto earthly helps, with sorrow and heauinesse. Neither is it to bee imagined, that the Lord who best knoweth our strength, because hee made vs, and hath approued his infinite loue towards vs, because hee hath with so inestimable a price redeemed vs, will in trying destroy vs, or lay vpon vs a burthen which will ouerwhelme vs; yea rather wee may assure our selues, that where he hath laid the heauiest loade, there hee hath giuen the greatest strength, and where there is abundance of afflictions, there hee bestoweth abundance of patience, faith and other graces, whereby they may be inabled to beare and ouercome them. Wee see that the wise commander imployeth his souldiers, according to that opinion which hee hath of their worth and valour; and when he hath some dangerous and

and hie exploit to be atchieued, he doth not make choise of fresh-water and white-liuerd souldiers, but of such as are of most magnanimous spirits and fullest of courage, valour and approued fortitude. The discreet Schoolemaster doth giue the longest and hardest lessons to bee learned, not vnto those who are of smallest capacity and dullest conceipt; but vnto his best schollars, who are of ripest wit and readiest apprehension. The skilfull armourer doth not trie common armour with musket-shot, for so he should by tryall spoile it, and with his paines loose the reputation of his cunning; but first he is assured that he hath made it high proofe, and then he tryeth it with these piercing bullets. And finally, the wise lapidary bringeth not his tender christall, or softer stones, to bee tryed by the stithy and hammer, but the hard Adamant which will rather bruise the iron and steele, than bee broken by their blowes. And therefore, if there be this wisedome and care to bee found in men, let vs certainly conclude that the Lord, infinite in wisedome and loue, doth much more fit his tryals to the strength of his Children, whose good and wel-fare hee so much tendereth, choosing out his most valarous souldiers, for the strongest incounters, his best schollars, for the hardest lessons, his choisest armours for the highest proofe, and hammering none vpon the Anuile of afflictions, but such as hee hath made of adamantine hardnesse, to beare without breaking all these blowes. Thus *Abraham*, the father of the faithfull, hauing attained vnto fulnesse of perswasion and assurance, was exercised with the strongest tentation euen the sacrificing of his deare *Isaac* with his owne hands. And *Iob*, the justest man vpon the Earth, and indued with greatest patience, was accordingly tryed with the greatest afflictions, and (as it were) cast into the fiery furnace by the Tyrant Sathan, being heat seauen times hotter, than for other ordinary men. Thus *Dauid*, a man according to Gods own heart excelling all others in piety and religion, had answerably an exceeding masse and multitude of afflictions, laide vpon him for the tryall of his graces. And the Apostle *Paul*, abounding in the riches of Gods spirituall gifts, and going beyond all the rest of his ranke, in care and labours for the glory of God, and good of his Church did as farre exceed them all in crosses and tryals. And as those are assaulted with the strongest forces, who haue greatest valour and fortitude bestowed vpon them; so those who are weake in Gods sauing graces, doe answerably sustaine weake incounters, as we may see in the example of the Iewes, whom God saith he *had fired, but not as siluer*; because hauing in them more dresse of corruption, than pure mettall of grace and vertue, they would haue beene consumed in this fiery tryall. And finally where is no grace or goodnesse, there may well bee inflicted deserued punishments of sinne, but no tryall in this conflict of afflictions. Neither may we thinke that those who are not exercised with these crosses, are more highly in Gods fauour than other men, seeing the Apostle telleth vs, *that God scourgeth euery sonne whom he receiueth*, and they who are exempted from these corrections, *of which all are partakers*, are bastards and not sonnes. Nor may we imagine that our wise Commaunder in loue spareth these men whom he neuer calleth out to the fight; but rather rejecteth & excludeth them out of his campe, the Church militant; either because hee knoweth them to be such dastardly cowards, as will flee from, or yeeld to the weakest enemies; or such rebels and traytors, as either professedly or in their hearts joyne with Sathan, and the world, against him and his holy army. And this the heathen man discerned by the light of nature; When (saith he) thou shalt see men which are good and acceptable vnto God, take paines, sweate and labour against the hill with great difficulty; and contrariwise, wicked men playing the wantons and wallowing in delights: thinke with thy selfe that euen wee are delighted in the modesty of sonnes, and in the licentiousnesse of slaues; and that they by a stricter discipline are kept in good order, whilest the audacious boldnesse of these is nourished, and then know that God taketh the same course, for hee doth not cocker him that is good, but by trying and hardning he fitteth him for himselfe.

Hebr. 12. 6.

Senec. de prouid. cap. 1.

When therefore wee are exercised with great and grieuous afflictions, let vs not murmure and repine against him that inflicted them; as though some great euill had befallen vs; but let vs beare all with patience and comfort, yea with joy and thankfulnesse: For so we may assure our selues, that as we much glorifie God by our sufferings, so by these tryals he vouchsafeth vnto vs treble honour; for first hee honoureth vs by enriching vs with his graces, and then by trying of them, whilest thereby their worth and excellency is manifested vnto all that behold vs in these conflicts. And lastly, he will honour vs by crowning his graces in vs, when as by tryall they are approued: Euen as the skilfull Armourer, first graceth his armour by good workmanship; then by bringing it to the proofe; and lastly by causing it to be employed in the Princes seruice; or as the Generall honoureth the souldier, first, by trayning him to the wars, and making him expert in all feates of chiualry, then by giuing him a place of imployment fit for his giftes and good parts; and finally by rewarding and crowning his victories, causing him to sit with himselfe in his chariot of triumph.

2. Sect. 6. That God much honoureth vs in these fiery tryals.

triumph. As therefore the valiant souldier murmureth not against his Captaine, when hauing an high opinion of his worth and magnanimous fortitude, he appointeth him to high attempts and seruices full of danger and difficulty, but accounteth himselfe much honoured, in that hee thinketh him worthy of such imployments: and contrariwise, thinking his valour and abilities vnderualued, is full of discontent, if hee should be appointed vnto base and easie seruices, which any coward or fresh-water souldier could atchieue without difficulty or danger: So, much lesse haue wee any cause of repining, when our great Commander, who best knoweth our abilities, doth imploy vs in seruices of an high nature; yea rather wee haue cause of thanksgiuing and rejoycing, seeing hee hath first honoured vs with gifts fit for these attempts, and now honoureth vs by giuing vs opportunity of employing them, and approuing them in the tryall, and will hereafter crowne vs with victorie; neither doth any of his souldiers perish in their magnanimous attempts, seeing hee protecteth them in all dangers, and neuer matcheth them with any enemy, but such as hee inableth them to ouercome. Thus also the courageous Champion, or expert and strong wrastler, thinke themselues much graced, when as fit aduersaries are matched with them, and being thus fitted prouoke them, with whom they contend, to doe their best, and vse all their skill; that so they likewise may haue the better opportunity to shew all their courage and cunning, and obtaine the greater glory and prayse, after they haue got the victory: and contrariwise, hold themselues much disparaged in their honour and esteeme, when they are called to contend with such an aduersary, as is contemptible through weaknes & want of skill; or else with such an one, as being of some abilitie, doth but dally with them; because it is a disgracefull combate and contention, where there is no grace or honour accruing vnto him who obtaineth the victory. Thus the learned scholler taketh great delight when he is posed in high and difficult questions, according to the measure of his knowledge and gifts, that hee may approue his sufficiency both to his master and fellowes: and contrariwise, thinketh himselfe wronged and disreputed, if hauing read the best Authours, hee bee examined in the first rudiments of Grammer, or in the A.b.c. And finally, thus the hardest Adamant is most commended, when it is tryed with the hammer and Anuile; but much disgraced in the esteeme of all, if hee who oweth it, will try it no otherwise than with the blow of a cudgell: And so in like manner we are much honoured by God, when hauing receiued from him many & great vertues, he doth also bring vs into great and many tryals; seeing as our vertue and strength are fitted, according to the power of our enemies which doe encounter vs; so shall our crowne bee fitted to our graces, and the glory of our crowne to the greatnesse of the victorie. But on the other side, we haue just cause of mourning and discontent, if we bee neuer exercised with any tryals, seeing it is a signe that the Lord esteemeth vs, to be at the best, such weakelings as are fit to beare nothing; or men vtterly destitute of all grace and goodnesse, and therefore cassiereth vs out of his campe the Church militant, as being vtterly vnworthy to fight his battailes, or to doe him any seruice. So one saith, that a Souldier is in all his brauery, when being in his armour hee marcheth valiantly; but is contemptible, when he idlely sitteth still, hauing no exercise for his vertue, whereby hee might bee knowne vnto himselfe or others, then hee wanteth prayses, hee wanteth rewards, and therefore those dangers are not to bee shunned as hurtfull which bring rewards with them. Yea rather, he is miserable in his felicity, who neuer was thought worthy to wrastle with miseries, by which contention honour is obtained. Yea euen the heathen man could say, that whom God loueth and approueth, them he hardneth, tryeth and exerciseth; but whom he seemeth to cocker and spare, hee reserueth them as effeminate cowards for the euils to come.

Ignominiosa indicat gladiator cum inferiore compari; & fit cum sine gloria vincat, qui sine periculo vincitur. Senec. de prouiden. lib. cap. 3.

CHAP. XVIII.

That God vseth our afflictions as an effectuall meanes to further our conuersion.

BY that which hath beene said it may plainly appeare, that God sheweth in the afflictions of the faithfull his great mercy and loue towards them, as they are tryals: Now according to my order propounded, wee are to shew, that the Lord manifesteth the like mercy and loue in these crosses, as they are fatherly chastisements and corrections; for the cleering whereof wee are to know, that in all our afflictions thus considered, the Lord intendeth and accordingly powerfully effecteth the good and benefit of his Children, and that both spirituall and also earthly. The Lord by these crosses and calamities which he sendeth, much aduanceth our spirituall good, in that hee ordinarily vseth them as powerfull helpes and meanes, for the furthering of both our effectuall calling, and sound conuersion, and also our sanctification and regeneration. For, whereas naturally Gods elect doe in their hearts and affections adhere vnto the world and the things of this life, like the good graine to the chaffe and straw;

straw; and, if they were not seuered, would perish with them; the Lord by these crosses doth weane them from these earthly vanities, and with the flayle and fanne of afflictions doth make a separation betweene them, chooſing, culling, and setting apart his Elect for his owne seruice, that they may be saued, and leauing the rest like light & refuse Corn, to adhere still vnto their carnall delights, till they perish in them. Whereas (like young Prodigals) whilest wee haue the World at will, we runne away from our heauenly Father, and abuse the portion of his gifts in wanton and riotous courses, to his dishonour, and our owne vtter ruine and destruction: When wee are brought into misery and affliction, and desire, at least, to comfort and relieue our selues with the huskes and swill of worldly and carnall pleasures, but cannot haue them, then are wee brought to make a stand in our former loose courses, & begin to think of returning to our Father. And this purpose of God, in afflicting his loose and dissolute children, that hee may conuert and turne them from their wicked wayes vnto himselfe, hee doth notably set forth vnto vs in the Prophecy of *Hosea*: *I will goe* (saith hee) *and returne to my place*, (that is, I will withdraw all the signes and testimonies of my loue & fauour from them) *till they acknowledge their fault and seeke me: In their affliction they will seeke mee diligently*, the which was accordingly verified in the euent, as hee sheweth in the next wordes, where hee bringeth them in, speaking thus in their afflictions. *Come and let vs returne to the Lord, for hee hath spoyled, and hee will heale vs; he hath wounded vs, and he will bind vs vp; after two dayes will he reuiue vs, and in the third day hee will rayse vs vp, and wee shall liue in his sight.* So the Lord saith by the Prophet *Esay*, that when he had brought vpon his people Israel a common destruction for their sinnes, and had reserued and pulled out of those miseries, some few of many, like the remaynder of the Grapes after the Vintage, and of the Olives after the tree is shaken, then should *a man looke to his Maker, and his eyes should haue respect to the holy one of Israel.* And in this regard the Psalmist out of a spirituall Charitie towards his enemies, preferring their eternall saluation before their worldly estate, prayeth thus in their behalfe: *Fill their faces with shame, that they may seeke thy Name, O Lord.* For it fareth with vs as it doth with foolish children; for if our heauenly Father should continually cocker vs, and neuer crosse vs of our wils and earthly desires, wee would in wantonnesse and insolency forget and neglect him, casting his Commandements with proude contempt behind our backes; whereas when hee interminseth seuerity with loue, frownes with smiles, and chastisements with his benefits, then no sooner doth he estrange himselfe from vs abusing our liberty to licentiousnes, & his gifts to his dishonour, but we presently returne, labour to amend our former errours, and seeke his face and fauour, with the continuance or renuing of his blessings and benefits. To this purpose one saith, that God Almighty doth two wayes wound those whom hee purposeth to saue and cure; for sometimes he smiteth the flesh, and mollifieth the heart with his feare, he woundeth vs that hee may recall vs, (when wee goe astray) into the way of saluation, and outwardly afflicteth our bodies, that our soules may inwardly liue, &c. He killeth that hee may quicken them, and hurteth that he may heale them: for therefore hee inflicteth externall stripes, that hee may inwardly cure their wounds of wickednesse. And sometimes ceasing to scourge vs outwardly, he doth inwardly afflict vs in soule and spirit, correcting and crossing the hardnesse of our hearts with it owne desires, and vnruly passions; but by wounding hee healeth them, whilest piercing them with the dart of his feare, hee inlighteneth them with the vnderstanding and knowledge of the right way, &c.

Greg. Moral. lib. 6. cap. 18.

An example hereof wee haue in the Israelites of whom the Psalmist saith, *that when the Lord slue them, they sought him, and they returned and enquired early after God, &c.* And the Prophet *Esay* saith thus of them, *O Lord, in trouble they haue visited thee, they haue powred out a prayer when thy chastning was vpon them.* And this is vsuall to be obserued in the History of the Iudges & Kings, that when this people abounded in worldly prosperity, they forsooke the Lord and serued Idols; but when he afflicted them sharply for such Apostasie, then they were brought to a sight of their sins, they turned vnto the Lord, and repented and humbled themselues before him. Thus the Ninevites, who by their sinnes, committed in their prosperity, deserued an vniuersall destruction, when God threatned his judgements against them, turned vnto the Lord with fasting, weeping, and prayer. So *Manasses*, who in his flourishing estate had forsaken the Lord, *when he was in tribulation prayed to the Lord his God, and humbled himselfe greatly before the God of his Fathers.* And *Saul*, who raged against Gods Saints, when he was throwne downe to the earth and deprined of his sight, he doth in the time of his blindnes, seeke and finde the Lord, who ran away from him whilest hee had the vse of his eyes, when blinded inwardly with an ignorant zeale, he thought to approach neerest vnto him. To this purpose one saith, that God hath chosen them whom the World despiseth, because commonly when men are contemned of the World they come hereby to the sight and knowledge of themselues. Hee that left his

2. Sect. 2. The former point illustrated by examples, out of the Scriptures. *Psal 78. 34, 35. Esay 26. 16.*

2. Chron. 33. 12.

Acts 9. 8.

Gregor. Homil. 38. in Luc. 14.

Father,

Father, and spent his portion in riotous courses, returned vnto him when he was pinched with hunger, and if he had not hungred he had not returned, for when hee felt the want of earthly things, then he began to thinke of his spirituall losses. So when those who had Oxen, Farmes, and Wiues, refused being inuited to come to the Supper; the poore, weake, blinde, and lame became willing guests at the first call, because those who are impotent and despised in the World doe so much the more cheerefully heare the Word of God; because they haue no earthly delights to distract and hinder them. Besides, the flesh which as a notable pul-backe hindreth our conuersion and turning vnto God, whileſt weeenjoy the World at will, and prosper in our euill courses, doth giue way vnto the part regenerate, when it is pinched with crosses and afflictions, that it may by this meanes be freed from present smart, and as the restie Horse, or the refractory and sturdy Oxe, doe not only, not draw themselues, but also pull backe and hinder their yokefellow, gauling and hurting them with their struggling and striuing; but when they feele the smart of the whip, or the pricke of the goade, they goe on forward, and helpein the draught: so our flesh and vnregenerate part, doth hinder the spirituall man in all religious courses, gauling and vexing it, when it would goe forward in the wayes of godlinesse; but when it is whipped and pricked for this reluctation and backwardnesse, to bee freed from paine, it is content to yeeld to an outward reformation, to turne vnto God, and to performe that seruice vnto him, in formality and hypocrisie, which the regenerate part performeth in sincerity and truth. Yea, it selfe alone is ready to make a fained conuersion, to auoid smart and punishment, euen when there is no dram of Gods Spirit to help it forward, meerly out of selfe-loue, and not the true loue of God: as wee may see in the fained humiliation of *Ahab*, when he heard Gods iudgements denounced against him: how much rather therefore will these afflictions driue a man vnto God, when besides these prickes and goades in the sides of the flesh, the spirituall part doth drag him forward.

Matth. 22.

1. Kings 21. 27, 29.

Q. Self. 3. That God by afflictions seeketh and prepareth vs for the hearing of his Word.

But this will better appeare if we consider the meanes of our conuersion. The first and chiefe whereof is the sauing hearing of Gods Word, of which as the Spirit of God is the principall cause, *facing* hee heareth the eare, and openeth the heart, that wee may attend vnto it and receiue it; so an especiall meanes which hee vseth for the fitting and preparing of our hearts hereunto, is affliction and tribulation: for when our former Husband the world hath dealt churlishly with vs, rejected and diuorced vs from him; then are we more ready to hearken vnto the motion of Iesus Christ, when by his Ambassadours in the preaching of the Gospell, hee sueth for our loue; and the match and vnion betweene vs and him, is in a good forwardnesse, when by rough and vnkind vsage, wee are in our hearts and affections alienated from the World. And therefore the Lord, when wee doate vpon these earthly Idols, and will not be estranged from them, doth set betweene vs and them the thorny hedge of afflictions, (as he speaketh by the Prophet) that being by this forcible meanes separated from them, and prickt with tribulations, when we seek after them to renew our loue, we may at last returne vnto him our true and first Husband, because, when we serue him, our condition will be much better, than whileſt wee adhered to the World, when we heare from it nothing but threatnings, and terrours; and wee are more willing to harken vnto Gods sweet and gracious promises. And when with *Elias* we haue heard and seene, yea, also haue felt and had our share, in the stormy tempest of troubles, and haue beene shaken with the earthquakes of dangers, and euen scorched with the fire of affliction and tribulation, then are wee well prepared to heare the still and soft voice of the Lord, speaking comfortably vnto vs in the Ministery of the Gospell. And thus *Elihu* saith, that God *openeth the eares of men euen by their correction; which hee had sealed: that hee might cause man to turne away from his enterprise, and that hee might hide the pride of man; and keepe backe his soule from the pit, and that his life should not passe by the sword.* And againe, *hee deliuereth the poore in his affliction, and openeth their eare in trouble.* To which purpose one saith, that tribulation openeth the eare of the heart, which the prosperity of this World vsually shutteth, making it deafe vnto all good admonitions. Yea, not only doe afflictions further our conuersion, as they prepare and fit our eares for the hearing of the Word, but also as themselues are a reall Sermon, whereby God inuiteth vs vnto repentance; for as we heare him speaking to vs by his Ambassadours in the publike Ministery; so we may see his will in his works and iudgements, namely, how vgly and lothsome sin is vnto him, and how much hee is displeased with those that commit it.

Hos. 2. 6, 7.

1. King. 19. 11, 12.

Iob 33. 16, 17. & 36. 15.

Aurea catena Prouidentiæ operis quæ ipse huius mundi præsepia ciuitate, Gregor. Moral. lib. 18. cap. 23.

The other meanes of our conuersion is our contrition and humiliation, of which, as the chiefe cause is Gods holy Spirit, applying vnto vs the threatnings of the Law, so another principall meanes which hee vseth are crosses and afflictions. For when the Oyle of spirituall grace will not mollifie our iron and brasse hearts, then doth hee melt them and make them soft and liquid in the fiery furnace of tribulation; when as they are such stiffe and stubborne grounds, that they are not fit for the seed of the Word, then doth he breake

Q. Self. 4. That God by afflictions worketh in vs contrition and humiliation.

breake vp, plough, and harrow them with crosses and afflictions, that so they may become fruitfull. And whereas naturally wee are so blinded with selfe-loue, that wee doe not see our sins, and so puffed vp with pride, that we will not cast downe our selues before God, and acknowledge and confesse them; when our eyes are anointed with this sharpe eye-salue of afflictions, we easily discerne all our former wicked courses; and when our lofty hearts are pressed downe with the waight of tribulation, then doe wee humble our selues before God, and acknowledge our sins, saying with *Dauid*, *Behold, here I am, let him doe vnto mee as it seemeth good in his eyes.* And *is it not I that haue commanded to number the people? It is euen I that haue sinned, and done wickedly*, &c. and with the Church in the *Lamentations*, *It is the Lords mercies that we are not consumed.* To this purpose one saith, that it is the highest degree of vertue, not to commit, but to flie sin; and the next vnto that is to repent of it, when it is committed. But vsually wee neither auoid sin when wee are tempted vnto it, nor willingly acknowledge it when we haue done amisse. And so much the more desperately is the mind of sinfull man blinded, by how much the lesse he discerneth the damage of his blindnesse. Whereof it commeth to passe through the bounteous mercy of Almighty God, that punishment attending vpon the fault, doth open the eyes of the offender, which security made blinde; so as hee could not discerne his manifold sins. For the slothfull and sluggish mind is awakened and rowsed vp with the smart of stripes; and whereas being carnally secure it lost its state of innocencie and integrity; being afflicted it considereth whither it is declining and falling.

By all which it appeareth, that afflictions sanctified by Gods holy Spirit for this end, are a most powerfull and effectuall meanes for the furthering of our conuersion; for when neither the Oyle of Gods gracious bounty will soften and supple our stony hearts; nor his Word, which is the Sword of the Spirit, pierce them; and when neither the sweet sound of his gracious promises will allure vs to obedience, nor the terrible thunder of his fearefull threatnings will restraine vs from sin: then in the last place he visiteth our iniquities with the rod, and our sinne with scourges; knowing that if our case be not vtterly desperate, wee who haue neglected his Word, will at least be reclaymed and reformed with his chastisements and corrections. And this the Lord implyeth where hee saith that Ierusalem, after that hee had dealt with her not only by his Word but by afflictions and chastisements, did notwithstanding continue in a perpetuall rebellion, and would not returne. *I hearkned* (saith he) *and heard, but none spake aright, no man repented of his wickednesse, saying, what haue I done? euery one turned to their race, as the horse rusheth into the battell.* So by the Prophet *Amos* he intimateth, that they were in a desperate condition, seeing they would not be reclaymed from their euill wayes, neither by his Word, nor by afflictions; for though hee had grieuously punished them with Famine, Pestilence and the Sword, yea, had *ouerthrowne them as hee ouerthrew Sodome and Gomorrha*, and had only reserued a remnant from the common destruction, *as it were a fire-brand pluckt out of the burning*; yet for all this, *they had not returned vnto the Lord.* The consideration whereof serueth first for the exceeding terrour of those, who doe not in their afflictions draw neerer vnto God, forsake their wicked wayes, nor any whit profit by their corrections; for this discouereth the desperatnesse of their estate, seeing if any thing would conuert and turne them vnto God, then would these afflictions and corrections; which because they doe not, therefore are they daily in danger to be giuen ouer of God as a hopelesse cure, and to haue these fatherly chastisements turned into vtter destruction and hellish punishments. The former the Lord threatneth against the people of the Iewes. *Wherefore* (saith hee) *should you be smitten any more, seeing you fall away more and more*, and the latter likewise elsewhere. *The people* (saith he) *turneth not vnto him that smiteth them, neither doe they seeke the Lord of hosts. Therefore will the Lord cut off from Israel head and taile, branch and rush in one day.* To which purpose one saith, that our present punishment, if it turn and conuert the heart of the afflicted, is the end of foregoing faultinesse, but if it doe not worke in vs the true feare of God, it is the beginning of following punishments. And therefore wee are carefully to take heed that in our afflictions we rent our hearts and turne vnto the Lord, with weeping and mourning, lest we change from bad to worse, and passe out of earthly punishments into hellish torments.

Amos 4.6.12.

Esai.1.4.9.13

Secondly, it serueth notably for the comfort and refreshing of all, who make profitable vse of their afflictions, and are moued by them to forsake their former euill courses, and to draw neere vnto God by repentance and amendment of life. For how happy may they thinke themselues in their crosses and calamities, when as God thereby doth but clip their wings, that they may not flie from him; and cast these thornes, briars and blockes in their way, that they may not goe forward in that plaine and easie passage which leadeth to destruction, but may leaue this course and returne vnto him? How much may they thinke themselues bound to their heauenly Father, if when they are going like foolish

foolish children towards the pit of destruction, and ready to fall into a gulfe of dangers, he setteth these Bug-bears in the way to deterre and hinder them from going on, and to cause them to returne vnto him, in whose presence and protection they haue all their safety? And if when they are snorting in the spirituall lethargie of carnall security, which if they were let alone and left to their ease, would bring them to death and destruction, they be nipped and pinched with troubles and vexations, that so being awakened, the life of their soules may be preserued, and their health recouered. What cause is there of murmuring and complayning? yea, what cause haue wee of thanksgiuing and reioycing, if being (with *Lot*) loath to leaue this Sodome of sinne, we be pulled out of it with some violence, and be pricked in our sides with these goades of affliction, to hasten our speed towards Gods heauenly mountaine, where we shall be safe from the common destruction? How happy may wee thinke our selues, if the pricks of tribulation doe further our conuersion; if the thornes of affliction pricking our bodies, doe worke true compunction in our soules, and pricke our hearts and consciences with a sight and sense of sin, that so we may seeke to haue our wounds cured with the precious Balsome of our Sauiours bloud, and by feeling this temporary punishment, may amend our faults and be freed from that guiltinesse which is accompanied with euerlasting death? And how are we bound to blesse that necessitie which driueth vs vnto God, not suffering vs to goe on in such licentious courses as would in the end bring vs vnto destruction?

Bene sentibus tribulationis confusio, qui conuersis exiude est, bene pungeris si compungeris. Multi eum sentiunt pœnam, corrigunt culpam, Bern. Serm. 3.

CHAP. XIX.

That God vseth our afflictions as an effectuall meanes to preuent vs from falling into sinne, as also to mortifie and subdue our corruptions.

¶. Sect. 1. Their iourney is very euil who the Lord by afflictions doth not preuent from falling into sins which we are naturally inclined to commit them. Heb. 12. 13.

AND thus Gods loue appeareth in our afflictions, as hee vseth them for meanes of our vocation and effectuall conuersion. The like loue and mercy hee sheweth vnto vs by them, in that hee vseth them as his powerfull instruments for the furthering of our sanctification: for at this end God also aymeth in his corrections, as the Apostle witnesseth, where hee saith, that *he chasteneth vs for our profit, that we might be partakers of his holinesse.* And this the Lord effecteth by our afflictions, whilest he vseth them as meanes to free vs from sinne, and also to furnish vs with all sanctifying and sauing graces, whereby wee are inabled to bring forth the fruites of obedience, and to walke before him in newnesse of life. He doth by our afflictions free vs both from the outward and inward corruption of our sins, not only by preuenting them, that wee doe not entertaine or fall into them, but also by mortifying them, when wee are already tainted and infected with them. Concerning the former, wee are (through our naturall corruption) so prone vnto sinne, that if we be left vnto our owne courses, we are apt to abuse our liberty vnto licentiousnesse, to turne aside out of the path of holinesse and righteousnesse, and like vnbridled Horses to run in the wayes of wickednesse (as it were) with a full careere: and therefore the Lord in great mercy by sending afflictions, doth put a bridle into our mouthes, wherewith he raineth and pulleth vs backe, that we may not stumble and fall into sinne, and so mastereth and ruleth vs, that wee are faine to trauell in the right way, which will bring vs vnto happinesse, and cannot satisfie our carnall desires by running into the by-wayes of sinne, which would leade vs to destruction. Weare ready like wanton Oxen to leape into the forbidden pastures of carnall pleasures, because they are delightfull to our fleshly appetite; but the Lord setteth these thorny hedges of troubles and afflictions in our way to restraine vs from entring into them, and that out of meere mercy & loue, seeing howsoeuer these pastures are for the present, pleasing to corrupted nature; yet, euen now they lye open to the thunder and lightning of Gods fearefull vengeance, and for the time to come, will but fatten and fit vs for the shambles of destruction. And as they are an Hedge of Thornes to keepe vs from companying and feeding with the Buls of *Basban*, euen wicked Worldlings in the fields of iniquity; so also are they Hedges and Wals of defence, to preserue vs from the assaults of our spirituall enemies, and to keep them aloofe, when as otherwise they would encounter vs with their tentations. For, whereas wicked Worldlings would haunt vs with their company, and corrupt vs with their euill example, and filthy communication, if wee enioyed Worldly prosperity, and had such fulnesse of earthly things, that they might sucke from vs any profit and aduantage: these troubles and afflictions doe make them to loath our company, (as Moths doe leaue the garments that are imbittered with gall) and to flee our fellowship, seeing neither our selues, nor any thing about vs is pleasing and delightfull to their carnall appetite. And surely this is a mayne end why God afflicteth vs, not because wee haue formerly sinned, but that we may not sinne for the time to come; not to punish vs because we haue committed it, but to preuent vs, that we be not againe ouertaken by it. So *Elihu* Iob 33. 16, 17 faith, that *God openeth the eares of men by their corrections, which he had sealed, that he might*

might cause man to turne away from his enterprise, and that he might hide the pride of man, and keepe backe his soule from the pit, and that his life should not passe by the sword. And thus the Lord himselfe saith, that hee would stop his peoples way with Thornes, that they might not goe on in their Idolatry, but returne vnto him. To this purpose one saith, that God fore-seeing, that some of his seruants would (if they were let alone) fall into grieuous sinnes, doth for their soules health afflict their bodies to preserue them from it; because it is more profitable for them to be weakned with diseases, that they may be saued, than to remayne still in health and be condemned: For that is pernicious health, which leadeth vs to disobedience; and that is wholsome sickneſſe, which being inflicted by God as the chastisement of our sinnes, doth bruise our stony hearts, and make them to become meeke and humble. An example whereof we haue in *Ionas*, who when hee intended to flye from Gods presence, with full purpose to neglect the seruice which hee had in charge to performe, was swallowed by a Whale, that so he might flie vnto God, when hee could goe no whither else, and execute his Commission with boldnesse (hauing learned that God was able to deliuer him out of the very jawes of death) the neglect whereof had beene a grieuous sinne. And thus the Lord taketh away from his children Worldly Honours, vvhen hee seeth that they would by them bee puft vp with pride, and become insolent and vainglorious: thus hee depriueth them of riches, when they would be vnto them Thornes, to choake and hinder the growth of his heauenly graces, or prouocations, and incitements vnto sinne, or the meanes and instruments to further them in wicked actions, or like Camels bunches hinder them from entring into the strait gate, which leadeth vnto happinesse. Thus he taketh from vs parents, children, and deare friends, when as (if wee should still enjoy them) wee would make them our Idols, setting our hearts vpon, louing, or trusting in them, more than in God himselfe. So he depriueth vs of our earthly pleasures, vvhen he seeth that we would preferre them before heauenly joyes; and causeth vs to find many troubles, crosses and afflictions in the World, because he knoweth, that if it should smile and fawne vpon vs, we would make a Paradise of the place of our pilgrimage, set our hearts and affections vpon these transitory trifles, and neuer care to trauell in the way of holinesse and righteousnes which leadeth to our heauenly Country. As therefore the vvise and skilfull Physician, doth not only apply medicines for the curing of diseases, when men are falne into them, and restoratiues to repaire their decayed strength, and to recouer their health; but also in time of infection, and when they see some distemper in them through the abounding of humours, do giue wholesome preseruatiues, and preuenting purges, to maintaine health, and to driue away the approaching disease: so doth our heauenly Physician vse these poysons of afflictions, not only to recouer and cure vs of the diseases of sinne, when vvee are falne into them; but also to purge away our inward corruptions, and so to preuent these deadly sicknesses of the soule, before they haue seased vpon vs, and to free vs from all causes and occasions which would otherwise bring vs into this dangerous condition. For, as if vvee be left vnto our selues, and be neither terrified from sinne by sense of our owne chastisements, nor the terrour of others punishments, the vnregenerate part vvill grow so carnally secure, and proudly insolent, that it vvill tempt, yea, pull and drag vs into much vvickednesse (to which purpose the Wise man saith of professed Worldlings; that *because sentence against an euill worke is not executed speedily, therefore the heart of the children of men is fully set in them to doe euill.*) So when wee feele the smart of our former sinnes, and vvhen our flesh loseth all the pleasure it hath taken in these sweet meates, by the after-taste of these sharpe and bitter sawces of afflictions, which it is forced to feed vpon, vvhether it vvill or no, then it is lesse licorous for the time to come, or at least doth not vvith that boldnesse giue way to its carnal appetite, in swallowing these sinfull delicates, when it knoweth that they will vpbraide it, with such a loathsome after-relish of smart and punishment. For as the spirituall man feareth only spirituall punishments, and contemneth carnall; as namely, the curse of the Law, the wrath of God, the last Iudgment, and Hell torments; but not Famine, Sword, the Rack or Gibbet; So the flesh and part vnregenerate feareth only these corporall punishments, and neglecteth those which are spirituall and eternall: whereof it is that they who are wholly carnall, doe vtterly despise all threatnings of spirituall judgements, and run on in a head-long course of sinne, vnlesse they be bridled and restrained with bodily punishments. And therefore the Lord knowing this, inflicteth vpon his seruants these outward crosses, that thereby hee may curbe in their carnall concupiscence from lusting after euill, from which if the vnregenerate part were throughly secured, it would be so importunate, and audacious in assaulting & tempting them vnto sinne, that if it did not wholly vanquish them, yet it would often foile them with these encounters, or at least continually trouble them and disturbe their peace.

Eccles. 8. 11.

Chryſo. in Matth. 3. Homil. 3.

The consideration whereof (should moone vs to beare all our afflictions with much patience

9. Sect. 2. That the for-

mer consideration should worke in vs patience in afflictions.

tience and comfort. For if a valiant Souldier is willing with all cheerefulnesse to runne through a World of miseries, rather than he would be vanquished, and led captiue by his enemies; if with patience he beare his heauy Armour, indure hunger and thirst, heate and cold, spend the night in watching, and the day in fighting, not reckoning of his rest, nor regarding wounds, that heemay in the end put his enemies to flight: and if the wise patient is content not onely to suffer, but to reward his Physician, when he goeth about by bitter pils and loathsome potions, by long abstinence and strict diet to preuent diseases when they are approching: then how much more cheerefully and willingly should wee vndergoe all the miseries and troubles of this spirituall Warfare against Sin, Sathan, and the enemies of our saluation, when as they serue as meanes and helpes, whereby we are inabled to vanquish these deadly foes, and to obtaine a glorious victory? With how much more patience and comfort should wee at the appointment of our heauenly Physician take these bitter pils and potions of crosses and afflictions, seeing he vseth them as soueraigne preseruatiues to keepe vs safe and sound from the contagion and poysonous infection of sinne, and from falling into these dangerous diseases, which would bring body and soule vnto euerlasting death.

2. Sect. 3. That God first vseth meanes for the preuention of sin; and then for the mortifying and subduing it.

And thus it appeareth that the Lord in our afflictions, aymeth at the preuenting of those things, which otherwise if we were left vnto our selues, we would readily fall into: it followeth now further to shew, that he vsually by the same meanes mortifieth our corruptions, wherewith wee are already defiled, and euen separateth and diuorceth vs from those sinnes vnto which our carnall affections are wedded and vnited. For as the wise and faithfull Physician sheweth his first care in preuenting the sicknesse of his patient, and in preseruing him from falling into dangerous diseases; but if through the abundance of corrupt humours, externall accidents, and especially his owne ill diet and disorder, hee be already falne into them, then his second care is to apply fit medicines to cure him, and recouer his health: so the Lord our spirituall Physician in the first place giueth vs wholesome preseruations, to keepe vs in health, and to repell these diseases of the soule, that they doe not seize vpon vs, but if through the inward corruption of our nature, the outward temptations of the World, or through our own disorder and mis-diet, neglecting our spirituall food, which would nourish vs vnto life eternall, and surfeiting vpon carnall pleasures, and worldly delights, wee be already falne into the sicknesse of sinne; then doth he by his (though not toothsoome medicines) seeke to heale vs, and to recouer againe our spirituall health, wherein like a most wise and louing Physician hee doth not labour to please our appetite, and delight our taste, but to cure our diseases which in their owne nature are most deadly, and to preserue our soules from euerlasting death. To which purpose he prescribeth vs a long fast, after fulnesse, and appointeth vs a strict diet, causing vs to vse sparingly, or totally to abstaine from worldly delicates, whereon formerly we haue surfeited; or because we cannot rule our appetite, he doth out of his loue and care take them from vs, and (as it were) locketh them out of our sight. Yea, if this be not sufficient for our recouery, hee doth vnto these priuatiue remedies, adde positiue Medicines, purging away our corrupt humours of wickednesse, which haue beene bred in vs by our greedy feeding vpon delicious pleasures and sweet delights with the bitter pils and loathsome potions of troubles and afflictions, and lanching our soares & impostumes of sin and corruption, with these sharpe Razours and keene Kniues of outward calamities and tribulations, which haue beene bred and gathered in vs through idlenesse and excesse. And thus the Prophet saith, that the *Lord shall wash the filthinesse of the daughter of Sion, and purge the blood of Ierusalem out of the middest thereof, by the spirit of iudgement, and by the spirit of burning.* And that by the fire of afflictions he will melt, and so by melting purifie the filthinesse, and consume the scumme of the people of *Israel*. So the Authour of the Booke of *Wisdome* saith, that *therefore the Lord chastened them by little and little, that offend; and warned them by putting them in remembrance wherein they had offended; that leaning their wickednesse, they might beleeue on him.*

Esay 4.

Ezek. 24. 11.

Wisd. 12.

And surely these afflictions and calamities are a most powerfull and profitable meanes to pull vs with violence out of our sinnes, and to purge and cleanse vs from our spirituall filthinesse. According to that in the Prouerbes: *The blewnes of the wound serueth to purge away euils; and so doe stripes the inward parts of the belly.* For in the time of our prosperity wee hearten our selues in our wicked courses, supposing that God liketh and approueth, or at least is not much offended with our euill conuersation, because all things goe well with vs, and no inconuenience accompanieth our sinnes, (the which conceits bring vs to carnall security, and to such hardnesse of heart, that we shut our eares against all admonitions and reproofes, and neglect Gods terrible threatnings, as though they were a vaine sound, and, as it were, but paper shot) but when wee are brought into afflictions, and not onely see our sinnes accompanied with sense of present smart, but also expect the continuance and increase of our calamities; then doe wee begin to examine our wayes, and to call

2. Sect. 4. That afflictions effectually moue vs to forsake sin, and to leaue our former wicked course, Prou. 20. 30.

call our selues to a reckoning: and when our consciences tell vs, that it is our sinnes which haue brought vpon vs all these miseries, and that there is no meanes to bee eased of our smart, vnlesse wee leaue and forsake our former wickednesse, and betake our selues to a new course of life; then doe wee begin to loath these sweete meates of sinfull delights, when they are thus distasted with the sowre sawce of trouble and affliction; and though heretofore there hath beene a league and friendship betweene our sinnes and vs; yet now (like malefactours when they are apprehended) we beginne to accuse and exclaime against them, as the authors of all our miseries; and are content to bring them out before our judge to bee condemned, mortified, and crucified, that wee by their ruine may escape punishment. In our prosperity we doe not only grow cold and negligent in holy duties, but also lie open to the temptations of Sathan and the world, alluring vs vnto sinne, by casting before vs the baite of earthly vanities; and though the pure gold of Gods graces remaine in vs, yet it is much darkned, if not quite couered with the drosse of our corruptions: and therefore the Lord is faine to cast vs into this fiery furnace of afflictions, that hereby hee may trie vs, and by trying purifie vs, burning and consuming away the drosse of our sins, that wee may shine againe in our wonted beauty. So hee saith by the Prophet to his sinfull people, *I will turne my hand vpon thee, and purely purge away thy drosse, and take away all thy tinne.* With which consideration one comforteth himselfe, because his tribulation was but his purgation, whereby he was freed from the drosse of sinne. For which purpose the Lord like a skilfull gold-smith vseth the world for his furnace, the diuell and wicked men as straw and fewell to maintaine this fire of affliction, which doe but consume themselues whilest they purifie Gods elect (like good gold) from the drosse of their corruptions. In the time of our prosperity, though wee be Gods good graine, yet is our spirituall part mixed and joyned with the chaffe and straw of our corruptions, and therefore our heauenly Husbandman doth (as it were) thresh vs with the flaile of affliction, and fanneth and winnoweth vs with cryals and tribulations, that being purged and made cleane, wee may be fit for his owne store. Whilest wee lie at ease and are not moued, we become, like standing waters, corrupt and noysome, and are fit to breed and bring forth nothing, but those ougly toades and venemous Serpents of sinne and wickednesse which viper-like kill and destroy them, from whom they haue their essence and being, but when we are stirred and troubled, or haue a passage and current ouer the sands and stones of affliction and misery, then are we purified from the slime of corruption, and doe attaine vnto christalline purity. Wee are ready in our prosperity like iron vnused, to rust in our corruption; and therefore the Lord vseth these files of affliction to scoure away this rust and canker of sinne, that we may become bright and smooth in our integrity and holinesse; and when like clothes wee are soiled, and become sowle with the filth of iniquity, then doth hee wash and rinse, beate and wring vs in those waters of tribulation, that so we may bee made cleane from this spirituall pollution. By all which, Gods loue appeareth in our afflictions, seeing they tend not at all to our hurt and destruction, but onely to purifie and cleanse vs from the loathsome filth of sin, and from those foule corruptions which make both our bodies and soules ougly in Gods sight; and fit for no place, but that darke blacke dungeon of Hell and destruction. So that as one saith, he doth by wounding vs outwardly cure vs inwardly, he is angry for the present, that he may bee mild and mercifull for euer after, hee afflicteth vs that he may spare vs, and casteth vs downe that hee may more highly aduance vs. Neither doe wee in our part regenerate receiue hereby any hurt and damage, but rather much profit and benefit; for whilest the outward man decayeth, the inward man is renewed daily, whilest the drosse of our corruption is consumed, the golden graces of Gods holy Spirit are purified, and shine more gloriously in the sight of all men: whilest the flesh with the lusts thereof are mortified and subdued, the spirit is reuiued, ruleth and reigneth, and the more fiercely our old man is encountred with crosses and afflictions, the more weake assaults it giueth to the new man and part regenerate. Nor needs wee, whilest we are thus purified, to feare that the small scruples and few graines of Gods graces in vs will be lost, and perish in the huge heape of our drosse and chaffe; for (as one saith) in another case, the least graine of this spirituall gold cannot miscarie vnder the hand of such an excellent artizan: and so skilfull and carefull is this heauenly workeman, that in our purging wee can neuer perish.

Exteriori vulnere sanatur plaga interior. Sic enim irascitur vt misereatur, affligit vt parcat: proterruit vt erigat. Idiota inter orthodoxogr. de patien. veræ contempl. cap. 18.

Sub manu tanti artificis aurifici nihil in massa potest perire non potest. Quantasuis pœnas? quam medicum auream? sed noli timere; tantum ut artifex vt purgare possit, perdere non possit. Aug. serm. 254. Tom. 10.

And vnto this efficacy and vertue of afflictions freeing vs from our sinnes and corruptions, when they are inflicted on vs, wee may further adde, that they are of necessary vse, as they worke in vs a care and desire of applying vnto vs both these and all other good meanes, that we may be freed from them; for though wee be in our soules sicke in sinne to the very death, yet naturally wee are so in loue with our diseases, that we neuer seeke to be cured of them, but rather this sickenesse seemeth health, and our spirituall health is shunned as a disease. And

Q. Self. 5. That afflictions cause vs carefully to vse all good meanes for the mortifying our of sin.

Chrysost. in Iob. Hom.

therefore (as one saith) seeing when our soules are grieuously sicke, we haue no sense of paine, nor desire of remedie, but with great diligence seeke to ease the body of the least infirmitie: therefore God for the sinne of the soule doth afflict the body, that by the punishment and paine of the worser part, the better and more noble may bee moued to seeke after the curing of its spirituall diseases. Though wee are much indangered by our inward impostumes of sin and corruption, so long as we are at ease, and in our outward estate in good plight and liking, we neuer looke for helpe and remedy; but when rankling and festring in our terrified consciences and afflicted Spirits, they put vs to grieuous paine and intolerable torments, then doe wee sue and seeke vnto our heauenly Surgeon, and are content that he should not onely apply vnto vs, the healing plaisters of his mercies, but also the sharpe corrasiues of crosses and afflictions; yea, that hee should cut and launch, binde and leare vs, that by this present paine, wee may bee freed from euerlasting torment. Finally, though our sinnes and corruptions, like filthy Sodomites, do vexe our righteous soule and regenerate part dwelling with them, through their impiety; yet so are wee made drunken with their sweete delights, and alluted with the bewitching pleasures which doe accompany them, that wee are loath, euen when God commandeth vs, to leaue their society, if wee were not pulled from them with a diuine violence, and (as it were) forced to flee from them, by this fire of afflictions.

But as our crosses and calamities serue notably for the mortifying of all sinnes, so more especially these sinnes of pride, carnall concupiscence, selfe-loue, and loue of the World; for whereas in the time of our prosperity, we are apt not onely to magnifie our selues, and to haue a great opinion of our worth and excellencie, but haue also the applause of others to puffe vs vp, which maketh pride to goe with full sayles, hauing got so faire a gale of vulgar breath and the wind of vaine glory to blow it forward: when wee are in aduersity and affliction, wee are as much humbled and cast downe in our owne conceit, as in the opinion of others, who now as much neglect and contemne vs, as they did before extoll and magnifie vs, and when these tempests of troubles blow, wee strike all the sayles of pride, comming then to a true sight and impartiall valuation of our selues, when as being stripped of worldly ornaments we appeare in our selfe-nakednes. And this *Elihu* saith, *that God openeth the eares of men by their corrections, that hee might withdraw them from their euill purpose, and hide the pride of man.* So also our carnall concupiscence and lusts of the flesh, are exceedingly mortified with troubles and afflictions; for whereas ease and prosperity is the fuell of this fire, affliction and misery is the water wherewith it is extinguished and quenched; whereas that is the dainty foode and plentifull nourishment, wherewith the flesh with the lusts thereof are fed, and the old man made strong and vigorous, this bread of affliction and water of tribulation, doth pine and weaken it, so as it is easily mastered and subdued by the spirituall part: whereas that affordeth plentiful matter of tentations, and ministreth in this spirituall warfare weapons and munition vnto this enemy of our saluation; this disarmeth him of all his strength, pulleth out of his hand his preuailing weapons, and so maketh him easie to bee ouercome. And therefore, if when our houses bee a fire, wee are much much comforted, if store of water be brought whereby it may be quenched; how much more should we bee filled with comfort and consolation, when our soules inflamed with the fire of concupiscence, haue this fire extinguished with the water of afflictions? And if, when a pernicious and bloody enemy maketh warre against vs, we exceedingly reioyce, if wee can by any meanes weaken him, famishing him for want of victuals, and intercepting his prouision of armour, weapons and munition: then surely we haue no cause of excessiue sorrow in our afflictions, but rather in this regard may iustly tryumph with ioy; seeing by this meanes those mortall enemies, the lusts of our flesh, which continually fight against our soules, are weakned of their chiefe strength, famished for want of foode, and spoiled and disarmed of their most preuailing weapons. The like also may bee said of selfe-loue, the heate whereof is exceedingly cooled and abated with troubles and afflictions; for howsoeuer, when wee are adorned with worldly ornaments, and curiously painted with the false colours of prosperity, like vaine women we admire our counterfait beauty, and like the young fondling, wee dote vpon the deceiuing shadow of a lying complexion, as though it were naturall and affixed vnto vs by God, and not accidentall and aduentitious, acquired and gotten by our deceiuing art and industry: yet when by outward calamities we are dis-robed of all our glittering brauery, and haue our false colours washed away with the waters of affliction; when we are weather-beaten with the tempests of tribulation, and appeare no better than we are, in our owne fauour and complexion, then as the loue of others is weaned from vs, who affected vs onely for our counterfait beauty and outward brauery, so doe wee begin to loath our selues, when looking in the glasse of the law, wee see that all outward helpes haue failed and forsaken vs, and that

§. Sect. 6. That afflictions mortifie our pride, carnall concupiscence and selfe-loue.

Iob 33. 17.

that wee are left in our owne fowlenesse and deformity. An example whereof wee haue in *Iob*, who though hee were but too much in loue with his owne worth and excellency in his prosperity, as may appeare by his discourses in the time of his afflictions, wherin hee complaineth that his smart exceeded his sin, and justifieth himselfe with some impeachment to Gods infinite righteousnesse; yet when at length hee was throughly humbled, his selfe-loue is turned into loathing, and abhorring himselfe, he repenteth in dust and ashes.

But aboue all other sinnes these afflictions are most powerfull and profitable, for the mortifying of the loue of the world and worldly vanities, vnto which naturally we are so much addicted. For howsoeuer these earthly things are most vaine and momentany, and the loue of them not onely foolish and fruitlesse, but also dangerous and pernitious; yet is there such an inseparable league and liking betweene them and our corrupt flesh, that the child doth not with greater fondnes cling to the mothers breast, than our affections doe naturally adhere vnto these transitory trifles. Yea so are we fixed and fastned, and (as it were) glued, nailed and riuetted vnto them, that whilest we securely enjoy our carnall loue, and haue the full fruition of our worldly desires, wee might as easily be perswaded, to pull the skin from our flesh, or the flesh from out bones, as to weane our affections from this bewitching strumper. Now this worldly loue is such a dangerous sicknesse, that if wee were not cured of it, it would bring vs at last to a desperate consumption in all grace and goodnesse, and to euerlasting death both of body and soule; for faith in God, and confidence in earthly things, will not stand together, wee cannot serue God and Mammon, wee cannot loue the Lord and loue the world: for, (as the Apostle saith) *the amity of the world, is the enmity of God, and whosoeuer maketh himselfe a friend to the one, hee thereby maketh himselfe an enemy to the other.* For though our heart bee a vessell which is capable of the liquor of loue, yet that which is heauenly and spirituall will not be mixed in it with that which is worldly and carnall; and the more full it is of the one, the more destitute and empty it is of the other. And therefore if we would be replenished with the diuine loue of God, wee must powre and cast out our vnprofitable loue of earthly things. To which purpose one saith; Thou art a vessell, but such an one as is already full; empty out that which thou containest, that thou mayest receiue that which thou desirest, cast out the loue of the world, that thou mayest be filled with the loue of God. Againe, it is the nature of loue to make louers like, and to transforme the party louing, as much as may be, into the party beloued; and therefore whosoeuer loueth the World, and in his heart and appetite adhereth vnto it, he becommeth carnall and worldly, if by some crosses and afflictions hee bee not weaned from it. And as the milke or meate, if it be not moued and stirred, adhereth and sticketh to the vessell in which it is boyled, and loosing its owne sweetnesse and sauour, receiueth from it a loathsome sent; so if wee be not often tossed and troubled with crosses and afflictions, wee will easily in our affections sticke fast vnto the world, and loosing the sweet relish of vertue and piety, wee will sauour of this stinking vessell, and so become noisome in the nostrils of God. Yea, if wee alwayes enioyed the world at will, and had continually our fill of earthly delights, then would wee neuer care for the joyes of Heauen, nor vse any meanes to come vnto them; if our earthly house were safe and pleasant, and neither tottering and ruinous, nor haunted with these Spirits and bugbeares of misery and affliction, wee would neuer bee willing to flit and change our habitation, but after one lease of life were expired, we would desire aboue all things to haue another renued, and neuer care to come into those heauenly mansions which our Sauiour Christ hath prepared for vs. If this our pilgrimage in the world were full of pleasures and delights, and had in it no crosses or dangers; if wee had alwayes faire way and easie iourneies, still passed through sweete fields & flowrie meddowes, if we had merry company and faithfull friends in all our trauailes, and had not onely dainty fare, soft lodging, and kinde entertainment at our Innes, but also had wealth at will to defray all charges; then surely would weemake a paradise of out pilgrimage, and neuer thinke of going forwards towards our heauenly country. As wee may see by plentifull experience in the world, where it is hard to finde any which are noble, rich, and abounding in earthly pleasures, who would not bee content to see vp here their rest, if so they might; and neuer desire heauenly happinesse and eternall glory. Yea contrariwise, they abhorre death which separateth them from their earthly delight, as the greatest euill, and therefore are neuer so grieuously sicke, but that they would still bee content to endure their paine, that they may still enjoy the world, and are patient of all things but of parting with their loue.

Sic ut cibus adhæret vasi in quo coquitur nisi moueatur, & perdit saporem debitum, debitumque colorem: sic cor hominis adhæret isti mundo nisi moueatur per afflictiones. Idiota in orthodox. de patien. vera contempl. cap. 3.

9. Sect. 8. That the Lord in great mercy sendeth afflictions to weane vs from the loue of the World.

And therefore the Lord in infinite mercy and goodnesse towards vs, doth cause vs to meete with many crosses and calamities, that they may weane vs from this fond loue, and make vs more ardently affect the joyes of his kingdome. Hee causeth vs in our pilgrimage

grimage to passe through the thorns and briars of troubles and afflictions, to bee assaulted with enemies, and endangered by theeues, to find in our trauels fowle weather and filthy wayes, to be pinched with wants, and tyred with labours, to haue rude entertainment, hard lodging, and course fare in these our Innes; and in a word, hee afflicteth vs with sickneſſe and pouerty, with toyle and trauell, hunger and thirſt, cares, feares and troubles of minde, oppreſſions of ſuperiours, and iniuries of our equals, that ſo we may loath the world where wee haue ſuch hard meaſure offered vs, and long to arriue ſafely in our heauenly country, where we ſhall be freed from all theſe miſeries, and enjoy perfect happineſſe. For, though with *Iacob* we were ſpent with cares, and worne with labours, yet wee could be content to dwell ſtill with this worldly *Laban* for the baſe hire of earthly vanities; and though he often deceiue vs of our wages, and promiſe that which hee neuer mindeth to pay, yet ſo long as hee ſpeaketh vs faire and fawneth vpon vs, wee neuer thinke of leauing his companie; and therefore the Lord cauſeth this Churle to change his countenance, to turne his ſmiles into frownes, his flattery into ſurly menaces, and vniuſt oppreſſion, that ſo we may bee moued to loath his baſe ſeruitude, and haue a deſire wrought in vs of returning into our country. We are farre in loue with this earthly Egypt, and take ſuch pleaſure in the garlike and onions of worldly profits, and ſo glut our ſelues with the fleſh-pots of carnall delights, that if with ſome peace and eaſe wee might ſtill enjoy them, and haue *Ioſephs* honour and eſteeme joyned with our plenty, wee would neuer deſire to come out of this ſeruitude, nor make any haſt towards our heauenly Canaan. And therefore the Lord ſuffereth the ſpirituall *Pharaoh* and theſe worldly Egyptians to rage againſt vs, to ſpoile vs of our goods, rob vs of our children, and to oppreſſe and weare vs out with vnrewarded labours, that we may groane and cry vnto the Lord for deliuerance, earneſtly deſire that glorious liberty of the ſonnes of God, and trauell more cheerefully towards the holy Land. We adhere to the world with our hearts and affections, like the wheate in the eare, to the chaffe and ſtraw, and if wee were let alone, would neuer part with it, till we were both conſumed in the furnace of Gods wrath; and therefore the Lord in loue and mercy towards vs thraſheth vs with afflictions, that hee may ſeparate vs from it, and preſerue it from periſhing. And as the nurſing mother, being with childe, deſireth to weane her ſucking infant from her hurtfull and vnholſome milke; and for the effecting of it, thinketh it in vaine, in reſpect of the childs fondneſſe and ſmall vnderſtanding, to vſe onely reaſons to diſſwade it from the breaſt, or to tell it, that her milke is vnholſome and will breed diſeaſes, but rather layeth muſtard or worme-wood vpon the teate, the bitternеſſe whereof hee no ſooner taſteth, but hee beginneth to loath his former loue, and though he wanteth the vſe of reaſon, yet is taught by ſenſe to leaue that which is ſo diſtaſtfull: ſo the Lord intending to weane vs fondlings from worldly delights, and ſeeing it is not enough (in regard of our childiſh dotage, fond affection and ſmall wit) to tell vs by his word what manifold miſchiefes accompany our fooliſh loue; hee doth therefore embitter theſe pappes of pleaſure with the wormewood of afflictions, and ſo intermixeth with miſeries our carnall delights, that though reaſon will not rule vs, yet at leaſt by our ſenſe and taſt, wee may be moued to loath theſe earthly vanities. To which purpoſe one ſaith, that our afflictions in the world befal vs through the diſpenſation of Gods moſt wiſe and gracious prouidence, that whileſt God by his word and truth, out of meere loue, calleth vs out of the world; the world alſo at the ſame time ſhould by the tribulations which it inflicteth, alienate our hearts, and euen thruſt vs from it: for the mind doth ſo much the more eaſily eſcape and come out of the labyrinth of worldly loue, by how much the more forcibly it is thruſt forward when God calleth it. For, then doe wee moſt earneſtly deſire to leaue the world, & to goe into our heauenly country, when with *Eliau* we are perſecuted by it and flee for our liues. Then do we with *Paul* deſire to be diſſolued & to be with Chriſt, when the world eſteems vs the off-ſcouring of all things & inflicteth on vs moſt grieuous afflictions; then doe we long after the glorious crowne of victory, when we are toyled and tyred, foyled and wounded in the ſpirituall war-fare; then doe wee heartily wiſh to arriue in the hauen of eternall reſt, when as we are indangered with boyſterous tempeſts, and toſſed and turmoiled with the waues of miſery: then doe wee deſire the end of our iourney when we are tired with weary trauaile, paſſe many dangers, and finde hard entertainment in this ſtrange country. And in a word, then doe wee onely with ardency of affection, ſeeke after the fruition of God and the joyes of his kingdome, when being in ſickneſſe and pouerty, contempt and diſgrace, forſaken by friends and oppreſſed by enemies, wee cannot enjoy any worldly comforts.

Gregor. apud, ex regiſt. in lib. 4. ep. 30.

1 King. 19. 4. Phil. 1. 23.

And ſurely happy is our eſtate, if at leaſt, afflictions can moue vs to loath the World, and to long after true happineſſe, vſing all good meanes to attaine vnto it; for though in themſelues they bee a moſt powerfull meanes to weane vs from the loue of earthly vanities; yet ſo doe our hearts naturally cleaue

Q. Sen. 9. That we doat on the world though it be miſerable, and therefore much more fondly would we affect it, if we

cleaue to the World, and so are they not only glewed, but euen pinned and nailed vnto it, that the Water of afflictions cannot dissolue and seuer them, but like the Israelites, after we haue long been oppressed in this grieuous seruitude with innumerable miseries, and through Gods mercy being deliuered out of it, haue set our faces towards the heauenly Canaan, with a purpose to trauell towards the place of our rest, wee are ready to forget all our oppressions and calamities, our toylsome labours, and tormenting stripes inflicted vpon vs by the vnjust world our former master, and onely remembring the fleshpots of carnall pleasures, and the transitorie benefits which wee enjoyed in the land of our captiuity, we are weary of our journey, and thinke of returning into our former bondage, that so wee may re-gaine our sinfull delights. The which wee would accordingly put in practice, if the Lord should leaue vs vnto our selues, and should not onely draw vs forward by his Word and holy Spirit, and allure vs to goe on by his gracious promises, and by setting before vs, as in a mappe, the pleasantnesse and excellency of our heauenly country: but also cause the World to renew daily our troubles and afflictions, to pursue and persecute vs with fresh rage and malice, and (as it were) to follow vs at the heeles, and whippe vs forward with new calamities. By all which it may appeare that the Lord in great mercy and loue doth send vpon vs these crosses & calamities, that he may hereby weane vs from the loue of the world, which is so dangerous and pernicious, vpon which wee would vnmeasurably dote to our destruction, if our affections were not somewhat cooled; yea, euen pulled from it by these violent meanes. For if the world being bitter to our tast, is not for all this loathsome and distastfull to our carnall appetite, how vnmeasurably would wee affect it, if it were sweet and toothsome? If these earthly habitations being tottering, ruinous, and ready euery day to ouerwhelme vs with their fall, wee nevertheless desire to dwell in them, how loath would wee bee to leaue them if they were strong and stately, durable and permanent? If vve delight still to sayle in this sea of worldly miseries, being obnoxious to stormes and tempests, vvrackes and piracies, and neuer care to come into the hauen of happinesse; what would wee doe, if we had at pleasure quiet calmes, and prosperous windes; a faire passage and safe from all dangers? If we take contentment in our pilgrimage, and make no hast vnto our heauenly country, when as our way is so fovvle and full of thornes, our iourney so painefull and dangerous, and our intertainment among these worldly Cannibals so bad and barbarous; what a paradise would wee esteeme it, and what little account would wee make of our euerlasting mansions, if wee had a pleasant passage, an easie iourney, and kinde vsage in this strange country? If wee bee fond on this worldly harlot being so vgly and deformed, how would wee dote on it, if it were faire and beautifull? This false World deceiueth vs, and yet vve trust it, how then vvould wee rest and rely vpon it, if it were faithfull & neuer failed vs? It frowneth vpon vs and yet wee affect it, how fond therefore would we be on it, if it smiled and fawned? It crosseth and afflicteth vs, and yet we hugge and imbrace it, O then! how would our hearts cling and cleaue vnto it, if it made vs his darlings, and did cocket vs with fauors? The Lord hath filled it with miseries, and yet vve are loath to exchange them for icy and blessednesse: what cart-ropes then or cables could pull vs from it, if it were full of comforts without crosses, and had no gall mingled with its sweetnesse? It is full of troubles, wars, and contentions, secret traitors, open enemies, and false friends, and yet we grieue when we thinke of leauing it: how vvould wee therefore surfeit of sorrow, if injoying quiet peace, svveet concord, and faithfull friendship, we should bee forced to forgoe it? vvee are still, vvhilest vve continue in it, tormented with cares and feares, subject to innumerable dangers, and haue still in sight terrible tragedies, expecting daily when we shall be called out to act our part, and yet we cannot with patience thinke of our departure; O! what a death then would departing be, if we were quiet and secure, hauing all that we could desire, and not fearing to be robbed of any of our delights? wee are, whilest wee remaine in this vale of teares, subject to sickneſse and pouerty, contempt and disgrace, and yet wee doe not sigh and groane after our full redemption, when as we shall bee freed from all these miseries: how farre therefore would wee be from the least desire of exchanging our estate, if wee were healthy and wealthy, highly honoured, and in all vvee doe applauded with mens prayses? In a vvord, the world persecuteth and killeth vs and yet wee loue it as our liues, vvhat an idoll then vvould wee make of it, and hovv farre would wee preferre it before the saluation of our soules if it did like and loue vs, cherish and defend vs? Most gratiously therfore doth our good God deale with vs when seeing vs besotted with this pernicious loue, he causeth the World to deale roughly with vs, that so by smart and sense of paine, our minds may bee somewhat alienated and weaned from it. And thrice happy are wee in our greatest afflictions, if Gods Spirit working with them, they become meanes to make vs contemne the World, as being in it selfe vile and of no worth, and vnto vs a dangerous

Quamuis intolerabilis sit cœlestis patriæ dulcedo quæ trahat, multi tamen in hac vita dolores sit qui ad amorem cœlestium quotidie impellunt; qui mihi in hoc ipso solum vehementer placent, quia placere in hoc mundo aliquid non permittunt. Gregr. epist. ex Register. lib 4 Indict. 13. cap.

dangerous and mortall enemie; or at least doe so moderate and qualifie the heate of our loue, that it doe not exceede the loue of God and ioyes of his kingdome, nor hinder vs from vsing any good meanes vvhereby wee may attaine vnto the fruition of them.

9. Sect. 10. That the loue of the world if it were not mortified in vs would betray vs to the temptations of the diuell.

And thus doe afflictions not onely mortifie our carnall lusts, but also our worldly loue, preserving vs from lusting and longing immoderately after these earthly vanities, and consequently from many snares of the Deuill with which we should easily bee intangled, if wee were in loue with these allaring baits. For if wee were left to our owne liberty, wee would lie open to innumerable dangers, and like silly birds hungring after our worldly prey, wee would bee ready to stoope to euery baite which Sathan, like a cunning fowler, layeth before vs, and so bee catched in his nets of perdition. From which dangers the Lord preserueth vs whilest hee vseth afflictions as a cage to keepe vs from our hurtfull liberty, and to restraine vs from the seeing, desiring, or preying vpon these baites of destruction. To which purpose one saith, that God in his infinite wisdome doth threaten, correct and keepe vnder with painefull labours his most faithfull and best deseruing seruants, because he seeth that if they injoyed ease and liberty, they would lye open to the wounds of their spirituall enemies. And therefore hee exerciseth them outwardly with stripes and labours, that they may not bee pearced inwardly with the fierie darts of the Deuils tentations. Whilest wee injoy the prosperity of the World, wee are easily lulled sleepe in carnall security; and then as wee may be easily wounded with Sathans tentations, when we doe not stand vpon our owne defence; so are wee easily robbed by this subtill theefe of the riches of Gods graces; for then they are pulled from vs at vnawares with the least strength of tentations, yea (as it fareth with them who sleepe soundly and securely) forgetting what iewels wee hold in our hands, we let them fall of our selues, though no outward violence should plucke them from vs: But when we are kept waking with troubles and afflictions, then wee watch ouer these spirituall treasures, and neither suffer Sathan to spoile vs of them by his theeuish sleights, nor to pull them away by force and violence, but the harder the Diuel draweth, the faster wee hold; the more earnestly hee indeuoureth to disrobe and strip vs of these rich ornaments of spirituall gifts, the more carefully wee wrap them about vs, and the more feruently we implore the Lords aide, when wee finde our selues vnable to withstand his might.

Greg. moral. lib. 33 cap. 17.

8. Sect. 11. That we are

By all which it appeareth, that the afflictions of the faithfull are vsed by God as a notable meanes, to strengthen and defend vs from the spirituall enemies of our saluation, and to heale those grieuous wounds of sinne which wee get in this spirituall conflict. The consideration whereof should make vs beare all our crosses and calamities with patience and comfort, yea with ioy and thanksgiuing, seeing by suffering these smaller euils of present smart, we are freed from those greater euils of sin and corruption, which if they still continued and liued in vs, would make vs obnoxious, not onely to Gods temporary plagues and punishments, but to euerlasting condemnation of body and soule. For are wee vexed with sicknesse, and pained with outward griefs? let vs beare them with patience, seeing God by the sicknesse of the body, doth cure the soule of more desperate diseases: and much better it is to burne with the heate of a feauer, than with the heate of sinfull concupiscence, which will inflame against vs Gods fearefull wrath, and euerlastingly burne vs in the fire of Hell. Are wee in painefull seruitude and subjection, and misused and oppressed by those who rule ouer vs? let vs beare all with comfort, seeing God hereby doth free vs from the seruitude of sinne; and much better it is to bee seruants vnto men, than to bee slaues to our owne vices; for that is temporary and will soone haue an end; but the slauery of sinne, maketh vs to become also Sathans bond-men, out of whose thraldome if we escape not in this life, by true repentance, we shall by this tyrant be for euer embondaged in the prison of Hell. Are wee spoiled and dispossessed of our worldly riches, and are wee pinched with poucrty, and want earthly necessaries? let vs be well contented with Gods good pleasure, seeing by these worldly wants he preserueth vs from spirituall penury, and taketh away from vs these momentany trifles, that Satan may not rob vs of our heauenly treasures. When wee haue in out bodies wounds or deepe festered sores, wee voluntarily send for the Chirurgeon, and yeeld our selues into his hands to be vsed at his discretion, for the effecting of the cure; we are content that hee should not only apply healing playsters, but tormenting corrasiues. And that hee should search our sores to the bottome, launch and seare, yea cut off a member for the preseruation of the whole body: And fearing lest we should not haue courage & strength enough to endure these tortures, wee are willing to be bound, that we may not by our struggling & striuing hinder him in his courses: So when wee are diseased wee craue the helpe of the learned Physician, and are content for the curing of our sicknesse, to follow his direction, to swallow bitter pils and loathsome potions, to vse strict diet or totall abstinence, and to eate, drinke, sleepe and labour, not ac-

much to mo- ioyce in af- flictions, sith God vseth them as meanes to mortifie our sinnes.

according to our appetite and naturall disposition, but according to his direction and prescription; yea, all this wee not only patiently endure, but are ready to gratifie their paines with thankfulnesse and reward. And therefore if in vncertaine hope to recouer the health of our body, which can last but for a moment, and is ready presently after the cure to languish againe, falling into a relapse of the olde griefe, or into other diseases more dangerous than they, wee are content to endure all these miseries at the appointment of mortall men, who often are vnfaithfull, seeking more their owne gaine than our health, and often vnskilfull; neither truely knowing the nature of our disease, nor the meanes how to cure it: How much more should wee with all alacrity and cheerefulnesse, endure any crosses and afflictions, when they are vsed as medicines and salues by our heauenly Physician and Chirurgeon, for the curing and healing our soules of the dangerous diseases and sores of sin, which would bring vs in the end vnto euerlasting death; seeing we are certainly assured that hee will by this meanes recouer vs vnto perfect and neuer-decaying health; as being most faithfull and carefull ouer vs, and in his wisdome and skill infinite and all-sufficient for the effecting of the cure. Let vs not therefore looke so much to our present smart as to our future health; not to the paine wee feele, but to the ease and comfort which wee assuredly hope for, and considering that the Lord woundeth to the end hee may heale vs, and killeth our bodies with a temporary death, to preserue body and soule from death euerlasting: Let vs joyfully submit our selues vnto his will, crying out with one: O Lord, here launce and seare me, so that thou wilt be pleased hereafter to heale mee. Our Physician doth make these outward blisters in our bodies, to draw out the poysonous corruption that is in our soules, and doth trouble vs a little (as it were) with some small itch or bleach in the skin, that hee may free vs from the inward putrefaction of sin, and allay the heat of our inflamed concupiscence: And therefore let vs endure that which he imposeth with patience, and neuer murmur against him for effecting his cure; knowing that it is but childish folly to abhorre the medicine more than the disease, and that we count them mad men which rage against the Physician, who intendeth their recouery. Let vs rather rejoyce that the Lord is contented to minister vnto vs, because, seeing he vndertakes to cure vs by these medicines, it is a signe that wee are not past recouery; for when in our diseases our estate is desperate, he leaueth vs to our owne appetite, to haue what our hearts can desire, and to take our fill of the pleasures of sinne: whereas hee giueth bitter potions, and prescribeth a strict diet, launceth and searcheth, cauterizeth and cutteth those who are curable and likely to recouer. And better it is (as one saith) to sustaine vnder the hands of our Physician a transitory torment, than forsaking him and refusing the meanes of our recouery, to incurre such a punishment as will euerlastingly vex vs with hellish tortures. For these medicines of afflictions put those to paine whom our Physician in loue intendeth to cure, who by grieuing vs freeth vs from our griefes, &c. and by hurting cureth vs, that our health may be endeared by our former heauinesse.

Hieron. in Epist. ad agrotum amicum. Tom. 4.

But thou wilt say that thy affliction is so grieuous and intolerable, that there can bee no place for patience in the bearing of it. To which I answere, that if thy affliction bee grieuous, so likewise is thy sin; for the Lord our heauenly Physician & Chirurgeon, fitteth his medicines and meanes of curing, according to the nature and quality of our diseases and sores. And as earthly Physicians vary their remedies, according to the state of their patients and nature of their sicknesses, giuing vnto one gentle potions, and to another strong purgations; and as Surgeons out of their skill and discretion apply vnto small cuts healing playsters, but when they meete with an impostume or deepe festered wound, they cauterize and launch, seare and burne: so the Lord for the curing of lesser corruptions inflicteth lesser crosses, and for those sins which are hainous and enormous, more grieuous miseries and more heauy calamities. An example whereof wee haue in the people of Iuda, who for their outragious sinnes had heauy punishments inflicted on them. *I haue stricken thee* (saith the Lord) *with the wound of an enemy, and with a sharpe chastisement for the multitude of thine iniquities, because thy sinnes were increased: Why cryest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquities, because thy sins were increased, I haue done these things vnto thee.* Looke not therefore so much to the greatnesse of thy smart, as to the hainousnes of thy sin; not to the bitternesse of the medicine, or the torture of the cornasiue, but to the desperateneesse of thy disease, and to the deepnesse of thy festered wounds; for (as one saith) the griefe of affliction is much qualified, when as wee see and acknowledge the greatnesse of our sin; euen as euery one doth more patiently endure the Launcher of the Surgeon, the more rotten and festered he seeth the sore to be, which is cut & searched; and the heauier wee feele the burthen of sin, the more light wee shall find the burthen of affliction. Yea, (wilt thou say) but my sins are not so great, nor my sores so incurable, that I should need such sharpe remedies and grieuous afflictions to be freed from them. I answere, that thy Iudge is able to discerne of

Ier. 30. 14, 15.

Dolor flagelli temperatur, tam culpa cognoscitur, quas tanto quisq; fortunatum se dici patientius tolerat, quanto magis putridum conspicit esse quod secat, &c. quia per hoc quod culpa perdidit egenditur, afflictionis pena remittitur Greg. Moral. lib. 10. cap. 5.

δ. Sect. 12. That our grieuous afflictions argue our grieuous sins.

of the greatnesse of thy faults, and thy Physician of the disease, better than thy selfe who being a party and Patient; art blinded with selfe-loue and partiall in thy judgement. Either then thy sinnes are in their owne nature hainous, or aggrauated by circumstances, being committed against knowledge and conscience, or exemplary to the scandall of others; they are great in themselues, or through the hardnesse of thy heart, hard to be cured, or being small alone, they are not small to thee; seeing thou wilt by no meanes part with them, but resolueſt still to continue in them. For, as a man holdeth fast in his hand a small staffe, when as a great post is easily pulled from him: So do we oftentimes retaine our lesser sins with greater pertinacy, than our more hainous offences, and so make them grieuous by our persisting in them, which were more light in their owne nature. Neither is there any thing that doth more aggrauate our sins in the sight of God, than when they are joyned with impenitency, and answerably nothing doth more incense him vnto wrath, or draw downe vpon vs more heauy judgements; according to that sentence, so often in the same Chapter repeated: *If yee walke stubbornly against me, and will not obey me, I will then bring seuen times more plagues vpon you, according to your sinnes.* Yea, (will some say) but mine afflictions are not only grieuous, but also in their continuance long and tedious. I answer, that as thou makeſt them heauy through thine impatiency, so thou makeſt them long by continuing in thy sin; for, our afflictions are light, or they are not long, either they may be borne with some ease, or else they are soon taken from vs. Howsoeuer it is, assure thy selfe that whether they are light or heauy, they continue vpon thee, not for want of mercy in God to ease thee, but for want of grace in thee which might make thee fit to find ease: For, if thy sores of sin were healed, there would be no need further to apply these salues of afflictions; If thy wounds were open and the core of corruption drawne out, thine heauenly Surgeon would not lay vpon them still these corrasiues of calamities. If thou were throughly cleansed from these corrupt humours of sinne which ouerthrow thy spirituall health, thy Physician would not vexe thee with any more strong and loathsome medicines. But though these salues haue beene often applyed, yet thy sores are still festered in the bottome; though thou hast already drunke many potions of trouble and afflictions, yet the melancholicke humours of sinne, are so tough, and sticke so fast in the inward parts, that they are not yet purged away. And therefore though thou calleſt and cryeſt to haue the corrasiues remoued, and to haue no more of these loathsome purges of tribulation and misery ministred vnto thee: yet thy heauenly Surgeon and Physician hauing vndertaken to cure thee, and not to please thee; continueth still the vse of these meanes till thy sicknesses and sores of sin be sufficiently healed, and therefore though thou cryeſt and calleſt for ease, yet hee heareth thee not, according to thy will, but so as it will agree with the recouery of thy health.

Leuit. 26. 21.

Tuis medicaminibus potius curatis, securis etiam, non amicis medicinis ad voluntatem sed ad sanitatem. Aug. in Psal. 21. enarr.

Whatsoeuer then our afflictions be, and how long soeuer they continue vpon vs, let vs labour to beare them with patience and comfort, seeing we are naturally sicke in sin, and he that made vs, best knoweth how to cure vs. Hee vnderstanderth our secret infirmities and inward diseases, and well knoweth how to apply fit meanes for our recouery, and when it is best for vs to haue them taken away. We trust earthly Physicians, though they commit many errours: for (as one saith) they that goe about to cure vs, did not make vs: How much more then should wee commit our selues into the hands of God who hath made our soules and bodies; and therefore well knoweth how to re-create that which he hath created, and to re-forme that which he hath formed? We suffer vnder the hands of men certaine torment for vncertaine health, and many, whilest they are drawne on with false hopes, die vnder the hands of their Surgeons and Physicians; or if they recouer, their liues are but reprieued for a few dayes longer: what therefore should we be content to suffer at the appointment of our heauenly Physician, for the euerlasting health and saluation of body and soule. Seeing he is so infinitely wise, that he can neuer be deceiued, and so al-sufficiently skilfull, that he neuer mistaketh our diseases, or his medicines, nor euer faileth in effecting his cure? Though wee much esteeme our Gold yet we willingly commit it to the Finer, that he may cast it into his Furnace and purifie it from its drosse; and yet his skill may faile either in not throughly purifying the mettall, that it may abide the touch, or else in refining it more than enough, & so wasting it in stead of purifying it: much more then let vs commit these treasures of our soules and bodies into the hands of this heauenly workman; for though hee cast vs into his Furnace of afflictions, it is not to hurt vs, but to purifie vs from the drosse of our corruptions. And hee that is not purged in this fire, but burnt and consumed with the heat of impatiency, hee is to be esteemed Chaffe and not Gold, and hath just cause to feare, least after hee is consumed in this temporary blaze of tribulation, hee shall with the Chaffe, that the Baptist speaketh of, be cast into that vnquenchable fire of Hell. The Lord now iudgeth vs for our sinnes in this life, and his iudgements are heauy and distastfull to flesh and bloud; but let vs not be discouraged, for the

Q. Bell. That if we dure such with pain to be eas temporall much more should wee beare to be freed from those which are euerlas Aug. in Psal. 101. Enarr.

Vbi non pu artifex ind inter ea ne rare, nonn purgare, d in Psal. 61. Enarr.

Math. 3. 11.

the end of them is, that being chastised for our sins of the Lord, we may vnfainedly repent of them, and so may receiue pardon and forgiuenesse, and not come into condemnation with the world. In regard whereof wee haue just cause to account it the heauiest judgement, not to bee at all thus judged of the Lord; for our heauenly Physician ministreth this Physicke of afflictions to all his patients sicke in sinne, sauing to those whose diseases are desperate. Our gracious Father chasteneth euery sonne whom he receiueth, and seaueth none to prosper in their wickednesse, but those bastards whom he purposeth to disinherit of that heauenly patrimony, reserued in store for his owne children. Our Lord and Master correcteth in the Family the faults and hainous crimes which are committed by his Seruants, or else his purpose is to turne them away, and to reserue their sins to be punished at his great Assises. And therfore God threatneth it as an heauy judgement against the Israelites, that hee would not correct them for their sinnes. *I will not* (saith he) *visit your daughters when they are harlots, nor your spouses when they are whores*; namely, to reclayme them by fatherly chastisements, that they might not run on in a head-long course which would lead to destruction. In regard whereof, the estate of sinfull man is then most wretched, when continuing in his sin hee is exempted from punishment. For as those who are sicke of the Gout and Dropsie; are then in the most miserable condition, when they vse excessiue diet & haue plenty of delicate wines, and pleasant drinkes to please their vnsatiable appetite, because by all these dainties their diseases become more desperate; whereas contrariwise, they are mitigated and cured by hunger and thirst, strict diet and vnpleasant Physicke: So, if being infected and tainted with sin and corruption, we notwithstanding prosper in our wickednesse, & ruffle it out in worldly pleasures, our case is so much the more dangerous and desperate, because these worldly allurements doe but increase our sins, and so settle and harden vs in our euill courses, that we can hardly by any meanes be cured and recouered. But if God admitteth vs into his Hospitall, and ministreth vnto vs the Physicke of afflictions, restraining our gluttonous appetite, and withholding from vs these earthly vanities which doe but feed and increase the diseases of our soules; then haue wee great cause of thanksgiuing, seeing we are hereby put into assured hope of recouering our spirituall health, and of continuing still in the life of grace, vntill we be admitted into the life of glory.

Chap. XX.

That God by afflictions increaseth in vs all his spirituall graces, and first those which are seated in the vnderstanding.

1. Sect. 1. That afflictions exercise & by exercising preserue in vs Gods sauing graces.

WE haue shewed how the Lord vseth afflictions as a notable meanes to free vs from our sins: It now followeth that I also shew, that hee doth by them exercise and strengthen, multiply and increase in vs all Christian vertues, and the sanctifying and sauing graces of his holy Spirit. To which purpose wee are to know, that as the Master of the Masteries will not suffer his Scholars to spend their time in idlenesse, but keepeth them in continuall exercise; as running, wrastling, leaping, fencing, and accustometh their bodies to painfull labours, to keepe them in breath, & not only to preserue their strength and agility, but also to increase it: so doth the Lord exercise the faithfull in this World, as in a Schoole of Masteries, making them to wrastle and striue with troubles and afflictions, that he may hereby both confirme and preserue the strength of his sanctifying graces in them, and also increase and multiply them by this spirituall exercise; whereas they would languish and grow faint with sloth and idlenesse. For as it fareth with the strength of the body, so also with the vertues and powers of the mind; the more they are disused from labour, and rest at their ease without an enemy, the more weak & impotent they daily grow, but the more they are exercised and assaulted, the more they are strengthened and confirmed. And as the trees which are tossed in the Winter with tempestuous stormes, doe thereby take the deeper rooting, so Gods graces are not ouerturnd with these boysterous blasts of trouble & affliction, but are the more firmely rooted in vs; and the more that the flesh is weakned by them, the more strong we grow in the spirituall part; and *though hereby our outward man perisheth, yet the inward man is renewed daily.* It is true that whilest wee are in this combat of afflictions, wearied with labours, and tyred with resisting; this spirituall strength doth not so sensibly appeare, but rather seemeth to be abated and weakned (euen as it also befalleth vs in the exercises and contentions of the body) but yet after the conflict is ended, our strength vpon a little rest is presently renued, and becommeth much more able and actiue than it was before. Yea, sometimes it commeth to passe, that afflictions like a cloude do hide out of our sight the bright beames of these spirituall graces, and these miseries and calamities, like ashes, couer these shining and burning coales of Gods sauing gifts, so as neither their heat nor light is discerned by the outward sense, but whilest they

Torpescit virtus ubi certamen defuerit, & facilè hostis malitia coalescit, & pigrescat animus repugnantu, Chrysost. de interdict. arboris sterm.

2. Cor. 4. 16.

Nauigium vitæ nostræ agitationibus gaudet; sola tranquillitate turbatur. Stupet enim oursus cessantibus ventis, peritatur & peritalium probatur, Hieronym. ad agroicum amicum Epist. Tom. 4.

they hide them, they also preserue them; which otherwise would be more subject to wasting and going out, if they did lie open to the outward ayre of worldly prosperity.

Q. Sect. 2. That afflictions doe not only preserue and confirme, but also increase & multiply in vs Gods sauing graces.

Yea, these troubles and calamities doe not only confirme and preserue in vs Gods spirituall graces, but also doe (as I said) increase and multiply them. For these holy seeds of Gods sauing gifts doe become most fruitfull when as they are pinched with the frosts of afflictions, and this heauenly fire of sanctifying grace doth much increase both in heat and brightnesse, when the winde of tribulation doth blow vpon it. And this commeth to passe, both because the Lord is then most willing to bestow vpon vs these rich treasures of grace and sanctification, when by these crosses and calamities wee are fitted to receiue them, and also because we then aboue all times, most earnestly desire to bee thus spiritually inriched, when as we are impouerished in worldly comforts, and vtterly spoyled of all earthly delights. For the Lord will not cast the seed of his graces into the ground of our hearts, before they are prepared to receiue them. And as the wise Husbandman will not hazard his wheat by sowing it in all kindes of Land, but maketh choise of that which is fittest, and then ploweth, falloweth, and harroweth it, that it may bee the better prepared to receiue the seed: so much lesse will the Lord sow that much more precious graine of his sauing graces, in the stony and thorny hearts of wicked worldlings, but maketh choice only of his elect, which being made good grounds by his alone goodnes, and the sole Sun-shine of his grace and fauour; hee first prepareth them for this holy seed by plowing, breaking vp and harrowing of their hearts full of naturall hardnesse, with troubles and afflictions, and then casteth it into them with a liberall hand. Hee will not giue his graces to the proud and lofty, who would contemne and despise them, but to the humble and lowly; and because our hearts are naturally haughty and exalted aboue measure, therfore the Lord first humbleth and presseth them downe with the waight of affliction, before hee will giue vnto them this spirituall aduancement. Hee vouchsafeth these precious gifts vnto none, but them whose hearts are inlarged to receiue them, because such alone wil esteeme them when they haue them; and whereas they are naturally streight, and haue this narrow roome, filled with carnall, and worldly loue, therefore he first emptieth them of this earthly trash by taking it from them, and then stretcheth and inlargeth the heart in holy desires with troubles and afflictions, and so satisfieth and filleth them with his heauenly treasures. He will not giue these spirituall dainties to be fed vpon by full stomackes, seeing they would loath this diuine sweetnesse and be cloyed with it: but he filleth the hungry with these good things; and because we naturally want this appetite, hee vsually getteth vs a stomacke and sharpneth our hunger, by with-holding from vs all worldly delicates, and by appointing vs to feed on the bread of affliction and water of sorrow. And as the Lord most willingly giueth his spirituall graces to those, who are by afflictions and tribulations fitted to receiue them: so doe they who are in this afflicted estate, aboue all others, esteeme these precious gifts, and accordingly desire, and with all diligence vse the meanes to attaine vnto them: for when by our afflictions wee are so humbled that wee become nothing in our selues, then doe wee most earnestly desire, that God by his grace and holy Spirit may be in vs all in all; when by calamities we are emptied of all earthly consolations, then doe we most eagerly hunger after these spirituall comforts: when we are dispoyled of worldly riches, honours, pleasures, health, strength and the rest; then doe we most couet to be inriched with that chiefe riches of Gods sauing graces which can neuer be taken from vs, and with great diligence seek them from God by Prayer, hearing the word, and vsing all other good meanes for the satisfying of our holy desires with vnwearied cheerefulnesse. And thus doe the faithfull, like painfull Bees, gather the greatest store of this sweet hony of Gods graces, out of the bitter Thyme of trouble and affliction; and grow most rich in God when they are most impouerished in the World. *In regard whereof one calleth affliction the Mother of Christian vertues, because as in a fruitfull wombe, she breedeth, nourisheth and increaseth them to their perfect growth and full strength.* The which is not to bee vnderstood of it, being considered in its owne nature, but as it is sanctified by God for this vse and purpose; for in her selfe this mother hath a barren wombe and dry breasts, or is only fruitfull in bringing forth sinne, vnlesse the Spirit of God, the Father of all Grace and goodnesse, doe make it fruitfull by infusing vitall power and strength into it; and these waters of affliction in themselues are ready to drowne vs, if they were not scattered with the breath of Gods Spirit, whereby they become like fruitfull showers fit to water vs, that these fruits of Gods sauing graces, may spring and grow in vs.

Tribulatio est virtutum omnium mater, Chrysost. Matth. 3. Homil. 9.

Q. Sect. 3. That God by afflictions increaseth in vs sauing knowledge and spirituall wisdome

But let vs descend to some particulars, and for orders sake, consider these graces as they respect God, or else our Neighbours and our selues: The graces which respect God, are either seated in the vnderstanding, mind and intellectuall part, or in the heart, will and affections, or in both together; or else the fruits of them all, appearing in our vnfeined repentance and new obedience; all which are either

either confirmed and preserued, or else increased and multiplyed by our troubles and afflictions. The graces which are seated in our mind and vnderstanding, are knowledge and remembrance of God and his wil, which in his Word is reuealed vnto vs. The first grace is sauing knowledge and spirituall wisdome, the which is notably preserued, and exceedingly increased by crosses and calamities: for this fire of afflictions doth giue great light to the vnderstanding; and this sharpe eye-salue, though it doth for the present dazle the sight, yet afterwards it doth singularly cleere the eyes of the mind, so as they are much fitter to see spirituall things, and to discerne the wayes of God. And whereas prosperity, vsually making men drunke with worldly pleasures, doth so take away the heart, intoxicate the braine, and infatuate the vnderstanding, that it is not capable of the knowledge of God and spirituall things: when by a fast of afflictions wee are freed from this surfet, and by long abstinence haue these intoxicating fumes of worldly vanities taken away, then doe wee come vnto our selues, and recouer our vnderstanding, whereby wee are inabled to judge and discerne of spirituall things, and to conceiue of God and his will, as they are reuealed vnto vs in his Word: So the Wiseman saith, that the *rod and correction giue wisdome*. And the Prophet telleth the people, who were growne desperate in their wickednesse, that seeing they did not regard Gods Word and terrible threatnings, to be reclaymed by them from their sins; and nothing but feare, proceeding from sense of Gods judgements, would work vpon their hard hearts; therefore the Lord would inflict vpon them plagues and calamities, that these punishments might cause them to feare him, and this feare might make them so attentiue to his Word, that they might vnderstand it and profit by it; *and there shall be only feare* (saith he) *to make you vnderstand the hearing*; that is, the Word of the Lord, sounding in your eares by the ministery of his Prophets, which in your security caused by prosperity, you would not vnderstand, but scorned and contemned. Thus the people of Israel being in great afflictions, are brought in by the Prophet saying, one to another: *Come and let vs return to the Lord: for he hath spoyled and hee will heale vs, &c. then shall we haue knowledge, and indeauour our selues to know the Lord*. So afterwards hee saith, that being in great straights, by reason of their mighty enemies preuailing against them, they should cry vnto the Lord; *My God we know thee*. That therefore which *Solomon* speaketh of naturall children, may be truly said of the children of God; *foolishnesse is bound in their heart, but the rod of correction shall driue it away from them*. And as experience teacheth vs, that cockered children are seldome wise, because the Parents indulgence and fondnesse maketh the Childe wanton, and wantonnes is the cause of much foolishnesse; and contrariwise, that those, who are kept vnder a seuere discipline, doe most excell in knowledge, discretion & vnderstanding, because they are made hereby more watchful ouer their words and wayes, powdring them with wisdome, before they dare offer them to be tasted by their Gouernours: So likewise, when our heauenly Father suffereth vs to abound in earthly delights, and to haue the world at will, we become wanton through prosperity, and foolish through our wantonnesse: but when he nurtereth vs in the schoole of afflictions, we labour to informe our selues in those things which please or displease him, and so accordingly we frame our words and actions. An example whereof we haue in *Nebuchadnezzar*, who being in prosperity, was blind in his vnderstanding, and ignorant of the true God, from whence proceeded his foolish boasting and vain-glorious bragging: *Is not this great Babell, which I haue built for the house of the Kingdome, by the might of my power, and for the glory of my Maiesty?* Dan. 4. 27. 31. But when he was humbled by a grieuous affliction, then his vnderstanding was restored vnto him; and hee doth not foolishly magnifie himselfe, but giueth *thankes vnto the most high, and prayseth and honoureth him that liueth for euer*. Whereby it appeareth, that as the Sun-shine of prosperity doth so dazle our spirituall sight, and so dimme the eyes of our vnderstanding, that wee are not capable of the knowledge of God and heauenly things, so the darknesse of afflictions doth notably recouer and cleare them, inabling them to discerne the will of God, when the light of the Word appeareth to them. And this commeth to passe first, because in our afflictions we are made more diligent in harkning vnto those admonitions & instructions, which wee haue contemned in the time of prosperity, and are more industrious and laborious in learning those spirituall lessons of wisdome, when as wee feare the rod of correction, and doe feele the smart of our negligence and ignorance. So *Elihu* saith, *that God openeth the eares of men by their corrections, and causeth them to hearken vnto his word in the time of trouble*. Iob 33. 16. & chap. 33. 15. An example whereof we haue in *Dauid*, who professeth that it was *good for him to haue been afflicted, that hee might learne Gods Statutes*. Psal. 119. 71. So the Iewes when they were troubled in conscience, and afflicted in mind, through the sense which they had of their sins, doe exceedingly hunger after this sauing knowledge, crying out, *Men and brethren what shall wee doe?* Acts 2. 37. And the Iaylour, being in great feare and astonishment, and throughly humbled in the sight of sinne, *came trembling, and fell*

Chap. 16. 29. *downe before Paul and Silas*, saying: *Sirs, what must I doe to bee saued?* Secondly, these afflictions doe notably increase spirituall wisdome and sauing knowledge, as they doe season our naturall wit, and that knowledge which wee haue attained vnto by the light of Gods Word, making them which are vnsauoury and fruitlesse in themselues, to become sauoury and profitable. For, by our afflictions we haue experience, and by experience wisdome; in which respect it is truly said, that afflictions doe make fooles wise; for whereas almost none can make any vse of that knowledge which they haue by their owne wit and naturall vnderstanding (in regard whereof it is truly said, that wit is nothing worth, vntill it be dearely brought) no nor yet by the experience, which they haue by others euils: when their knowledge is seasoned and approoued by their owne experience, then they make vse of that they know, and euery notion in their vnderstanding thus confirmed, becommeth a principle to informe their iudgements, and a rule to reforme and direct their liues. And thus in our afflictions wee haue experience of Gods wrath and anger against sin, seeing he doth chastise and correct it euen in his owne children; and so hauing felt the smart of our former folly in committing it, we become wiser for the time to come, and will not easily bee allured to swallow this hooke againe, after we haue beene once pricked with it, though it bee couered with the inticing baits of worldly vanities; or to feed on the dainty meats of sinfull pleasures, when wee by experience finde what a bitter and loathsome after-taste they haue left behind them. Thus also we haue experience in our afflictions of Gods infinite wisdome, whereby he bringeth good out of euill, light out of darkenesse, blessings out of curses, and maketh the fruits of sin the meanes of saluation, causing vs to find a ready way into the ioyes of Heauen, by the gates of Hell, and the first flashes of hellish fire. And also of his omnipotent power, whereby he mightily effecteth all this which hee hath in his wisdome purposed, supporting vs in our greatest weakenesse, and defending vs when wee are most vnable to helpe our selues, against all the furious assaults of our malicious enemies. Thus we haue experience of his wise and powerfull prouidence, when as wee perceiue that all our afflictions, with whatsoeuer circumstances belong vnto them, are ruled by it; and though in themselues they are euill and hurtfull, yet that they are so wisely disposed, that in the end they turne to our good, and doe much further the saluation of our soules; of his infinite mercy and loue, whereby hee moderateth and mitigateth all our afflictions, so as they may not exceed our strength, and sweeteth them by the inward comforts of his Spirit, and the taste and feeling of his grace and fauour, that we haue more true ioy in them, than Worldlings in the fruition of all their pleasures: And finally of his truth, both in inflicting those chastisements which he hath threatned, and in performing of all his promises; both in strengthening and supporting vs whilest we are vnder the burthen of the Crosse, and in deliuering vs from all our afflictions, in such time as is most conuenient and seasonable, both for his owne glory, and the aduancing of our spirituall good. Yea, not onely doe we by afflictions attaine to the knowledge of Gods excellencies and perfections, but also of the Worlds mutability and vanity. For howsoeuer looking vpon men in their flourishing prosperity we thinke their estate so excellent that it cannot be matched, and so permanent that it cannot be changed; when wee see our health turned into sicknesse, and strength into weakenesse, our riches into pouerty, and our honours into disgrace and contempt, our mirth into mourning, and our liberty into imprisonment, then do we plainly discerne that worldly felicity is but a smoake or dreame which sodainly vanisheth and leaueth nothing behind it; and therefore we will not, when we enjoy it, put our confidence in it, nor set our hearts vpon it, and as wee will not much rejoyce when it befalleth vs, so will we not vnmeasurably mourne when it departeth.

And therefore, seeing these worldly afflictions doe so much increase sauing knowledge and heauenly wisdome, this consideration should mooue vs to beare them with patience and comfort, and in as much as our earthly losses, are farre exceeded by our spirituall gaine; and our outward grieuances are abundantly recompenced with inward benefits. For this *wisdome is better than precious stones, and all pleasures are not to bee compared vnto her, her fruit is better than gold, euen than fine gold, and her reuenewes better than fine siluer. It is more precious than pearles, and all things that thou canst desire, are not to be compared vnto her.* It is that by which we haue our very essence, and being in Christianity; for as by naturall reason and vnderstanding we are men, so by sanctified reason, spirituall wisdome, and sauing knowledge wee are Christian men; and (as our Sauiour saith) this is that life, whereby wee must liue for euer, *to know the only true God, and whom he hath sent Iesus Christ.* It is the fountaine and foundation of all true Religion, and the only sure ground of all other sauing graces: for as they all arise from faith, so faith it selfe from this sauing knowledge. In all which respects holy *Dauid* is so farre from thinking a man miserable that is afflicted with worldly crosses that hee accounteth him happy, when as he profiteth by it

Psal. 34. 4. That the benefit of spirituall wisdome much exceedeth our hurt by afflictions.

Prou. 3. 11, 13 & 8. 11.

Iohn 17. 3.

it in wisdome and knowledge. *Blessed is the man* (saith he) *O Lord whom thou chastisest, and teachest him in thy Law.*

The other grace seated in the intellectual part of the soule, is the remembrance of God and his will, which is also much increased and renewed by afflictions. For whereas plenty and prosperity make vs to looke vnto, and rest in our owne prouision, in secondary causes and inferiour meanes, forgetting in the meane time God, who is the author of all our good, because wee are so supported with outward helpes, that we doe not sensibly feele any neede of his assistance: when wee are forsaken of these worldly succours, and are left of these false friends in our greatest neede, then doe wee begin to remember him, who neuer forsaketh those that trust in him, and is alwayes willing, able, and ready to comfort vs, when we flee vnto him in our distresse. An example whereof we haue in the prodigall child, who whilest hee had goods in his owne hands, spent all his time in reuelling and riot, in banqueting and whoring, and neuer thought of his gracious Father, from whom hee had receiued these guifts, which hee thus abused, till (all being consumed) hee was brought into extreame pouerty and misery; and then hee remembred him, and thinketh of returning. And as in our afflictions wee are put in remembrance of God himselfe by standing in need of helpe and comfort from him; so also of his word and commandements, and those profitable admonitions, instructions, and consolations, which wee haue formerly heard out of them. And whereas in the time of our prosperity, wee carelesly forget them, and negligently cast them behinde our backs; when wee are pinched with miseries and crosses, wee doe not onely diligently hearken vnto those profitable lessons which are presently deliuered vnto vs, but also for our comfort, recall that which we haue formerly heard; and is now through sloth and neglect careleslly cast (as it were) into some by-corner of the memory. And as the seede in time of drought, lyeth long after it is sowen buried vnder the clods, and seemeth lost and perished because it appeareth not; so the seed of Gods Word being sowen in the furrowes of our hearts doth lie buried oftentimes vnder the heauy clods of worldly incumbrances, appearing neither to our selues nor others: but when it is soaked and steeped in these waters of tribulation, then it sprouteth, springeth vp, and bringeth forth abundant fruits to the ioy of others, and comfort of our selues. And as slothfull truants, whilest their play dayes last, cast their bookes careleslly vnder the cupboord, and for want of care and attention quickly forget that which they haue beene long in learning; but when they are constrained to come to the schoole, and doe feele the smart of their former negligence, then they labour to recall to minde their lost lessons, and recouer that which was slipt out of memory: so it vsually fareth with vs; for whilest the world affoordeth vnto vs the play dayes of prosperity, wee reuell and play the wantons, securely casting all those instructions, which wee haue learned in the schoole of Christ, behind our backs, as though we should neuer haue further vse of them; but when our heauenly Schoolemaster putteth an end to our play, and with the rodde of affliction whippeth vs for our former sloath, then doe wee take paines to regaine our lost learning, and to recall to minde those fruitfull lessons which haue beene taught vs in this spirituall Schoole. In which respect afflictions are of singular profit; in that by an vrgent necessity they make vs to esteeme and treasure vp in the closet of our memories these treasures of knowledge, which we would otherwise vilifie and cast out of doores: for so are wee ruled by the senses, which onely apprehend present objects, that we value euery thing according to present and carnall vse, and doe not care for the glad tidings of the Gospell, and the sweete consolations of Gods Spirit before we be brought into miserie and distresse. And as he who is in perfect health contemneth the Physitian, and is ready to cast his drugs and medicines out of doores; but being visited with some grieuous sicknesse, doth honour and reward him, and thinketh the best roome in his house not to good for his potions and cordials; and as in the time of secure peace, we let the sword rust in the scabberd, and our armour vpon the wall; but in time of warre doe highly value them, and doe rub, scoure, and gird them to vs: so whilest in the time of prosperity wee haue no sense and feeling of our spirituall diseases, wee careleslly cast at our heeles the physicke of our soules, and neuer gratefully remember our spirituall Physitians, because wee doe not finde any neede of them; wee let the sword of the spirit rust in the scabberd, and the booke of God to lye moulding vnder our cup-bords, and neuer thinke of preparing and fitting our spirituall armour, that wee may haue it in readinesse, because, though wee bee in the greatest danger, yet we can discouer no enemy which is ready to assault vs: but when wee are diseased in our worldly estates, and feele the smart and paine of miseries and calamities; when afflictions like mighty enemies doe assault and vexe vs, and wee finde our selues so weake, that wee cannot in our owne strength, make resistance; then doe we highly esteeme, and accordingly thinke vpon both our spirituall Physitians, and their physicke of our soules, which they prouide

for the procuring of our ease, and the recouery of our health; then doe wee thinke of drawing the sword of the spirit, and buckling vnto vs the armour of Gods graces, that wee may bee inabled to withstand the violence of our enemies, and obtaine the victory in this dangerous conflict.

CHAP. XXI.

That God by our afflictions doth much confirme, strengthen and increase our faith.

¶ Sect. 1. That afflictions strengthen our faith by making vs more carefull in the vse of the meanes; and by exercising it with these tryals.

THE next grace is faith, which is seated both in our head and heart, in our vnderstanding and also in our wil & affections, for it is not only a perswasion which is an act of the vnderstanding arising from knowledge, but also a willing assent and application of that we beleeue vnto our selues for our owne vse; vpon which followeth our voluntary cleauing vnto the Lord, and our reposing and sole resting vpon his power, prouidence and gracious promises in Iesus Christ. And this faith is exceedingly strengthned and increased through our troubles and afflictions; first because we are then most carefull in the vse of the meanes for the increasing and confirming of it, as hauing in our sense and feeling much more vse of it, than in the time of our prosperity. For whilst we liue in secure peace, and doe not find our selues molested with any enemy, wee cast the shield of faith aside, and count it but a burthen, if wee should beare it: but when Sathan and the world daily cast against vs the fiery darts of trouble and affliction, which as soone as they hit vs do in a sensible manner burne and torment vs, then doe wee make precious account of this impenetrable shield, and are neuer at rest, but whilst we find it fast buckled vnto vs. Secondly our faith is strengthned and increased by afflictions, as they are vnto it a spirituall exercise, wherein all the vertue and powers thereof are tryed and imployed. For as when our bodies are inured to sloth and idlenesse, their strength doth languish and decay; but when they are in daily exercise, they increase much in vigour and ability; so when our faith hath no spirituall exercise, it is in short time enfeebled and groweth faint and weake; but when wee are, in aduersity and affliction, vexed with sickenesse, pinched with pouerty, forsaken of friends, blemished and defamed for our loue to goodnesse, and subiect to innumerable dangers; then our faith hauing enemies to resist and aduersaries to striue and wrastle with, doth stirre vp its owne vigour, gather all its strength and powers together, and finding it selfe too weake to make resistance, doth earnestly seeke to haue its strength encreased and renued. And to this end it first wrestleth with God by prayer, instantly imploring and beseeching him to perfect the good worke which he hath begun, and so to strengthen and confirme it, that it may not be destroyed and troden vnder foot in this spirituall conflict; and also meditateth in Gods gracious promises, whereby he hath assured all those that beleeue in him, that hee will neuer leaue and forsake them, but will heare them in the day of trouble, deliuer them out of all their dangers and giue a good issue to all their tentations. And thus our faith is exercised and by exercise increased in our afflictions; the which is one of the most speciall ends, why the Lord doth bring vs into these troubles and calamities. For whilst wee haue the world at will, and are on all sides hedged in with the blessings of prosperity, our faith may seeme both to our selues and others a meere speculatiue vertue, whereof there is little vse, and like an vntryed armour which doth not assure vs of defence in the day of danger; but when we are in the middest of afflictions, it is tryed with the bullets of tentations, and the more it is tryed the more it is approued, and the more it is approued, the more it is strengthned against the next incounter. And in this manner was *Abrahams* faith exercised: for after that the Lord had made his gracious promise vnto him of multiplying his posterity, and that in his seed all the nations of the earth should bee blessed, hee long exercised his faith with that great affliction of his wiues barrennesse, which seemed directly to crosse Gods promise and ouerthrow all his hopes; and gaue him no child till he and his wife were growne so old, that in naturall reason the promise seemed impossible to bee performed. With which exercise his faith was so strengthened and increased, that after hee had his promised sonne, and was commanded for his further tryall to sacrifice him with his owne hands, he became also victor ouer this tentation, because by the former tryall hee had learned that God was able to raise him to life againe, seeing in respect of the deadnesse of *Sarahs* wombe, he had before after a sort (as the Apostle saith) *receiued him from the dead.* Thus also after he had promised to giue vnto the posterity of *Abraham* the land of *Canaan*, he long exercised their faith, first by bringing them into a cruell bondage in the land of *Egypt*, and after their deliuerance by afflicting them with so many calamities in the wildernesse, that they seemed, not to haue escaped, but onely to haue exchanged their misery and tribulation. And so the Lord after hee had promised *Dauid* the crowne and kingdome, did exercise his faith with innumerable afflictions, and by this exercise did wonderfully

Heb. 11. 19.

fully confirme and increaſe it, as appeareth by the hiſtory of *Samuel*, and that ſingular booke of the Pſalmes, the moſt part whereof was penned in the time of his trouble and perſecution.

Thirdly our faith receiueth much ſtrength and power in our afflictions, becauſe in them wee haue experience of Gods truth, both in his threatnings, in that for our ſinnes he hath inflicted thoſe chaſtiſements and iudgements which in his word he hath denounced; and alſo in his promiſes; ſeeing he performeth all which hee hath vndertaken, not onely in aſſiſting vs in our afflictions, but alſo in deliuering vs in due time; in both ſhewing his infinite wiſedome, omnipotent power, and all-gouerning prouidence, whereby he hath diſpoſed of all things to the beſt. For when by experience wee find, that the Lord hath ſhewed vs great mercy in croſſing of our moſt earneſt deſires, hath brought vnto vs much comfort out of our greateſt calamities, turned our feares and dangers into ſafe ſecurity and joyfull tryumph, and hath made the Whale, which in ſwallowing ſeemed to deuour vs, to bee a meanes of our ſafety and deliuerance: then is our faith by this experience maruellouſly ſtrengthned and increaſed, and wee thereby are inabled to indure the next afflictions with much more patience and contentment. And as the Pilot hauing eſcaped out of many ſtormes, and the ſouldier out of many dangerous conflicts, are ſo heartned hereby that they are maruellous confident and courragious when they are toſſed with tempeſts, and aſſaulted with their enemies; whileſt vnexperienced paſſengers and freſh-water ſouldiers tremble and feare in the leaſt danger: ſo thoſe who haue beene exerciſed in afflictions, and haue had manifold experience of Gods mercy, power and loue, both in aſſiſting them in their troubles, and in deliuering them out of their greateſt dangers, haue their faith in God hereby ſo ſtrengthned and increaſed, that they are much more patient in afflictions, and more courragious in perils, than thoſe who were neuer exerciſed with theſe tryals; becauſe they know that God is immutable in his goodneſſe, and is now as ready and willing to helpe and deliuer them as hee was before. So *Dauid* concludeth that becauſe he had found God merciful and powerfull in deliuering him from the Lyon and the Beare; therefore he would aſſuredly deliuer him in like manner from the vncircumciſed Philiſtine, and make him to become as one of them. And *Paul* being raiſed by God, when the ſentence of death by the verdict of nature, had paſſed againſt him, by this experience confirmeth his faith for the time to come in this aſſurance, that the Lord would againe deliuer him, if ſo bee he were ouertaken by the like danger.

Fourthly, afflictions confirme and increaſe our faith as they are notable meanes of working or renuing our repentance; for as ſinne doth wound and weaken our faith, making vs to doubt of Gods fauour by reaſon of ſelfe guiltineſſe; ſo repentance doth cure and ſtrengthen it, becauſe by it (through Gods mercy and free promiſes made in Chriſt) ſinne is done away, as though it had neuer beene committed, and ſo wee are aſſured that wee are reconciled vnto God and receiued againe into his former fauour. And fiftly our faith is ſtrengthned by our afflictions, as they giue aſſurance vnto thoſe who are exerciſed with them and profit by them, vnto amendment and newneſſe of life; that their ſinnes which are here in this world thus corrected, ſhall neuer appeare to their condemnation in the world to come. For as they who proſper and flouriſh in their wicked courſes, haue juſt cauſe to feare, that they are in *Dines* his eſtate, who had all his good in this life, and was reſerued to torment in that life which is endleſſe and euerlaſting: ſo they who haue no ſooner ſinned but they are preſently corrected for it, and by their chaſtiſement reclaimed and amended, may aſſure themſelues, that as now they are like vnto *Lazarus* in his paines, ſo they ſhall hereafter be made like vnto him in his ioyes and comforts, and not ſuffer both now and then too, ſeeing (as the Apoſtle plainly telleth vs) wee are purpoſely chaſtened with theſe afflictions, that we may eſcape the condemnation of the world.

But moſt notably is our faith ſtrengthned and increaſed by our afflictions, as they are vnto thoſe who profit by them in newneſſe of life, infallible ſignes and notes of their election, vocation and adoption. They are ſignes of our election, for as the Apoſtle teacheth vs, thoſe whom God hath predeſtinate to be made like vnto his Sonne in glory, hee hath alſo predeſtinate to be made like vnto him in afflictions; and as by this holy decree his naturall Sonne was firſt to ſuffer, and then to enter into his glory; ſo wee, who are adopted in him, muſt follow him in the ſame way to our heauenly home, firſt ſuffering, and then raigning with him as the Apoſtle ſpeaketh. This alſo appeareth in the Lords owne ſpeech to the people of Iſrael, *you onely* (ſaith he) *haue I knowne (or choſen) of all the families of the Earth, therefore I will viſit you for all your iniquities.* And to *Ananias* concerning *Paul*: *Go thy way, for he is a choſen veſſell vnto me, &c. and I will ſhew him how many things he muſt ſuffer for my names ſake.* The conſideration whereof ſhould much eſtabliſh vs in all our afflictions and perſecutions which though to thoſe who are the inſtruments of our euil, they are tokens of perdition, yet vn-

5. Sect. 3. That afflictions do ſtrengthen our faith by cauſing vs to renew our repentance: and aſſuring vs that our ſins thus corrected ſhal not come into condemnation.

Luk. 16. 25.

1. Cor. 11. 32.

5. Sect. 4. That afflictions ſtrengthen our faith as they are ſignes of our election. Rom. 8. 29.

Luk. 24. 26.

2 Tim. 2. 12.

Amos. 3. 2.

Act. 9. 15, 16.

Phil. 1 28.

to vs who patiently suffer them they are signes of our saluation through the grace of God, as the Apostle telleth vs. In regard whereof the same holy Apostle doth not only beare with patience and comfort his troubles and grieuous afflictions, but being to maintaine his credit against the false Apostles, he maketh choise of his sufferings to glory and rejoyce in them, rather than of those excellent graces of Gods holy Spirit wherewith he was so richly adorned.

2. Cor. 11. 23. to 31. & 12. 6. 4.

5. Sect. 5. That afflictions strengthen our faith as they are signes of our effectuall calling:

Thus also our afflictions are notable signes of our effectuall calling, whereby wee are seuered from the world, and admitted into Gods Church and family. For they are Gods liuery and cognisance which he giueth all to weare who will bee his seruants; for, *as many as will liue godly in Christ Iesus shall suffer persecution*, and our Sauiour telleth vs, that if any man will come after him, and waite vpon him as his seruant and disciple, *he must deny himselfe, and take vp his crosse daily and follow him.* Neither may we liue like libertines when wee are intertained into his family, and runne on in wicked courses without correction: but wee must make account that our wise Lord and master will keepe vs vnder a seuere discipline, chastising vs for our sinnes, that we may bee reclaimed from them, and not suffering vs to goe on in euill wayes without checke and controulement, to his dishonour and our destruction: and howsoeuer hee suffereth others that are without to prosper in their wickednesse, and without any punishment to adde sin vnto sin, yet he will be *honoured of those who draw neere vnto him*, and as the Prophet and Apostle speake, *he will cause iudgement to begin at his owne house*, and *first plague the Citie where his name is called vpon.* As therefore when the Mason and and Carpenter polish their stones, and square their timber with their tooles and axes; it is a signe that they haue chosen them for the vse of building, whereas that which is vntouched is left as refuse, fit for nothing but to bee cast into the high-way, and to bee burned in the fire: So when the Lord doth polish, square and plaine vs with troubles and afflictions from the knots and knobs of sinne and corruption, it appeareth hereby, that hee hath made choise of vs to be stones in the building of his spirituall Temple; whereas those which are let alone, and not hammered and squared by this heauenly workman, are rejected as refuse stuffe, which is altogether vnfit for this holy building. Against the world onely loueth its owne, and therefore when our Sauiour Christ by the preaching of the Gospell hath chosen and called vs out of the world, then presently it beginneth to maligne and hate vs, and to vse all meanes whereby it may bring vpon vs misery and affliction. In regard whereof we may conclude, that when we are hated of the world we are beloued of God; when it basely esteemeth vs and cruelly vseth vs, as though wee were the very outcasts and off-scouring of all things, then may we bee assured (if we make good vse of these afflictions, by contemning the world which contemneth vs, & drawing neerer vnto God by repentance and hearty prayer) that the Lord highly valueth vs, and hath chosen and seuered vs like pure gold and good graine, out of this masse and heape of drosse and chaffe.

1. Pet. 4. 17. Ier. 25. 29.

Ioh. 15. 19.

6. Sect. 6. That afflictions strengthen our faith as they are signes of our adoption.

Finally as our afflictions are notable signes of our calling & admission into Gods family, so also of our adoption whereby wee become sonnes of God and heires of his promises. For (as the Apostle speaketh to another purpose) *the heire as long as he is a child differeth herein nothing from a seruant, though he be Lord of all, but is vnder tutours and gouernours vntill the time appointed of the father*; and is subject to the like chastisement and correction: yea oftentimes our heauenly Father (according to the custome of men) when his sonne and slaue doe both offend, correcteth his child, but letteth the other escape vnpunished, because he is purposed to thrust him out of doores, and to take no further care of him; whereas he intendeth to make his sonne his heire, and therefore keepeth him vnder discipline, that he may be found worthy to receiue the inheritance. And this the Apostle plainly expresseth, saying, *whom God loueth hee chasteneth, and hee scourgeth euery sonne whom he receiueth: If then yee indure chastening, God offereth himselfe vnto you as vnto sonnes; for what sonne is it whom the father chasteneth not? If therefore yee bee without correction, whereof all are partakers, then are yee bastards and not sonnes.* Thus also God promiseth *Dauid*, that he would choose *Salomon* for his Son, and approue himselfe to bee a Father vnto him, by correcting him for his sinnes, and continuing his loue vnto him. *I will bee* (saith he) *his father and he shall be my sonne: and if he sinne I will chasten him with the rod of men, and with the plagues of the children of men, but my mercy shall not depart from him*, &c. And therefore we must not doubt of our adoption, and imagine that wee are not the children of God, because wee indure such grieuous and tedious afflictions; for though *Salomon* was Gods chosen child, and was called *Iedidiah*, because hee was beloued of him; yet hee saith, that if hee sinned hee would correct him, but in the meane time, would not take his mercy from him. So though Israel were chosen for Gods first borne sonne, and were as much more precious in his eyes than all other nations in the Earth, as the purest gold than the baseest drosse, or the wheat than chaffe; yet were this

Gal. 4. 1.

Heb. 12. 8.

2. Sam. 7. 14.

1. Sam. 2. 25.

this beloued people grieuously afflicted in a miserable bondage and captiuity, whilest *Pharaoh* and the Egyptians their cruell enemies, insulted ouer them as their lords and masters, in all prosperity; and whilest the cursed Cananites liued in voluptuous pleasures, hauing all those delights and comforts, which the land of promise could yeeld vnto them. And thus also before the flood, the wicked Caynites, and after the flood, the filthy Sodomites, had all the pleasure and glory of the world, whilest the posterity of Shem, and the worthy Patriarches, passed their time like pilgrimes and strangers, and were turmoyled with innumerable afflictions. Yea the Lord not only spareth the bondman and slaue, when hee scourgeth his beloued sonne; but oftentimes correcteth his child by the hand of his seruant: according to that of the Apostle. *He that was borne of the flesh, persecuted him that was borne after the spirit:* the which is so euident by the innumerable examples of all ages, that it were but lost labour to stand vpon it. The consideration whereof as it may keepe vs from enuying the impunity and felicity of worldly wicked men, and from grudging and repining against Gods prouidence, because they who sinne more, suffer so little, and we who sinne lesse suffer so much; they who rebell against God and despite him with their abominations, haue plenty of worldly blessings, and all things at their hearts desire, and we who serue and feare him suffer miseries and want necessaries; so may it much confirme our patience and increase our comfort when we are vexed with afflictions, and feele the bitter smart of Gods chastising hand: seeing it is a signe that they are rejected as slaues, and are therefore left to their owne liberty; and wee adopted as sonnes who are kept vnder seuere discipline that wee may bee reclaimed from our sinnes, incited to the performance of all good duties, and so bee prepared and fitted to receiue our patrimony. Neither haue they herein any more priuiledge than the Oxe, who being appointed to the shambles, is freed from the yoke, and suffered to runne at liberty and take his pleasure in faire greene pastures; or wee more hurt than the Oxe inured to labour, who indureth the yoke, suffereth more paines and feedeth vpon bare fields, because his master louing him, is purposed to reserue him for his owne vse. In regard whereof as wicked men haue no just cause of glorying and rejoycing in their worldly prosperity, whereby they are but fatted against the day of slaughter; so the faithful haue little cause of sorrow and impatiencie in their afflictions, seeing their present smart increaseth their future hopes, and these corrections which they suffer and profit by, are vnto them vndoubted signes of their adoption, and that God is their louing father in that he taketh such care for their amendment? For as when a man, taking two children as they are committing the same fault, doth correct the one and let the other goe vntouched, wee seeing it, are ready to conclude, that he is a father or gouernor to him that is chastened, and but a stranger to him that escapeth, seeing hee taketh no care for his reformation: so when wee see and feele that God correcteth sharply those sinnes in vs which others commit & escape vnpunished, let vs not grieue so much in our smart and paine, as rejoyce to haue this assurance of our adoption. And this an holy father illustrateth and inforceth by this similitude. A man (saith he) hath two sonnes; the one he chasteneth, the other hee leaueth to his owne courses. This faulteth haynously and is not corrected by his father; the other can scarce looke awry but hee is rebuked or scourged. But why is hee let alone, and this beaten? surely because he intendeth to make this his heire and to put the other from the patrimony, seeing he conceiueth no possible hope of his amendment. Now he that is kept vnder this seuere discipline, out of his childish folly judging all things according to present sense, thinketh his brother happy because he is not beaten, and lamenting his owne estate is ready to say: My brother hath done such and so great euils, and at his pleasure transgresseth the commandements of my Father, and for all his faults hath not so much as a hard word giuen him; but I am beaten if I but step awry. Wherein hee bewrayeth his folly and want of wisdome, seeing hee onely looketh to that which hee suffereth, and not vnto the inheritance reserued for him &c. And therefore (as hee saith in another place) patiently beare the hand of thy heauenly father vpon thee, and though thou bee a good sonne doe not refuse his discipline; for hee correcteth vs that hee may not take his mercy from vs. If thou be contumacious let him beate thee, that hee may not in just displeasure disinherit thee &c. for why should the adopted sinfull son grudge to be corrected when he seeth Gods onely and innocent Sonne to bee whipped and so seuerely handled? Let him in rage flie vpon thee, yet hee is thy father: Let him whip, afflict and breake thee (as it were) in pieces; yet he is thy father. If therefore thou cryest, cry as vnder the hand of a father with humility and meekenesse and not with pride and indignation. Thy sufferings which thou bewailest are a medicine and not a punishment, correction and not damnation: doe not put backe the rod, if thou wouldest not be put backe from the inheritance. Doe not regard what smart thou hast by thy stripes but what place thou houldest in thy fathers testament.

August. enarrat. in Psal. 93.

August. in Psal. 88. Concione 2.

Noli repellere flagellum si non vis repelli ab hereditate. Noli attendere quam pœnam habeat in flagello, sed quem locum in testamento. August. in psa. 102. enarrat.

testament, For if (as the Apostle reasoneth) *wee haue had the fathers of our bodies which corrected vs and haue giuen them reuerence: should we not much rather be in subiection to the father of spirits that wee may liue? For they verily for a few dayes chastened vs after their owne pleasure: but he chasteneth vs for our profit that wee may bee partakers of his holinesse.*

Heb.12.9.10.

CHAP. XXII.

That God by our afflictions confirmeth and increaseth in vs our affiance, hope, loue, feare, and humility.

1. Sect. 1. That by afflictions our affiance in God is confirmed and increased.

AND thus it appeareth that our faith is much confirmed by afflictions, as in other respects so especially as they are to those who profit by them, notable signes of their election, vocation, and adoption. The like also may bee said of other graces, which are chiefely seated in the heart, as affiance, hope, loue, feare of God, humility, and the rest. For first our affiance and confidence in God is notably strengthned and increased by our afflictions, when as being forsaken of all humane helpe and inferiour meanes, he by his owne wisedome and power saueth and deliuereth vs. And this is one speciall end why the Lord in mercy and loue, bringeth vs into tribulation and distresse, that wee may not trust in secundary causes and worldly helpes, when wee haue experience of their weakenesse and insufficiency, but may put our whole affiance in him, hauing made tryall of his all-sufficiency, and omnipotent power, whereby he helpeth and deliuereth vs, when as they forsake and faile vs. For naturally wee put our affiance in outward and inferiour meanes, because they are subject to our senses, and trust in any thing neere at hand, rather than in God, who alone is able to releeue and succour vs, because hee seemeth farre off to carnall reason, and is onely beheld and apprehended by the eye and hand of Faith. And as those who are ready to fall into some deepe pit, being astonished with suddaine feare, doe not consider what is sufficient to stay them; but catch hold of that which is next vnto them, and so oftentimes pull that vpon them which they hoped would haue held them vp: so we no sooner fall into any danger, but we presently lay hold vpon worldly helps, and trust to bee deliuered by earthly meanes, as by our owne wisedome, strength, and riches, or by the aide and support of our friends, and the arme of flesh; and therefore the Lord in mercy doth often times withdraw them from vs, because they are but weake reeds and broken staues, which would faile and deceiue vs, when we most rested on them; to the end that being forsaken of these vaine succours and supports, wee might with full affiance rely vpon him, who is alone able to helpe and saue vs. And thus when the people of Israel being ouertaken with dangers, did not put their trust in God for their deliuery, but did flee for helpe to the Assyrians and Egyptians; the Lord caused them not onely to forsake them in their greatest need, but also to bee vnto them the meanes of their great misery and calamity, by inuading their country ouercomming and leading them captiue, and miserably vexing and afflicting them, in the land of their captiuity. By which experience, comming to a sight of their vaine and sinfull confidence, they presently leaue and forsake it, and putting their whole affiance in God, cry out vnto him; *There is none like vnto thee O Lord: thou art great, and thy name is great in power.* And after the same manner wee, herein no better than they, trust in worldly helpes rather than in God, thinking that our wisedome and power shall deliuer vs from dangers, our friends from pouerty and want, and that our Physitions, shall preserue vs in health, or recouer vs out of sickenesse; and therefore the Lord bringeth these things wherein we trust vnto the touch-stone of tryall, causing vs to fall into perils, pouerty, and diseases, that wee may haue experience of the weakenesse and vanity of these earthly succours, and then finding our wisedome to be so infatuated, that in steede of freeing, it doth the more intangle and insnare vs in the net of dangers; that our friends do not only forsake vs in our neede, but also further oppresse vs with fraud and violence; and that our Physitions doe rather increase our paines, than ease vs of them; wee leaue these vaine helps, and flee vnto the Lord, resting vpon his sole power and promises for comfort and deliuerance. And being releeued by him in our greatest distresse, by this experience our confidence and affiance in him is exceedingly strengthened and increased for the time to come; for as wee are confident in the assistance of such a friend, who hath often helped vs in our greatest dangers; as wee trust much vnto such a Physition, who hath in former times recouered vs out of many desperate diseases; and boldly rely in the storme vpon the approued skill of such a pilot, as hath formerly brought vs safe out of many dangerous tempests into the desired hauen: so when the Lord hath deliuered vs out of many tribulations, and hath beene our helpe and comfort in our grieuous miseries, when as being forsaken of all worldly succour, our estate seemed vtterly desperate; then is our trust and affiance in God so strengthned and increased, that wee are ready to say with *Dauid*, that *though wee should*

Iere.10.6.

should walke through the valley of the shadow of death, wee will feare no euill, because God is with vs, and his rod and staffe doe comfort vs; and with the Church to sing that Song of Thanksgiuing; *God is our hope and strength, and helpe in troubles ready to be found. Therefore will we not feare though the earth be moued, and though the Mountaines fall into the middest of the Sea.* An example whereof wee haue in the Apostle, who hauing receiued the sentence of death in himselfe, because hee should not trust in himselfe, but in God, which rayseth the dead, and being deliuered through the power and goodnesse of God from this deadly danger, doth hereby confirme his affiance in him for the time to come, concluding, that because he already had experience of Gods might and mercy in deliuering him, therefore hee would trust in him, that yet hereafter hee would deliuer him. As also in holy *Iob*, who hauing had manifold experience of Gods loue and assistance in his miseries and afflictions, groweth hereby so confident and courageous that hee professeth; *though God should kill him, yet he would still trust in him.*

And thus also doth the Lord by our afflictions exercise, strengthen, and increase our hope; for then is our spirituall hope in the full tide, when our worldly hopes are at their greatest ebbe; then doe we with all feruency and patience waite vpon God for the accomplishing of his promises, when wee are frustrated of all earthly expectation: and then we fixe this sure anchor vpon Gods neuer decaying Truth, looking for comfort & stay from him alone; when our worldly hopes appeare false and deceiuable, leauing vs desperately forlorne in our greatest miseries, when as they promised vnto vs greatest security. Vnto which our spirituall hopes when God answereth according to his Word and Truth, and hath often giuen vnto vs that helpe and deliuerance which wee expected from him, then doth this *experience worke hope* (as the Apostle speaketh) strengthening and assuring vs in our expectation, that the Lord will helpe and deliuer vs, as in former times. And *this hope maketh vs not ashamed*, in our greatest miseries; because though we wait long, yet are we sure at length to be satisfied in our expectation. And though helpe and deliuerance out of afflictions seeme as impossible to naturall reason, as for olde *Sara* to haue a sonne, yet if by manifold experience wee haue found, that our hope in God did neuer faile vs, then will wee learne with *Abraham*, as to beleeue aboue beliefe, so also to hope aboue hope, *being fully assured that hee who hath promised, is able to effect it.*

So our loue of God is exercised, confirmed, and increased by our crosses; for this loue towards God (as the Spouse in the *Canticles* speaketh) is such a vehement flame, and (like wild-fire) so vnquenchable, *that much waters of affliction cannot extinguish it, nor whole flouds drowne it.* Yea rather these waters of tribulation, being cast vpon it, doe (like the water in the forge) adde much heat to this holy affection, when withal, the Lord with the breath of his Spirit doth blow vpon it. And this will manifestly appeare, whether wee respect the instruments of our corrections, the world, and wicked men, or the chiefe and principall cause, which is our gracious God, and mercifull Father. For the more the world maligneth and persecuteth vs, the more our loue is weaned from the world, and the lesse that we loue the world, the more is our affection inflamed towards God. And therefore the Lord being jealous of our loue, and desiring to haue our whole hearts without corriuall, or copartner; doth suffer the World to vse vs roughly and vnkindly, that our loue being withdrawne from it, may be fixed wholy vpon him. And as the louing mother when shee seeth her childe fond on her seruant, and so neglect her who so much affecteth him, doth cause the seruant when the sonne offendeth to correct him, and to vse him hardly, that being estranged in his affection from him, of whom he receiueth such hard measure, his whole loue may be set on her: so when we dote vpon the World with excessiue fondnesse, and neglect our heauenly Father, who deserueth all our loue; he maketh it, as being his slaue, to correct all our faults, and to vse vs harshly and vnkindly, not only to bring vs vnto amendment, but also to weane our hearts from this pernicious lone, to the end that hee may haue the whole interest in our affection. Yea, our loue towards God is increased, not only in regard of these inferiour causes & instruments of our afflictions; but also, if lifting the eyes of our mindes higher, wee doe take knowledge of the chiefe and supreame cause of our chastisements, and discerne that it is the hand of our heauenly Father, who vseth these rods and scourges to correct vs for our sinnes. For as we find by worldly experience, that cockering in the parent, breedeth contempt in the childe; and that contempt and loue doe neuer match together; whereas seuerer discipline worketh in his heart awfull reuerence, which is a true mixture of feare and loue, and maketh him to shew all affectionate duty to his parent, that he may obtaine his fauour; and so by continuall inuring of him in these duties of loue, it is at last made hearty and habituall, though happily feare and formality did first begin it: so if our heauenly Father should cocker vs with pleasure and prosperity, his kindnesse would cause contempt, and contempt would like a a fretting Canker eate out the heart of loue, and make vs neglect all filiall respect: but by

creaseth and confirmeth our loue towards him. *Cant.* 8.6,7.

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keeping vs vnder strict gouernment, correcting vs when wee doe amisse, hee worketh in our hearts an awfull reuerence, whereby wee are incited to the performance of all filiall duties, and to shew all loue towards him, that so wee may gaine some assurance of his loue and fauour towards vs, of which we make highest accompt, when as it is endeared by the difficulty of obtayning it. Besides our loue towards God is much increased in our afflictions, when as in his sharpest chastisements, wee plainly discerne his fatherly loue and goodnesse towards vs, and that not only in regard of their end, which is the amendement of our liues, and saluation of our soules, but also in respect of his whole course and carriage in the inflicting of them. For looking into our afflictions with a spirituall eye, we shall plainly discern Gods wise prouidence, both in the inflicting and disposing of them. Wee shall perceiue how hee bridleth and curbeth in the rage of our enemies, so that though their malice be neuer so great, yet they are not suffered to goe beyond their tether. We shall see his fatherly loue and care whereby he moderateth and measureth our afflictions according to our ability to beare them, making our crosse lighter when it is ready to oppresse vs, or vs stronger to sustaine the waight. Wee shall sensibly find, how he supporteth vs with his might, when we are ready to faint, and lifteth vs vp againe, when wee are foiled or falne. We shall in our outward crosses feele the inward comforts of his Spirit, the which are so pleasant and delightfull, that they are sufficient to sweeten a world of miseries, and as the Apostle saith, *The more our sufferings abound in vs, the more our consolations shall abound through Christ*; the more he restraineth vs from feeding vpon worldly delicates, which would glut and cloy, but neuer satisfie vs; the more liberall Banquet hee maketh vs of spirituall blessings, giuing vs to drinke full flagons of his loue, filling vs with inward feeling of his fauour, and with those precious Cates of his sauing graces. Finally, seeing our loue towards our benefactour is proportioned according to our valuation of his gifts, and seeing wee are brought to esteeme of Gods benefits rather by wanting, than by enjoying them; Hereby it commeth to passe, that we loue the Lord much better when hee taketh his gifts from vs, than when wee doe securely possesse them. For by the want of them finding their value, we then know and acknowledge how much we are bound vnto God for suffering vs graciously so long to enjoy them; wee come also by this consideration to a sight of the excellency of those benefits, which still God is content to continue vnto vs; and so are more louing and thankfull for the remaynder of Gods blessings, than when wee had all without any

2. Cor. 1. 5.

partition; thinking our selues (with the afflicted Church) more beholding vnto God, that *wee are not vtterly consumed*, than wee did when wee abounded in worldly prosperity, and wanted nothing that our hearts desired. Lament. 3. 22.

Thus also our feare of God receiueth much growth and strength by our afflictions, which vsually is weakned and impaired with that wretchlesnesse and security which ariseth from long prosperity. For howsoeuer our feare of God being a filiall affection, should chiefly spring from faith and assurance of his loue towards vs, and from that loue which is inflamed in our hearts towards him, by the apprehension of this his vndeserued fauour, and the consideration of those innumerable benefits which as fruits of this fatherly affection, haue been communicated vnto vs; chiefly fearing to offend and displease such a gracious God whom wee so loue, because hee so loueth vs: yet so is our Spirituall part hampered with the flesh, and our filiall affection assaulted with carnall negligence and security, that (herein like vnto earthly children) wee feare our heauenly father most, when he holdeth in his hand the rods of correction, & when we see that by offending him, we make our selues obnoxious vnto his heauy judgements, the which wee cannot possibly escape, either by resisting his power or auoyding his presence. And so wretchlesse we are in all good duties, and so much delighted with the pleasures of sinne, that if we had a priuiledge of impunity, doing what wee list without controlement, and did not feare the smart of correction which followeth sinne, as well as the displeasure of our louing Father, wee would grow dissolute in our courses, and be hardly kept either in awe or order. And therefore the Lord, out of his mercy and loue towards vs, maketh vs to feare him for his judgements, seeing wee will not, as wee ought, feare him for his mercies, and to stand in awe of him to auoid our owne paine, when wee take no care to auoid his fatherly displeasure: as we may see in the example of holy *Dauid* himselfe, who hauing often felt the smart of Gods chastizing hand, cryeth out: *My flesh trembleth for feare of thee, and I am afraid of thy iudgements.* For the burnt child dreadeth the fire, and hee who hath once beene scorched with the heat of Gods wrath, and felt the smart of his displeasure, will hardly euer after be allured with the sweetnesse of sinne to incurre the danger thereof againe, knowing *that it is a fearefull thing to fall into the hands of the liuing God.* Whereas they who neuer tasted the bitternesse and sowernesse of these heauy judgements, and neuer felt the smart of these whips, are ready to nibble at euery worldly baite, and to hazard the committing of any sinne, out of wanton

Psal. 119. 120.

Heb. 10. 31.

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contempt and hope of impunity. For as the Wise man speaketh, *because sentence against an euill worke is not executed speedily therefore the heart of the children of men is fully set in them to doe euill.* To which purpose the Lord thus reasoneth with his owne Church and people; *Whom diddest thou reuerence or feare seeing thou hast lied vnto me, and hast not remembred me, nor laid it to thy heart? Is it not because I held my peace, and that of long time, therefore thou feareſt mee not?* And therefore seeing afflictions worke in vs the feare of God, whereby we are incited to all good duties, and restrained from sinne, which would in this life fill our consciences with horrour and terrour of Gods wrath, and cast vs into eternall condemnation in the life to come; great cause haue we to kisse our earthly crosses with comfort and contentment; seeing they doe not so much crucifie vs as our sins, by the death of the flesh preserue vs from death euerlasting, and by pricking vs in the sides hasten our speed in the way of righteousnesse and holines, which at last will bring vs to endles joy, & heauenly happines.

Finally, the Lord vseth these afflictions, as a notable meanes to worke and increase in vs that excellent grace of humility, bringing vs thereby to a sight and sense of our own vilenesse and vnworthinesse to a true acknowledgement of our infirmities, weaknesse, and great insufficiency, and to a voluntary subjection and submission of our wils in all things to the good will and pleasure of God. For whereas in the time of prosperity we are so blinded with naturall pride and selfe-loue, that we neuer come to a cleere knowledge of our selues, nor to a true valuation of our own gifts and good parts; but are puffed vp with selfe-conceit, hauing a great opinion of our owne excellency, strength and abilities; imagining that though God should leaue vs to our selues, we could stand in our own might, resist any tentation, and encounter and ouercome any enemy: when God bringeth vs into trouble and affliction, and exerciseth vs with those vsuall trials of sickneſſe, pouerty, disgrace or losse of our neerest and deerest friends; then are we by them brought to a sight of our own frailty and infirmity, and by this experience find, how vnable we are by our owne strength to indure the weakest triall, or to get the vpper hand ouer the least tentation. And then casting from vs our vain selfe-confidence, we implore the Lords assistance, and trust wholly in the power of his might, through which obtaining victorie, we disclaim all praise as not due vnto vs, and returne it vnto God to whom of right it appertaineth, saying with the Church, *not vnto vs O Lord, not vnto vs, but vnto thy name giue the glory.* And whereas in the time of our prosperity, we would haue all the glory our selues, and will scarce admit the Lord to be a sharer with vs; In our afflictions we see and acknowledge that nothing belongeth vnto vs but shame and confusion of face, and whatsoeuer is praiseworthy in vs, we ascribe it wholly vnto the Lord, as vnto the sole author and fountaine of all our good. Finally whereas in our prosperity we grow so wilful and stubborne, that wee cannot with meeknesse and patience, submit our will to the wil of God, but rather wish that ours, than his, should be fulfilled; and wax through pride and insolency so impatient, that we storme and rage, when we are but touched with any sleight affliction; as though we thought that some wrong and iniury were offered vs by God, when we, who haue in our owne conceit deserued so well, are thus put to suffer this smart and misery: this fire of affliction melteth and softneth our hard and stubborne hearts, making them tender and plyable vnto the good will & pleasure of Almighty God, and these chastisements and corrections, bringing vs to a sight and sense of our manifold and grieuous sins, doe cause vs to judge and condemne our selues as worthy of farre greater punishments, and then doe wee not only with meeknes and patience suffer these fatherly corrections, but are ready to acknowledge, that it is the wonderfull mercy of the Lord that wee are not vtterly consumed. And as cockered children doe struggle and striue with their parents, when they goe about to chastise them for their faults, and with great impatiency roare and cry out, when they feele the smart of the first stripes; but when they see them resolued to continue and redouble their blowes, til they haue broken them of their stubbornesse, they at last become as milde as Lambes, and with all meeknesse and humility submit themselues to their Parents pleasure: so when our heauenly Father first taketh vs in hand after wee haue beene long cockered in plenty and prosperity, and beginneth to correct vs for our sins; wee murmur and repine, struggle and striue with great impatiency and rebellion against his Will and Prouidence, but when he still beateth vs with these rods, and either continueth or increaseth our afflictions, & addeth one crosse vnto another, then our proud and sturdy stomacks being mastered, wee humble our selues vnder his holy hand, and indure whatsoeuer correction he is pleased to inflict with all meeknesse and patience. And this is a principall end why the Lord afflicteth vs, *that he may abate our pride, tame our vnrulinesse, and worke in vs that excellent vertue of humility.* For so himselfe saith, that hee afflicted his people for the space of forty yeeres in the Wildernes, *that he might humble and proue them;* And the Apostle *Paul* affirmeth of himselfe, that God gaue him *that pricke in his flesh, and the messenger of Satan to buffet him, that hee might not be*

Deut. 8. 2.

2. Cor. 12. 7.

exalted aboue measure with the multitude of reuelations. The which his end he powerfully effecteth, as we may see by many examples. Thus *Dauid* in his greatest afflictions
2. Sam. 15. 26. humbleth himselfe before God, saying, *Here am I, let him doe to me as seemeth good in his eyes.* So *Roboboam*, who, whilest he enjoyed peace and prosperity, was so proud and insolent; when he was brought into the straits of affliction by reason that the King of *Egypt*
2. Chro. 12. 6. made Warre against him, *humbled himselfe before the Lord, acknowledging that the Lord was iust.* And *Nebuchadnezzar* who in pride
Dan. 4. 27. 31. of heart had so gloriously boasted of his might and majesty, being grieuously afflicted humbleth himselfe and giueth vnto God all prayse and glory. Yea, wicked *Manasses* himselfe, who had raged against God and his Saints, with wonderfull insolency, when hee was led captiue by his enemies in fetters and chaines, then was this wild Colt and sauage Lion broken and tamed, and *hee*
2. Chro. 33. 12. *humbled himselfe greatly before the Lord his God.* Yea, euen where there hath beene no place for true humility in the reprobate hearts of wicked men; afflictions haue wrought so powerfully in them, that they haue beene brought hereby to an outward and hypocriticall humiliation, as we may see
Exod. 10. 16. in the example of *Pharaoh* and *Ahab*, who
1. Kin. 21. 27. in their afflictions confessed their sinne and humbled themselues before the Lord. And thus it appeareth that the Lord by affliction doth powerfully pull downe our pride, and worketh and increaseth in our hearts that excellent grace of humility, which being the foundation and ground of other vertues, doth, the deeper it is laid in our hearts, make the building of spirituall grace so much the more firme and strong, that the tempests of tentation cannot ouerthrow it. Of which the afflicted Church hauing good experience, professeth it to be *good for a man to beare the*
Lamen. 3. 28, 29. 30. *yoke of affliction euen in his youth. Seeing hee sitteth meekly alone and keepeth silence, because he hath borne it vpon him. He putteth his mouth in the dust if there may be hope. He giueth his cheeke to him that smiteth him, and is filled full with reproach.* The consideration whereof should moue vs to beare all our afflictions with patience and comfort, seeing we receiue this singular fruit by them, and haue this excellent grace of humility, which is the ornament that graceth all our other graces in the sight of God and men, both begun and also continued and increased in vs; and that damnable sinne of pride mortified and subdued, which is so odious and abominable in the sight of God, that hee loatheth his owne gifts which are tainted and stained with it; and chooseth rather to suffer his dearest children to fall into other grieuous sinnes, that in the sight of them they may be humbled, than indure that pride should harbour in them; because their other sinnes doe not so much dishonour God, nor hinder the saluation of their soules, as this sinne of pride, if it were suffered to raigne in them in its full strength. In which respect one saith; I dare be bold to affirme, that it is profitable for the proud to fall into some open and manifest sinne, that hereby they may displease themselues, who formerly sinned by too much pleasing: So *Peters* displeasure, was more wholesome to his soule when hee wept and wayled, than his pleasing of himselfe when he presumed.

August. de ciuit. dei lib. 14.

CHAP. XXIII.

That God by our afflictions worketh and increaseth in vs repentance and new obedience.

AND thus haue I shewed that afflictions are vsed by God as a notable meanes to worke in our minds and hearts all sanctifying and saluing graces: It now followeth to declare how the fruits of these graces, repentance and new obedience, are by these fatherly corrections furthered and increased. For as afflictions doe notably helpe forward our effectuall calling and first conuersion vnto God, so do they much further our repentance, & prouoke vs continually to renew the act therof after our many relapses and daily slips into sin. And when hauing resolued to walke in the way of holinesse and righteousnesse towards our heauenly home, wee are in our passage allured to turne out of the right path into the by-wayes of sin and wickednesse, by hauing the baites of worldly vanities set before vs; the Lord casteth into our way these Thornes and Bryars of affliction and tribulation, making thereby our wandring and digressing so distastfull and vnpleasant, that we are neuer at rest vntill we be returned by repentance into the right way againe. So one saith that God striketh into the heart of man terrour and feare, that hee may weane and with-draw it from the loue of the World, and pricketh him with tribulations, that hee may not loue his way better than the end of his journy, nor his pilgrimage better than his Country. For his fatherly chastisements produce sorrow and compunction, bring into vs feare and contrition, draw out of vs infirmity and infection, and cause vnto vs strength and recobery of our health. But this will better appeare if wee particularly shew how affliction furthereth vs in all the duties and actions which are performed by vs in the practice of repentance; for first, when God correcteth vs, wee looke backe vnto our former courses, and consider and examine our selues what sins wee haue committed,

Q. Sect. 1. That by afflictions we are to examine our waies, to see our sinnes, and to bewaile them with bitter griefe.

Tantum poterat tribulatio, produxit moerorem & compunctionem, induxit timorem & contritionem, eduxit languorem & infirmitatem, adduxit vigorem & curationem. Idiota incert. orthodoxus. de patient. vera contempl. c.

mitted, which haue moued the Lord to inflict vpon vs these iudgements and chastisements; and by this examination we come to a sight and sense of sin, and to an humble acknowledgement, that we suffer nothing from God, but that which our sin hath justly deserued. An example whereof we haue in *Iacobs* sonnes, who by their troubles and affliction were brought to a sight and feeling of that grieuous crime, of betraying and selling their brother *Ioseph*. *Wee haue verily sinned* (say they) *against our brother, in that we saw the anguish of his soule, when he besought vs, and we would not heare him: therefore is this trouble come vpon vs.* And because, pride, selfe-loue, and liking of our most esteemed sinnes, doth commonly dazle our sight and make vs euen starke blinde in this search and disquisition; therefore doth the Lord oftentimes obserue (as hath beene shewed) an analogy, proportion and similitude, betweene the quality of the sinne and the correction which he inflicteth for it; and so leadeth vs, (as it were) by the hand, that we may come to find and feele it by his guidance and direction. An example whereof we haue in *Dauid*, whose sinne of murther and adultery, was corrected with the Rape of his Daughter and Concubines, and the murther of his children and subiects by one another. Secondly, when by affliction we are wakened out of our security, brought to looke backe and to say, *What haue I done*; and when by searching and examining our owne consciences we see and acknowledge, how haynously we haue offended God, and feele the burthen and smart of our sin pinching & oppressing vs both at once, then are wee hereby moued to bitter griefe and hearty sorrow, because wee haue offended our gracious Father, and forced him by our wickednesse to proceed in these seuere courses for our correction and reformation. For when our hearts are so hard that sinne alone will not worke in them sorrow and remorse, afflictions and sense of smart being added to them as a double weight, doe bruise and presse out of them sighes and groanes: and this rod of correction beating vpon these hard Rockes, doth cause them to yeeld streames of teares, and (as it were) to wash and bath our sinfull soules in the waters of true repentance. For howsoeuer in Gods deerest children griefe for the afflictions themselues which they suffer, hath commonly the first place, yet this sorrow for smart, doth alwayes end in sorrow for sinne, and when correction with sense of paine hath made the heart soft and tender, and hath filled (as it were) the cysternes of the eyes with plenty of water, then grace commeth and altereth the vse, and whereas it was prouided by nature for the deploring of our affliction, it is now imployed and powred out by Grace for the bewayling of our sinnes, which are the deseruing cause of all our smart and misery.

Thus also doth the Lord by our afflictions worke in vs a true hatred of sin; and whereas it is so sweet to corrupted nature, that we are ready (as licorous children doe sugar) to keepe it vnder our tongue; yet when it is imbittered with this gall of afflictions, wee spit it out like a loathsome medicine, and begin to abhorre that before-liked meat, when such vnpleasant sawce is mingled with it. By them likewise are wee brought to an humble confession of sinne vnto God whom wee haue offended, and to an earnest desire of pardon and forgiuenesse, that so being freed of our sinnes, we may also be eased of our smart. And thus *Dauid*, when *the hand of God was heauy vpon him day and night, and his moysture thereby turned into the droughts of Summer*; layd open his sins before the Lord by humble confession, and spread in his sight all his bonds of debt, that hauing his sins pardoned and bonds cancelled, he might be deliuered from that affliction and correction which did accompany them. *Then* (saith he) *I acknowledged my sin vnto thee, neither hid I mine iniquity: for I thought I will confesse against my selfe my wickednes, and thou forgauest the punishment of my sinne.* And furthermore hauing tasted and felt the bitternes & smart of these loathsome sawces and sharpe whips, we flee sinne with all watchfull care for the time to come, which (as we haue found by experience) hath made vs obnoxious to them, and heedfully auoyd the committing of any wickednesse least we thereby displeasing againe our heauenly Father, doe moue him to returne into his hands these rods of chastizement and to correct our new sinnes with new afflictions, which in all likelihood will be more sharpe and seuere, than those which wee suffered in time past, because we haue no better profited by our former corrections. And this benefit of afflictions mouing vs to flee and forsake sinne, is implyed in that excellent prayer made by *Salomon*: *When Heauen* (saith he) *shall be shut vp, and there shall be no raine, because they haue sinned against thee; and shall pray in this place and confesse thy Name, and turne from their sinne when thou doest afflict them; then heare thou in Heauen and pardon the sinne of thy seruants, &c.* Neither doe afflictions serue onely as a meanes to make vs see, bewayle, confesse, hate and forsake our sins, but also doe incite and prouoke vs to serue the Lord in all holy and Christian duties which respect Him, our Neighbours, or our selues; nor are they behoefull alone for the mortifying of our sins, but also for the quickning and inabling vs to performe all the workes of holinesse and righteousnesse which God in his Law requireth of vs. For though our hearts (through the gift and

9. *Sect.* 2. That by afflictions wee are moued to hate our sinnes, to confesse them vnto God, to flee & forsake them, and to serue the Lord in the duties of holinesse & righteousnesse.

Psal. 32. 4, 5.

1. *King.* 8. 35, 36

grace of God) are become good ground, and fit to receiue and retaine the seed of Gods Word, yet are they made much more fruitfull by the Winter of affliction, and by hauing the cold Snow of trouble and misery lying vpon them. Though wee are already inflamed with a true zeale of Gods glory, yet doth this heauenly fire burne much more feruently when the wind of tribulation doth blow vpon it: though for the present it seemeth to bee kept downe and hindred from burning by these tempestuous blasts. And this the Apostle plainly expresseth: *No chastising* (saith he) *for the present seemeth to be ioyous but grieuous; yet afterward it bringeth the quiet fruit of righteousnesse vnto them which are thereby exercised.* To which purpose another saith, that the sweetest showers doe not so cause the seed to bud and grow; as this shower of teares doth make the seed of godlinesse to sprout and spring. For when the soule is washed and the minde watered with these teares of repentance, the bud and branch of wholsome Doctrine within a while springeth and shooteth vp. The consideration whereof should much comfort vs in all our afflictions, seeing this profitable fruit of repentance ariseth from them; for thrice happy are those blowes and stripes which by making the body to smart for the present, doe inflict mortall wounds into our killing sinnes, and preserue both body and soule from these deadly stings, which otherwise would wound them vnto death euerlasting. Most blessed vnto vs are these rods and whips which by causing the skin to smart, doe cure those deadly wounds in our hearts and soules; and by vexing vs with their stripes, doe keepe vs from vexing God with our sinnes. And most happy may wee thinke our selues when the Lord vseth these afflictions, as spurs and goades in our sides to pricke vs forward in the way of holinesse and righteousnesse, when in our selues we are drowsie, dull and dead, vnto all good actions; and as cords to draw vs on in holy and Christian duties, when in our owne disposition we are backward and sluggish.

Heb. 12. 11.

Nam sic semina detectum imber germinare & crescere facit, vt pietatis semen excitat & vernare facit ex lacrymali rueus imber. &c. Chrysost. ad pop. Antioch. Homil. 4. Tom. 5.

Q. Sect. 3. That God by afflictions worketh and increaseth in vs obedience to his will. *Heb.* 12. 11.

And thus it appeareth that by afflictions our repentance is daily renewed and increased: The like may be said of our new obedience, and that whether wee vnderstand that actiue obedience, whereby we striue and indeuour to doe the will of God; or that passiue obedience, by which we are content with meeknesse and patience, that Gods Will may be done in vs. Both which the holy Apostle propoundeth vnto vs in our onely patterne and precedent Iesus Christ, whose example he exhorteth vs to follow, both in willing and meeke suffering that which our heauenly Father inflicteth on vs, in ceasing from sinne, and in liuing for the time to come, not after the lusts of men, but after the Will of God. Concerning the former wee are to know, that whereas wee like pampered or restie Horses, are ready either to goe out of the way of righteousnesse, or else to stand still, or goe slowly forward; the Lord vseth afflictions as a staffe to beat vs into the way, and to make vs to returne into our right course, from which we haue digressed; and and also as a spur or goade to pricke vs on when we make a stand, or but small haste in going on in this spirituall journey. And whereas like children we cast the Commandements of our heauenly Father behind our backes, when wee are too much cockered: and grow careless and negligent in all good duties which wee owe vnto him, being left to our owne liberty; when he strictly calleth vs to account, and finding vs idle and slothfull, doth sharply chastise vs for our neglect of that duty which hee hath required; then doe wee with all care and diligence informe our selues in his holy Will, treasure vp his Commandements in our hearts and memory, and with all readinesse put in practice, as occasion serueth, whatsoeuer duty is enjoyned vnto vs. So that this sweet incense of our new obedience doth then send forth the most delightfull odour, when as it is offered vnto God by the fire of affliction: And as the sweetest Rose doth spring out from among the sharpest prickles, so the duties of obedience which wee owe vnto God, doe then appeare in their chiefe beauty and brauery; and yeeld the most sweet and pleasing sent, when they grow and sprout vp from among these prickles and bryars of affliction and tribulation. And this the Apostle plainly testifieth, namely that though afflictions in themselues *are vnpleasant and grieuous*, yet being watered with the dew of Gods grace, *they bring forth the quiet fruit of righteousnesse vnto them that are thereby exercised.* So the Prophet telleth vs, that seeing *Gods iudgements are in the earth, the inhabitants of the world shall learne righteousnesse.* Yea, so necessary are these afflictions for the keeping of vs in the right way, and the furthering of our fruitfulnesse in holy duties, that when wee are freed and secured from them, wee are ready to erre out of the path of Gods precepts, (as we may see in the example of *Dauid*, who out of his owne experience saith; *before I was afflicted I went astray; but now I keepe thy Word*) yea, and to become barren and vnprofitable, not yeelding any store of these fruits of obedience; whereas when wee are continually vnder the rod, and feele the smart of our sloath and negligence; then doe wee heedfully remember what God requireth, and dare not falter and faile in the performance of our duty, as we may see in the example of the afflicted Church, who saith; *All this is is come vpon vs, yet doe wee not forget thee,* mei-

Heb. 12. 11. *Esay* 26. *Psal.* 119. 67. *Minus pij vnius ad omnem perfectionem pertinet.* Greg. epist. lib. 6. cap. 37.

Psa. 44. 17. 18. *Vt terra nisi cultas fœcunditer, sterilis est, tamen non sic humanus dominium denegat, sed è contrario gemat spinas.*

neither deale wee falsly concerning thy couenant: Our heart is not turned backe neither our steps gone out of thy path, &c. In which respect we are fitly compared vnto Walnut-trees, which are so much the more fruitfull, by how much they are the more beaten; or vnto arable grounds, which bring forth no good graine but weeds and thistles, briars and thornes, vnlesse they bee broken and torne in sunder with the plow and Harrow.

Wee are indeed a fruitfull vineyard of Gods owne planting, and wee who were wild branches barren of all good fruit of holinesse and righteousnesse, are through Gods infinite mercy and loue ingrafted into the true Vine Iesus Christ, from whome receiuing all our life and sappe, wee are inabled to bring forth the pleasant grapes of new obedience: but yet if wee were let alone, and suffered to runne out with vncontrouled liberty wee would like the fruitfull Vine, which is neuer pruned, returne to our old naturall wildnesse, and bring forth no other fruit, than those sowre grapes of iniquity and sinne. And therefore our heauenly vintager for his owne glory and our good cutteth away the superfluities of our licencious liberty, and pruneth vs with this pruning knife of trouble and afflictions, that being kept short in our worldly and carnall desires, wee may become more fruitfull in all holy duties. So our Sauiour saith; *I am the true vine, and my father is an husbandman. Euery branch that beareth not fruit in mee, he taketh away: and euery one that beareth fruit he purgeth it, that it may bring forth more fruit.* Wee are fruitfull trees of righteousnesse planted by God himselfe; but yet that wee may continue in this good estate, wee had great neede to bee washed with the boysterous stormes of tribulation, and to be nipped with the pinching frosts of trouble and affliction, that so those cankers and caterpillers of pride, forgetfulnesse of God, and carnall security which the summer of prosperity and wretchlesse ease doe breed in vs may be killed and destroyed; as also that wee may be hindred from sending forth the vnprofitable shutes of will-worship and superstition, through the vnseasonable warmth of preposterous zeale; which, if they were not nipped in with the feare of God arising from his correction, and making vs carefull that wee offer nothing vnto him, but that pleasing seruice which hee hath required; wee should spend our whole strength in bringing forth these fruits of our owne inuentions, and be vtterly barren and bare of those timely ripe fruits of new obedience. Wee are through the election of grace Gods faithfull seruants, but yet not thorowly purged from our seruile disposition; for the more bountifull our master is, the sooner we forget him; the more richly hee rewardeth vs, the more negligent wee are in performing of our duty; and the more liberally wee are vsed, the more licentious we wax, growing vnto such pride and insolence, that whatsoeuer wee lust after, wee thinke to bee lawfull, and make our will the rule of all our actions: and therefore we force our Lord and master to alter his course, to with-draw his wages of worldly blessings, to handle vs roughly, and to keepe vs vnder seuere discipline, correcting our negligence, and forcing vs to the performance of our duties with chastisements and afflictions. Which meanes if they be not powerfull enough to worke in vs this reformation, then doth he oftentimes turne vs out of his outward gouernment and protection, and suffereth our enemies to preuaile against vs, and to bring vs into their slauery, that finding the difference of these two seruices, and growing weary of this present bondage; wee may more earnestly desire to bee re-entertayned by our old master, and being admitted may be more carefull and diligent in the performance of our duty. And thus the Lord dealt with the Israelites; for though they had neglected his seruice, and sinned against him, yet he saith because they had humbled themselues hee would not destroy them, but would send them shortly helpe and deliuerance; Neuerthelesse they should for a time become the seruants of *Shishak* that they might know the difference betweene the seruice of the Lord and the seruice of the kingdomes of the Earth. 2. Chro. 12. 8.

2. Sect. 5. That these fruits of new obedience springing from afflictions, should moue vs to beare them with patience and comfort.

Seeing therefore the Lord by our afflictions doth not intend our hurt, but out of his meere loue, and mercy vseth them as a notable meanes to make vs more fruitfull in all holy and Christian duties, which shall hereafter be crowned with all glory and felicity; let the expectation of this rich harueft of holinesse and happinesse replenish our hearts with patience, comfort and spirituall rejoycing in the winter of afflictions, seeing there is no proportion betweene our paine and the profit which it bringeth. Wee are trees of righteousnesse which Gods right hand hath planted, let vs not therefore feare to bee cut and pruned with troubles and afflictions, seeing God thus purgeth and pareth away our superfluous branches that we may bring forth more fruit, as our Sauiour teacheth vs. Yea rather wee had great cause of feare, if wee were exempted from these calamities, for as that is a fruitlesse tree which is suffered to grow wild and vntouched, and is neuer beaten with poles nor shaken with mens hands, nor hit nor hurt with any stones or cudgels; which is therefore daily in danger to be cut downe and cast into the fire, because it doth no good by standing and growing: so it is a signe that wee are fruit- Esa. 61. 3. Ioh. 15. 2.

lesse trees still growing in the wild wood of the world, which must one day be cut downe and cast into euerlasting fire; if our heauenly husbandman taketh no care to purge and prune vs with crosses and afflictions, and if no blowes or strokes of aduersity and tribulation doe light vpon vs, who haue farre greater cause of sorrowing in our expectation of our future burning, than of rejoycing in our present flourishing. Wee are vines of Gods owne setting, whose glory and excellency consisteth not in the broadnesse and beauty of our leaues, nor in the handsomnesse and straightnesse of our body and branches; but onely in our fruitfulnesse, whereby wee bring forth great plenty of the ripe and sweete grapes of holinesse and righteousnesse; and therefore when we haue the beauty and brauery of our outward estate taken from vs, and haue these leaues of earthly vanities blowne away with the winds of aduersity, and our superfluous stemmes of worldly substance pruned and plucked from vs in this winter of affliction, there is no cause of griefe and mourning, seeing our chiefest excellency is not hereby impaired, yea rather because it is much aduanced, in that wee are made more fruitfull, by how much the more we are by these afflictions pruned from our superfluities, this may justly increase our ioy and comfort.

§. Sect. 6. That God by afflictions maketh vs more deuout and zealous in the duties of his seruice.

But for the better clearing of the former point, let vs descend vnto some particulars, and insist in some speciall fruits of this new obedience. And to this end let vs consider, that by these our afflictions weeare made much more deuout; diligent and zealous in performing of all holy and Christian duties of Gods seruice, than when wee flourish in prosperity; the which is so euident that it needeth no other proofe or witnesse than common experience in others, and the testimony which euery mans conscience is ready to giue vnto this truth by that which he findeth in himselfe. For who seeth not that when we abound with earthly blessings wee grow forgetfull of God, and negligent in his seruice, either not performing it at all, or but with great coldnesse and drowsinesse, in meere formality and hypocrisie, because wee seeme then to stand in our owne strength, and to bee so well stored with our owne prouision, that wee neede not his helpe for our preseruation and defence? whereas when wee are brought into the streights of afflictions, and are dispoiled of all our worldly succour; when we feele the smart of pouerty, sickenesse, imprisonment, infamy; and haue no meanes of our owne whereby wee may bee deliuered; when wee are not only sensible of present paine, but apprehend future dangers; and vnto our priuate euills, expect, that God will for our sinnes adde those publicke miseries of plague, famine, warre and desolation: then are wee awakened out of our drowsie lethargie of security, shake off our sloth and negligence, and finding that all our helpe is in the Lord both for deliuerance from present smart, and preseruation from approaching calamities, we thinke how we may appease his anger, and make him propitious, that together with his wrath the iudgements which wee feele or feare may bee remoued from vs. And then with all diligence and deuotion wee worship and serue the Lord not for forme & fashion, but with all intention of mind and feruency of zeale, that so our seruice may bee pleasing and acceptable in his sight. The which great difference in mens cariage and behauiour will euidently appeare, if wee will but compare flourishing courtiers with poore cotagers; the mariners which are in a dangerous storme, with those which are arriued in the safe hauen; those which are sicke, weake and in expectation of death, with those who are lusty, healthy and in their full strength; prisons, with theaters; burialls with banquets; and those who are inuaded by their enemies and in danger of vtter desolation, with those who inuade them and haue got the victory. For as among the one sort a man shall seldome obserue any example of religion, piety and the true feare of God, but contrariwise contempt and neglect of all the duties of Gods seruice, blasphemous swearing, impious cursing, prophanation of Gods sabbaths, wantonnesse, ribaldry and vnchast dalliance, lying, dissembling, treachery and supplanting one another, gaming, reuelling, drinking, gormandising and such like fruits of darkenesse: so among the other wee shall finde, that the fire of affliction hath inflamed the heat of their deuotion, making them to breake off their sinnes by vnfained repentence, and to turne vnto the Lord with an earnest desire and indeauour to performe all the duties of his worship and seruice, in that manner and measure which he requireth; then they humble themselues before God in fasting and prayer, acknowledging their impotency and insufficiency to defend or deliuer themselues, and vnworthinesse to receiue any helpe and comfort from God. And yet being incouraged by his gracious promises, and the experience of his loue and mercy; they flee vnto him as their onely refuge, protector and defender, and place all their hope and affiance in his alone helpe and almighty assistance. Then they receiue his word with feare and trembling, and withall reuerence and attention harken vnto it, that their sinnes which haue brought them into all their miseries, may bee mortified and slaughtered by the sword of the spirit: that they may bee informed in the knowledge of Gods will, and also by ef-

effectuall reasons and powerfull exhortations, may be perswaded and pricked forward to the performance and practice of that which they learne and know, to the end that by this meanes they may be deliuered from their present afflictions vpon their reformation and amendment, and may not be indangered to suffer the like or greater miseries for the time to come; that they may haue their patience confirmed and encreased with such arguments and reasons as the Word of God plentifully yeeldeth, which will much lessen their miseries and make the waight of all their afflictions much more light and easie to bee borne. Finally being forsaken of worldly comforts, they doe with so much the more diligence harken vnto the word of God, that thereby they may replenish their soules with spirituall consolations arising from the feeling of Gods loue, and fauour towards them in this their afflicted estate, and the assurance of future happinesse in the life to come. For as those who flourish in worldly prosperity, doe with *Ahab* refuse to heare the word of the Lord, because it prophecieth no good vnto them, but telleth them that they haue their *portion in this life*: and that after the fruition of their worldly ioyes, they must come into iudgement, and render a reckoning of their abused blessings and mispent talents; so they who are in affliction doe with hungring appetite feed vpon this foode of their soules, and with reuerent and chearefull attention listen vnto this heauenly ambassage, because it assureth them, that if they make an holy vse of these fatherly corrections, they shall haue heauenly mirth, after their earthly mourning, laughter and reioycing, after their wailing and weeping, a most delightfull country and glorious kingdome, after their painefull pilgrimage and weary iorney; and that these light and momentany afflictions, shall cause vnto them a far most excellent and eternall waight of glory.

But aboue all other parts of Gods worship and seruice, afflictions and miseries doe make vs most frequent and feruent, diligent and zealous in powring forth our prayers and supplications vnto God. For whereas in our prosperity we either vtterly neglect this duty, or performe it carelesly and slothfully, more for custome than conscience sake, and for forme and fashion, rather than out of any respect of duty which wee owe vnto God, or of any neede which wee thinke we haue of his helpe: when we are brought into miseries and calamities, and haue a sense and feeling of our owne wants, and of the great need which wee haue of Gods assistance, then doe we flee vnto him by earnest prayer, crauing his aide and helpe for the supplying of our wants, ease of our griefes, or protection from dangers. And as the Child, fearing nothing, is so fond of his play that he strayeth and wandreth from his mother, not so much as thinking of her; but if he bee scared or frighted with the sight or apprehension of some apparant or approaching danger, doth presently runne vnto her, cast himselfe into her armes and cry out to bee saued and shielded by her: so we securely enjoying the childish sports of worldly prosperity, doe so fondly dote on them that wee scarce thinke of our heauenly Father, but when perils and dangers approach, and are ready to seise vpon vs, then doe we flee vnto him, and cast our selues into the armes of his prouidence, and protection, crying and calling vnto him by earnest prayer, for helpe and deliuerance in this our extremity and distresse. The truth whereof will more manifestly appeare, if wee consider the examples of the faithfull in former times, who being in affliction haue shewed themselues forward in performance of this duty; thus *Hezechias* being besieged by the hoast of *Senacherib* flieth vnto God as his only aide by effectuall prayer, whereas being deliuered in the time of his prosperity, he was ready to glory in his owne prouision of riches, and to rely too much vpon his treasures. So what excellent prayers and Psalmes did holy *Dauid* make in the time of his afflictions, flying vnto the Lord, as vnto his onely rocke and refuge, shield and strength; but being possessed of his kingdome, and become famous through many victories, glorying in his power, and relying too much vpon his owne forces, he giueth commandement to number the people. Yea euen *Manasses* himselfe whose heart was full of idolatry, his mouth with blasphemies, and hands with blood, whilest hee flourished in his kingdome; when he was led captiue by his enemies, and fast bound in fetters and chaines, powred forth effectuall prayers vnto the Lord his God. Neither was this the practice of some priuate men onely, but euen of the whole people and Church of God; for though in their prosperity (as the Lord himselfe obserueth) *they turned their backs vnto him and not their face, yet in the time of their trouble they say; arise and helpe vs.* So the Prophet *Esay* saith; *Lord in trouble they haue visited thee, they haue powred out a prayer when thy chastning was vpon them.* And the Psalmist speaketh to the same purpose, *when hee slew them* (saith hee) *they sought him, and they returned and sought God earely.* Yea speaking of the manifold kinds of miserie wherewith the faithfull are exercised, hee maketh this the foote of his song: *then they cryed vnto the Lord in their trouble, and he deliuered them out of their distresse.* And this euery man may find verified in his owne experience, for such is is our corruption, that whilest we abound

Esa.37.1.2.3.

2.Sam.24.
2.Chro.33.12.

Iere.2.27.

Esa.26.16.

Psal.78.34.

Psal.81.7.&
107.6.&c.

with

with worldly blessings, as we set our hearts vpon them by louing them aboue measure, so also in trusting and relying vpon them without reason; and howsoeuer they are but vaine hopes and helpes to saue and deliuer vs, yet when we may haue free recourse vnto them, wee seldome and slackly flie vnto the Lord for aide and succour. But when he taketh from vs these earthly idols, and emptieth our hearts of all worldly confidence, bringing vs into desperate dangers, and hiding from vs all inferiour helpes; then hauing no other place of safety vnto which we may resort, wee flie vnto the Lord for succour and relieſe, crying out with the Psalmist, *O Lord giue vs helpe in trouble, for vaine is the helpe of man.* And with good *Iehoshaphat, O God wilt not thou iudge them? for there is no strength in vs to stand before this great multitude that commeth against vs, neither doe wee know what to doe, but our eyes are towards thee.*

Psal. 108. 12.

2. Chro. 20. 12.

9. Sect. 8. That in our afflictions we incite our selues to call vpon God with many reasons.

Yea being in this difficulty and distresse, we are not onely content to be pricked on to the performance of this duty with the spurre of afflictions, but wee also incite and stirre vp our selues, to call vpon the Lord for helpe and deliuerance, by many other arguments and reasons. As first by the consideration of Gods expresse commandement, vnto which hee hath encouraged vs to performe obedience by his most gracious promises. So our Sauiour willeth vs to *aske and wee shall receiue, seeke and wee shall find, knocke and it shall bee opened vnto vs.* More especially by his holy Apostle hee hath required vs to performe this duty in the time of our afflictions, *Is any among you* (saith he) *afflicted? let him pray. Is any merry let him sing.* And againe, *Let vs goe boldly vnto the throne of grace, that we may receiue mercy, and find grace to helpe in time of need.* So the Lord himselfe hath enjoyned vs after a more especiall manner to make our supplications vnto him in the time of our afflictions. *Call vpon me* (saith he) *in the time of trouble, and I will deliuer thee, and thou shalt glorifie mee.* The which duty if wee at this time doe neglect wee shall double his displeasure against vs, for he is not more offended with our sinne which hath deserued this chastisement and affliction, than at our negligence or stubbornesse whereby wee refuse, or slothfully neglect to begge at his hands, pardon and deliuerance. Secondly, by calling to mind, that he alone is of omnipotent power, and therefore able to shield vs from all dangers, and to deliuer vs out of all our afflictions; and infinite in his loue and mercy towards vs, and therefore willing to extend his power for our preseruation and freedome from all our troubles. Both which are strong motiues to make vs flee vnto the Lord by earnest prayer: for as when the storme bloweth and the Sea rageth, the poore passenger can see no place of safety, till hee be ariued in the quiet port: so when wee are tossed and turmoiled in this Sea of miseries, and can see in all the world no safety or security, then doe wee by feruent prayer flee vnto the Lord, as being the only hauen and harborough which can keepe vs safe in these tempests of affliction. Thirdly, by considering that whatsoeuer the instruments of our troubles be, the Lord is the sole authour and chiefe cause of them; And therefore as the offender sueth not to the executioner for pardon, because he knoweth that hee hath no power to punish or spare him, sauing that which hee hath receiued from the judge, but beggeth and intreateth that hee will forgiue and release him, who alone had authority to condemne and deliuer him vp, to suffer deserued punishment for his offences; so wee will not so much sue vnto the inferiour meanes of our afflictions, when wee are in trouble and misery, because of themselues they can neither hurt nor helpe vs; but with *Iob* wee will *make supplication vnto our Iudge*, and by hearty prayer craue of him pardon and deliuerance, who hath absolute power in his hand to grant or deny it. Finally by calling to mind that hee is (as the Apostle stileth him) the God of consolation, who comforteth vs in all our troubles, causing our consolations to abound and exceed our sufferings, as himselfe professeth; *I euen I am he that comforteth you.* And therefore when being in afflictions all worldly comforts faile vs, it will be an effectuall reason, to moue vs by daily prayer to flee vnto him who is the God of all consolations, that wee may receiue from him some comfort and refreshing, in the time of our heauinesse.

Iob 9. 15.

Rom. 15. 5.

2 Cor. 1. 4, 5. Esa 51. 12.

9. Sect. 9. That God by afflictions maketh vs more frequent and feruent in prayer.

And thus by our afflictions and by these considerations arising from them, wee are moued to performe this duty of prayer, and that not onely after an ordinary manner, but with great earnestnesse, heate of zeale, and feruencie of spirit; for though wee bee slacke and loose in this holy exercise, whilst wee are at ease and rest, and not so much as touched with any trouble, yet when the waight of affliction lyeth heauy vpon vs, it presseth out of vs strong cryes, and salt teares; bitter sighes and deepe grones; and as waters running at their full liberty in an open plaine haue little force and strength, but when they passe through a streight and narrow current, are of such might that nothing is able to withstand their violence; so when our prayers proceed from hearts inlarged with worldly liberty, and not straightned or bounded with any trouble, they are very weake and wandring, and of no force to preuaile with God; but when they issue out of the straits and narrow passages

Odit dum offenditur, irascitur dum non vogatur offensus. Hieronym. ad Ægrotum. amicum. epist.

passages of trouble and affliction, they offer an holy violence euen to God himselfe, holding (as it were) his hands when he is ready to strike, so as he is faine when wee cry vnto him to cry vnto vs againe, as hee did vnto *Moses let mee alone*, that I may proceed in the execution of my judgements. And this feruency and zeale was in the prayers of holy *Iacob*, when he was in danger of being destroyed by his enraged brother; for as he outwardly with his body wrastled with God, not leauing his hold till hee had the blessing; so much more powerfully did hee contend and preuaile with him, when as inwardly he powred forth his soule in feruent prayer, weeping and crying vnto God for helpe & deliuerance as the Prophet sheweth. The like wee see verified in his posterity Israel, who in their trouble sought the Lord, *and powred out a prayer when his chastning was vpon them*, and that not in a cold and formall fashion, but with great feruency and and earnestnesse, crying like a woman in her paines of child bearing, as *Esay* witnesseth. And this heat of zeale and feruency of spirit they shewed, when being in danger to bee destroyed by the great army of the Philistins comming against them, they humbled themselues by fasting and prayer before the Lord, weeping so abundantly, that by a strange, yet excellent metaphor, they are are said to haue drawne out water from their eyes, as with buckets out of a well, and not only to haue bee sprinkled the ground with distilling teares, but to haue powred them out in full streames. So the Church and people of God being grieuously afflicted in the time of their captiuity doe in a most pathetical manner shew this feruency of spirit and importunate earnestnesse in their prayers vnto God for helpe and deliuerance. For *their heart cryed vnto the Lord, O wall of the daughter of Sion, let teares runne downe like a riuer day and night, giue thy selfe no rest, let not the apple of thine eye cease. Arise, cry out in the night, in the beginning of the watches powre out thine heart like water before the face of the Lord: lift vp thy hands towards him for the life of thy young children that faint for hunger in the corners of euery streete.* And this was vsuall with them, as wee may see in the history of the Iudges and Kings (as also *Nehemiah* obserueth) namely, that when for their sinnes they were deliuered into the hands of their enemies, then they would cry vnto the Lord in prayer, till he heard them from Heauen and sent them sauiours. Yea so feruent were they at such times in their supplications, that they could not content themselues with their owne importunity, but earnestly intreated Gods Prophets to become suiters and soliciters for them. For in that wonderfull humiliation before spoken of, they say vnto *Samuel*, *Cease not to cry vnto the Lord our God for vs, that hee may saue vs out of the hand of the Philistims.* And being terrified with an extraordinary thunder and raine in the time of harueſt, they earnestly desire him, to pray for them vnto the Lord his God that they might not die and perish. Thus also the *Niniuites* being in danger of destruction, are commanded by their King, to humble themselues by fasting and putting on sackcloth, and *to cry mightily vnto God.* And the disciples who left Christ quietly asleepe; when they were secure, being in danger of drowning run vnto him with great earnestnesse, and cry aloud, *master, master, saue vs we perish.* Yea our Sauiour Christ himselfe, though hee was continually conuersant in offering vp the sacrifice of prayer vnto his Father, yet was he most frequent and feruent in performing this duty in the time of his greatest afflictions; for being in his agony, he is said to haue *prayed more earnestly*, and in feruency of spirit, to haue vttered thrice the same words; and to haue offered vp his *prayers and supplications, with strong crying and teares, vnto him that was able to saue him from death*, as the Apostle witnesseth. By all which it appeareth that afflictions doe make vs more frequent, instant and earnest, in this holy exercise of prayer; whereof it is, that the Lord taking speciall delight in this zeale and feruency, doth after a more especiall manner command vs to offer vp vnto him our prayers and petitions in the time of affliction, and incourageth vs thereunto by a speciall promise of helpe and deliuerance. *Call vpon me* (saith he) *in the day of trouble, so will I deliuer thee and thou shalt glorifie mee.* So by the Prophet *Ioel*, he commandeth them in their grieuous famine, *to sanctifie a fast, to call a solemne assembly, to gather the Elders and all the inhabitants of the land into the house of their God, and to cry vnto the Lord.* Yea in truth this is one especiall end why the Lord bringeth the faithfull into troubles and afflictions, that whereas they in the time of their prosperity neglect this duty of his seruice, or performe it formally and coldly, they may bee moued with the sense and smart of these euils to call vpon him with all zeale, earnestnesse and feruency of spirit, as appeareth by the scope and drift, at which our Sauiour aymed in the parable of the distressed widdow and vnrighteous judge, who by her often crying and calling vpon him, was moued to doe her justice; and of the two friends the one whereof borroweth of the other three loaues, through his importunity, though he had a deniall at the first motion. And thus our Sauiour Christ gaue vnto the woman of *Canaan* diuers repulses, not because he was vnwilling to grant her suit, but to make her more instant and earnest in praying for helpe and deliuerance from her grieuous affliction. And

1.Sam.7.8.

Chap.12.19.

Matth.8.24.

Matth.26.44. Luk.22.44.

Heb.5.7.

Psal.50.15.

Ioel.2.12.

Luk.18.2.7.

Luk.11.8.

Matth.15.28.

9. Sect. 10. That by afflictions we are made more sincere in our confession of sin and more earnest in our petitions.

And thus haue I generally shewed, that troubles and calamities make vs more diligent and feruent in performing this duty of holy prayer, the which is a sacrifice most acceptable vnto God and most profitable for vs. Now further this will also appeare, if we consider the seuerall parts of prayer; for first howsoeuer in the time of our prosperity wee disguise and so cunningly hide our sins, that euen our selues haue no sight or sense of them, yet when we are brought into misery and affliction, wee straitly examine our wayes and workes; yea and narrowly search into the secret corners our of hearts, that so wee may find out those sinnes whereby wee haue prouoked Gods displeasure; and hauing found them, we (as it were) hale them into Gods presence, and with all sincerity lay them open in his sight by humble confession, being incouraged by Gods gracious promises, that *if we confesse and forsake our sinnes wee shall find mercy*; and that *if we acknowledge our sinnes wee shall find him faithfull and iust in forgiuing them and in cleansing vs from all iniquities*; and not onely so, but in deliuering vs from those euils of punishment which doe accompany them. An example whereof wee haue in the people of Israel, who being stung with the fiery Serpents confesse their sinnes and pray vnto the Lord. So being sore vexed and tormented by their enemies, they cry vnto the Lord saying, *wee haue sinned against thee, because wee haue forsaken our owne God, and haue serued Baalim.* And thus the prodigall Sonne being pinched with hunger and grieuously afflicted returneth vnto his Father, and with an humbled soule and prostrate body, cryeth out, *Father I haue sinned against Heauen and against thee, and am no more worthy to be called thy Sonne.* So *Daniel* in the time of the captiuity humbleth himselfe before God, and confesseth his owne and the peoples sinnes. Yea *Pharaoh* himselfe though hee had no grace or goodnesse in him, yet by the weight of affliction had the confession of his sinnes pressed from him. Thus also by afflictions are wee made diligent and earnest in making our petitions vnto God, and that both deprecations whereby wee feruently desire to be freed and defended from the dangers which hang ouer our heads, and from the afflictions and miseries which doe presently vex vs (neither are wee euer more zealous, earnest and importunate with God, than when wee are forced hereunto with smart and sense of paine;) and also our suits and requests, especially that God will giue vs grace so to profit by our afflictions; and in such sort direct and guide vs with his holy Spirit for the time to come, that wee may amend our sinfull liues, and so walke in the wayes of his commandements, that we may nechereafter prouoke the Lord to anger by our sinnes, and moue him in his just displeasure to inflict againe vpon vs the like or more heauy iudgements.

Pro. 28. 13. 1. Ioh. 1. 9.

Num. 21. 6, 7.

Iudg. 10. 9. 10.

Luk. 15. 21.

Dan. 9.

Exo. 11. 16. 17.

Finally by our afflictions we are prouoked to render thankes vnto God, and to magnifie and prayse his holy name, first because (as I haue shewed) wee haue then the truest valuation and estimate of Gods rich mercies when wee are for a time depriued of them, the which is one end why the Lord taketh them from vs, that by wanting them wee may learne their worth, and accordingly shew our selues thankfull vnto God, either because hee vouchsafed vnto vs the vse of them so long, though now for our sinnes they bee taken from vs, or is pleased againe to restore them vnto vs. For because (as one saith) wee doe not render thankes vnto God for his present benefits, it is necessary that wee should bee depriued of them that by wanting them wee may know what we did once enjoy. For as the eyes cannot discerne glorious obiects when they are held close vnto them, but when they are remoued in some proportionable distance: so our vnthankfull minds cannot judge of the greatnesse and excellency of present benefits; but when they are taken a little from vs, then in their departing wee clearely discerne the riches of Gods bounty. Secondly because Gods infinite wisedome, powerfull prouidence, justice, mercy and truth, doe most clearely shine, like glorious stars, in the night of our afflictions; namely as he doth inflict them, and also order and dispose them, appointing their manner, measure, and all circumstances, and so moderating them, that not exceeding our strength, we plainely discerne mercy in his greatest iudgements. And also his loue and compassion do plainely appeare vnto vs, in that he doth not deale with vs according to our iniquities, nor punish vs according to the greatnesse of our offences, but contenteth himselfe to haue inflicted small corrections for great faults, and light & momentany afflictions for such hainous & grieuous sins, as haue justly deserued euerlasting condemnation. In consideration whereof we haue great cause to magnifie and prayse the Lord, acknowledging with his afflicted Church, that *it is his wonderfull mercy that wee are not vtterly consumed.* So also his mercy, goodnesse and truth doe clearely shine in our afflictions, as he doth bring light out of darknesse, and good out of euill, making these punishments of sinne to serue as effectuall meanes to further vs in attaining vnto both grace and glory: and finally his loue appeareth both by his supporting vs with strength to beare whatsoeuer he is pleased to inflict, by refreshing vs with inward consolations, and by sauing and deliuering vs out of all our troubles, when in

9. Sect. 11. That by our afflictions we are incited more frequently and heartily to giue thanks vnto God.

Quamuis ob bona præsentis gratiæ dei non agimus, necessaria tamen est priuatio, vt quid habuerimus sentiamus. Basil. Tom. 1. p. 361.

Psal. 103. 8.

Lamen. 3. 22.

in respect of outward meanes our estate seemeth desperate. All which and much more being obserued by the faithfull, doe moone them to breake out in admiration of Gods Wisdome, Power, Mercy and Goodnesse into Prayses and Thanksgiuing, as we may see in the example of the Israelites deliuered out of the Egyptian seruitude, in the Song of *Deborah* and *Barak* for their freedome from *Iabin*, & victory ouer *Sisera*; In the *Psalmes* of *Dauid*, many of which were penned vpon this occasion, that this holy Prophet and other of the faithfull might shew their thankfulnesse vnto God for his powerfull protection in the time of danger, and his gracious deliuerance of them out of all their troubles. *Thou hast turned* (saith hee) *my mourning into ioy, thou hast loosed my sacke and girded me with gladnesse, therefore shall my tongue prayse thee and not cease: O Lord my God I will giue thankes vnto thee for euer.* And againe, *I will sing of thy power and will prayse thy mercy in the morning, for thou hast beene my defence and refuge in the day of my trouble; vnto thee O my strength will I sing, for God is my defence and my mercifull God.* Neither doe the inferiour meanes of their deliuerance so dazle and blunt their sight, but that they are still able to ouer-looke them, and to behold the Lord as the principall cause of all their good, working by these inferiour instruments, as we may see in the example of *Paul*, who being deliuered by the chiefe Captaine, when the Iewes went about to kill him, doth in reporting this story vnto *Agrippa*, attribute the prayse of his deliuerance only vnto God. *For this cause* (saith he) *the Iewes caught mee in the Temple, and went about to kill me, neuertheless I obtained helpe of God, and continue vnto this day.* And this is one speciall end which God propoundeth vnto our afflictions and his gracious deliuerances, that being afflicted we may pray, praying we may be heard and deliuered, and being deliuered we may take occasion thereby to glorifie and prayse him who is the chiefe authour of our deliuerance; according to that of the Psalmist; *Call vpon mee in the day of trouble, and I will deliuer thee, and thou shalt glorifie me.* And hereof it is, that when our Sauiour had helped one possessed with a Deuill, hee willeth him to *goe home to his friends, and to shew what great things the Lord had done vnto him.* Yea this end the faithfull themselues do also propound of their helpe and deliuerance which they haue from God, according to that of the Psalmist, *Haue mercy vpon me, O Lord, consider my trouble, which I suffer of them that hate me, thou that liftest me vp from the gates of death; that I may shew all thy prayses within the gates of the daughter of Sion, and reioyce in thy saluation.*

And thus it appeareth, that the Lord vseth our afflictions as notable meanes, to further and helpe vs in this excellent duty of Prayer, and all the parts thereof, Confession, Petition and Thanksgiuing. The consideration whereof may exceedingly comfort vs in all our crosses and calamities; seeing all our griefes and losses are sufficiently counterualled and abundantly recompenced by this alone benefit which wee haue by them. For Prayer is a most especiall part of Gods worship and seruice whereby he is glorified, and becommeth gracious and propitious vnto vs; it is a most notable fruit of the Spirit whereby wee are vndoubtedly assured that wee are the adopted sonnes of God, seeing wee cry in our hearts *Abba* Father. It is the meanes to inrich vs with all spirituall graces, for *as euery euery good and perfect gift descendeth from God the Father of Lights*; so Prayer is the hand wherby we receiue them, and which we thrust into the rich treasury of his graces, taking vnto vs whatsoeuer wee need. It is a chiefe part of our spirituall armour whereby wee are not only enabled to resist all the spirituall enemies of our saluation, but also to ouercome and put them to flight. Finally, it is our chiefe comfort, our strength and stay; for as all our consolation, abilities and support is from the Lord alone, who made Heauen and Earth; so the meanes which he hath appointed vnto vs, to receiue helpe, assistance and inward refreshing from him is Prayer and Supplication. And therefore let vs patiently and thankfully indure the small smart of our short troubles, which deriue vnto vs so much spirituall good; let vs be content to be pricked with these thornes of afflictions, seeing they keepe vs from falling into the sleepe of carnall security, which would make vs a prey to our rauenous enemies; and giue vs occasion to sing these most melodious notes of Prayer and Thanksgiuing, which is the most sweet and delightfull Musicke in the eares of God.

That the former consideration may much comfort vs in our afflictions.

Rom. 8 15.

Iam. 1. 17.

Matth. 7. 7.

Eph. 6. 18.

Psal. 121. 2.

And thus haue I shewed that our afflictions are vsed by God as notable meanes to further vs in our new obedience, as it is actiue and exercised in doing his will. The like may bee said of our passiue obedience, whereby wee are content that his will may be done in vs; suffering with meeknesse and patience whatsoeuer crosses and afflictions it shall please him to inflict vpon vs. For whereas by prosperity our minds are made weake and effeminate, by reason that our too much hauing our wils doth make vs wanton, and wantonnesse doth make vs wayward and peeuish, which causeth vs to shew great impatience in our smallest crosses; and to murmur and complaine when but the sight or shadow of any affliction doth appeare, and approach towards vs; when we are daily exercised in carrying the crosse, and inured to beare heauy burthens, & to indure smart and paine,

Q. Sect. 13. That God by afflictions worketh and increaseth our patience.

paine, then are wee freed from our peeuish wantonnesse, and nice tendernesse, and taking vnto selues manlike hearts and Christian courage, and by daily vse growing better acquainted with our afflictions wee now esteeme them small and light, which before seemed grieuous and intolerable. In which respect one saith, that a man may well call them miserable, who by too much prosperity doe grow sluggish and weake, and whom slothfull ease hath (as it were) becalmed in an vnmoued Sea: seeing whatsoeuer befalleth them will seeme strange. Crosses seeme heauiest to those who neuer vsed to carry them; and the yoke is grieuous to a tender necke: the fresh-water-souldier waxeth pale, when he but suspecteth himselfe wounded, whereas the olde Souldier beholdeth his owne bloud with vndaunted courage, because after the effusion of blood he hath oftentimes obtained victory. Againe by our manifold afflictions we haue experience of Gods power and loue, mercy and truth both in strengthning vs to beare whatsoeuer crosse hee layeth vpon vs, in turning them all to our profit and benefit, and also in deliuering vs out of them in due time, when his good worke which he intended is effected by them; from which experience as we grow stronger in faith and assurance towards God, perswading our selues, that as he hath in former times, so he will now also vphold vs in all tentations and saue and deliuer vs out of all our afflictions: so also thereby is our patience confirmed and increased, whilest with quiet meeknes & contentednes we wait Gods leasure for our deliuerance, and in the meane time submit our selues willingly to indure his good pleasure; being assured by our manifold experience, that as hee hath, so hee will helpe and free vs from all our calamities, and in the meane time giue vs strength to beare them. And this is manifest by plaine testimonies of the scriptures; for so the Apostle *Paul* saith, *that tribulation bringeth forth patience*; And the Apostle *Iames* saith, *that the triall of our faith*, by afflictions and tribulations, *bringeth forth patience*. And the examples of the Saints doe clearely shew, that by their much suffering they were inabled to suffer, and grew stronger in patience the more they were inured to beare the crosse. Thus *Iob* as he exceeded all in afflictions, so also in patience; and holy *Dauid* by suffering innumerable crosses and calamities, came at last to that meeke submission of himselfe in all things vnto the will of God; *Behold here am I, let him doe vnto me, as it seemeth good in his eyes*: yea, our Sauiour Christ himselfe the patterne of all true patience, and the quiet Lambe that opened not his mouth, *though hee were the Sonne* (as the Apostle speaketh) *yet learned he obedience by the things which he suffered*. And this euery man may finde true by his owne experience: for how bitter is sickenesse vnto vs when we haue from our Child-hood enjoyed health? How irkesome is hunger, to those who haue beene accustomed to full diet? How grieuous is want and misery, shame and disgrace, to those who haue had alwayes, plenty, prosperity, and the prayse and applause of all about them; whereas when men are a while inured to suffer these crosses, and are growne into better acquaintance with these afflictions, they grow so ordinary and familiar, that they doe not much trouble them, nor yet moue them to shew any impaciency. The consideration whereof should greatly comfort vs in all our crosses and troubles, seeing this excellent grace of patience is much strengthened and increased by the̅, which is a salue that easeth all sores, a shield of proofe which defendeth the vitall parts from being peareed with any fiery darts of the worlds tentations, and a faithfull helper which inableth vs to beare the greatest burthen, making those things which are heauy in themselues light vnto vs, and those easie to be indured, which to a naturall man seeme intolerable. In regard wherof the Apostle *Iames* willeth vs, to *count it exceeding ioy when we fall into diuers tentations, because this trying of our faith bringeth forth patience*; and the Apostle *Paul* making himselfe with the rest of the faithfull examples of this rule and precept, saith, that because patience was increased by tribulation therefore they reioyced and euen gloried in it.

Illos meritò quis dixerit miseros qui nimia felicitate torpescunt, quos velut in mari lento tranquillitas iners detinet &c. Senec de prouid. lib. c. 4.

2. Cor. 2. 10.

Rom. 5. 3.

Iam. 1. 3.

2. Sam. 15. 26.

Heb. 5. 8.

Iam. 1. 2.

Rom. 5. 3.

CHAP. XXIV.

That God by afflictions worketh and increaseth in vs, all those vertues, which concerne either our neighbours, or our selues.

2. Sect. 1. That by afflictions we are moued to doe iustice vnto men.

AND thus haue I shewed that our crosses and afflictions are vsed by God, as effectuall meanes, to worke in vs all sauing graces, and to stirre vs vp to performe new obedience, and all holy duties which respect himselfe and his seruice: now wee are to shew that they haue the like efficacy in mouing vs to imbrace all those Christian vertues, which respect either our Neighbours, or our selues. For first, we are moued by them to doe iustice vnto all men, giuing euery man his due, and doing vnto others, as we would haue them to doe vnto vs. And this cōmeth to passe, not only because the afflicted estate is more vnable to offer iniustice, wrongs, iniuries, cruelty, and oppression; and more vnwilling and fearefull to attempt, and runne into such vniust courses, because it commonly wanteth both power in it selfe, and assistance from friends to maintaine these oppressions and in-

and iniuries, and to defend men, when they haue done them, from deserued reuenge: but also, because it maketh the conscience more tender, the iudgement more ready to examine, and more quick-sighted and vnpartial in iudging of right and wrong, and the heart more fearefull and vnwilling to giue assent or approbation vnto any iniurious actions; because being vnder the hand of God, and already feeling the smart of his corrections, we feare least by committing these wrongs, wee shall prouoke the Lords anger, & moue him eyther to continue our afflictions, or to double and multiply them in number and waight, because our sinnes by this new addition, become more numerous and grieuous in his sight. It is true indeed, that some kinde of afflictions, as namely, losses, want, and pouerty, doe thrust many into vniust actions, and doe moue them to vse fraud and deceit, theft and robbery, to patch & peece vp their broken estate, and to make a supplie of the things which they want, by these vnlawfull courses: but I doe not speake of those effects which afflictions in their owne nature produce, when they fall vpon wicked men; but as they are vsed by God, for the bettering and amending of his owne children, by causing them in feare of his fatherly displeasure, with all care & good conscience, to auoid all sins whatsoeuer. In which respect it may bee truly said, that the same rods & whips, which make the slaue to run away frō his master, & to become more desperate in his wicked courses, do make the son & true seruant of God to draw neerer vnto him by repentance, and to promise, & accordingly to endeuour amendement of al his faults, that together with the enioying of his fathers fauor, he may also be secured from suffring the smart of his corrections.

b. Sect. 2. That by afflictions we are made more mercifull and compassionate towards others in misery

Secondly, by these afflictions wee are made more mercifull, pitifull, and compassionate vnto others who indure the like crosses, and miseries; and our hearts which are hard in themselues, are softned and made more tender, and in fellow-feeling of their griefes, more ready and willing to yeeld vnto them any comfort and refreshing. And thus those who haue been sicke, are apt to pitty those most, whom they see pained with the like diseases; those who haue been imprisoned, doe more readily compassionate, and accordingly helpe and releeue those who are restrained; they who haue been pinched with penury, and pined with hunger, doe aboue others pitty them, who being poore do want foode to feede them, and clothes to couer them. And this was one end, why God layed vpon our sauiour Christ himselfe, so many crosses and afflictions, that *hee might bee able sufficiently to haue compassion of them that are ignorant, because hee was compassed with infirmitie*, as the Apostle speaketh. For as hee saith in an other place, *in that he suffered, and was tempted, hee is able to succour them that are tempted.* In which regard, wee may with more confidence and assurance go vnto him for helpe and succour in all our miseries, because himselfe hath tasted of them. So the Apostle saith, that *we haue not an high priest which cannot be touched with the feeling of our infirmities; but was in all things tempted in like sort, yet without sin.* And from hence he raiseth this exhortatiō, that therfore *we must go boldly vnto the thron of grace, that we may receiue mercy & grace to help in time of need.* And therfore if the Lord thought it fit that our Sauiour Christ (which was so ful of loue, mercy, & compassion, that in commiseration of our wretched estate, hee was content to lay downe his precious life for our sakes, that he might free vs from our wo & misery) should be partaker of our infirmities & afflictions, that his tender hart might be the more entendred, & made more sensible of our sorrows by his own sufferings; how much more need haue we to haue our hard harts thus suppled & softned, who haue little compassion in vs but that which ariseth from our owne sense & feeling?

Heb. 4. 15, 16.

c. Sect. 3. That God by afflictions maketh vs more meeke, humble and courteous towards our Neighbours.

Finally, by our afflictions wee learne to carry our selues humbly and meekely, curteously and gently, towards all men; for whereas wee are by prosperity puffed vp with pride, and become harsh, skornefull and insolent, in all our behauiour towards our neighbours; when our proude hearts are humbled with crosses and miseries, and wee being stripped of our outward brauery, doe come to haue a true sight of our infirmities and deformities, then doe wee thinke better of others than of our selues, and accordingly vse them, with all ciuility and humanitie, being ready with a sweete mildenesse to departe from our owne right, rather than to encroach vpon any thing which is due vnto them. And as the wild colt which runneth at liberty in fruitfull pastures, is ready to break all bounds, and to run ouer any that stands in his way; but being well bridled and broken, submitteth himselfe to be backed with his rider, and to beare his blowes without any resistance: so wee being fatted and pampered in the pastures of prosperity, breake all the bounds of humanity and ciuility, and are ready in our pride and insolency to beate downe all that stand in our way, & to trāple vnder our feet those who are neere vnto vs; but when God hath put into our mouthes this bit and bridle of trouble and afflictions, and with many blowes hath broken our proude stomackes; then are we more readie to suffer than to offer iniuries, and quietly to hold on in the courses of our callings with all lowlinesse to our betters, and withal curtesie and humanitie to our equals and inferiours. So the wise man saith, that *the poore speaketh with praiers, but the rich answereth roughly.* An example whereof wee haue in

Prou. 18, 23.

Dan. 3. 13, 24, 15. 16. & 4. 34.

Nebuchadnezzar, who being in his prosperity vttered nothing but thundering threats and proude menaces; but being humbled first by Gods miracle, and afterwards by his owne miserie, he becommeth meeke and full of curtesie. Thus *Saul* when the world fawned on him, breathed out threatnings and slaughters against the disciples of the Lord, and like a raging lion pursued them to the death; but being beaten downe to the ground and humbled vnder the hand of God he waxeth milde and gentle as a lambe. And euen wicked

Act. 9.

1. Kings 20. 10, 18, 30, 31.

Benhadad himself, who being in his strength and presuming of victorie was so vnmeasurably proude and insolent, that he became vaine and foolish in his boasting, and with marueilous disdaine skorned all that resisted his furie; when his forces were foiled, and he ouerthrowne in battaile by the people of Israel, with what base abiection doth hee humble himselfe to *Ahab* in his miserie? sending his seruants with sack-cloth vpon their loines, and ropes about their necks, and putting a message in their mouthes sutable to their habit; *Thy seruant Benhadad saith, I pray thee, let me liue.* But this point shall not neede further proofe either by testimonie or example, seeing common experience teacheth vs, that as when men flourish in wealth and worldly preferments, they presently become churlishly surly, & proudly disdainfull, their chests being no fuller filled with riches, than their hearts with pride, nor they higher aduanced in their preferments, than they are exalted in conceit of their owne worth and excellencie: so being brought into misery and affliction, they presently strike saile, and carry themselues with all lowlinesse and humility, as to all others, so especially to those from whom they expect comfort and reliefe in this their affliction.

Q. Sect. 4. That by afflictions wee attaine vnto the knowledge of our selues.

And thus it appeareth, that afflictions are vsed by God as notable meanes to furnish vs with those morall and ciuill vertues which concerne our neighbours: The like also may be said of those vertues and graces which directly respect our selues: Neither doe our crosses and chastisements only enrich vs with those spirituall and sauing graces, which tending chiefely to Gods seruice, do also further and assure our owne saluation, and those morall vertues which principally respect our neighbours benefite; but also with those gifts and abilities, which do more properly and peculiarly respect our owne vse and profit. For first, by these afflictions we attaine vnto the knowledge of our selues, and whereas in our prosperitie, pride and selfe-loue doe so hudwinke our eies, that wee can neither see our sinne nor miserie, and doe cause vs to put all our gifts and good parts into that end of the wallet which hangeth before vs, and all our vices, faults and imperfections into that end which is cast behinde vs; affliction pulleth this vaile from our sight, and causing vs to looke backward, doth make vs to behold our filthinesse and spirituall blemishes and deformities, through the corruption & pollution of our nature; and those manifold sinnes and actuall transgressions, whereby wee haue brought these crosses vpon vs; and also our guiltinesse in respect of them both, whereby we stand obnoxious to the anger of God, and to temporall and euerlasting punishments; all which our miserie and spirituall nakednesse doth plainely appeare, when the fig leaues of wordly prosperitie are taken from vs. So whereas in our prosperitie, looking through the falsespectacles of pride and selfe-loue, wee are ready to ouerweene our gifts, to mistake shadowes for substances, worldly policie which is meere foolishnesse, for sound wisedome; proude presumption and carnal securitie, for true faith, constant hope, and firme affiance in God; couetousnesse for frugalitie; and prodigalitie for bountie and liberalitie: as also to imagine that the smallest mites of grace and vertue, are the richest talents; and the least and first degrees to bee the highest and greatest perfection of them: when these deceiuing glasses are taken from our eies, we see our graces and spirituall abilities in their owne nature and proportion; and then counterfeit vertues which like guilded papers or postes, make in the time of our prosperitie a glorious shew, seeming pure gold in outward appearance, do consume and vanish in the fierie triall, as not induring the heate of this furnace of affliction: and then the weakenesse and imperfection of our newborne graces will easily be discerned, when as they are put to struggle and wrestle with miserie and calamitie. Then our faith, which in our prosperitie seemed so strong, that in the greatest tentation it could not receiue the least foile, will appeare so weake and feeble, that the slightest triall would ouerturne it, if it were not supported by Gods assistance: and though before trial we haue an opinion with *Peter*, that in the strength of our faith wee can walke vpon the waters, and presume so much vpon our owne strength and vndaunted courage, that albeit the whole world in the time of persecution should denie Christ, yet we will not; when the waues of trouble and miserie do approach towards vs, we are readie to sinke in doubting, and to cry out for feare: and being but examined by a poore Damosell, we are ready to denie and forsake Christ and the Gospell, least by sticking to our profession wee should bee exposed to the danger of persecution. Then our affiance in God which whilest wee flourished in the World seemed so bold and confident, so strong & steady in Gods promised assistance, will shew it selfe to be weake, tottering and ruinous, when these outward proppes of worldly helpe are pulled from it. Then our

hope,

hope, which before it was tried appeared so constant and assured, that no delay could euer daunt it, when wee are in affliction, and finde the promises of Gods helpe and our deliuerance for a while deferred, is ready to faint and to be presently turned into doubting and despaire. Then our wisedome which we thought to be of so great a reach, that we could easily finde meanes either to preuent, or to escape out of all difficulties and dangers; when wee are brought into these straits and snares, doth appeare slight and shallow, being altogether insufficient to deliuer vs from these miseries and troubles: and finally then our patience which we imagined to bee so firme, well-grounded, and of such *Sampson*-like strength, that it was able to stand vpright vnder the heauie weight of the greatest crosses; when it commeth to the triall, and hath but a small burthen of misery lying vpon it, it is ready to crack and break into murmuring and impatiencie, and to bee pressed downe flat when the least & lightest affliction doth lye vpon it. To which purpose one saith, that euery man is vnknowne to himselfe before he be examined and tryed by tentation; euen as *Peter* was, in presuming, ignorant of himselfe, but by denying his Master learned with what strength he was indued. For in his stumbling and falling hee saw how vainely he had presumed, hee wept, and by weeping came fruitfully to know what he was, and to bee that which before he was not. So whereas in our prosperity, wee through our ignorance are much deceiued in our outward estate, thinking it in respect of our owne wisdome, riches, power and externall helps, to be so firme and strong, that it cannot be weakned, and much lesse ouerthrowne by any violence, as wee may see in the example of *Dauid*, who *in his prosperitie concluded, that hee should neuer be remoued*: no sooner doth the Lord hide his face in the time of trouble and affliction, and withdrawe from vs his helping hand, but we presently see our exceeding frailtie and imbecilitie, that our strength is weakenesse and our wisedome foolishnesse, and that we, with all wee haue are mortall, momentany, mutable, and but of short and that vncertaine continuance, so that if God take our breath from vs we are gone and returne to our dust; and if with his breath hee doe but blow vpon our wealth and strength, they are presently wasted and enfeebled. Finally, whereas when wee abound with worldly blessings, wee are ready falsely to flatter our selues with an opinion of our happinesse; and to conclude vpon this weake ground, that wee are in the estate of grace, and highly aduanced in Gods loue and fauour: when affliction commeth, these fond and pernitious conceits, which are not the fruits of faith, but the cursed broode and off-spring of presumption and security, doe together with our outward prosperitie vanish away; and then wee seeke to gather better assurance, and to ground our faith vpon a more firme foundation, not iudging of our state by external things, which happen alike to all, both iust and vniust, elect and reprobate; but by the sanctifying gifts and graces of Gods holy spirit, wherewith wee are indued, and by the notable fruits of righteousnesse & holinesse, which springing from them, doe plainely appeare in our liues and conuersation. And thus doe wee by our afflictions attaine vnto that excellent benefit of knowing our selues; which, next vnto the true sauing knowledge of God, exceedeth all other kinds of knowledge in vse and profit: for as *he who ruleth his owne minde, is better than he that winneth a Citie*; so he that knoweth this little world of himselfe, and his own heart with all the secret turnings and windings of it, is in farre better state therby, than he who knoweth the great vniuerse and frame of Heauen and Earth, the secrets of nature, the deep and mysticall policies of common wealthes, yea all the liberall Arts and sciences, and whatsoeuer other skill or wisedome in the world, which is attained vnto by painfull instruction, or deerly purchased by long experience. For being well acquainted with our selues, wee plainly discern our owne vilenesse, filthinesse and guiltinesse, and so are brought to seeke righteousnesse and perfection out of our selues in Iesus Christ; and our owne weakenes, impotency, and insufficiencie, that we may not rest vpon the reed of our owne strength, which would most deceiue vs when wee most leaned vpon it; but vpon the power of Gods might and the promised assistance of his holy spirit, which neuer faileth or forsaketh any that rely vpon him. And also hereby wee come to the knowledge of those rich gifts & graces, wherewith God hath indued vs, & perceiue what excellency is in these peereles pearles, and spirituall armour and munition, that so wee may giue God the glory of his owne gifts, and reioyce our selues in the fruition of them.

Prou. 16. 31.

Q. Sect. 3. That the exercise of afflictions increaseth our strength to beare them.

But as the Lord vseth afflictions as a notable meanes to discouer vnto vs our wants and weakenesse: so also for the confirming and increasing of our spirituall strength; for louing vs (as I haue shewed) not like a fond mother, who by her cockering and tender vsing of her children maketh them so weake, neash and effeminate, that they are not able to indure any hardnesse; but like a wise father, seeking our good rather than our delight, he putteth vs to toile and labour, and exerciseth vs in this conflict of afflictions not only vnto sweat and teares, but sometimes also vnto blood; that hereby hee may both preserue the strength wee haue from languishing with idlenesse; and also may by this

Languent per inertiam segnata, nec labore tantum, sed molle & ipso sui onere deficiunt. Non fert vllum illum illæsa fœlicitas, Senec. de Provid. cap. 2.

exercise increase it, and make vs more able for further seruice. For (as one saith) when wee are fatted and pampred with ease and sloth, we grow faint and feeble, and are soon tired not only with labour, but also with bearing our owne waight; neither is vnhurt happinesse able to sustaine the weakest blow of aduerse fortune. But when we daily contend with new calamities, continuall vse and exercise in these euils, so thickneth and hardneth the skin, that being vnsensible of smart, we doe not faint or yeeld in any aduersity; or if we be ouerthrowne through the violence of our afflictions, yet (as it were) vpon our knees wee will fight and striue against them. But this will better appeare if wee further consider more distinctly, that our afflictions confirme & increase in vs both our strength and power whereby we are inabled to beare the burthen of any calamitie without sinking vnder the waight, and also our courage, fortitude, and christian valour, whereby wee are hartned to indure the brunt of any incounter without shrinking or base yeelding in this spirituall warfare. Concerning the former point experience teacheth vs, that as other creatures, so also men, are made more weake and tender by soft and gentle vsage, & much disabled to beare the brunt of any outward violence or aduerse casualtie, when (according to their kindes) they flourish in ease and prosperitie; and contrariwise that they are much strengthened to indure any hardnesse or aduersitie when they are vsed and inured vnto it by continuall custome. Thus wee see that oxen which are bred & brought vp in hard countries and common pastures, are stronger to indure labour, than they which are fed and fatted in sweet and pleasant meddowes; and that by their labouring they are inabled to take much more fruitfull paines, than others that are pampred with ease and plentie. Thus the trees which grow in the soft and sun-shine valley are neither strong, solid, nor firmely rooted; but those which standing on the top of the mountaines are exposed to all kinds of wind and weather, to boystrous blasts and stormy tempests. So wee find by experience that their bodies are most able and actiue, who are inured to pains and labour; and that part of the body to bee most strong and fit for imployment, which is most vsed and continually exercised; and contrariwise, that those are most vveake and vvearish, faint and feeble who languish in idlenesse, and spend their time in ease and plenty; and that hand which is not accustomed to labour, to be so soft and tender, that it cannot indure the smallest paines; that hard and poore education maketh the best Souldiers, and by continuall custome causeth want and watching, paines and toylesome labour, scant diet and hard lodging to become familiar and easie to be indured: whereas plenty and prosperity, soft cloathing and dainty fare, doth so weaken and disable the body, that it can indure no hardnesse, but is more indangered with winde and weather, cold and hunger, than with the force and violence of the most warlike Enemies: that Mariners who haue beene accustomed to stormes and tempests, find small alteration in their bodies in the roughest Seas and fowlest weather; whereas fresh-water Souldiers, and tender Passengers cannot brooke the smell of the ship, nor sight of the vvater, and are extremely Sea-sicke when they are but a little tossed with some ordinary winds. Finally, thus vvee see that by much running men become more nimble and better breathed, whereas sloth and ease maketh them slow and pursie; that the daily Traueller goeth long journies with *little* vvearines, whereas they that keepe home are soone tyred and surbayted vvith going a fevv miles: and that the tender Gentleman taketh cold being in a vvarme house and vvell cloathed, vvhereas the poore Husbandman dareth the cold winds and nipping frosts with his bare head and naked breast; and is strong to indure the whole day any toylesome labour, when as the other panteth and fainteth vvith vvearinesse, if he vvorke but one houre. And as it thus fareth vvith the body inured vnto paines and labour, so vvith the minde exercised vvith troubles, and accustomed to beare the burthen of the Crosse; neither is the one more strengthened vvith continuall vse and practice to indure any outward toile; than the other inabled with patience and comfort to beare by the same meanes any crosses and calamities. And therefore how weake and waspish soeuer wee be in bearing afflictions, after wee haue long liued in ease and prosperity, yet if after much trouble and many tryals wee remayne weake and wayward, peeuish and impatient, it is a dangerous signe that we haue little or no spirituall vertue and ability in vs, according to the Wise mans saying, *If thou be faint in the day of aduersity, thy strength is small:* seeing if any thing would make vs strong, then would this exercise of bearing the crosse. In regard wher eof the afflicted Church out of her own experience saith, that *it is good for a man to beare the yoke from his youth*, because as it is said of *Milo*, that by accustoming himselfe to beare a Calfe at the first, he came after to beare him when he was a Bull; so shall wee find our spirituall strength increase with our burthen, sustaining with patience and comfort the most intolerable weight of calamity and misery, though at the first wee were ready to murmure, repine and shew great impatiency, when we were but touched with the least trouble.

Prou. 24. 10.

Lament. 3. 27.

And as our afflictions doe much increase our strength and abilitie, so also our Christian

stian courage and vndaunted fortitude; and whereas prosperitie maketh vs cowardly and fearefull, not daring to indure any danger, or to stand to it when we are incountred with any calamitie; our often conflicts with crosses doe make vs valiant and couragious in bearing the greatest brunt of these spirituall battayles, and so bold and hardy, that wee indure with patience the sharpest assaults, and giue not one foote backe in the most desperate dangers. The souldier when he first entreth into the field, feareth when he heareth but a false alarum, and is ready to ducke at euery shot; whereas after he hath passed desperate dangers, and hath beene long exercised in many conflicts and skirmishes, hee becommeth so valorous and couragious, that hee dareth to venter vpon the push of the pike, and to fight at the cannons mouth: now lesse fearing the cruell enemie, and killing bullet in a doubtfull and dangerous battaile, than, when he was first trained, the paper shot, and the seeming encounters of his friends and fellowes. There is no wrastler, fencer, or combatant, that contendeth against his aduersarie with that spirit and courage, when he first commeth into the Theater; as he doth who hath beene accustomed to these exercises; and is not only heartened with easie victories but also after many foiles and falls, dangerous wounds and much blood-shed, hath in the end preuailed, and by many perils hath made his way to a glorious triumph. There is no Mariner is so bold and cheerefully confident in the least shew of a Sea-faring danger, when hee first entreth the ship, and in his mouing house becommeth an inhabitant of this new appearing world of dreadfull waters; as hee who after innumerable stormes and dangerous tempests hath oftentimes arriued safely at the wished hauen. And thus it also fareth with vs in these spirituall combats with troubles and calamities; for howsoeuer in the first conflict wee are maruellously cowardly and impatient in suffering the least paine; yet when as wee haue been long exercised in these skirmishes, and after many foiles and fals, haue in the end through Gods gracious assistance obtained a ioyfull victorie, we exceedingly increase in a Christian valour; both because this common familiaritie with dangers and distresses breedeth in vs a careless contempt, and neglect of them; and also because it is the nature of true fortitude and Christian courage (like the graine of mustard seed) the more it is bruised the more to shew its strength and vertue, and (like the palme-tree or sweete camomile) to thriue the better and spring the faster, when it is pressed and kept downe with the waight of afflictions. And therefore seeing by sustaining the burthen of the crosse we become stronger and more able to beare; and by often encountring these spirituall enemies, we are made much more valorous and couragious, let vs not feare that waight which will not crush vs, but increase our strength; nor be daunted with the approaching of those forces, which the more and stronger they are, the more they increase our fortitude & magnanimity; & by their sharper assaulting do but make our victorie to become more glorious. It may be at the first this combate with afflictions will seeme irkesome in present sence, and terrible in respect of future expectation; but a little experience in this warfare will bring vs into better acquaintance and familiarity with these troubles and miseries, and make vs neither feele their blowes when our skin is hardned, nor to feare their greatest violence, when as wee finde that they doe not hurt vs. Now wee seeme weake and our burthen heauie; feeble in strength and our enemies mighty and vnresistable; but let vs possesse our soules with patience, seeing time and custome will make vs equall, by lightning our loade and increasing our strength; by quelling their courage, and causing vs to become more valiant and magnanimous. There is in truth a seeming miserie in crosses and calamities, because they are strong at their first appearing, and terrible to flesh and blood, because they come masked in an vgly vizard, and doe presse vpon vs with a kind of necessity; but being accustomed a while to beare them company, wee become familiar and well acquainted with them; and then all feare vanisheth when we finde them harmelesse, and wee would not (when they are gon) but that wee had injoyed their society. Then necessity is turned into a vertue, and the yoake, which being taken vpon vs by compulsion, was so painefull & grieuous, doth by our patient bearing it become light and easie.

Verberat nos & lacerat fortuna: patiamur. Non est sanitia, certamen est; quo sapiens adierimus fortiores erimus. Senec. de Prouid. cap. 4.

Nihil miserum est quod in naturam consuetudo perduxit. Paulatim enim voluptati sunt quæ necessitate coperunt. Senec. de prouid cap. 4.

Finally, the Lord by our afflictions doth vsually worke in vs those excellent gifts and graces of temperance, sobriety, modesty, chastity and purity: the which he effecteth both by an outward necessity, and by an inward care and watchfulnesse. For whilest in the time of our prosperity we abound with worldly blessings wee vsually abuse them as prouocations vnto our owne lusts, and fuell vnto our sinfull pleasures; as abundance of riches to maintaine vs in light wanton and garish apparell; delicate meates & drinkes, as the meanes and occasions of surfeting and drunkennesse, chambring and wantonnesse, lust and vncleanesse, riot and all manner of of excesse. And therefore the Lord seeing vs thus to surfet of this fulnesse and plenty, and thereby to fall into most dangerous and desperate diseases of the soule; like a good Physition preserueth or restoreth our spirituall health, by keeping or taking from vs these

9. Sect. 7. That God by afflictions doth worke and increase in vs temperance, sobriety, modesty and chastitie.

his benefits which wee peruert to our owne destruction. And when like mad men wee would abuse these blessings as instruments and weapons, to wound our selues with worldly and wicked lusts, hee taketh them away, and turneth our riches and plenty into pouerty and penury, our health into sickneſſe, our strength into weakneſſe, our pleasures into paine and misery, and our liberty into restraint, that hee may make vs to bee such as hee would haue vs, by vrgent necessity, when wee will not bee so out of our owne choise; causing vs (as it were) to fast for want of meate, when wee will not doe it out of deuotion; to become chast for want of strength and health', temperate in our meates and drinkes, and modest in our apparell, because we want meanes to maintaine vs in excesse of diet, and variety of strange and vaine attires. Neither doth the Lord by our afflictions make vs thus temperate and sober onely by this necessity; but by our owne care and watchfulneſſe. For thereby being brought vnto a sight of our sinnes in abusing Gods blessings, and benefits as incentatiues and prouocations to our own lusts, whereby wee haue justly deserued that hee should thus straiten his hand, and shorten our allowance; wee will euer after take better heed vnto our selues, that we doe not by the like sinne incur the like or greater punishments: and bee euen ready to binde our selues by an holy vow, that wee will for the time to come liue temperatly & soberly, modestly and chastly, and neuer more so abuse Gods blessings to his dishonour and our destruction, if once againe he repossesse vs of them.

CHAP. XXV.

That the Lord vseth our afflictions as meanes to conuey vnto vs diuers worldly benefits.

1. Sect. 1. That by afflictions we profit much in ciuill wisdome and policy.

NOw hauing spoken of the spirituall blessings which the Lord by afflictions deriueth vnto vs, respecting either God, our neighbours or our selues; wee are in the next place according to our order propounded to shew, that hee vseth them as meanes and instruments to conuey vnto vs also diuers worldly benefits. As first, by these crosses and calamities wee profit notably in wisedome, sound policie, and vse-full knowledge; for as prosperity maketh men wanton, and wantonneſſe causeth them to become foolish and childish; in regard whereof it is truly said, that the more the land exceedeth in fruitfulneſſe, the more the people exceede in foolishneſſe: so aduersity and affliction doth quicken the vnderstanding, and maketh vs to pull and gather all our wits together for our owne necessary vse and benefit; and whereas whilest wee flourish in the world, and abound in outward helps, wee wholy rest vpon them, and giue our selues to sloth and ease; when these outward props are taken from vs, and wee put to stand by our owne strength; then wee doe beate our braines and seriously study, how we may by our wisdome and policy, supply that which is wanting in these worldly helpes. In which respect affliction is fitly called the perfectour of wit, and the refiner of inuention, because it forceth men by a kinde of vrgent necessity to looke about them, to search into the secrets of nature, to obserue the times and dispositions of all with whom they are to deale, and to try a thousand conclusions, that they may finde out the best and fittest meanes for the remouing their crosses, and the supporting or repayring of their estates. Whereas if they should haue authority and friends, health and wealth at will, their wits would mould and rust for want of vse, seeing they neede not their helpe for the supplying of any wants: but are able to maintaine their estate by the present meanes which they haue about them. Neither doe our troubles and afflictions increase our wisdome and knowledge only, as they sharpen our inuention and quicken our wit, but also as they better our judgement and discretion, by that experience which we gaine in the time of our tribulation, without which the other were to small vse; for wit is best when it is bought at the highest rates, and then onely is profitable when it is seasoned and (as it were) sealed vnto vs by deare experience; neither is it of any value whilest it swimmeth in the braine, and only fitteth men for discourse; but when it is brought into vse and practice, and confirmed by experience, then it attayneth to higher perfection, and of wit becommeth prudence and wisedome. As for example euery one can discourse of the euils which accompany vnthriftinesse; but hee onely wisely vnderstandeth them, who hath felt and tasted of them. So many can talke of the dangers of suretiship, and yet vpon the next occasion run into it, thinking that though others haue beene vndone by the fayling of their friends, yet they shall not; but when this is confirmed vnto them by their owne experience, and their goods are sold to pay others mens debts, and their bodies imprisoned because all they haue will not satisfie the creditor; then, when they are once quit of these troubles they will bee wiser for euer after, and (like the bird) warily auoid this snare wherein they were formerly catched and insnared. So who knoweth not that innumerable mischiefes follow sudden rashneſſe, and inconsiderate headineſſe; and yet so are men transported with the heate and violence of

Nam quasi inter se contraria sint bona fortuna & mens: ita medium in malis sapimus, secunda rectius aduersus. Seneca epist. 94.

of their passions and affections, that they are ready to rush into sudden courses; till being beaten with their owne rod and feeling the smart of their vnaduisednesse they learne to vse deliberation in their actions, and (as wee say) to looke before they leape. And finally, who vnderstandeth not that surfetting and drunkennesse are the common causes of almost all diseases; and yet men are ready to follow their appetite rather than their reason; and through immoderation to abuse such meates and drinkes as please their pallet; but when they haue once learned it by their owne experience, hauing by their intemperance fallen into some dangerous, and painefull sicknesse, then no more doth the burnt child dread the fire, than they doe carefully shun the causes of their griefe and smart.

2. Sect. 2. That by afflictions we are enabled to discerne our friends from flatterers.

Secondly our afflictions are notable meanes to make vs plainely to discerne our hearty and faithfull friends who loue our persons, from parasites and flatterers who only loue our prosperity and flourishing estate. For when wee abound with earthly blessings euery one is ready to fawne vpon vs, and to performe all good offices with an vsurious intent of deriuing hereby vnto themselues some greater benefit, as it were, lending out good turnes that they may bee returned vnto them with fruitfull encrease. Whereby it commeth to passe that we cannot easily discerne who truely loue vs, and who only seeke their own good, or ours for their owne sake; for oftentimes the flatterer in shew and outward seruices excelleth the faithfull friend, being more diligent to please and more ready at euery command: because the true friend performeth all duties for his sake whom hee loueth, the flatterer for his owne sake that hee may aduance hereby his owne profit. And therefore seeing no man loueth an other so much as himselfe, hereof it commeth to passe that as selfe-loue doth in heate, zeale and feruency much excell that loue which one friend vsually beareth vnto another; so the duties and seruices which arise and spring from it must needs according to the nature of the cause from which they grow, so much exceed all those duties which proceed from friendly loue in outward diligence and seeming zeale, as selfe-loue excelleth the loue of a friend; and the desire of our owne good, the desire of aduancing the good of another. In regard whereof hee greatly erreth who chooseth a friend among suiters who throng about his gate, and afterwards proueth him at a feast or banquet; because euery one will bee a friend for his owne benefit, yet hee who is tied with no other bond than profit and aduantage, will when greater gaine is offered become a traytour. But affliction like the winde or fanne seuereth the chaffe of flattery, from the solid graine of faithfull friendship, making parasites to flee from vs (as smoke driueth away Bees) when they can raise from vs no further aduantage. And as the only true touchstone it discerneth a louer of a mans selfe from him who is a louer of vs; for according to the prouerbe, *he who is a friend in need, is a friend indeed*; and hee who sticketh vnto vs in the time of aduersity, and forsaketh vs not when wee are forsaken of the World, doth euidently shew that our person, and not our prosperity, was the object of his loue. In this respect therefore our afflictions are profitable, as they plucke from vs false hearted parasites, which like the Iuy cling about vs to sucke our sap, and to make themselues fat with our spoile: and discouer vnto vs our true friends, who are hardly discerned from the other till this time of tryall; for as the sonne of *Syrach* saith, *a friend cannot bee knowne in prosperity, and an enemy cannot be hiden in aduersitie.* *Eccluſ.12.8.*

Verè qui amicum in atrio quærit, in cœnaculo perdet.

3. Sect. 3. That afflictions do crowne vs with a good name: whilst they discouer our spirituall graces. Pro.22.1. Eccleſ.7.3.

Thirdly afflictions are notable meanes to crowne vs, euen in this life, with a good name, which is better than gold and all riches, and sweeter than the most odoriferous perfume or most costly oyntment. For whereas whilest wee liue in ease and prosperity, the spirituall gifts and graces, which God hath bestowed vpon vs, doe lie hid and vndiscerned; when they come to the tryall of tribulation, they are plainely discouered and made knowne vnto all men. And as the starres cannot be seene in the sunshine day, but when the darkest night commeth they appeare in all their beauty and bravery: so these shining vertues and graces of God, haue their light much obscured in the day of prosperity, but when the darke night of affliction commeth, then they shine gloriously in their chiefest brightnesse. Then doe these precious ointments send forth their most odoriferous smell, when our earthen vessels and these brittle glasses of our bodies wherein they are contained, are cracked and broken, by being smitten with crosses and calamities. Then doth this sweete incense of grace & vertue yeeld the most fragrant sent, when as it is cast into this fire of afflictions. Then doth this spirituall gold appeare true and good, when it is tryed in this hot burning furnace. Then is the strength of our faith manifested to Gods glory & our praise, not when wee idly sit still, but when wee wrastle and contend with strong tentations. Then doth our Christian valour and fortitude most plainely appeare, not whilest wee lye at ease in the safe garrison, but when wee are assaulted with these mighty enemies, and after many conflicts get the victory. Finally then doth that precious diamond of true patience come to be approued & highly valued not whilst it lieth vntouched in the rich cabinet, but when it is tryed vpon the Anuile

uile of afflictions. For example; who had euer knowne, or knowing commended, the faith and obedience of *Abraham*, if at Gods commandement hee had not firſt willingly gone into voluntary baniſhment, and left his owne country and kindred; and afterwards beene ready to offer vp in ſacrifice his deareſt ſonne? Who had knowne of *Iacobs* faith and piety if he had not, being indangered by his Brother, wraſtled with God in prayers and ſtrong cryes, and ſo by an holy violence obtained the bleſſing? Who had diſcerned thoſe excellent graces of piety, fidelity, the feare of God, wiſedome and patience, which were in *Ioſeph*, if he had not been ſold into *Egypt*, accuſed by his miſtreſſe, and cruelly intreated both by his owne kindred and ſtrangers? Who had euer heard of thoſe glorious deliuerances of the Iſraelits, or vnderſtood how deare they were vnto God, had they not beene firſt vexed in the captiuity of *Egypt*? Finally who had knowne, or knowing magnified the patience of *Iob*, the piety and humility of *Dauid*, the vndanted courage and conſtancy of the holy Apoſtles, if they had not beene manifeſted by their troubles and afflictions? And this is one chiefe cauſe which mooueth the Lord to bring his Children into theſe tryals of tribulation, that the riches and excellency of his graces and vertues beſtowed vpon them, may clearely appeare, both to the aduancement of his glory that gaue them; and the fame and eſtimation of thoſe that haue them. For ſo the Apoſtle ſaith, that God afflicted the faithfull of thoſe times, that *the tryall of their faith being much more precious than gold that periſheth (though it bee tryed with fire) might be found to their prayſe and honor, and glory, at the appearing of Ieſus Chriſt.* And therefore if men are ready to take any paines, to hazard themſelues vnto any danger, and to ſuffer innumerable miſeries and extremities, that they may attaine vnto the vaine honour and glory of the world, though oftentimes they long outliue it, or if it laſt ſo long, doth but accompany them to the graue, and then rotteth as faſt as their carkeſſe: how ready and willing, yea how chearefull and ioyfull ſhould we be in ſuffering theſe croſſes and calamities, which doe ſo much aduance our ſpirituall fame and reputation, and ſet forth the prayſe of Gods rich graces and vertues in vs; and that not among the inconſtant vulgar who are ready to extoll and diſgrace with the ſame breath, but among Gods faithfull ſaints and ſeruants, who being truly iudicious are alſo conſtant in their prayſes?

Gen.12.1.4.& 22.1-3.

Gen.32.24.

Exod.14.

Iob.13.15.
2.Sam.15.26.
Act.5.41.

1.Pet.1.7.

9. Sect. 4.
That by afflictions we come to reliſh better Gods bleſſings and benefits.

Laſtly by our afflictions our enſuing proſperity is made more delightfull and gratefull; and theſe bitter croſſes make vs to reliſh much better the ſweetneſſe of Gods bleſſings. For there is no worldly thing ſo good and excellent, that hath not in the continuall vſe of it ſome glutting ſatiety, which would in ſhort time make it to become loathſome, vnleſſe our appetite were ſometime ſharpned, by the forbearing or wanting of it. There is a fulneſſe euen of honie it ſelfe, though it bee neuer ſo ſweet and delightfull, and this fulneſſe is accompanied with neglect and loathing; whereas the ſparing vſe of the courſeſt fare maketh it to haue a good reliſh, and to become pleaſant to the taſt and appetite. So the wiſe man ſaith; *that the perſon that is full, deſpiſeth an hony combe, but vnto the hungry ſoule euery bitter thing is ſweet.* The dantieſt fare, if it be ordinary, bringeth no delight, and wee find no daintineſſe in the taſt of it, vnleſſe it be rarely fed vpon, and ſo made dainty in the vſe; whereas the homelieſt meate hath an excellent reliſh, if it bee eaten after long faſting; and hereof it is, that men after full tables, doe voluntarily vſe ſome ſpare diet, and ſharken their ſtomacke and appetite by long abſtinence. The daies brightneſſe if it were continuall would become tedious; and the glorious light of the ſunne would bring wearineſſe, vnleſſe it were made gratefull by the nights darkneſſe. In a word pleaſure it ſelfe would not long pleaſe vs, if the glutting ſatiety of theſe ſweete meates were not taken away by abſtinence, or ſauced (as it were) with the ſowre ſauce of intermingled miſeries. And as common vſe of worldly benefits doth dull the appetite, and maketh it to loth them; ſo it taketh away from them their excellency and worth in our opinion, and and cauſeth the iudgement to vilifie and contemne them; whereas if wee enjoy them ſparingly, and ſometime be vtterly depriued of them, then their worth is increaſed by their want, and they haue much better welcome at their comming againe, than they formerly had before they departed from vs. Thus that excellent iewell of health when it is continually enjoyed is ſcarce thought on, but then it is ſweet and moſt highly prized, when we haue long wanted it through ſome tedious and grieuous ſickneſſe. So liberty, though it be as precious as life, is but little regarded of thoſe who neuer felt the miſery of reſtraint; but after long impriſonment it becommeth moſt gratefull and delightfull. And thus riches are moſt eſteemed by them who haue formerly beene pinched with pouerty, and meate is moſt ſauory, when it is ſauced with hunger. Thus that victory is fulleſt of joy which is hardly obtained after a long, doubtfull and dangerous fight; and the ſafe harbor is then deſcried with moſt comfort and contentment of the paſſengers, after they haue eſcaped the perils of tempeſtuous ſtormes. Thus the delights of the ſpring are much more delightfull becauſe they follow the nipping froſts and fowle

Pro.27.7.

weather

weather of lowring winter; and in a word thus all pleasures which satiate and glut without mixture, doe become much more pleasing, when they succed, and are often interchanged with crosses and miseries. To which purpose one saith, that in all humane affaires there can scarce be any true joy, vnlesse dolefull sorrow haue gone before, and the bitternesse of fore-passed griefes doth the more commend the sweetnesse of ensuing gladnesse. So the husbandman is moued by his painefull seed time, to rejoyce so much the more in his plentifull harvest, &c. And therefore seeing by these afflictions the Lord doth but sauce his benefits, that wee may enioy them with the more delight; and taketh away for a while his earthly blessings that after they are restored they may bring with them the greater pleasure; let vs by this consideration be moued to beare these crosses with patience and comfort. And as the vsurer, though he make an idoll of his gold, yet is content to want it for a time, because when the terme is expired, hee expecteth to haue it returned with some increase: so though our hearts too much adhere to earthly things, yet let vs bee content to forbeare their company for a while, seeing vpon their returne the joy and comfort which wee take in them shall bee much increased. Euen the veriest Epicure (as we see) vseth sharpe and sowre sauces to make his pleasant meates to become more sauory, and is sometime content to prescribe vnto himselfe a voluntary fast to sharpen his stomacke, and set an edge on his appetite; that so afterwards hee may feed vpon his dainty cates with more delight: and why then should wee not bee willing to vse this temporary abstinence when God prescribeth it, who being infinite in wisedome and loue towards vs, knowes best how to delight his children for their greatest benefit, and so to sauce those earthly comforts, as that they may bring vnto vs the greatest pleasure and content? Finally seeing that is sweete in remembring, which was sowre in suffering, and seeing when wee are in the middest of our delights, it is not the least pleasure to thinke that wee were once miserable, and casting our eye backward, to looke vnto the snares out of which wee are escaped, let this addition vnto our future ioyes giue some ease to our present smart; and let vs for a time indure these miseries with patience, the remembrance whereof will make vs the more happy for euer after.

Chap. XXVI.

That the Lord vseth afflictions as a notable meanes to preserue vs from condemnation, and to further our eternall glory and happinesse.

1. Sect. 1. That the Lord by afflictions preserueth vs from condemnation.

By that which hath beene said it appeareth, that the Lord by our afflictions communicateth vnto vs many temporary benefits, making vs thereby partakers both of his spirituall and sauing graces, and also of earthly and worldly blessings. Now according to our order propounded wee are to shew, that he also vseth them as meanes to conueigh vnto vs such benefits as are euerlasting, and doe respect the life to come. And these are of two sorts; for by these chastisements and fatherly corrections the Lord both preserueth vs from euerlasting condemnation, and also furthereth and aduanceth our eternall glory and endlesse happinesse. Concerning the former wee are to know, that whereas wee in our own nature and disposition are ready to take such wayes, and to runne such courses, as would, if we continued in them, bring vs in the end to endlesse woe and misery; the Lord in his infinite loue and mercy, stoppeth and stayeth vs from going on, by casting these blockes and bushes before vs, that by an holy violence and profitable necessitie we may be forced to turne backe againe vnto him, and so bee saued from this desperate danger. And as the carefull husband-man setteth a hedge of sharpe thornes about his wels and deepe pits to keepe his cattell from falling into them: so our gracious God, out of his speciall loue and care ouer vs, doth with these thornie hedges of trouble and affliction, preserue vs (as wee are ranging and rouing in the fields of this world) from falling into, and perishing in the pit of perdition. In our selues wee are ready like silly sheep, to wander out of the right way which leadeth vnto happinesse, into the bypaths of sinne and wickednesse; and so to become a prey vnto Sathan, who like a greedy wolfe rangeth about, that getting vs within his reach, he may seaze vpon and vtterly destroy vs: and therefore our carefull shepheard watcheth ouer vs with his prouidence, and when he seeth vs thus to goe astray, he vseth these afflictions, as it were, the dog of the flocke, to fetch vs backe againe, and therewith as with the shepheards crooke and rod, hee pulleth vs vnto him, and driueth vs forward in the paths of holinesse and righteousnesse, which will safely bring vs into those heauenly folds of endlesse happinesse. If wee were let vnto our owne libertie, wee would like the foolish bird flee from our Lord and master, and so become a prey to hellish fiends, who like ruenous kites, would

would seaze vpon vs; and therefore with these sharpe knives of affliction hee clippeth our wings to hinder vs from taking this pernitious flight, and restraineth our licentious liberty, by putting vs into these cages of restraint, that so wee may bee preserued safe from perishing in these dangers. Finally if wee might haue our owne wils, we would, like wanton and vntamed heifers, feede and take our pastime in the pleasant pastures of sinne, and would gladly keepe companie with wicked worldlings ordained to destruction; but howsoeuer the Lord sustereth these fat buls of Basan to feede and pamper themselues with these delights, to liue at ease, leape and friske about and take their pleasure, because hee hath appointed them to bee slaughtered in the shambles of perdition; yet hee restraineth vs from this wicked fellowship, by putting vpon vs this yoke of chastisement; and causeth vs to feede in bare fields, because hee is purposed to vse our seruice, that wee may injoy life eternall, and not accompany them in a common destruction. So that *when we are iudged* (we may say with the Apostle that) *wee are chastened of the Lord that wee may not for euer be condemned with the world.* To which purpose a worthy Father saith, that when God doth correct his children, & vexe them here with the stinging whips of wholsome and holy chastisements, he exerciseth discipline before iudgement, and sheweth his loue in scourging them, in that hee therefore correcteth them that he may not finde them such as are fit to bee condemned. And therefore seeing the Lord vseth our afflictions as notable meanes, to preserue vs from falling into euerlasting condemnation, by seuering vs from wicked worldlings, and keeping vs from accompanying them in the pleasant broad way which leadeth to destruction: as also by restraining vs from sinne when wee are ready to fall into it, or pulling vs out of it by vnfained repentance; when wee are already fallen (as I haue before more largely proued) great reason haue wee to beare these chastisements, not onely with patience and meeknesse, but also with ioy and thankefulnesse; For (as one saith) it is better to bee burned with the flame of a feauer, than with the flame of vices; seeing by this the fier of Hell is kindled against vs, the torment whereof is intolerable and euerlasting. Let vs not then thinke any momentanie afflictions heauie and hard to beeborne, which helpe to free vs from those endlesse tortures, yea rather let vs prayse and magnifie Gods mercy in them, in that being in comparison lesse than the byting of a flye, they by awakening vs out of the sleep of sinne and securitie, do preserue vs from being stung euerlastingly with that deadly stinging serpent of death and destruction; and being lesse to bee esteemed than the pricke of a pin, doe helpe to free vs from the tormenting racke of Gods inraged wrath.

1. Cor. 11. 32.

Diligit quem flagellat, nolens inuenire quem damnet. August. senten. Tom. 3.

Quis nescit quòd multò melius est ardere flammis febrium, quam flammis vitiorum? Gregor.

But let vs consider further, that as the Lord in his infinite loue vseth afflictions as a notable meanes to preserue vs from condemnation: so also for the furthering of our saluation, and increasing of our happinesse. For as one saith, when as these euils of punishment torture vs, and in torturing doe not extort from vs the euill of sinne; not onely the soule is possessed by patience, but also when the body irs selfe doth meekely indure affliction or temporarie destruction, it gaineth hereby secure & immoueable safety, ioyned with euerlasting felicity; and so by sorrow and death, inuiolable health and happy immortality is procured. And this is the chiefe end at which (next vnto his owne glory) God aimeth in all our afflictions; for *euery where wee beare about in our body the dying of our Lord Iesus, that the life of Iesus might also bee made manifest in our bodies*, as the Apostle speaketh; and as elsewhere he saith, therefore are wee tryed with tribulations, that our patience and faith being approued *wee may bee counted worthy of the kingdome of God*; yet not through our owne merit, but through Gods gracious acceptance; for there is no comparison betweene the smalnesse of our sufferings and the greatnesse of the reward, though the Lord in his infinite mercy is content to repute vs worthy of this superexcellent weight of glory for these our light and momentany afflictions. So the Authour of the Booke of Wisedome saith, that the righteous hauing *beene a little chastized shall bee greatly rewarded, for God proued them and found them worthy for himselfe.* To the same purpose an ancient Father speaking of Gods end in chastening his Children saith; Thou giuest them correction, that thou maiest not take thy mercy from them; thou beatest them for their contumacy, that thou mayest bestow vpon them the promised patrimony: Neither is it any wonder if thou correctest those being little, whom being come to ripe age in Christ thou wilt make thy heires. Thou therefore scourgest these, but withall thou instructest and preseruest them in safety; whereas thou sparest the wicked for a time, that thou maiest condemne them for euer. Thou instructest them to know thee, thou exercisest them to feare thee, that thou mayest crowne them with glory. So another asketh the reason why God permitteth the faithfull to be temped? Is it not (saith he) that his vertue may hereby be tryed and exercised, and hee attaine vnto greater happinesse, for it is a more glorious victory not to consent being temped, than if hee could not at all bee subiect to temptation? And this consideration moued *Moses* not only to beare with patience affliction, when

2. Sect. 3. That God by our afflictions furthereth our euerlasting glory and saluation.

Cum torquent aliqua mala, & non extorquent opera mala, non solum anima per patientiam possidetur &c. August. li. de patien. cap. 8.

2. Cor. 4. 10.

2. Thes. 1. 5.

Patior in terris vt patiar cœlo.

2. Cor. 4. 17.

Wisd. 3. 5.

Das disciplinam vt non auferas misericordiam. Cedis contumaciam vt reddas ei promissam hæreditatem &c. Idiota apud Orthodoxog. de patien. vera contemplat. l. 8 vsque ad finem, exercet adhortationem, vt certet ad tuendum vt coronetur gloriam. Ibidem. cap. 12. August. de ciuit. dei lib. 11. cap. 6.

when through vrgent neceſſity and vnauoidable violence it was forced vpon him; but voluntarily to chooſe tribulation with Gods children, rather than to be diuided from their ſociety, becauſe hee knew that after his tryals being approued, there was a Crowne of happineſſe reſerued for him. For ſo it is ſaid that *hee refuſed to bee called the ſonne of Pharaohs daughter, and choſe rather to ſuffer aduerſity with the people of God, than to enioy the pleaſures of ſinne for a ſeaſon; eſteeming the rebuke of Chriſt greater riches than the treaſures of Egypt; becauſe he had reſpect to the recompence of reward.* Yea, this was a notable incouragement to our Sauiour Chriſt himſelfe in bearing thoſe great afflictions and calamities which were laid vpon him, whoſe example the Apoſtle propoundeth vnto vs for our imitation. *Let vs runne* (ſaith he) *with patience the race that is ſet before vs; looking vnto Ieſus the authour and finiſher of our faith, who for the ioy that was ſet before him endured the croſſe, and deſpiſed the ſhame, and is ſet at the right hand of the throne of God.* And ſurely if we alſo would continually fixe the eyes of our mindes vpon the excellency and eternity of theſe heauenly ioyes, and conſider with our ſelues that our ſhort and light afflictions doe much further vs in attayning vnto them, it would be a notable inducement to make vs beare them not onely with patience and comfort, but euen to triumph ouer them with great reioycing. Eſpecially if we conſider further, that it is not the bare bearing of theſe afflictions that doth intitle vs to this happines, but when with our patience we do ouercom them; for as the Apoſtle ſaith, then are wee to bee accounted bleſſed not when we ſuffer, but when wee patiently indure in theſe ſufferings; then ſhall wee bee copartners with Gods Saints in that glorious Kingdome, when wee are *companions with them*, not onely *in tribulation*, but alſo *in patience*, as the Apoſtle *Iohn* conioyneth them: then will God giue vs the crowne of life, when hauing tryed vs with afflictions hee hath found vs faithfull vnto the death: Then ſhall we receiue the Garland when wee haue got the victory. And then, and not before, ſhall wee triumph in glory when wee haue fought a good fight, and ouercome and put to flight theſe our ſpirituall enemies.

But let vs ſomewhat more particularly conſider, how and in what reſpects theſe momentany afflictions doe further vs in attayning vnto euerlaſting happineſſe. And firſt we are to know, that our croſſes and calamities doe helpe vs forward towards theſe heauenly ioyes, as they doe fit and prepare vs for the fruition of them. And this they doe in a double reſpect: firſt, as they make vs weary of the World, when wee finde ſuch hard entertainment, and willing and deſirous to arriue in our heauenly Country, where wee expect better welcome. For as by the afflictions of Egypt, the *Iſraelites* were inflamed in their deſires to leaue that Country, whereas they could haue beene contented to haue liued and died there, if they had enioyed in it eaſe, peace and plenty; and when their oppreſſions were increaſed, then and not before, ſet their hearts on the promiſed Land, their face to ſeeke it, and their feet in the way which led vnto it: So when as wee are ſo addicted to the World, that if without moleſtation wee could enioy the vanities of it, we would be content, yea, earneſtly deſire to continue ſtill in it; the Lord cauſeth this ſpirituall *Pharaoh* to vexe and oppreſſe vs; with which ſeruitude being throughly wearied, we deſire to forſake the place of our miſerable bondage, that wee may be freed from theſe afflictions, and earneſtly deſiring to be in our heauenly Country, where wee expect to find and enioy ſweet reſt, peace, and fulneſſe of all ſpirituall ioy, we thinke of ſetting our feet toward the holy Land, and of walking in the way of righteouſneſſe and holineſſe which leadeth vnto it. To this purpoſe one ſaith, that if we rightly obſerue the courſe of this life we ſhall find nothing firme or conſtant, but as the Traueller paſſeth ſometimes by pleaſant Plaines, and ſometimes by rough and vneuen wayes; ſo wee, whileſt wee remayne in this life, doe one while meete with proſperity, and another while with aduerſity, which interchangeably ſucceed one another, and change their courſe by turnes. And therefore ſeeing wee are in all eſtates ſubiect to changes and alterations, our minds ſhould neither be exalted with proſperity, nor dejected with aduerſity; but with all our hearts wee are earneſtly to deſire to be in that place, where all things which are good are alſo permanent, and where there is no interchange betweene proſperity and aduerſity. To which end God ſo ordereth it by his diuine Prouidence, that in this life either aduerſity followeth proſperity, or proſperity aduerſity; that one while being humbled we may learne to mourne for our ſins, and another while being exalted we may retaine in our minds the remembrance of aduerſity, as the authour of humility. Again, afflictions doe fit and prepare vs for our heauenly happineſſe, as they ſerue for helps and meanes, to clenſe and purifie vs from the filth of our corruptions and pollution of ſin. For whereas no impure or baſe mettall; can euer come into this treaſury of bleſſedneſſe; afflictions are that fiery furnace wherein we are purged and refined from the droſſe of our corruptions; according to that of the *Prouerbs*; *Take the droſſe from the ſiluer, and there ſhall come forth a veſſell for the finer.* Whereas onely the pureſt graine ſhall be ſtored vp in theſe Grainers of happineſſe, afflictions are the winde and fanne which purge and

Gregor. Epiſt. ex regiſtr. l. 2. indict. 11. ep. 90.

Prou. 25. 4.

and cleanse vs from the chaffe of sinne, whereas no vncleane thing can enter in thither, these troubles and crosses are the meanes to wash, and purge vs, as they bring vs vnto God by vnfained repentance. Finally, whereas faire and wel-squared stones only shall be placed in that heauenly building of the new Ierusalem, afflictions are those hammers and tooles whereby wee are smoothed from the bunches and knobs of worldly superfluities, carnall cares, and earthly loue. And as the Lord in building his materiall Temple tooke order that the stones should be hewen, cut and polished, in the Quarreyes, because hee would not haue so much as the noyse of a hammer to be heard in his House; so in the building of his spirituall, and triumphant Church his Will is that the liuely stones appointed for this worke should be hewed and hammered, squared and prepared with crosses and troubles in the quarry of this World; because hee is purposed that no touch of tribulation should disquiet and molest vs, when as wee are once placed in his heauenly Temple. For there *all teares shall be wiped from our eyes, and there shall bee no more death, neither sorrow, nor crying, nor paine*, as the holy Ghost speaketh. In which respect one fitly compareth the Christians life to the Palme-tree which in it lower parts is enfolded with dry and rough barke, and therefore vnpleasant to be touched; but in the vpper parts it is greene, beautifull and fruitfull, spreading it selfe abroad with comely largenesse: for so the faithfull mans life is here below on earth despised, vnpleasant, enclosed and compassed about (as it were) with a rough rinde of troubles and afflictions; but aboue in Heauen it shall be delightfull, glorious, and abounding, through our fruition of God, with the fruits of blessednesse.

Apoc. 21.4.

Greg. Moral. lib. 19 cap. 25.

7. Sect. 4. That by our afflictions wee are assured of euerlasting happinesse; first through Gods gracious promises made to the faithfull which are afflicted.

Secondly, afflictions doe further vs in attayning vnto heauenly happinesse, as they doe, whilest we liue here, ascertaine and assure vs, that wee shall enjoy them in the life to come; and so enter vs by the assurance of faith and hope into the present possession of euerlasting glory. The which assurance we attaine vnto, both by meditation in Gods Word, and by the consideration of his workes and administration of his righteous judgement. For in the Scriptures wee shall find, that the Lord hath bound himselfe by manifold gracious promises, that he will giue euerlasting life and happinesse vnto all who being afflicted in this World, doe with faith, patience, and humility beare their crosse. So hee saith to his afflicted Church: *For your shame you shall receiue double, and for confusion they shall reioyce in their portion: for in their land they shall possesse them double: euerlasting ioy shall be vnto them.* And the holy Apostle assureth vs, that *if wee bee dead with Christ, we shall also liue with him; if we suffer with him, we shall also reigne with him*, and that the crosses of this life, are not worthy the Crowne and glory which shall bee shewed vs in the life to come; seeing as elsewhere hee saith, *These short and momentany afflictions shall cause vnto vs a farre most excellent and an eternall waight of glory.* And hereof it is that our Sauiour pronounceth them blessed, who in this life are exercised with afflictions, because, profiting by them, they are so many certaine signes and vndoubted pledges of their future happinesse. *Blessed are they that mourne for they shall bee comforted. Blessed are yee poore, for yours is the Kingdome of God. Blessed are yee that hunger now, for yee shall be satisfied; Blessed are yee that weepe now, for yee shall laugh, Blessed are yee when men hate you, and when they separate and reuile you, and cast out your name as euill, for the sonne of mans sake. Reioyce yee in that day and be glad, for behold your reward is great in Heauen.* So the Apostle *Iames* saith that, *The man is blessed that endureth tentation, because when hee is tryed hee shall receiue the crowne of life, which the Lord hath promised to them that loue him.* By which it appeareth, that if with patience wee beare the crosse, we shall be also partakers of the Crowne; if wee indure the fight and obtaine the victory, then shall we also triumph in glory. With which consideration *Eliphaz* perswadeth to patience in afflictions; *Behold* (saith hee) *Blessed is the man whom God correcteth: therefore refuse not thou the chastening of the Almighty.* And Christ encourageth the Angell of the Church of *Smyrna* with this consolation to bee constant and faithfull in his sufferings. *Feare none of these things* (saith he) *which you shall suffer, behold it shall come to passe that the Deuill shall cast some of you into prison, that yee may be tryed, and yee shall haue tribulation ten dayes. Bee thou faithfull vnto the death, and I will giue thee the Crowne of life.* And the Apostle *Paul* thus comforteth himselfe after all the miseries which hee had suffered in his spirituall warfare; *I haue fought* (saith hee) *a good fight and haue finished my course; I haue kept the faith, from hence-forth is laid vp for mee the Crowne of righteousnesse, which the Lord the righteous Iudge shall giue me at that day.* Neither in truth can there be a more effectuall consolation in our troubles and distresses, than when wee are by them assured out of Gods Word that after these light and momentany afflictions, we shall enjoy vnspeakable and endlesse happinesse. For (as one saith) wee shall not feele the pinching miseries of this life, whilest with the whole intention of our mindes wee fixe our thoughts vpon our future hopes. But wee shall be like a valiant Warriour, who either feeleth not, or contemneth the griefe of his wounds, whilest all the powers of his mind are wholly

Rom. 8.17, 18. 2. Cor. 4.17.

Math. 5.4. Luke 6.20, 22, 23.

Iames 1.12.

Iob 5.17.

Apoc. 2.10.

2. Tim. 4.7.

Esay 61.7.

2. Tim. 2.11, 12.

ly taken vp with thinking vpon his future victory, &c. For so doth assured hope ouercome things instant, that that in a sort beginneth to be which is to come, and that endeth which is present, and maketh vs like to a Woman in the paines of Child-birth, who whilest she hopeth assuredly to haue a sonne, lightly esteemeth of her sorrowes in bearing him.

But as by afflictions wee gather assurance of euerlasting happinesse belonging vnto vs out of Gods Word; so may we be more confirmed in this assurance by Gods works, and the administration of his righteous iudgements. For the Lord to shew the infiniteneſſe and omnipotency of his Wisdome and Power, doth bring visually one contrary out of another, as light out of darkenesse, good out of euill, happinesse out of misery, ioy out of sorrow, and the highest exaltation vnto heauenly glory, out of the lowest abiection and humiliation through earthly afflictions and calamities. And as our Saviour was sent, by his Word to cast downe strong holds, and to leuell and make equall with the ground all that lifteth vp and aduanceth it selfe, and contrariwise to raise him vp that is dejected, *to preach good tydings vnto the poore, to bind vp the broken hearted, to preach liberty to captiues, to comfort all that mourne, giuing them beauty for ashes, the oyle of ioy for mourning and the garment of gladnesse for the spirit of heauinesse*; so accordingly he doth in act and deed powerfully effect this his good will and pleasure, bringing men out of misery vnto felicity, and out of the depths of Hell into the Kingdome of Heauen. Whereas contrariwise hee visually pulleth downe that which is exalted in the World, and out of the greatest worldly prosperity, bringeth men into euerlasting woe and misery. Both which our Saviour signifieth in that Parable of *Dives* and *Lazarus*; for as the rich man who surfetted of worldly delights, and abounded with all earthly blessings, was stript of all, and cast into Hell torments, whereas hee could not obtaine so much as a drop of cold water to coole his tongue; so *Lazarus* (who wanted both meanes and friends, and had not the priuiledge of the Dogs granted vnto him, which were allowed to eat the crums that fell vnder the rich mans table) was out of this worldly misery, carried by the Angels into *Abrahams* bosome. And this vicissitude of weale and woe, earthly misery and heauenly happinesse, not only was signified in the deed done, but also in *Abrahams* speech, which being spoken in a Parable belongeth vnto all who are in the like condition. *Remember that thou in thy life time receiuedst thy pleasures, and likewise Lazarus paines; now therefore is hee comforted and thou art tormented.* And thus those, whom the Apostle *Iohn* seeth adorned with the long white Robes of glory and immortality, are said to be such, as came out of great tribulation, although their garments had not their whitenesse by being washed in the teares of their sorrowes and trouble, but in the bloud of the Lambe, as it is there expressed. And this is just with God that the faithfull should (as it were) by the gates of Hell trauell towards Heauen, and through many miseries passe into euerlasting felicity, that (as one saith) that saluation which was willingly lost for the obtayning of momentany pleasure might againe bee recouered by patient sustayning of temporary griefe and misery. And contrariwise that the vngodly and wicked, who flourishing in worldly prosperity, abused Gods good blessings for the dishonour of God, and oppression of his seruants, should come to a day of reckoning, when as being found guilty, they shall be stript of all, and receiue punishment according to their deserts. And with this fitly sorteth the saying of the Apostle, *It is a righteous thing with God to recompence tribulation to them that trouble you; And to you which are troubled rest with vs, when the Lord Iesus shall shew himselfe from Heauen with his mighty Angels, &c.* Neither haue we only by our afflictions when we profit by them, some assurance from that vicissitude of earthly misery and heauenly glory before spoken of; but also may haue it most strongly confirmed by an Argument taken from iustice, which must needs be in the administration of Gods righteous iudgements. For when we see that our selues and others, who truly and sincerely feare and serue the Lord, are subiect to innumerable troubles, and (as the Prophet speaketh) are afflicted euery morning, one misery (like the waues of the Sea) following in the necke of another, whereas contrariwise the wicked contemners of God and goodnesse, abound with all earthly blessings, and flourish in the prosperity of the World; from hence wee may necessarily and infallibly conclude, that the righteous Iudge of Heauen and Earth, who will render vnto euery man according to his works, hath most certainly appointed a time for the punishing of their sinne, and therewarding according to his gracious and free promises, our vertues and holy endeuours, for the full freedome of his faithfull seruants out of all their miseries, and crowning of their faith, patience and obedience, with glory and happinesse; and also for the condemnation and destruction of wicked reprobates, who like malicious enemies haue all their life prouoked his wrath, and dishonoured his Name by their sin and impiety. Neither will it stand with naturall reason, that God infinite in iustice and goodnesse, should create and ordaine his best creatures who are most carefull of his

Apoc.7.14.

Et iuste salus illa perpetua quæ turpiter amissa est per voluntatem, fortiter recipitur per dolorem. August. de Genes. ad literam lib.3.c.19.

2.Thes.1.6,7.

Psal.73.14.

glory vnto woe and misery in the world; and those who are outragiously wicked to flourish in prosperity and abound in all earthly blessings, if hee had not appointed an after-reckoning, and second judgement, for the rewarding of the godly, who are here afflicted, and the punishment of the wicked, who are in worldly priuiledges and prerogatiues so highly exalted and aduanced. And therefore seeing by our afflictions we haue so many waies assurance of euerlasting life and happinesse, let vs indure them with patience, comfort and rejoycing; for if there were no other fruit or benefit arising from them, this alone were sufficient to counteruaile and infinitely to ouer-weigh all the griefes and miseries which are incident to the momentany and vncertaine life of man; seeing they being light shall haue an end before or with vs; whereas this superexcellent weight of glory, which they seale and confirme vnto vs, is infinite and euerlasting. If then worldly men are content to endure any labour, to hazard themselues to innumerable dangers, and to suffer many and grieuous miseries, that they may be assured of earthly things, their strongest assurances, being but vncertainties, and the best things assured, but trifling vanities; if the husbandman toyle and labour in the seed time, in hope of a plentifull harueſt; notwithstanding that his expectation is often frustrated, by many accidents, as foule and vnseasonable weather, too much drought, or too much raine, Wormes, Cankers, Caterpillers, and such like. If the Souldier suffer all those miseries which are incident to his profession, as watching, cold, hunger, and be ready with patience and courage to run into innumerable desperate dangers, which euery day bring him to the very confines of Deaths kingdome, and all to obtaine either the vaine breath of mens prayses, or some small pay to defray his charges; and if the Marchant compasse Sea and Land, and run vnknown courses, with much pains and great perill, to get some wealth which he is vncertaine whether hee shall obtaine or no; or hauing obtayned it may after a tedious Voyage perish in the long desired Port, or bee stolne or taken from him, by outward violence, when he commeth to land: with what patience and comfort should wee endure all our paines and labour, and beare all the crosses and calamities, which giue vnto vs when we profit by them, most certaine assurance of such riches, honours, and pleasures, as being vnualuable and vnconceiuable, are also out of all danger of comming, by any outward accident, either vnto losse or end.

3. Sect. 6. That afflictions keepe vs in the way of righteousnesse which leadeth to euerlasting happinesse.

Thirdly, wee are furthered by our afflictions in attayning vnto heauenly happinesse, as they are vsed by God as meanes to keepe vs in the right way, or way of righteousnes, which leadeth vnto them. For whereas by our naturall corruption wee are ready to wander into the by-paths of sin, and to goe into the broad way which leadeth to destruction, being allured by the inticing bayts of worldly vanities, the Lord (as hath beene shewed) maketh afflictions to serue as a thorny hedge and strong fence to keepe vs in our right course, and to restraine vs from digressing and going astray. And when being sayling in the Sea of this miserable World, towards the Hauen of euerlasting rest, wee are ready to listen to the sweet Syren tunes of earnall pleasures, and leaping out of our ship of safety the true and inuisible Church, to perish by adhering to them in the gulfe of destruction; God in loue vnto vs vseth our afflictions, as wax, to stop our eares, that we may not harken to these bewitching Songs but may without distraction hold on our course which will bring vs at the last to the Port of Blessednesse. Neither doe our crosses only keepe vs in the right way which bringeth vs to heauenly joy and glory, but also they hasten our speed in trauayling of it; and whereas in our owne disposition we are sluggish and slothfull in our journey, and either ready to turne backe againe, to sit still, or at least to make slow haste in going forward, the Lord vseth afflictions as goads and spurs to quicken our dulnesse, and as rods to driue vs on, and to compell vs to make more hast, that we may more safely and seasonably come vnto the end of our journey, and be better assured of the saluation of our soules.

4. Sect. 7. That all these are the way whereby we must enter into Gods Kingdome.

Finally, our afflictions doe much further vs in attayning vnto glory and immortality, as God appointed them to bee the way that must bring vs vnto this euerlasting rest. For there is no comming into Heauen vnlesse we will bee content to passe through the strait gate and narrow way of trouble and affliction, as our Sauiour teacheth vs; and if wee will euer come thither, we *must by many tribulations, enter into the Kingdome of God*, as the Apostle *Paul* affirmeth. Wee cannot enter into the heauenly *Canaan* vnlesse wee passe through this Wildernesse of sin: wee cannot come into the Port of happinesse, vnlesse we saile through a sea of miseries; wee cannot obtaine the garland of Glory vnlesse we runne and wrestle for it, striuing as wee ought to doe till we haue gotten the victory, which cannot be performed by vs, but with much paine and irkesome labour. Wee must neuer looke to be crowned with happinesse, till we haue ouercome the enemies of our saluation, and there is no notable victory obtained, vnlesse a painfull and perillous fight haue gone before; wee cannot come into heauenly happinesse, but by earthly misery, and here wee must endure wants and watching, wounds and weasinesse, weaknesse, sicknesse, and many infirmities, before we can attaine vnto

Matth. 7. 14. Act. 14. 22.

2. Tim. 2. 5. 1. Cor. 9. 25.

Tribulatio nos terrere debet pugnæ, non fugæ vt occasionem præbeat victoriæ, & per consequens coronæ, quia non coronabitur nisi qui legitime certauerit, Idcirc. inter orthodoxa de pat. ver. contempt.

vnto heauenly plenty, reſt, ſecurity and that euerlaſting health which cannot bee impeached with any ſickneſſe. Neither muſt wee looke for a priuiledge of hauing any other way than this narrow and ſtraite path of afflictions to bring vs vnto Heauen, ſeeing (as hereafter I ſhall ſhew) it is the common high way, by which all Gods deare Saints and faithfull Seruants haue trauailed before vs. Yea, not the only Sonne of God himſelfe, had any prerogatiue herein aboue others, but though he were moſt pure and innocent, yet he was faine by the Ladder of the Croſſe to climbe into his Kingdome; for as himſelfe ſayth, *hee ought to haue ſuffered theſe things, and ſo to enter into his glory*; namely, that the predictions of the Prophets might be fulfilled who *declared firſt the ſufferings which ſhould come vnto him, and then the glory which ſhould follow after*, as the Apoſtle ſpeaketh. And therefore if wee euer meane to come vnto this heauenly happineſſe, wee muſt not thinke to finde out ſome new way which is faire, pleaſant and full of eaſe and carnall delight; but wee muſt tread in the foot-ſteps of Chriſt our Guide who is gone before vs, and keepe in the ſame ſtraight and afflicted way which hee hath trauelled; for none come vnto Heauen but his Diſciples and the Scholars of his Schoole, and euery *one who will be his Diſciple muſt make accounts to take vp his croſſe daily, and follow him, as himſelfe hath told vs.* Whereof it is, that the Apoſtle ſaith, *that we haue need of patience*, for the obtayning of our heauenly patrimony which God hath promiſed vs; becauſe there is no way of comming vnto it but through afflictions and tribulations, in which wee would quickly faint if we were not ſtrengthned by faith and patience. And therefore the Apoſtle prayeth, *that the God of all grace who hath called the faithfull to eternall glory by Chriſt Ieſus, after they haue ſuffered a little, would make them perfect and conſtant*, implying thereby, that firſt wee muſt be caſt downe and humbled by afflictions, before we can be exalted to glory and happineſſe. And this (as one ſaith) is juſt with God, that wee who were caſt out of the joyes of Paradiſe, for our rebellious luſting after the forbidden fruit, that thereby wee might pleaſe and delight our taſte and appetite; ſhould be re-admitted into our loſt happineſſe by patient induring vnpleaſant griefes and diſtaſtfull miſeries; that we who fled from Gods preſence by doing of euill, ſhould be brought backe vnto him by ſuffering of euill; and that as we there did againſt righteouſneſſe, ſo wee ſhould here ſuffer for righteouſneſſe. Whereby it appeareth that they are in a miſerable condition who haue alwayes flouriſhed in proſperity, and neuer taſted of any miſery, becauſe they are quite out of the narrow and afflicted way which bringeth vs to eternall bleſſedneſſe, and walke in that broad and pleaſant way which leadeth to deſtruction. For as one ſaith, he is vnhappy in his happineſſe, who was neuer thought worthy to combate with croſſes, whereby wee attaine vnto the Crowne of euerlaſting glory. And againe; hee is wretched and vnhappy who in his happineſſe is not exerciſed with tentations; for hee hath not the Crowne of victory who hath not firſt ſuſtained the paines and danger of the fight. To which purpoſe another affirmeth, that he who is exempted from ſuffering the ſmart of afflictions, is exempted alſo from the ſociety of Gods Elect Children, becauſe a woe is denounced againſt them who haue heere their conſolation, and contrariwiſe they are pronounced bleſſed who ſorrow and weepe. In which reſpect tribulation and affliction is much more profitable vnto vs than abuſed proſperity, an abject and meane condition, better than an high eſtate and ouer-topping greatneſſe; and pinching neceſſity, than voluptuous plenty; becauſe both being momentany and paſſing away with poſting ſpeed; the one leaueth behinde it helliſh puniſhments, the other cauſeth vnto vs an heauenly Crowne of euerlaſting glory.

Luke 24.26. 1 Pet. 1.11. Luke 9.23. Heb. 10.36. 2 Cor. 5.10. Aug. de pa. lib. cap. 24.

Miſer & infelix eſt qui non fuerit in felicitate tentatus. Caret enim munere qui caret certamine, Hier. ad ægrotum amicum, Tom. 4. *Idem. inter orthodox. de patient. vera Contemp. cap. 2. Bernard. in Pſal. qui habitat. Serm. 17.*

Seeing therefore the Croſſe of Chriſt is (as it is called) the Ladder to Heauen, his ſufferings being the cauſe, and ours the way that leadeth vs vnto happines, as there is no cauſe of ſhame in bearing of the one, ſo there is no cauſe of ſorrow in bearing of the other; for what matter is it, though the way of our pilgrimage be rough and vnpleaſant, if wee can be aſſured that by trauailing of it, wee ſhall be brought into Heauen? What though it be foule and dirty (like *Ieremies* Dungeon) ſo that our feet, as we are going, ſticke faſt in the mire? Yet let not this diſcourage vs, for as the way is filthy, ſo it is ſhort, and after we haue indured a little paines in paſſing it, our momentany labour will bring vs to euerlaſting reſt, and this ſhort foule lane being ſoone trauelled will conduct vs vnto a Palace of all pleaſure, and vnto thoſe glorious Manſions of joy and happineſſe which our Sauiour Chriſt hath prepared for vs. What though we muſt paſſe through a Sea of miſeries, where we ſhall be ſubject to the ſtormes and tempeſts of affliction and trouble, and be in danger of the ſpirituall enemies of our ſaluation, which like cruell Pyrats are ready to rob vs? Yet let not this diſmay vs, ſeeing God is our Guide and Maſter Pilot, who is both willing and able to ſafeguard vs from all perils, and it is but a ſhort cut, which being quickly paſſed, will bring vs into the ſafe harbour of heauenly happineſſe. What though we cannot enter into Heauen, but by paſſing through the hot burning furnace of tribulation and affliction? And what if with *Elias* we muſt be taken vp in a fiery Chariot into the place of our joy and reſt? Let not

9. Sect. 2. That we may comfort our ſelues in all our afflictions by remembring that they further vs in attayning vnto happineſſe. *Tendimus per viam laboriоſam ad quietem vbi tetrallis omnibus afflictam patriam nobis noſtris non remanebit miſſ Alleluia*, Aug. Serm. infeſto Paſchæ de Alleluia. Tom. 10.

this discourage vs or abate our comfort, seeing we are assured, that *the afflictions of this present time are not worthy the glory which shall be shewed vs*, for they are *light and momentany* but the glory and happinesse which they cause vnto vs is *superexcellent and eternall*. Finally, what though others find a way much more faire and easie that bringeth them to glory? Let vs not enuy them their greater delight, but trauell with patience in that path which God hath appointed vs. For though theirs is fayrer, yet it may be that ours is shorter and more direct; though theirs is much more pleasant, it may be that ours is much more safe; not so sweet and delightfull in the passage, but withall not so much beset with Theeues, or though ours were behind theirs in all worldly priuiledges, let vs not be sorry because we goe this way, but glad that wee may goe by any way, vnto the place of our joy; and rejoyce in Gods mercy, if wee may through the *dung-port*, or by a posterne gate, be admitted to enter into the new Ierusalem. Let not these small losses grieue vs which shall be accompanied with such inestimable gaine; let vs not like slothfull Husbandmen impatiently repine at our pains in the Seed time, but comfort our selues in the expectation of our heauenly Harueſt, and let the assurance of our future joyes mitigate our mourning for present miseries. Let vs not like timorous Passengers feare those Windes and Seas which will safely bring vs into the Hauen of rest; let vs not like loytering Trauellers refuse that way for a little foulenesse, which will directly bring vs to our heauenly home; let vs not like idle Workmen murmure at one dayes labour, which will be rewarded with the wages of heauenly happinesse and euerlasting rest. Finally, let vs not like cowardly Souldiers feare to hazard our selues vnto the paines and perils of such a fight, as will assuredly bring with it such a glorious victory. And seeing heauenly joyes shal follow our earthly sorrowes, great and inestimable rewards our small and easie labours, and euerlasting happinesse our momentany afflictions, there is no cause of care and sorrow vnto any, but vnto those alone who haue neither faith nor hope. To which purpose one saith, that he alone truly feeleth the smart of worldly aduersity, as of a painfull punishment, whose joy and glory is all in this life; he mourneth and weepeth if hee be crossed in the World, who expecteth no happinesse after this World, but hath all his comfort continued and concluded with his life, and after his departure looketh for nothing but paine and torment. But there is no cause of griefe when wee are inuaded with present calamities; if by faith we are assured of future comforts: neither is there any reason why wee should vnmeasurably mourne for earthly afflictions, if they any whit further vs in attayning vnto heauenly glory. And therefore let vs not in our afflictions fix our minds on the euils which we suffer, but looke higher to the happinesse which they cause vnto vs; and being to passe (as it were by a narrow bridge) ouer this deepe floud and gulph of worldly miseries, let vs not cast downe our eyes to our feet and behold the dangers which threaten to swallow vs; which wil but intoxicate the braine and hinder our passage; but let vs looke aloft to that heauenly happinesse which as the end of our hopes is set before vs; and so shall wee hold a steady course and vndaunted resolution in passing ouer with patience these depths of difficulties, and safely arriue at the land of Blessednesse.

But our momentany crosses doe not only further our euerlasting happinesse, but also doe much increase it; for the more painfull our labours are in Gods seruice, the more rich shall be our wages; the more laborious and dangerous our fight is, the more glorious shall be our Crowne of victory; and the more our sufferings exceed in number and measure, the more shall our joyes be multiplyed and our glory augmented. So one sayth, that our life is a Warfare, and this World a place of masteries; wherein the best Garlands are allotted to them who sustaine the greatest labours. And according to the measure of our affliction shall be the measure of our glorious retribution. The reason whereof is cleere and euident; for the more the Lord increaseth our afflictions, the more he increaseth our strength to beare them; *for hee is faithfull and will not suffer vs to bee tempted aboue our power, but will giue a good issue with the temptation, that we may be able to beare it*. And his corrections are tryals to proue vs, and not intolerable burthens to ouer-whelme vs. And therefore the more hee multiplyeth our griefes and sorrowes, the more he enlargeth and increaseth our spirituall Graces, as Faith, Hope, Patience, Humility and the rest; that wee may be inabled in bearing to ouercome them; and according to the greatnesse of our graces shall be the gloriousnesse of our reward, seeing he crowneth his owne gifts with proportionable blessednesse; and as hee aduanceth vs aboue others in grace in this life, so hee will exalt vs aboue others in glory in the World to come. So that God measureth our graces according to the measure of our crosses: and our glory according to our graces; whereof it followeth that our greater afflictions are signes of our greater grace; and the more wee excell in Gods graces now, the more shall wee excell in glory, in the day of retribution. Thus one sayth, that our patience increaseth with our corrections, and that by the smart of our stripes is augmented the glory of our reward. And this is one prin-

Rom. 8. 18.

2. Cor. 4. 17.

Dura videtur, sed ipsa est tuta via, alias fortè delicias habet sed latronibus plena est, Aug in Psal. 36. enarrat.

Nehem. 2. 13.

Cyprianus contra Demetrianum tract. primo.

Q. Sect. 9. That by our afflictions our heauenly joy and glory shall be much increased.

Gregor. Nissen. de proud. cap. 2.

1. Cor. 10. 13.

Sed & iſtum flagellis crebis virtutationis; atq; ex dolore verberis auctus eſt gloriæ remunerationis. Greg. Moral. lib. 3. cap. 20.

principall end why God afflicteth the faithfull, when hee spareth the wicked, that their conflict may occasion their victory; and their crosses may fit them for the receiuing of their crowne; whereas hee imployeth not the other in any seruice, because he is not purposed to giue them any wages, and will not let them suffer with Christ in this life, because hee will not haue them to raigne with him in the life to come. Yea this moueth him chiefly to afflict those whom hee chiefly loueth, and to subject them to the greatest tryals, who are endued with the greatest graces, because hee would fit them for a richer reward, and aduance them to an higher degree of glory, and happinesse. So one saith, that wee are afflicted by God, that our reward and crowne may hereby be increased; and as much as he addeth to our tribulation, so and much more will hee adde to our retribution. And whereas our great Commander bestoweth lesser rewards for lesser conflicts, when hee commandeth his valianteſt souldiers to attempt and atchieue the most valorous imployments, it is his purpose for their greater worth to giue vnto them a greater reward. And therefore noble champions thinke it to bee a disgrace and great disparagement vnto them, when they are imployed in some ordinany seruice, or matched with a weake and contemptible aduersary; because his glory is greatest, whish getteth the greatest victory, his deuotion & loue towards God is most zealous and entire who for his sake is content to vndergoe the greatest difficulties and dangers, and then doth our vertue and fortitude shine brightest, when as they tryumph ouer the strongest enemies: And he excelleth others in the Kings esteeme, who sustaineth the brunt of the battel, and hath his valour tryed in the hottest conflict, the might of his vanquished enemies adding much to his victory, and the strength and violence of their repelled incounters, greatly increasing the glory of his tryumph.

Seeing then our light and momentany afflictions, doe not onely further our heauenly happinesse, but also augment and increase it, making our state of blessednesse much more blessed, our exeelling ioyes super-excellent; and our crowne of glory far more glorious; let vs in this faith and assurance not thinke it sufficient to beare those crosses which God imposeth with patience and contentednesse, vnlesse we can attaine vnto that pitch which the Apostle appointeth vs, and indure all our tribulations with thanksgiuing and spirituall reioycing. And this perfection of patience in bearing the crosse, our Sauiour requireth in his Disciples: namely, that in the day of their greatest persecutions and afflictions, they should *reioyce and bee glad because their reward is great in heauen.* So the Apostle *Peter* exhorteth to this spirituall ioy: *Dearely beloued* (saith he) *thinke it not strange concerning the fiery tryall which is among you to proue you, as though some strange thing were come vnto you, but reioyce, in as much as yee are partakers of Christs sufferings, that when his glory shall appeare yee may bee glad and reioyce.* And the Apostle *Iames* willeth vs, to count *it exceeding ioy when wee fall into diuers tentations*, because this tryall, by increasing our graces, augmenteth our glory. But yet (as I haue before shewed) wee must take heed that wee doe not at the first step iumpe into this ioy, reioycing in the sight and sense of our afflictions themselues, which were Stoicall and stockish senselesnesse; or in the sight of our sins which haue deserued them, and drawne vpon vs these heauy crosses, which were a testimony of an hard heart and seared conscience, seeing they will not melt and relent in this fiery tryall: But wee must arise vnto this height of perfection by steps and degrees, first lamenting our sinnes with bitter sorrow, because we haue moued our heauenly Father in his just displeasure to chastise and correct vs; and then bewailing our afflictions themselues with moderate griefe, that our hearts may bee eased by breathing out those sorrowes, which if they had no vent would drowne and stifle them. And when by this repentance we are assured of reconciliation with God, and that our sinne which is the sting of our afflictions, is taken away; then from this faith must arise patience first, and then thanksgiuing and spirituall rejoycing, and that not in respect of our crosses themselues, but in regard of our hope and assurance of that heauenly happinesse, which they seale vnto vs. And this order our Sauiour himselfe obserueth and requireth: *Verely, verily, I say vnto you, that yee shall weepe and lament, and the world shall reioyce, and yee shall sorrow, but your sorrow shall bee turned into ioy.* And the Apostle *Peter* noteth, that these were conjoyned and intermingled in the faithfull; rejoycing in the assurance of saluation prepared for them, and heauinesse for a season thorough manifold tentations; mourning (if neede require) in the sight and sense of our afflictions, and rejoycing in Christ with joy vnspeakable and glorious, as they further vs in *receiuing the end of our faith, euen the saluation of our soules.* And this the Psalmist representeth vnto vs in the similitude of the husband-man, who sowes in teares, and reapes in joy; weeping when hee carrieth out his seed, but rejoyceth when he bringeth home his sheaues. And our Sauiour Christ likeneth vs in this behalfe to a woman in trauell, who in her labour *hath sorrow because her houre is come, but as soone as shee is deliuered of the childe, shee remembreth*

1. Pet. 4. 13.

Iam. 1. 2.

Ioh. 16. 20.

1. Pet. 1. 6. 7. 8. 9.

Psal. 126. 5, 6.

Ioh. 16. 21.

membreth no more the anguish, for ioy that a man is borne into the World. For so though wee waile and weepe whilest wee trauell in paine, through the sharpe pangs of our troubles and afflictions, yet no sooner are wee assured by them of our adoption and saluation, but we presently forget our griefes, and rejoyce in this, that wee are borne vnto God, not onely as sonnes, but heires also to his heauenly Kingdome. And this is that true and seasonable rejoycing in our afflictions which wee must labour to attaine vnto, first sorrowing for our sinne and chastisement, yet not resting in this sorrow; and then rejoycing in the middest of our grieuous afflictions, and not at the first step leaping into this ioy; but considering them not as fruits of sinne, nor as scourges in the hand of our displeased Father, but as signes of our adoption, and seales whereby our heauenly inheritance is assured (yea improued and bettered) vnto vs; let vs from hence take occasion to rejoyce, yea to triumph in ioy and gladnesse. For what is the paine of our seede time, in comparison of the profits of our haruest? what is our present smart, in respect of our future joyes? how small are our griefes being compared with the greatnesse of our glory? what are our earthly sorrowes, to our heauenly comforts? our momentany mourning, vnto our euerlasting rejoycing? these feares to those hopes, these sufferings to those solaces, these paines to those rewards, these light and short afflictions, vnto that farre most excellent and eternall waight of glory, which they cause vnto vs? and what are the tribulations of this present time, in comparison of the glory which shall bee reuealed? Let vs therefore with the wise husband-man, not mourne so much to part with our precious seede, as rejoyce in our expectation of a plentifull haruest; let vs not looke so much to our bodies decaying by afflictions, like the corne which rotteth in the Earth before it springeth, but rather consider that by this meanes wee rise from our corruption, first growing like faire greene blades in grace, and then florishing like ripe eares in glory and felicity. Let vs not respect the present losse of our seede, but thinke of the returning of it with manifold aduantage: yea, let vs rejoyce though wee haue a wet and weeping seed time, and a hard, stormy, and frosty winter, because they are seasonable, and doe the better assure vs of a fruitfull harueſt. And (that I may conclude this point with the diuine meditation of a worthy Father) whilest wee are walking in the way of Christ towards the Kingdome of Heauen, let vs not promise vnto our selues the prosperity of the World. The path was hard which he trauelled, but the happinesse great which he promised; follow him therefore, and thinke not by what way, but whither thou art going; for thou shalt suffer temporall aduersity, but it will bring thee to euerlasting felicity. If then thou wilt endure the labour, thou must bee still mindfull of the reward; for euen the workman would faint in the vineyard, if hee did not remember the receiuing of his wages. But if thou attendest vnto that which thou shalt receiue, thou wilt lightly esteeme whatsoeuer thou sufferest, and not thinke thy present paines worthy thy future profits. Yea thou wilt wonder, that so great and rich a reward should bee giuen vnto thee, for such small and easie labour: For wee should (brethren) for the obtaining of euerlasting rest, haue vndergone endlesse paines, and for the gaining of eternall felicity haue endured and suffered eternall misery: but this could not bee; for if wee should haue sustained endlesse labour, how could there haue beene a beginning for our endlesse rest? and therfore it was necessary that our tribulation should be but temporary, that being ended, wee might come to euerlasting felicity. But yet out of question (brethren) we might haue endured long afflictions, for the attaining vnto this neuer ending happinesse, &c. For if we should haue suffered them the space of a thousand yeeres, what is a thousand yeeres in comparison of eternitie? Yea, what proportion is there betweene the longest finite time, and that which is infinite? ten thousand yeeres, yea an hundred thousand; or if yee will, millions of millions, because they haue an end, cannot be compared with eternity. But Gods loue and free mercy herein shineth, in that he would haue our paines not onely temporary, but also short and momentany: for the whole life of man lasteth but a few dayes, and therefore though no pleasures were intermingled with our crosses (as there are many) though wee should spend all our time in labour and sorrow, in griefe and torment, in prison and tortures, in hunger and thirst; yet because we continew here but a few dayes, our miseries also would be but momentany: and after these short sufferings thus quickly ended: wee shall receiue an eternall Kingdome, endlesse felicity, equall glory with the Angels, and an euerlasting inheritance with Iesus Christ. O how great is our reward for our little labour! wee see old souldiers which liue and labour in the warres, euen from their youth vnto old age, and are still subiect to wounds and in danger of death, that they may enjoy a few quiet dayes, when their life draweth towards an end, and when old age beginneth to burthen them, who were not burthened with the waight of warre; what hardnesse they are content to suffer, what iourneies and labours, what cold and heate, what watchings and wanes, what wounds and dangers they endure

2. Cor. 4. 17.

Rom. 8. 18.

Iam cum sequeris viam Christi, non tibi seculi prosperitatem promittas, per dura ambulauit, sed magna promisit. Sequere. Noli tantum attendere quò iturus es sed quò venturus es, &c. Aug. in Psal. 36. enarr.

endure with patience, not looking vnto the things they suffer, but vnto those few dayes of peace and plenty, which they hope to enjoy in their old age, vnto which they know not whether they shall euer attaine or no. And how much more then should wee endure the troubles and miseries of our momentany warfare, with patience and contentednesse, yea with thanksgiuing and rejoycing; seeing wee are certainly assured, that wee shall haue euerlasting rest, after our few dayes labours, and most excellent and neuer ending ioy and felicity, after our short sorrowes, and temporary miseries?

CHAP. XXVII.

That afflictions in their owne nature being euill and the fruits of sinne, doe not derive vnto vs all the former blessings and benefits; but as they are sanctified vnto vs for these ends by the spirit of God.

BY that which hath beene said it may appeare, that all the afflictions of the faithfull proceed out of Gods meere loue, seeing in these fatherly chastisements, he wholly aymeth at his owne glory, and their good; and accordingly, through his infinite wisedome and power doth effectually atchieue it, causing many excellent fruits to spring from the tree of the crosse, and vsing our corrections as meanes to derive vnto vs many incomparable benefits, both spirituall and worldly, temporall and eternall: But lest any man should misapply vnto himselfe these comforts to whom they doe not belong, imagining that the sole suffering of afflictions, will intitle him to the goods of God, temporary blessings, and the lands and inheritance of the heauenly Canaan; or that the crosse hath some vertue in its selfe for the working in vs, or deriuing vnto vs these precious graces and inestimable benefits: wee are to know that these are not the fruits of afflictions in their owne nature, but of Gods mercy and loue, wisdome and power, who by his all-ruling prouidence doth order and dispose of them that they may bee meanes for the conferring of this good vnto vs. For being considered in themselues, they are (as hath beene shewed) the fruits of sinne, the euils of punishment, the testimonies of Gods wrath, the curses of the Law, and the first flashes of Hell fire; and therefore these trees being so euill, must needs bee in their owne nature barren of those excellent fruits of Gods spirituall graces, and heauenly glory, and fruitfull only in malicious thoughts, wicked words, and euill workes; but God alone to shew the infinitenesse of his wisdome, power and loue towards vs, doth change their nature, turning these stones into bread, and making them fit to nourish in vs all sauing graces, which in themselues are more likely to choake and stifle them; that hereby he may shew vnto vs that as in the life of nature, so in the life of grace wee doe not liue by the sole vertue of ordinary meanes, but by euery word that proceedeth out of his mouth; and causeth this birth and fruit of sinne to kill the mother who brought it forth, this temporary punishment to become a fatherly chastisement, whereby wee are preserued from the euerlasting punishment of Hell Fire; these testimonies of his wrath to become signes of his loue and seales of our adoption, and these curses of the Law and flashes of Hell to become euangelicall blessings, and an ordinary and direct way whereby wee may trauell towards his heauenly Kingdome.

2. Sect. 2. That afflictions tend to the hurt of the wicked, not making them better but much worse.

But this will better appeare if wee further consider what fruits afflictions beare in wicked men, when as they follow their kinde, and haue not their nature by any superiour power changed and altered. For if wee obserue them wee shall finde, that their miseries and calamities doe not at all profit, but exceedingly hurt them; not make them any whit the better, but rather cause them to become worse and worse. Wee shall see that when they first fall into them they storme and rage with great impatiencie, tormenting themselues more with their own vnruly passions, and with their strugling and striuing to shake off their yoke, than they are tormented with any sense or smart of the euils which they suffer; and that (looking only vnto secondarie causes) they are caried with mad fury, and desperate malice against the instruments and meanes of their miseries, and thinke of nothing but of mortall reuenge, which if they bee vnable to execute, they keepe themselues from bursting with rage by bitter railings, wicked reproches, and with damnable curses and execrations. Yea when their calamities still continue, and their hornes are so shortned that they cannot shew their curstnesse, in wrecking their malice vpon the causes of their crosses, they are ready to murmure against the diuine prouidence, and to taxe it of vnjustice, or vnmercifulnesse, because they are punished aboue their strength, or more than any other, yea aboue their deserts, and with greater rigour than others who haue much more bainously offended. Yea they sticke not oftentimes in desperate malice to belch out blasphemies and horrible impieties against the soueraigne Maiestie of God himselfe, and seeke to ease themselues of the smart which they suffer, by bursting out into this railing reuenge, and by casting out of their blacke and hellish mouthes the poyson of aspes, vnjust accusations and false

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aſperſions, whereby in the depth of their malice they labour to blemiſh the beauty of the chiefeſt goodneſſe. Or if their puniſhments open their eyes to behold their nakedneſſe, and call all their ſinnes to their remembrance; and if with the noiſe or ſenſe of theſe heauy iudgements, their ſleeping conſciences are awakened, and begin to accuſe and teſtifie againſt them, that they haue not onely deſerued the miſeries which they ſuffer, but may juſtly expect the full vials of Gods feirce wrath to be powred vpon them in this life, and euerlaſting tortures and helliſh torments in the life to come; then are they filled with horror and deſperation, crying out with *Caine* either that their ſmart exceedeth their ſinne, or that their puniſhment is greater than they can beare; and then either with him they labour to bring a callum or thicke skinne ouer their galled conſciences by giuing themſelues ouer to all luxurious pleaſures and carnall delights, and ſtop the cry of their inward accuſations, with the loud clamour of their ſports and merriments, or if their calamities doe ſo hedge them in, that they cannot come at theſe worldly paſtimes, then hauing no helpe in themſelues, nor hope in God, they flee from him as from an incenſed enemy, and either with *Saul* they reſort vnto witches and wizards, and ſeeke the diuels helpe for the remouall of thoſe puniſhments which God hath impoſed; or being quite forlorne and vtterly deſperate, they doe with *Iudas* become their owne hang-men. So that the ſame fire of afflictions which purifieth the faithfull, like gold, from the droſſe of their corruptions; doth vtterly conſume the wicked like ſtraw or ſtubble: the ſame winde of trouble which purgeth Gods good wheate, that it may be fit for his owne vſe, doth blow away reprobate men from his preſence vpon the face of the Earth. The ſame anuile and hammer of tribulation, which breake and braiſe in peeces Gods elect veſſels, that being moulten againe they may bee framed a new for his vſe, doe make the adamantine hearts of wicked men to become the harder and much more obdurate. The ſame droſſe of miſery which is a good antidote and preſeruatiue to Gods owne children, to keepe them from falling into the ſpirituall diſeaſes of ſinne, is vnto vngodly men deadly poyſon, bringing them to eternall death and vtter deſtruction. The ſame ſtraight way of affliction and tribulation which leadeth the faithfull to the Kingdome of Heauen, conducteth the faithleſſe to Hell and condemnation; and the ſame bitter potion which keepeth thoſe who haue grace in temperance and ſobriety, doth make the graceleſſe the more intemperately to ſwallow downe the intoxicating cups of worldly vanities. So as wee may ſay of them, as the Prophet *Ieremy* in another caſe of the afflicted Church, that they are made drunke with worme-wood, whileſt they labour to ſweeten their embittered mouthes by drinking vnſatiably of their carnall pleaſures. In all which the ſaying of *Salomon* is plainely verified, *that though a foole* (that is a deſperate ſinner) *ſhould be brayed in a morter yet his fooliſhneſſe* (that is his wickedneſſe) *will not depart from him*; and that *a reproofe entreth more into him, that hath vnderſtanding, than an hundred ſtrips into a foole.*

Gen.4.9. 1.Sam.28.9. Matth.27.5. Lam.3.15. Pro.27.22. & 17.10.

And this I will manifeſtly appeare by manifold examples; for thus wee ſee that the more *Pharaoh* was puniſhed, the more his heart was hardned in his rebellion againſt God; and though, to be freed from the ſenſe of preſent ſmart, he confeſſed his ſinne and craued pardon, deſiring alſo *Moſes* and *Aaron* to pray for him, yet no ſooner was he repriued from Gods iudgements, but hee hardneth his heart, and baniſheth Gods ſeruants out of his preſence, vnto whom he had formerly ſo humbly ſued. So *Ieroboam* profited nothing by that miraculous iudgement of God whereby his hand was dried vp, but howſoeuer for the inſtant hee implored the Prophets prayers for him, and intreated him kindly when it was reſtored, yet preſently hee forgetteth this memorable worke of God, and returneth as eagerly as before to the practice of his wicked and abominable idolatry. Thus alſo it is ſaid of *Abaz, that in the time of his tribulation he did yet treſpaſſe more againſt the Lord*: for which hee is branded with the marke of a deſperate ſinner, of whom all are to take knowledge (*This is King Abaz:*) And of the thiefe vpon the croſſe, that he mocked and railed at the Lord of life, when himſelfe was neere vnto the pangs of death. Finally the holy Ghoſt obſerueth, that the remnant of men in the world, who had hardly eſcaped out of the common deſtruction, like brands pulled out of the fire, for all that repented not of their ſinnes, but continued in their idolatry, murther, ſorcery, fornication, and theft: and that others who were tormented in the fiery furnace of Gods iudgement, whileſt they *boiled in this great heat, blaſphemed the name of God, who had power ouer theſe plagues, and repented not to giue him glory.* And againe, that others in like caſe, *did bite their tongues for ſorrow; but withall blaſphemed the God of Heauen becauſe of their paines and ſorowes, and repented not of their workes.* And theſe fruits and effects ſo commonly ſpring from the plagues and puniſhments of wicked men, that the diuell preſumed vpon manifold experience, that if the Lord would but trie *Iob* with them, he would blaſpheme him to his face. And howſoeuer Gods faithfull ſeruants, through the bleſſing of Gods holy ſpirit, doe

2.Kin.13.4. 2.Chr.28.22. Apoc.9.20. Luk.23.39. Apoc.16.9. Apoc.16.11. Iob.2.5.

Q. Sect.3. The former point illuſtrated by diuers examples. Exod.8.15. Chap.10.16.17. Ver.20.28.

doe reape from their crosses and calamities farre better fruits of grace and glory, (as hath beene shewed) yet those other fruits of sinne and condemnation, doe so much exceed in numerous multitude; as the small handfull of Gods elect are in number exceeded by the wicked and reprobate.

The which commeth to passe because they neuer looke vp vnto the hand of God striking them, nor vnto their sinnes deserving these punishments but rather attribute them vnto any other cause which is next at hand and subject to the senses, than vnto the supreme cause which setteth all the rest a working, and to the defect, disorder or malice of any inferiour meanes, than to their owne wickednesse and ill-deseruing. As for example they vsually ascribe all their calamities (in stead of the supreme and highest cause) to destiny, chance and fortune, as though they might haue lighted vpon any other as well as vpon them, but that it was their hard hap to come in the way when as blind fortune, hauing these afflictions in her hand, did by hap-hazard stumble vpon them. Sometimes also they attribute them wholly to secondary causes and inferiour meanes, which are more subject to their senses; to the casuall concurrence of circumstances, which accidentally meeting together, produced these effects; or to their owne ouersight, rashnesse and want of prouidence, whereby if they had fore-seene they might haue preuented them. Yea sometimes they ascribe all their miseries to Gods ministers and faithfull people who liue amongst them, affirming like wolues, that it is these lambes of Christ which trouble their waters, as wee may see in the example of *Pharaoh*, who banished *Moses* and *Aaron*, out of his presence, as the causes who brought all those plagues vpon *Egypt*; and in *Achab* who when the land was grieuously punished with a long famine for want of raine, accused not himselfe and his owne sinnes, but the Prophet *Elias*, as the troubler of Israel. And thus the heathen persecuters vsually accused the Christians as the only causes which brought vpon them all their calamities. Yea rather than faile, they will not sticke to slander the Gospell, and true religion of Iesus Christ, as the cause of their troubles and miseries, affirming that there was neuer good world, neuer such plagues, warres, wants, and penurious scarcity of all things, as haue befallen them since this new learning and religion (as they terme it) was preached among them. Or if Gods iudgements are so fitted both in time and quality to their sinnes, that they lead them (as it were) by the hand to him that smiteth, yet they profit no whit by these stripes, because they haue not the eye of faith, whereby they might behold God as a gracious father louingly correcting them for their amendment, that they may bee saued; but looke vpon him through the glasse of the Law, with a guilty eye, as vpon a seuere iudge who punisheth them for the satisfying of his iustice in their present torments, which doe but make way for their euerlasting condemnation.

And as wicked men are not bettered by their afflictions in regard of their sinnes; so neither haue they any benefit by them, as they serue to free them from future punishments and euerlasting condemnation. Yea contrariwise, as they harden their hearts, and make them more desperate in wicked courses, so consequently they inrage Gods wrath the more, and bring vpon them more fearefull iudgements. For it is vsuall with with God, when he seeth wicked men contemne his lesser punishments, and not apply them to their hearts for their conuersion and amendment, to proceede like a wise and righteous iudge in the administration of his iudgements, and as they multiply their impieties, adding impenitencie and hardnesse of heart to their other sinnes, so hee also multiplieth their plagues, till he hath vtterly destroyed them, according to that threatning denounced in the Law; *If yee will not for these thing obey mee, then will I punish you seauen times more according to your sins.* An example whereof wee haue in *Pharaoh*, who not relenting when Gods hand was vpon him, nor repenting of his sinnes after so many plagues, was at last with his people ouerwhelmed and drowned, in the red Sea. So when *Saul* profited not by so many admonitions and more gentle punishments, at last he was crushed and quelled vnder that fearefull iudgement of being his owne executioner, and became mercilesse to himselfe in his death who in his life had beene cruell vnto others. Thus when *Ieroboam* amended not by the death of his sonne, nor drying vp of his hand; and when *Achab* repented not, neither for Gods threatnings, nor for the plagues of drought and famine, which were in the land; they were both rooted out with all their posterity, and became fearefull examples of Gods terrible vengeance. And thus when *Senacherib* repented not of his idolatry after the destruction of his army, nor acknowled the true God in this miraculous iudgement, hee was ouertaken with Gods wrath in the very act of his sin, and slaine by his owne sonnes, euen whilst hee was worshipping his idols. Or if the Lord doe not lay vpon the contemners of his afflictions these outward and visible punishments, he doth certainely inflict vpon them inwardly much more fearefull iudgements, giuing them ouer vnto their owne sensuall lusts, vile affections, and vnto a reprobate mind, to commit all manner of sin with

9. Sect. 5. That the present afflictions of wicked men doe not free them from future punishments, but rather much increase them.

Solos panit a supplicio liberat quos immutat: nam quos praesentia mala non corrigunt ad sequentia perducunt, Gregor. moral. lib. 9. cap. 24.

Leuit. 26. 18.

2. King. 19. 37.

with greedineſſe, for the further ſealing and increaſing of their helliſh condemnation. For as ſure as God is juſt, ſo aſſuredly will hee ſeuerely puniſh this outragious wickednesse; & if not in this world yet in the world to come. And their euerlasting torments ſhall be much more fearefully increaſed, becauſe vnto their other ſins they haue added curſed ſecurity and hardnes of heart, & haue contemned Gods righteous iudgements, growing worſe and worſe, and more deſperate in their wickedneſſe, when as they ſhould haue beene reclaimed by the feeling of his puniſhments. In which reſpect one ſaith, that all which a man ſuffers in this life is but a correction if hee amend, and double damnation if hee be not thereby reformed: for here he ſuffereth temporall puniſhments and hereafter he ſhall ſuffer thoſe which are eternall. And another willeth the faithfull to rejoyce in aduerſitie, becauſe if he bee righteous hee is tryed, or amended if he be a ſinner. But (ſaith he) let him mourne in his afflictions who is not bettered and amended with diuine chaſtiſements, and let him feare future puniſhments, who hath contemned Gods preſent correction, which hee appointed to bee the meanes of his reformation.

Quicquidbla paſſus fuerit bonus, ſi corrigatur emendatio eſt, ſi non corrigatur duplex damnatio eſt. &c. Chryſo de patient. Iob Homil. vltima. *Gaudeat Chriſtianus in aduerſis; quia aut probatur ſi iuſtus eſt, aut ſpeculator eſt emendatur.* Auguſt. Homil. 46. Tom. 10.

¶. *Sect.* 6. That afflictions ſometime for want of a right vſe of them, bring no preſent benefit to the faithfull themſelues.

Yea ſo far are afflictions from conferring any good vnto the wicked and reprobate; that ſometime they bring no preſent profit to Gods owne Church and choſen people. The which commeth to paſſe either becauſe they doe not righely beare them, or doe not labour after they are taken away to bee bettered by them. For wee receiue no good by theſe croſſes and calamities when they take vs vnprouided and vnprepared, either hauing a ſmall and weake meaſure of thoſe graces which are required to this conflict, or rather letting them lye wretchleſly by vs, not renuing, furbuſhing and putting them on before wee are aſſauled with theſe ſpirituall enemies. Wee profit not by them, when, through our negligence, we doe not looke to the hand that ſmiteth vs, nor conſider that all our afflictions are ſent, ruled and diſpoſed, by Gods wiſe and gracious prouidence, but reſt in ſecondary cauſes, and aſcribe all our troubles to inferiour meanes, which are in truth but Gods bare inſtruments, in bringing vs into theſe miſeries and calamities; wee are not bettered by them, when through our ſloth we doe not examine our ſelues, ſearch out our ſinnes, and acknowledge that they are the onely cauſe of all our ſmart, but ſtill ſecurely ſleepe in them, aſcribing our croſſes vnto outward accidents, our owne negligence, the malice of our enemies, or vnfaithfulneſſe of our friends; and alſo when we are wholly intent vpon our ſmart and ſenſe of paine, and neuer conſider of thoſe gracious ends, which the Lord out of his endleſſe loue propoundeth vnto our chaſtiſements. And finally, wee receiue no good by our afflictions when being deliuered, wee take no paines nor care to be bettered by them; and when wee doe not labour to make a profitable vſe of them, to forſake our ſinnes which were the cauſes of our croſſes, and to draw neerer vnto God by hearty repentance, more zealouſly and conſcionably ſeruing him in the performance of all holy and Chriſtian duties: but either continue in our ſinnes, or after ſome ſlight and ſhort reformation, returne againe into our former courſe of wickednesse. In all which caſes the faithfull are ſo far from receiuing the former benefits and bleſſings by their corrections, that they doe for the preſent but increaſe their ſinne, and make their temporary chaſtiſements much more ſharpe and grieuous. In reſpect of the former the Lord complaineth of his people, that they were not by his chaſtiſements brought vnto vnfained repentance, but rather waxed worſe and worſe vnder his corrections, ſo hee cryeth out by the Prophet *Eſay*: *Wherefore ſhould you bee ſmitten any more, ſeeing you fall away more and more?* and againe, *The people turneth not vnto him that ſmiteth them, neither doe they ſeeke vnto the Lord of hoaſts.* So hee complaineth by the Prophet *Ieremy*, that hee had *ſmitten their children in vaine, becauſe they receiued no correction*: namely, in their hearts to make an holy vſe of it, though it was outwardly inflicted vpon their bodies. And though they reaſoned thus: *Will the Lord keepe his anger for euer? will hee reſerue it vnto the end?* Yet hauing thus ſpoken, they *did ſtill euill more and more.* And this the Prophet himſelfe obſerued and lamented in his prayer to God: *O Lord* (ſaith he) *are not thine eyes vpon the truth, thou haſt ſtricken them, but they haue not ſorrowed, thou haſt conſumed them, but they haue refuſed to receiue correction, they haue made their faces harder than a ſtone, and haue refuſed to returne.* And thus the Lord complaineth by the Prophet *Amos*, that he had afflicted his people with famine, peſtilence, and the ſword; yea ouerthrowne them as he ouerthrew *Sodom* and *Gomorrah*, reſeruing only a remnant, which were as a fire-brand pluckt out of the burning, and yet they returned not vnto him by vnfained and renued repentance. And for the latter it is manifeſt in the adminiſtration of Gods judgements towards his children, that if gentler chaſtiſements will not reforme them, hee will vſe more ſharpe diſcipline, and if they will not be reclaimed with his ſmarting rods, he will correct them with his ſtinging whips, and neuer leaue them vntill he haue brought them to ſome amendment. For ſo the Lord threatneth in the former places, that becauſe they had not profited by his

Eſay 1.5. Chap. 9.13. Ier. 2. 30. Chap. 3.5. Ier. 5.3. Amos 4.6, 9.10, 11.

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former corections, hee would increase their calamities, and deale with them so seuerely, as if they were aduersaries and enemies; that hee would make the fire of their afflictions hot enough to burne out their drosse purely, and take away their Tinne; that hee would bring vpon them a fearefull destruction, *cutting off from Israel head and tayle, branch and rush in one day*; and that he *would cause a Lion out of the Forrest to slay them, and a Wolfe of the Wildernesse to destroy them; that a Leopard should watch ouer their Cities, and that euery one going out thence should be torne in pieces*, because (after all their former afflictions) *their trespasses were many, and their rebellions were increased*. And therefore seeing afflictions in their owne nature, or by any vertue that is in themselues, doe not deriue vnto vs those spirituall graces and heauenly blessings, but contrariwise, through our corruption, are fit meanes to increase both our sinnes and punishments; for the attayning vnto grace and glory, let vs not thinke it enough to be afflicted in the world; but let vs labour withall to make such an holy vse of our troubles, (humbling our selues vnder the mighty hand of God; bewayling our sinnes whereby wee haue deserued them, and drawing neere vnto God by hearty repentance, and an earnest indeuour of seruing and pleasing him in holines and newnes of life) that they may be vnto vs testimonies of his loue, and so assure vs of all the former benefits. And because afflictions in their owne nature deriue them not vnto vs, but as they are sanctified by Gods holy Spirit, and made fit for these purposes by his alone Wisdome, Power, and Loue, therefore let vs continually implore by faithfull and feruent Prayer his gracious assistance, that by his blessing they may be made fit meanes for the working of his graces in vs; and that we may be inabled by his Spirit to make such an holy & profitable vse of them, that we may be fit to receiue them, when as by this meanes he offereth them vnto vs.

Chap. XXVIII.

Consolations taken from the subiect place of our afflictions, and from their adiuncts, namely their necessitie, profit, brenity and lightnesse, as also from the assistance of our associates.

HAue shewed the singular consolations which arise from the consideration of the causes and effects of our afflictions: now wee will proceed vnto other arguments of comfort according to our order propounded, the which arise eyther from the subiect or adiuncts of our crosses and calamities. The subiect place of all our troubles is this world and vale of teares, which is purposely appointed of God to be a place wherein all his Saints and faithfull seruants shall be subiect to many tribulations and miseries; that being by them purged and refined, tryed and approued, they may after this life be admitted into those pure and holy habitations into which no vncleane thing can enter; and receiue that Crowne and Garland of euerlasting happinesse, with which the Lord hath promised to adorne and honour his owne gifts and graces whersoeuer hee findeth them. So our Sauiour telleth vs that howsoeuer in him wee *shall haue peace*, yet *in this world we shall haue affliction*; and that whilst we continue here we shall *weepe and lament, and the world shall reioyce, that we shall sorrow, but our sorrow shall be turned into ioy*: And finally, that here we shall passe our time, like a woman in the paines of child-birth, but in the Kingdome of Heauen our joy shall be so great, because we are acknowledged of God, as his children, and heires of glory and happinesse, that wee shall quite forget our former miseries, as a woman forgetteth her sorrowes in Child-bearing, for joy that a man is borne into the World. Let vs not then expect in this World our glory and gladnes, our pleasures and delights, seeing the Lord hath appointed it to be a place of misery, and mourning; let vs not in this showry seed-time of sorrow and teares, thinke to reape the harueſt of joy and consolation; nor to take our ease and repose in this valley of affliction, which can only be enjoyed in Gods heauenly Mountaine. Here wee must shed those teares which there must be dryed vp: here is the house of mourning, and there is the Pallace of joy and rejoycing; here is the place of Prayer, which is most feruent when it floweth from an afflicted spirit; there is the place of prayses which are most cheerefull when our happinesse is not distasted with any heauinesse. Finally, here must the Christians life bee spent in doing good and suffering euill, and there wee must looke to haue our good workes rewarded, and our sufferings recompenced. And therefore let our worldly sorrow worke in vs spirituall rejoycing, seeing these pangs and throwes of griefe will bring forth the fruit of heauenly pleasure and rejoycing. Let vs not here expect faire weather and the Sun-shine of our comfort; for a dry seed-time, will bring but a barren harueſt; but let these teares of worldly sorrow, cause teares of spirituall joy, because they are now seasonable, and doe but water our hopes, and make our harueſt of happinesse much more plentifull. Finally, let vs now mourne, if there bee vnto vs no cause of mourning; and rejoyce if wee can find in this World no matter of rejoycing; because they which laugh here shall for euer

Apoc. 21. 27.

Iohn 16. 33.

Verse 20 21.

weepe

Iohn 16.20.

weepe, and they that mourne here shall haue their sorrow turned into joy.

Now is the time, and this is the place of our tryall and tentation, and wee must like pure Gold be proued before wee can bee approued, and first passe the fiery furnace, before we can be admitted into Gods treasury: we must like Iewels and precious Diamonds here indure the hammer & anuil, that hereafter we may be reserued in Gods heauenly cabinet: we must here be Probationers in Gods Schoole, that after examination we may be admitted into that happy society of Saints and Angels. And (as one saith) it is a signe, not of an vpright, but of a peruerse mind, to desire glory, before wee haue exercised and shewed our vertue; and to couet the garland, before wee haue ouercome in wrastling: which glory, being vndeserued, where there is no vertue, is preposterously affected, and dangerously attayned. Now is the time of our preparation, when as wee must bee washed, trimmed and dressed, that wee may bee fit to meete our Bridegroome; and after this life shall be the solemnizing of our mariage; and therefore we must not here expect our solace, and delight; but hereafter when we shall haue the fruition of our Husband, and those heauenly habitations which hee hath prepared for vs. Here we must be purged from our chaffe of corruption, that like pure graine wee may bee laid vp in Garners of Blessednesse; and therefore wee must not now looke for rest and faire weather: but to be tossed and turmoyled with the winde and Fan. Now is not the time of feasting and pampering our selues with carnall pleasures, but of fasting and mourning, seeing our Bridegroome is absent from vs; but then are wee to expect these Reuels and Delights, when hee commeth againe to solemnize our Nuptials. And those (as one saith) who here fat themselues with worldly fulnesse, doe but fit themselues for the slaughter, and prepare a more dainty Banquet for the crawling Wormes. This World is the Theater which is appointed for the exercise of masteries; and therefore wee must not here looke for ease and pleasure, seeing none obtayne the prize of Blessednesse, but those who haue so runned, wrestled and contended, that they haue also obtayned the victory: wee must not like lazie Lozels heere expect full Tables, soft Beds, sweet Bathes, and such like effeminate Delights in the place of our exercise; but like valiant Champions, hauing in stead of costly clothing, our naked bodies couered with dust and oyle, we must wrestle in the heat of the Sunne, and with much sweat and labour obtayne the Garland; for as the Apostle telleth vs; *If any man striue for a Mastery, he is not crowned, except he striue as hee ought to doe.* Here man is ordained to labour, and rest is not to be expected till we keepe an euerlasting Sabbath vnto God in the heauenly *Canaan*; now we are appointed to take pains in Gods Vineyard, and wee must not looke for our reward, before with our labour wee make an end of our liues, and (as the Apostle telleth vs) wee must like good Husbandmen take paines in this Seed-time and hereafter wayte for the fruits of haruest; and not be dismayed, though we be tyred with troubles and sweat at our labours; seeing they are much sweetned with this consideration, that they are so seasonable. Now is the time of our Exile and Banishment, and what comfort or contentment can be expected till wee bee admitted into the presence of our King? In this World wee are saying as in a Sea of miseries; and therefore wee must not thinke it strange, if one waue of affliction doth follow in the necke of another, if wee be still in danger of cruell Pyrats, Rockes, and wrackes, shelues and sands, stormes and tempests, nor expect ease and rest, safety and security, before wee arriue at the Hauen of happinesse. This World is appointed by God to be the place of our affliction and punishment; and therefore we are not foolishly to imagine that we shall find it a Paradize of delights; not to bee discouraged if wee meete with troubles and miseries, seeing it well sorteth with Gods Ordinance, who hath appointed that wee should bee crossed on Earth, that we may be crowned in Heauen.

Here is not our Country, and the place of our perpetuall abode; and as the Apostle sayth) *here we haue no continuing Citie, but we seeke one to come*, euen the heauenly *Canaan* and new *Ierusalem, where an inheritance immortall, vndefiled, and that fadeth not away is reserued for vs.* Here wee are not Citizens and free Denizns, seeing the Kingdome of our Soueraigne is not of this world; and therefore we must not here look for our Priuiledges and Prerogatiues; but we are in the earth pilgrimes and strangers, and consequently like men of that quality, we must make account to bee daily subject to many miseries and indignities, and expect our happinesse when wee come safely to our home. Our pouerty must not much trouble vs: for who desireth in his pilgrimage and trauels to carry his wealth and riches about him? Onely let it content vs, if wee haue sufficient to defray our charges, and to supply necessaries in our journey, and then expect to enjoy our riches and chiefe treasures, when as wee safely arriue in our heauenly Country. We must not lay it much to heart, if we find hard entertainment in the World, and be not esteemed and accounted of according to our worth and desert; for we are not at home among our friends and kindred, where we might expect such kindnesse, because they know our state and quality; but in our pilgrimage, and at our Inne, among strangers

Q. Sect. 2. That this world is the place of tryall and tentation, preparation & spirituall exercise.

Virtus gradus ad gloriam: virtus mater gloriæ, Bernar. in Natali St. Victoris.

Nunquid enim metuendi sumus quod nos ipsos saginemus? quid tantam vermibus mensam apponis? quid maiorem agis saniem? quid ad omnia temetipsum reddis inutilem? Chrysost. Homil. ad pop. 54. Tom. 4. *Aliud est quietis tempus, hoc erumnis deputatum est & sudoribus, nullus vbi ad certamen se exuit vnctusque est, requiem quærit*, Chrysost. in 2. Tim. 3 Hom. 8.

2. Tim. 2. 5.

Verse 4.

Q. Sect. 3. That this world is the place of our pilgrimage & therefore we must looke for pilgrimes entertainment, Heb. 13. 14. 1. Pet. 2. 11. Iohn 18. 36.

strangers who are vnacquainted with our persons and conditions; and who examine not our vertues, but our purses and outward pompe; not what we haue in our own Country, but what wee carry about vs, and measure all their respect and seruice vnto vs, by that profit and benefit which they may receiue from vs. And who careth much for hard vsage in his Inne, where hee is to remayne but one night? Who looketh for respect and duty in a farre Country where hee trauelleth, or careth for vnciuill entertainment among those who know him not, although he be a man of great place & esteeme in his owne Country? Our toylesome liues & wearisome labours must not much grieue vs, seeing they are so suitable for the life of a Pilgrime, who prepareth himselfe to take paines in his journey and beareth it with patience, though hee be sometimes tyred in his trauels, then only expecting rest and sweete repose, when hee safely arriueth at his owne home. Yea, wee must not be much vexed, if in this life wee receiue wrongs and injuries, and if wee bee robbed and spoyled through violence and vnjust oppression; for it is not strange with Trauellers to fall into the hands of Theeues and Robbers, especially when they trauell in barbarous Countries, or in the Dominions of professed enemies. But herein is both their and our comfort; that they can only spoyle vs of some small trifles, which we carry about vs, whereby we only sustaine some present want and misery in the short time of our trauels; but cannot take from vs our inheritance, our principall jewels and chiefe treasures, because those are safely reserued for vs in our heauenly Country; and we shall certainly enjoy them when wee haue finished our pilgrimage. And with this argument of consolation *Abraham* strengthened his faith and patience in all the miseries which he indured in a strange Country, *because hee looked*, not to his present condition, *but for a City hauing a foundation, whose builder and maker is God.*

Finally, this World is appointed of God to be the place of our warfare, wherein wee must combate, not onely against Sathan and our owne flesh, but against all other enemies of our saluation; and we are not to expect our crowne, and to triumph in happinesse, till we haue finished our fight and obtayned victory. For (as one saith) Christ Iesus hath built the whole Vniuerse, like an House of three stories, namely Hell, Earth, and Heauen: appointing the Earth for Warriours, Hell for the conquered, and Heauen for those who obtaine the victory. Hee hath not promised peace, but hath denounced war whilest wee continue in this life, reseruing secure peace and quiet rest for his heauenly Kingdome. And therefore (as one saith) if wee ere seeke peace, we seeke a good thing, but we doe not seeke it in the place where it is to be found; for there is no peace in this life; and in vaine doe wee seeke for that vpon Earth, which is only promised in Heauen. Now valiant Souldiers in the time of Warfare doe not set their minds vpon ease and sloth, vpon soft Beds and dainty Fare; they doe not take care for soft and costly rayment, nor to haue about them abundance of riches; but they are wholy transported with a desire of victory, and to this end endure with patience all paines and labour, fare coursly, and lie hardly, and either watch the whole night, or make the earth their Bed, their Helmet a Pillow, and the Skie their Canopy; expose themselues to desperate dangers, and with patience suffer many wounds and foiles, that they may in the end obtaine the victory. Yea euen Kings themselues who in peace abound with plenty and pleasure, in the time of war accustome themselues to hardnesse; because it best fitteth this season; making them more valiant and hardy; and (which is the end of all) much more able to ouercome their enemies. And therefore though our future estate be neuer so great, as being the sonnes of God, and heires apparant of his glorious Kingdome, yet seeing wee are now in the place of our warfare, let vs with patience endure all hardnesse, paines and pouerty, as best sorting with our present condition, and not expect ease and idlenesse, wealth and dainties, worldly pleasures and carnall delights, which would effeminate our minds, & vtterly disable vs to withstand our enemies. We are Gods Souldiers, and it better becommeth his worthies to be in the field, than in the Garrison; in a painfull march, than in a soft Bed; well armed, than gorgeously clothed, and assaulting their enemies with man-like courage, than to spend their time, like Carpet-Knights in feasting and reuelling. Here wee must looke for impregnable Forts and strong Holds, and expect stately Buildings, and rich Furniture in the new Ierusalem; here we must labour, fast and watch that there we may feast, rejoyce, and take our ease; here we must endure many miseries and afflictions that there wee may enjoy all glory and happinesse; here we must fight and obtaine the victory, that there wee may triumph in blessednesse, hauing a crown for our helmet, a Scepter and Palme, for our Sword and speare: glorious garments and gorgeous clothing, for our heauy shield, and steely brestplate. For it is better for the present to be a little pressed with the waight of the armor, than to perish by lying open to the wounds of an enemy; it is better to beare the waight of a shield or brest plate, than to be pierced with the fiery darts of the euil one. And this allegory and argument the Apostle vseth to perswade *Timothy* to the patient enduring of the crosse. *Thou therefore* (saith he)

Omnibonus requiem quærit: bonam rem quærit sed non in regione sua. Non est pax in hac vita, in cœlo nobis promissa est quod in terra quærimus. Aug. in Psal. 48. enarrat.

Interim sane prouidi nautæ quamplurimi videntur vtilius, & sustinere pondus clypei & loricæ quam maligni iaculis ignea vulnerari. Bernard. de dedicat. Ecclesiæ Serm. 2.

2. Tim. 2. 3, 4.

suffer affliction as a good Souldier of Iesus Christ. No man that warreth intangleth himselfe with the affaires of this life, because he would please him, who hath chosen him to be a Souldier. And afterwards hee propoundeth himselfe for an example of this precept; in that hee did not couet after the Crowne, till like a valiant Souldier, hee had fought this spirituall battaile and obtained the victory. *I haue fought* (saith he) *a good fight, and haue finished my course, I haue kept the faith, from henceforth is laid vp for me the crowne of righteousnesse.* To conclude this point, the Lord hath appointed this World as a Valley of misery and mortality wherein we are to liue a dying life, or liuing death, till being throughly mortified both in body and soule, wee may by mortality attaine vnto immortality, by corruption vnto incorruption, and by a temporary death finde a way vnto life euerlasting. For our liues are in a continuall consumption from the time of our birth, and the faster we grow the faster we decrease, the more is added to our liues, the more they are diminished; and the more the number of our dayes is multiplyed, the more it is abated, because what is annexed to the time past, is substracted and taken away from the time to come. And therefore seeing there is no way to immortality vnlesse here wee be subject to mortality, no way to liue and raigne with Christ, vnlesse in this World wee suffer and be dead with him, let vs not dreame of a flourishing estate, pompe and earthly prosperity whilest we continue here, but prepare our selues by the crosse to attaine vnto the Crowne, by the vale of misery to ascend vnto the mountaine of glory; and by temporary death and destruction to passe vnto saluation and euerlasting happinesse.

2. Tim. 4. 7, 8.

2. Tim. 2. 11, 12.

2. Sect. 5. Consolations taken from the necessity, profit, shortnesse, and lightnes of our afflictions.

And these are the comforts which arise from the subject place of our afflictions; besides which there are other consolations, which may be gathered from their adjuncts and properties, as from the necessity, benefit, brevity and lightnesse of them. For first, our afflictions are necessary in respect of Gods Decree, by which they are inseparably annexed vnto our election, vocation, and saluation; *for those which hee knew before hee hath also predestinated to bee made like vnto the Image of his Sonne*, whom he appointed *first to suffer, and so to enter into his glory.* So the Apostle telleth vs, *that we are hereunto called; for Christ also suffered for vs, leauing vs an example that we should follow his steps.* And our Sauiour teacheth vs, that wee must by this straite gate and narrow way, enter into his glory; with whom his holy Apostle according, saith, *that we must by many afflictions enter into the Kingdome of God.* Secondly, they are most necessary in this state of corruption in respect of vs, that by these wholesome corrections we may be contained in our duty and restrained from sinne; in which regard that is truly verified of vs, which we vsually say of our little children, namely, that there is a greater necessity of our corrections, than of our meat and drink, seeing the want of the one tendeth but to the temporary destruction of the body, but the want of the other indangereth vs to the euerlasting condemnation and vtter perdition both of body and soule. For if the Lord should continually cocker vs with worldly blessings, and let vs neuer feele the smart of his chastising hand, we would quickly forget and contemne him, neglect his commandements, securely goe on in sinne, and grow wanton in our wickednesse. The vtility also and profit of afflictions is (as hath beene shewed) exceeding great, seeing the Lord vseth them as the ordinary meanes of strengthening and increasing in vs all his sanctifying and saning graces; of conferring vnto vs many temporary and worldly benefits; and of furthering and aduancing our glory and euerlasting happinesse in his heauenly Kingdome. For the attayning of which incomparable blessings respecting both this life and the life to come, we are not bound to beare a proportionable measure of misery and tribulation; for these afflictions which through Gods mercy bring vnto vs these vnualuable graces, and vnmatchable waight of eternall glory, are in respect of their burthen light, and easie to be borne; and for their time, momentany, and but of short continuance; All which points haue in the former part of this Treatise beene so cleerely proued, that I shall not need here any further to insist vpon them.

Heb. 12. 11.

Rom. 8. 29.

Luke 24. 26.

1. Pet. 2. 21.

Yea, such is Gods loue and mercy towards vs, that though the afflictions which he layeth vpon vs be but light, momentany, and in their owne nature easie to bee borne, yet hauing respect to our wonderfull infirmity and great weaknesse, he neuer suffereth vs to beare them alone; but hee alwayes appointeth vnto vs Coparrners and Assistants, who by their helpe keepe vs from fainting, either by taking from vs part of our burthen, when it is too heauy for our little strength; or by encouraging and comforting vs when when we are dismayed, or finally by bearing & sustayning part of the waight, that it may not oppresse and ouer-whelme vs. For first the Lord giueth his holy Angels charge ouer vs; to assist and compasse vs about, to preserue vs in all dangers, and to keepe vs in all our wayes, that no other crosses befall vs than those which hee hath appointed nor yet in any greater measure, than that which in his wise prouidence he hath allotted vnto vs. For as the Angels ministred vnto our Head Iesus Christ at all times, but especially in his greatest trials and afflictions, as namely after that conflict of tentation with Sathan our spirituall

3. Sect. 6. That God appointeth his holy Angels to assist vs in our afflictions.

Mat. 7. 13, 14. Act. 14. 22.

rituall enemy, and in his bitter agony, when *an Angell appeared from heauen to comfort him*; So doe they by the appointment of our common Lord and Master attend vpon vs who are his members, to preserue, defend, strengthen and comfort vs, that wee may not faint and faile through our naturall weaknesse vnder the burthen of the crosse. Thus the Psalmist saith, *that the Angell of the Lord encampeth round about them that feare him, and deliuereth them.* And againe, *Hee shall giue his Angels charge ouer thee to keepe thee in all thy wayes; they shall beare thee in their hands, that thou hurt not thy foot against a stone:* the which as it is principally to bee vnderstood of our Head Iesus Christ, as himselfe applyeth it, so likewise it belongeth to all those who are the true members of his body; as it may appeare by manifold examples. Thus the Angels attended vpon righteous *Lot* to deliuer him and his, out of the common destruction of *Sodome* and *Gomorrah*. And an whole Hoast of them encamped about *Iacob* when hee feared his Brothers armed rage; which at all times were ready (as he saith elsewhere) to deliuer him from all euill. Thus the Angell of God standeth betweene *Israel* and the Hoast of the *Egyptians*, pursuing them, and preserueth them from being ouer-taken by that imminent danger. And afterwards the Lord sendeth him before them to keepe them in their way, and to bring them to the place which he had prepared: casting out all their enemies from before them which opposed against them. Thus an whole Army of these holy Angels encompasse the Prophet *Elisha*, & his seruant round about to preserue them from being destroyed by the Hoast of the *Aramites*. So an Angell of God preserueth the three children in the fiery furnace, and *Daniel* in the Lions Den. And thus by the ministery of Angels *Peter* is deliuered out of prison; and *Lazarus* is carried into *Abrahams* bosome. And howsoeuer the faithfull haue not in these dayes such visible apparitions of these heauenly Spirits nor such miraculous deliuerances from dangers by their ministery; yet Gods loue and care ouer his Church being now as great as in former times; their diligence and watchfulnesse is no lesse to safegard and preserue from all perils, and to comfort and vphold in all afflictions those who are so deere to their Lord and Master. And therefore if in all griefes and miseries it bea great comfort vnto vs to haue the company of some able and louing friends, which haue both some power and will to succour and relieue vs; how sweet and comfortable is this happy society of the holy Angels to those who being afflicted doe by faith apprehend their continuall presence, seeing without all comparison they are more powerfull and willing, than our most potent friends, to comfort and preserue vs in all our extremities.

But it will be much more comfortable vnto vs if we further consider, that we haue in all our afflictions not only the fellowship and assistance of Angels, but also of Iesus Christ the Lord of Angels, who according to his gracious promise is with vs vnto the end of the World; and that both as our King to preserue vs from dangers, protect vs from enemies, and to gouerne, guide and measure out vnto vs a burthen of afflictions proportionable to our strength; and also as our head to condole and compassionate our griefes, and to ease vs of the irksomenesse of our load by bearing the greatest part of the waight thereof with his owne most powerfull strength. For not only hath he learned pity and compassion by suffering the like afflictions in the body of his flesh, and in his state of humiliation as the Apostle teacheth vs; but also now in his state of glory, as our Head hee suffereth in vs who are the members of his Body, accounting our afflictions his afflictions, and our smart his owne paine, as appeareth in that speech to *Saul*; *Saul, why persecutest thou mee?* And to the faithfull at the day of judgement: *I was an hungred and yee gaue mee meate, I thirsted and yee gaue mee drinke, I was a stranger and yee lodged me, I was naked and yee clothed mee; I was sicke and yee visited mee, I was in prison and yee came vnto me:* And when they asked, when they saw him in this afflicted estate, he answereth, *Verily, I say vnto you, in as much as yee haue done it vnto one of the least of these my brethren, yee haue done it to mee.* And hereof it is that the sufferings of the faithfull are in the Scriptures called the sufferings of Christ, Because as they suffered with him in his Passion as being their head and suretie, and satisfied Gods justice for their redemption and justification; so hee suffereth with them in their affliction as being his members, with his strength & power so assisting them, that they doe not ouer-whelme and consume them, but only tend to their sanctification and the purging and purifying them from their sinne and corruption. Thus the Apostle saith, *that euery where we beare about in our body the dying of our Lord Iesus, that the life of Iesus might be made manifest in our bodies.* And elsewhere more plainly: *Now reioyce I* (saith he) *in my sufferings for you, and fulfill the rest of the afflictions of Christ in my flesh, for his bodies sake which is the Church:* So the Apostle *Peter* exhorteth the faithfull to rejoyce in the fiery tryall, *in as much as they were partakers of Christs sufferings.* And hereof it is that our Sauiour Christ calleth that portion of afflictions which he allotteth vnto vs, and exhorteth vs to beare, *his yoke* (*take my yoke on you, and learne of me*) not only because he imposeth it, but also as our yoke-fellow doth beare the greatest part of the waight. For as when two Oxen which

9. Sect. 7. That in all our afflictions wee haue Christ an assistant & copartner with vs in our griefes.

Math. 28. 20.

Heb. 2. 18. & 4. 15, 16. & 5. 2.

Act. 9. 4.

Math. 25. 35, 40

2. Cor. 4. 10.

Col. 1. 24.

1. Pet. 4. 13.

are far vnequal in their bignes are yoked together, the heauieſt part of the load is borne by the talleſt and ſtrongeſt, the yoke ſcarce touching the necke of him that is leaſt and loweſt: ſo is it betweene Chriſt and vs, in regard whereof hee encourageth vs to joyne with him in bearing this burthen, becauſe his *yoke is eaſie and his burthen light*; he who is high & mighty ſuſtaining the chiefe waight, and keeping it with his Omnipotent Power, that it cannot oppreſſe and ouer-whelme vs. The conſideration wherof may miniſter vnto vs ſingular comfort in all our croſſes and calamities; ſeeing wee haue ſuch a copartner and aſſiſtant in bearing all our afflictions, who is able and willing to vphold vs when wee are ready to ſinke, and to comfort vs when we are ready to faint; for *as the ſufferings of Chriſt abound in vs, ſo our conſolation aboundeth through Chriſt*; and as he addeth to the waight of our burthen, ſo alſo to our ſtrength, in as much as we may ſay with the Apoſtle, that though we be neuer ſo feeble in our ſelues, yet wee *are able to doe all things, thorough the helpe of Chriſt which ſtrengtheneth vs.* Yea, herein wee may rejoyce, in that though our burthen be neuer ſo great, yet it is impoſſible that wee ſhould ſinke and fall downe flat vnder it; for as the leſſer and weaker Oxe, drawing in the ſame yoke with one which is much bigger and ſtronger, cannot fall becauſe his fellow ſupporteth him, by reaſon of that conjunction which is betweene them, vnleſſe hee ſhould alſo pull him downe together with him; ſo neither can we, being yoked and vnited vnto Chriſt our Head, in a farre neerer and more inſeparable vnion, ſinke vnder our burthen, ſeeing he is al-ſufficient to hold vs vp, and cannot bee pulled downe with the greateſt waight. And as by vertue of this ſpirituall vnion with Chriſt, hee as our Head doth partake with vs in all our afflictions, ſo alſo all his Saints and faithfull ſeruants doe communicate with vs in them, as being fellow members of his myſticall Body: for as when any part of the naturall body is vexed and pained with any infirmity, al the reſt do ſympathize in the ſorrowes, and by mutuall compaſſion and fellow-feeling do partake in theſe griefs; ſo is it in the ſpirituall Body of the Church. By reaſon whereof great comfort redoundeth to euery particular member which is thus afflicted; not onely becauſe the burthen is made much ligheer which is borne vpon ſo many ſhoulders; but alſo becauſe from this compaſſion, doe iſſue moſt feruent and effectuall Prayers of the whole Church, whereby they commend all the afflicted parts of their body to Gods ſpeciall care and prouidēce, to be vpheld & preſerued by him in theſe their diſtreſſes, the which are moſt powerfull to preuayle with God, for the obtayning of helpe and comfort; for if the *prayer of one faithfull man auayleth much if it be effectuall and zealous*; then how much more the prayers of all the Saints when they are joyned together? Finally, wee haue in all our afflictions God himſelfe preſent with vs to aſſiſt and ſupport vs; for as by his moſt wiſe and gracious Prouidence, he appointeth vnto the faithfull their afflictions for their tryall or chaſtiſement, ſo thereby he is preſent with them and watcheth ouer them, that hee may ſupport and ſtrengthen them when they are ready to faint and fall, according to his gracious promiſe whereby he hath aſſured them, that hee *will not ſuffer them to be tempted aboue their power, but will giue a good iſſue with the tentation, that they may bee able to beare it.* But of this I ſhall haue occaſion to ſpeake more hereafter.

Matth 11.29,30

1.Cor.1.5.

Phil.4.13.

1.Cor.10.13.

Iames 5.16

CHAP. XXIX.

That wee may receiue much comfort, by comparing our leſſer and lighter afflictions, with thoſe greater and heauier which Gods deareſt Saints haue felt and ſuffered.

§. Sect. 1. That it hath alwayes been the portion of the faithfull to endure in this world miſery and affliction, and firſt that our father *Adam* endured great afflictions.

HAuing ſhewed what arguments of conſolation do ariſe from our afflictions, being ſimply conſidered in themſelues with relation to their cauſes, effects, ſubject, and adjuncts: now we are, according to our order, to intreate of thoſe comforts, which ariſe from them as they are compared with the afflictions of others, or with thoſe heauenly and euerlaſting joyes, which theſe ſhort and light afflictions doe cauſe vnto vs. Concerning the former, wee may receiue much conſolation, if wee compare our croſſes, either with the greater afflictions which Gods deareſt children haue ſuffered before vs; or with thoſe miſeries and puniſhments which are inflicted vpon the wicked both in this life and in the life to come. And for the firſt, if wee looke into the Booke of God wee ſhall find, that it hath beene the portion of all the faithfull, to indure in this World miſeries and afflictions; and that they haue not only ſipped and taſted of this bitter cup, but as they haue exceeded in grace, ſo they haue drunke a farre deeper draught than wee, in this vnpleaſant potion. For to beginne with our great grand-father *Adam*, what miſeries did hee indure in his whole life, partly through the remembrance of his loſt happineſſe, and partly through the preſſure and vexation of preſent afflictons? For hee, who formerly paſſed his time in pleaſure and delight, and abounded ſo in Gods bleſſings that he wanted nothing which his heart could deſire, muſt now labour in a new plantation, for the furniſhing whereof all things were to be inuented, and all neceſſaries to bee prouided; now the earth which

which formerly brought forth all good fruits of its owne accord, being for his sinne subject to the curse, bringeth forth nothing but bryars and thornes, vnlesse it were tilled and manured with his toilesome labour; now hee who formerly liued at ease, if hee will haue his penury relieued, and obtaine necessaries for the sustaining of his life, must buy them with his sweat, spend part of his bodily substance, that he may nourish the rest, and waste his strength that he may preserue it. Now he who needed nothing, needeth all things, and hath no body to comfort him in his miseries, but shee that caused them; none to helpe him in his wants but shee who helped him to fall into them. He is indeed Emperour of the World, but he hath no subjects to obey him; hee is Lord of all, but hee hath no seruants, no not for the baseſt offices. If he will eate the fruits of the Earth, hee must bee his owne husbandman, his owne purueier. If hee will haue clothes, hee must be his owne taylor, and make them before he can weare them, if he will haue a lodging, to keepe him from the bruit beasts and the violence of the weather, there is no man to build it vnlesse hee will be his owne carpenter and tent-maker, and in a word if hee will haue the pleasure of any earthly necessary, hee must first endure the paines of getting and procuring it. Yea afterwards when hee expected the comfort of society, and hoped to haue all his other miseries sweetned with the pleasure of his posterity, his hony is turned into gall, and there, as he thought to haue found his chiefe contentment, he findeth his greatest crosses and calamities. For his dearest sonne *Abel* is cruelly murthered, and his other sonne *Cain* the first borne like a butcher or hangman imbrueth his hands in his innocent blood. And so by the death of the one hee is deprived of his comfort, and by the life of the other hee endured a greater crosse. For hee seeth him a vagabond, a reprobate, an enemy to himselfe, and the whole Church of God, and whilst hee liued, dead in his sinne, obnoxious to Gods wrath, and (as it were) already adjudged to eternall condemnation. Now what a griefe was this to consider that his first fruits should offer himselfe to the Diuell, that the heire of the world, should bee the sonne of perdition, and the first that should hansell the fire of Hell. But aboue all these worldly crosses hee was pressed with the burthen of his owne sinne, which was the cause that brought all the rest vpon him, and the very sting that made all his paines truely painfull, and all his other miseries out of measure miserable. For hee who was holy & righteous according to Gods image, now looking into the glasse of the law of nature, seeth himselfe made by himselfe most vgly and deformed; he seeth himselfe spoiled of the inestimable treasures of Gods gifts and graces, and that himselfe was the theefe who had thus robbed him. Hee seeth nothing in him but the guiltinesse and filthinesse of sin, ignorance in the place of knowledge, peruersenesse in stead of obedience, and hatred of God in stead of loue. And one while hee is filled with griefe whilst he considereth his losse, and another while with anger against himselfe as being the cause of all his misery. Whersoeuer hee looketh hee findeth cause of lamentation; but yet when he is about to complaine on those who haue brought him into these miseries, his owne conscience apprehendeth himselfe as the malefactor, and hee hath nothing to cry out on but his owne sinne. The like afflictions were that part of his posterity, which feared God, subject vnto; for in that short story of righteous *Abell*, who was his true heire in vertue and godlinesse, there is onely mention of his birth, sacrifice and slaughter, his seruing of God giuing the occasion vnto his wicked brother to resolue vpon and execute that bloody designe. So whilst the posterity of *Cain* flourished in the world, built cities, inuented musicke, and spent their time in carnall pleasures; *Sheth* and his progeny were obnoxious to their tyranny, and oppression, being innocent lambes among rauenous and cruell wolues. Thus also *Noah* the preacher of righteousnesse had his life made bitter vnto him with many and grieuous afflictions; for what great paines did he take in building the arke? vnto what scoffes and skornes, mockes and flouts was he subject, when as the wicked of those times did see him to vndertake (in their opinion) such a fruitlesse taske and vseleſſe labour? with what sorrow was hee oppressed when he saw his ministery contemned and vnprofitable to his hearers, and when afterwards hee beheld Gods goodly workmanship defaced, the creatures destroied, all mankinde, and among the rest his friends, kindred and acquaintance drowned & ouerwhelmed in that vniuersall deluge? what a close and noysome prison was the Arke vnto him, for the space of ten moneths together, when as being constrained to lodge amongst so many bruite and filthy beasts, he could not chuse but be almost choaked and stifled with their filth, excrements, and stinking sauours? And to say nothing of those innumerable miseries which he must needs endure in the new plantation and renouation of the World, what a corrasiue must it needes be vnto his heart, to be scorned by his owne sonne, when as he considered that his sinne gaue occasion vnto it? what a torment was it to his minde to thinke that amongst all men three only besides himselfe, had escaped the flood, and that now one of them was drowned in a flood of wickednesse, which would carry

Gen. 4.

him dead in sinne vnto the sea of endlesse perdition?

Q. Sect. 2. Of the afflictions of *Abraham* the Father of the faithfull

After the flood we see *Abraham* the Father of the faithfull subject to the like or greater afflictions. For by Gods commandement he is injoyned to leaue his owne country, his friends, kindred and acquaintance; which are as deare vnto a man as his life, and to spend his dayes in a voluntary banishment, in a strange land, among a barbarous nation, who were grosse idolaters, and polluted with all manner of abominable wickednesse, where euery day his soule was vexed with their grosse impieties, the sight wherof was as grieuous as death it selfe. The which country, though it were promised vnto him as the reward of his faith and obedience, yet in respect of fruition, hee was for the present but a titular king onely, without land or subject, hauing not so much as a foot of his inheritance in present possession. Neither doth it giue vnto him any great comfort in the full assurance of future fruition, seeing hee found such scarcity and penury in it, that hee was faine to leaue it for want of bread, and to flee into *Egypt* to seeke releefe. And being come thither he is constrained (through the wickednesse of the people) for the safeguard of his life to suffer his deare *Sara* to be taken from him, which could not bee much lesse grieuous vnto him, than the separation of his soule and body, and to redeeme his life from famishment by prostituting his beloued wife to be defiled by a wicked infidel. Out of which dangers he was through Gods gracious prouidence no sooner escaped, and againe returned to his owne home, but there fell out such implacable contentions, betweene his, and *Lots* seruants, that he hath no meanes to preserue peace & loue betweene them, but by parting with his deare nephew, who was then in the place of a sonne vnto him, and the chiefe stay and comfort of his life, confining himselfe vnto that part of the country which hee refused, though by a donation from God he was Lord of all. Vpon which parting hee presently heareth of the ouerthrow and captiuity of his beloued kinsman, and is constrayned to redeeme his life, and liberty with the hazard of his owne. Afterwards God maketh a gracious promise vnto him of a numerous posterity, and that in his seed both himselfe and all the nations of the earth should be blessed, when as yet he had no child, which promise was so long deferred vntill in naturall reason it seemed impossible to bee performed, by reason of *Sarahs* barrennesse, and therefore beleeuing the thing promised, but staggering in the manner how it was to be accomplished, he harkeneth vnto his wife, perswading him, that seeing there was no hope of issue by her, he would take vnto him *Hagar* his maide, that out of her might spring this numerous posterity. By whom he no sooner had a Sonne, but all his comfort is crossed through their bitter contentions, which could no otherwise bee pacified but by granting an ouer-ruling power vnto *Sarah*, which shee exercised with such rigor, that his late espoused wife and onely Sonne as yet vnborne forsake him and flee away. Vpon her returne he is afflicted with care and feare ouer his nephew *Lot*, labouring for his preseruation out of the common destruction of *Sodome* and *Gomorrah*; and soone after hee is constrayned to leaue his habitation, and to dwell as a stranger in the land of *Gerar*, where the second time his beloued *Sarah* is taken from him, and in great danger to bee defiled by *Abimelech*, the King of the country. At last *Isaac* is borne vnto him, of which joy, least hee should surfet, it is embittered with an vnexpected accident; for the sonne of the bond-woman scoffeth and scorneth at the child of promise, which being discerned by *Sarah*, hee is faine to giue her satisfaction by sending *Hagar* and his yong son *Ismael* whom he dearely loued, into perpetuall banishment. And now when after this losse hee had no comfort left but his deare *Isaac*, hee is by Gods commandement injoyned to forgoe him also; and that not by naturall sickneſſe, or through the rage of enemies which had beene grieuous had it beene no more; but which was most intolerable, hee himselfe, the Father of the faithfull and the forwardest professour of Gods true religion, must in the sight of the Gentiles and infidels, doe an act in outward appearance abominable and execrable. For he must take his own Son, his onely Son, his Son *Isaac*, whom hee loued, in whom all the promises of life and saluation were made, to be fulfilled in that seed which should come of him, and after three dayes deliberation vpon the matter, he must take the life of his life & comfort of his soule, and with his owne hands (like a cruell butcher) cut his throat; and (least there should any relique remaine of him to comfort him with any hope of his restoring) he must offer him in sacrifice, and see him with his owne eyes consumed to ashes? By all which it appeareth that God did set forth this holy Patriarch as a president of humane misery, to teach vs, that seeing hee thus dealt with *Abraham* the Father of the faithfull whom he so much loued and esteemed, wee, who professe our selues his Children, should not expect any priuiledge whereby we should be exempted from drinking of this cup.

Q. Sect. 3. Of the afflictions of *Isaac*.

Neither in truth had his posterity, being children of promise, as well as his children after the flesh, any prerogatiue or exemption from bearing the crosse; onely it may bee that as their faith was lesser, so their burthen

was

Ver. 10.

Gen. 12.1,2.

Gen. 13.7,8.

Gen. 14.12.14.

Gen. 16.2.

Gen. 12. & 13.

Gen. 20.2.

Gen. 21.

was lighter, being fitted by God according to their ſtrength. For to goe no further; who ſeeth not, that as *Iſaac* was his heire in reſpect of the promiſes, ſo alſo in reſpect of miſeries and afflictions. In his child-hood he was abuſed, mocked, and (as the Apoſtle ſaith) perſecuted by *Iſmael* the ſonne of the bond-woman; after his mariage he was like the Father enforced through dearth and famine, to flee for reliefe into the land of the Philiſtins, for the preſeruation of his life; where hee was faine for feare of incurring danger for his wiues ſake, to put in practice his Fathers pollicy, and to call her his ſiſter. And the more that God bleſſed him, the more he was enuied by the Philiſtins, inſomuch as when he had by his great labour digged diuers wells, they for ſpite either filled them vp, or forcibly tooke them from him, not ſuffering him to drinke of that water which he had dearely purchaſed with his paines and ſweate. Hee was alſo like his father long afflicted with the barrenneſſe of his wife, and no ſooner, at his earneſt prayer, had ſhee conceiued two children in her womb, but (after a monſtrous manner) they ſtriue the one with the other in their mothers belly, in which contentions they continued long after they were borne. Hee ſaw his firſt-borne rejected of God, and him caſt off, whom hee had choſen and moſt dearely loued; Hee beholdeth this his reprobation ſealed by his prophane contemning of the birth-right, and in his wicked choiſe of wiues againſt his fathers will from among the curſed nations, who were through their impiety a continuall *griefe of minde to* Iſaac *and* Rebbeccah. Finally, God croſſeth his will in making him vnwittingly to giue the bleſſing vnto his leſſe-loued, yet beſt-deſeruing ſonne *Iacob*; and then heareth that *Eſau* doth impiouſly thirſt after his blood and threatneth his death, whereby hee and his wife are inforced to ſend him away like a baniſhed man from his fathers houſe for the ſpace of twenty yeares; all which time they had iuſt cauſe to bewaile no leſſe his abſence than his brothers preſence; the one ſpoyling them of their comfort, the other euery day miniſtring new matter of griefe and mourning.

The like and greater miſeries was the Patriarch *Iacob* ſubject vnto, in the whole courſe of his life. For euen in his mothers womb his brother ſtriueth with him; and no ſooner had he receiued Gods bleſſing by the hands of his father (which alſo hee obtayned with great difficulty and danger) but preſently his brother hateth him and reſolueth on his murther: whoſe cruelty hee could no otherwiſe auoid, than by leauing his father and mother with all the meanes of his maintenance and preferment in their family, and by liuing like an exile a great part of his age in a ſtrang country; where hee indured a long and hard ſeruitude vnder an idolatrous, churliſh and deceitful maſter; by whom hee was deluded in his wife for whom hee ſerued, and defrauded of his deſerued wages. And inſtead of comfort at home to ſuſtaine him in theſe ſorrowes, he is vexed with the diſagreement, æmulations, and chiding of his wiues, whileſt they contended who ſhould haue the greateſt intereſt in his loue. Being to returne to his fathers houſe, he is faine to ſteale away from *Laban*, & to depart from his father in law, of whom he had ſo well deſerued, like one that fled from an enemy, of which no ſooner is notice taken but preſently he is purſued like a runaway rebuked like a ſlaue, and ranſaked like a thiefe. Being eſcaped the iawes of this greedy Wolfe, hee is ready to fall into the pawes of a raging Lyon: for his brother *Eſau* who had formerly threatned his death commeth againſt him with foure hundred men, whoſe cruelty hee not knowing how to reſiſt or auoide, is exceedingly perplexed with terrour and feare, and after much care and diſtraction of minde, he is faine in the moſt abject manner to proſtrate and humble himſelfe before him, for the pacifying of his wrath. Afterwards, his moſt deare wife *Rachel* dieth in her trauell, and *Ioſeph* the comfort of his old age is taken from him, and as hee ſuppoſed, deuoured with wilde beaſts, which errour and falſe conceipt brought vnto him as true and bitter ſorrow as if indeed hee had beene deſtroyed; for refuſing all comfort hee profeſſeth that hee would go mourning to his graue. Vnto which afflictions we may adde the rauiſhing of his onely daughter, the bloudy and vniuſt reuenge taken by his ſonnes *Simeon* and *Leui* vpon *Sheehem*, *Hamor* and the whole City, who were innocent of the fault, getting their opportunity of perpetrating this wickedneſſe, by abuſing and prophaning Gods holy Sacrament: the defiling of his Concubine by his firſt-borne *Reuben*: the inceſt of *Iudah*; the dearth and famine which pinched him and his whole family, and whilſt he vſed meanes to prouide bread to preſerue them from famiſhment, he was much more vexed with the trouble of his Sonnes, the impriſonment of *Simeon*, and aboue all the reſt with the conſtrained departure of his dearely loued *Beniamin*. By all which it appeareth that hee had iuſt cauſe to profeſſe (as he did vnto *Pharaoh*) that the dayes of his pilgrimage were *but few and euill*, ſeeing he begunne and continued his life in the ſuffering of ſuch grieuous and innumerable miſeries.

Gen. 37. 35.

Gen. 34.

Gen. 35. 22.

Gen. 47. 9.

Thus *Moſes*, whom God ſo dearely loued and entertained into the neereſt familiarity, talking with him as one man talketh with another face to face, was notwithſtanding

§. Sect. 3. Of the many and grieuous afflictions of Iacob.

§. Sect. 5. Of the afflictions of Moſes.

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continually exercised with grieuous afflictions. For at his very birth he hardly escapeth death according to the cruell decree of wicked *Pharaoh*. Three moneths together hee was in danger to be butchered, if hee were discouered. And then he is exposed and laid out by his parents, who for feare of their owne liues durst preserue his no longer. And though in his childhood and youth hee were nourished by *Pharaohs* daughter and so enjoyed for a time the pleasures of *Egypt*; yet when he came to mature age, he refuseth to be called her sonne, and abandoning all his worldly preferments, he chooseth rather to suffer affliction with the people of God, than to enioy the pleasures of sinne for a season. For hee seeketh to right the wrongs of his oppressed brethren; and slayeth an *Egyptian* who did him iniury. Which being discouered he is faine for the safegard of his life to flie into the land of *Madian*, where he liued as a stranger, and for the sustaining of his life was contented to submit himselfe vnto the base condition of an hyred seruant. Afterwards at Gods appointment hee returneth into *Egypt*, vpon a dangerous and difficult ambassage, and runneth himselfe into many perils, whilst he laboureth for the deliuery of his people out of their captiuity. For not onely *Pharaoh* and all the Egyptians became his enemies, but euen his owne nation, for whose freedome hee laboured, when contrary to their expectation they were for the present more grieuously oppressed, are much incensed, and in bitternesse of soule murmur and cry out against him. And after their deliuerance with what afflictions and troubles was he continually vexed? For no sooner was he come to the red Sea, but they begin a fresh to murmur and repine against him; and thus vpon all occasions afterwards they fall into the like grudging and vniust complaining, of which his owne brother and sister were not innocent, but togither with the rest they vex him with their murmurings. Hee is continually toiled in judging their causes and in taking vp their suits and contentions; he is vexed with their stiffeneckednesse and froward conuersation; he is exceedingly grieued with their apostasie and odious idolatry; he sorroweth for their slaughters and lamenteth those manifold plagues, which by their grieuous sinnes they brought vpon them; and whereas he had no worldly comfort to cheere him in suffering all these afflictions, but the remembrance of the land of promise, the fruition whereof he long expected, he is at last cut off from this hope, and heareth Gods definitiue sentence passe vpon him, that hee should die in the wildernesse, and neuer enter into the promised land.

Heb.11.25.

Q. Sect.6. Of the afflictions of Iob and Dauid.

So holy *Iob*, though he were the iustest man that liued vpon Earth, and aboue all others in his time most highly aduanced in Gods fauour, yet did he endure so manifold and grieuous afflictions (as the spoiling of his goods, the death of his sonnes and seruants, the outward torments of boyles and botches, and the inward terrors of an afflicted mind; the scornes of the wicked, the hard censures of the godly, the tentations of his wife, and the vnkind vsage of his friends, who in his chiefest misery and perplexity applyed to his troubled mind corrasiues in stead of comforts) that in these respects he was thought the fittest man to be propounded by the holy Ghost as a patterne of patience. And thus *Dauid* though he were a man according to Gods owne heart, yet passed all his dayes in trouble and misery; and that not only before hee came to sit on the throne, when as hee was continually persecuted by *Saul*, and euery day within an inch of death, forsaken of his faithlesse friends, who stood bound vnto him in many benefits, slandered and traduced by his cruell enemies, and robbed and spoiled of his goods and wiues, who were carried away captiue by mercilesse infidels. But also after he was crowned king, hee endured so much more grieuous crosses and calamities, as those were neerer vnto him who were the authours of them. For to say nothing of his warres, both ciuill with the house of *Saul*, and forraine with the enemies of his people; nor of the conspiracies and treasons of his own subjects, who did rise against him, and the fearefull plague wherein he lost 70000. of his people, how much more grieuously was hee afflicted in his owne posterity? for *Ammon* his owne son defileth, yea rauisheth *Thamar* his owne daughter. And wicked *Absolon* in cruell reuenge becommeth his murtherer: For which bloody crime *Dauid* taking vpon him to pardon him though hee were by God adjudged to death, he doth afterwards conspire and rebell against him, he driueth him out of his kingdome, hee defileth his concubines and bringeth him into most desperate extreamities. And finally when by his death *Dauid* was freed out of these dangers and miseries, the meanes of his deliuerance was more grieuous vnto him than all the former euils which hee endured. For with such vnbrideled loue did hee affect this vngracious sonne, that hee layeth his death to heart more than all other his afflictions, so that like a man oppressed with the waight of sorrow, he seeketh ease by venting his griefe in that pittifull lamentation. *O my son Absalon, my sonne, my sonne Absalon would God I had died for thee; O Absalon, my sonne, my sonne.* Vnto whom I might adde all the Prophets and holy men of God who (as our Sauiour witnesseth) were persecuted of their and Gods enemies, and through their meanes and malice, afflicted in their whole

1.Sam.30.

2.Sam.18.33.

Matth.5.12.

whole liues with innumerable and moſt grieuous croſſes and calamities. For, as the Apoſtle witneſſeth, *they were racked and tryed by mockings and ſcourgings, bonds and priſonment; they were ſtoned, hewen aſunder, tempted and ſlaine with the ſword, they wandred vp and downe in ſheepes ſkinnes, and in goates ſkinnes, being deſtitute afflicted and tormented; they wandred in wildernesſes, and mountaines, and dennes and caues of the earth*; and that not for any faults or demerits of their owne, for they were ſo excellent in vertue and holineſſe, that as hee there teſtifieth, *the world was not worthy of them*.

The like alſo may bee ſaid of the holy Saints, Apoſtles and Martyrs of Ieſus Chriſt vnder the new Teſtament, who though they were aboue all other aduanced in Gods fauour, yet were they aboue all other vexed and tormented with afflictions and perſecutions. For to begin with *Iohn* the Baptiſt, the forerunner of Chriſt, the friend of the brindegroome, and the greateſt of all the Prophets; wee find that after an auſtere and afflicted life, hee was for reprouing *Herod* for his ſinne of inceſt wrongfully impriſoned, and afterwards at the ſuit of a dancing damſell without any courſe of law vnjuſtly beheaded. And of the ſame cup all the Apoſtles and Diſciples of Chriſt taſted after him; for beſides all the miſeries and afflictions which they endured in their liues, as want and penury, trauell and wearineſſe, infamy and reproaches, ſlanders and vnjuſt cenſures, mockings and ſcornings, impriſonment and ſcourgings, all the twelue Apoſtles were put to violent deathes, *Iohn* onely excepted, who being miraculouſly preſerued in the caldron of boyling oyle, was afterward by the tyrant baniſhed into the ile *Pathmos*. But moſt grieuous and manifold were the afflictions of the Apoſtle *Paul* aboue all the reſt, being a veſſell of mercy, purpoſly choſen of God to carry his name before the Gentiles, and the children of *Iſrael*, and to ſuffer many things for his names ſake. For thus he deſcribeth his owne miſeries and calamities; *I thinke* (ſaith he) *that God hath ſet forth vs the laſt Apoſtles, as men appointed to death: for wee are made a gazing-ſtocke to the world, and to Angels and to men: Wee are fooles for Chriſts ſake, weake and deſpiſed. Vnto this houre we both hunger and thirſt and are naked, and are buffeted, and haue no certaine dwelling place; and labour, working with our hands: we are reuiled, and yet we bleſſe; we are perſecuted, and ſuffer it: Wee are euill ſpoken of, and wee pray: wee are made as the filth of the world, the offſcowring of all things vnto this time.* So in another place he ſaith; *Wee are afflicted on euery ſide, yet are wee not in diſtreſſe; in pouerty, but not ouercome of pouerty. We are perſecuted but not forſaken, caſt downe, but we periſh not; euery where wee beare about in our body the dying of the Lord Ieſus, that the life of Ieſus might bee made manifeſt in our bodies.* And againe, *In all things wee approue our ſelues as the Miniſters of God; in much patience, in afflictions, in neceſſities, in diſtreſſes; In ſtripes, in priſons, in tumults, in labours, by watchings, by faſtings, &c.* And comparing his ſufferings with thoſe which were borne by the reſt of the Apoſtles, he ſaith, that he was *in labours more abundant, in ſtripes aboue meaſure, in priſon more plentifully; in death oft: of the Iewes fiue times receiued I fortie ſtripes ſaue one; I was thrice beaten with rods, I was once ſtoned; I ſuffered thrice ſhip-wracke, night and day haue I beene in the deepe of the Sea. In iorneying I was often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the Citie, in perils in the Wildernesſe, in perils in the Sea, in perils among falſe brethren. In wearineſſe and painefulneſſe; in watching often, in hunger and thirſt, in faſtings often, in cold and in nakednesſe. Beſides the things which were outward, I am cumbred daily and haue the care of all the Churches. Who is weake, and I am not weake? Who is offended, and I burne not?* Vnto which outward vexations of his body, and inward cares and diſtractions in his minde, we may adde his ſpirituall afflictions, as the fight betweene the fleſh and the ſpirit, and the buffetings of Sathan, which were incomparably greater than all the reſt; for whereas out of the ſtrength of his faith and patience he reioyced, yea euen boaſted himſelfe in his other tribulations; by theſe he is much humbled and caſt downe in the ſight of his corruptions, forced to cry out in perplexity of ſpirit; *Wretched man that I am, who ſhall deliuer me from this body of death*; and driuen vnto God in frequent and freuent prayer, that hee might bee freed from theſe tentations.

Neither is this the ſtate and condition onely of ſome few particular men, but euen of the whole Church militant here on Earth, which is continually ſubject to the iniuries and oppreſſions of wicked worldlings, which liue with it and about it, in regard whereof God calleth it *a worme* (*feare not thou worme* Iacob) becauſe it is eaſily troden vnder foote, and is not able in its ſelfe to make reſiſtance. And making a diſcription of the Church, wherby it might be deſcerned from all other people, hee ſtileth it with theſe properties: *O thou afflicted and toſſed with tempeſt, that haſt no comfort.* In which regard the Apoſtle ſaith, that the Theſſalonians became *followers of the Churches of God, becauſe they had ſuffered the ſame things.* And this manifeſtly appeareth in the

Rom. 8. 35. 36. & 37.

Sect. 7. The afflictions of the Apoſtles, and eſpecially of the Apoſtle Paul.

Mat. 14. 3. & 16. 18.

Cor. 4. 10. 11. & 13.

Cor. 11. 23. 24. & 30.

Chap. 6. 4. 5. 6.

2. Cor. 11. 23. 24.

Rom. 7. 24.

2. Cor. 12. 8.

Sect. 8. That it is the lot of the whole Church militant to ſuffer afflictions.

Iſa. 41. 14.

Iſa. 54. 11.

1. Theſ. 2. 14.

the example of the Church of *Israel*, which from the first to the last was afflicted aboue all other Nations. For what a miserable captiuity did they indure three or foure hundred yeeres in the land of *Egypt*, whilest the wicked Egyptians as their Lords and Masters flowrished in the world, & raigned and ruled ouer them? What miseries and afflictions did they suffer in the wildernesse fourty yeares together, as hunger, thirst, stinging and burning Serpents, and grieuous plagues, till all of them that came out of the land of *Egypt* sauing *Caleb* and *Iosuah* were vtterly destroyed? And after that by so great warres and troubles they were setled in the land of *Canaan*, how often were they in the time of the Iudges vanquished and made tributaries and slaues to their cruell enemies? What a miserable captiuity did they indure in *Babilon* seuenty yeeres together? And what oppressions and persecutions did they suffer vnder *Antiochus*, and afterwards vnder the *Herods*, for many yeares? so that the life of that whole state was but a continuall conflict with troubles and calamities, sauing that the Lord, now and then, gaue vnto them some little breathing time, wherby they renued their strength against the next combate and incounter. The which their lamentable condition, we may see notably described in the booke of the Iudges, and Kings, in the 44. 79. and 139. Psalmes, in the Lamentations of *Ieremy* and many other places of the old Testament, vnto which for breuity sake I referre the reader. And the like, yea much more miserable and afflicted was the condition of the Church after the ascension of Iesus Christ, not onely by reason of those persecutions raised against it by the malicious Iewes, but also those much more cruell and bloody persecutions vnder the heathenish Emperors, wherein many thousands of the godly Christians were murthered and massacred, and that not by ordinary deathes, but by the most exquisite tortures and torments which wit assisted with malice could inuent.

9. Sect. 9. That the scriptures fortell these afflictions of the faithfull.

By all which it appeareth that afflictions and tribulations in this World are the portion allotted both to the whole Church in generall, and to all the speciall members, euen euery particular faithfull man; and that the more neere and deere they haue beene vnto God, and the more that they were inriched with excellent vertues and sauing graces, the greater share and measure of crosses and miseries hath beene inflicted vpon them. The which needeth not to seeme strange vnto any, seeing these workes of God in the administration of his iudgements are so consonant and agreeable with his word, which sheweth that all Gods Saints and seruants are continually subject to these crosses and afflictions. For so our Sauiour saith, that *whosoeuer will bee his Disciples they must take vp their crosse daily and follow him*: that all his faithfull ones shall weepe and lament, when as the world shall laugh and rejoyce; and that as *many as he loueth he doth rebuke and chasten*. And his holy Apostle telleth vs, *that all who will liue godly in Christ Iesus shall suffer persecution*: That *whom God loueth he chasteneth, & scourgeth* (not some but) *euery son whom he receiueth*; and therefore *that if wee bee without correction, whereof all are partakers, then are wee bastards and not sonnes*. And finally, that afflictions are the Kings roade and high-way, by which wee must trauell vnto the Kingdome of Heauen, if euer we purpose to come thither. And so the Apostle *Peter* comforting and strenghthening the faithfull vnto whom hee writeth in their tentations, telleth them that their estate was common with them vnto all Gods children, and that the same afflictions which they suffered were also accomplished in the rest of their brethren which are in the world. In which regard the sonne of *Syrach*, admonisheth vs, that if wee resolue to *serue the Lord wee should also prepare our soules to indure tentations*. Yea not onely are the Saints of God continually exercised with their owne afflictions, but they also communicate with the rest of the faithfull in their crosses and calamities, as being members of the same body; so as though it could bee imagined that they had no troubles or miseries of their owne, yet is their life much afflicted, by compassionating others in their afflictions, and partaking in their griefes. And both these are comprised together by the Apostle where hee saith, that the Hebrewes *endured great afflictions, partly whilst they were made a gazing stock both by reproches and tribulations, and partly while they became companions of them which were so tossed to and fro. For both yee sorrowed with me for my bonds and suffered with ioy the spoiling of your goods, knowing in your selues that you haue in Heauen a better and an enduring substance*. Vnto which duety euery Christian is bound not onely by vertue of their vnion with Christ, and of one of them with another as fellow members, but by an expresse commandement from God by his holy Apostle; *Remember them that are in bonds, as though yee were bound with them, and them that are in affliction, as if you were afflicted in the body*. And againe, *Reioyce with them that reioyce, and weepe with them that weepe, be of like affection one towards another*.

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Seeing therefore crosses and afflictions haue from the very beginning of the world to this day beene the lot and portion of all Gods Saints, let this bee our comfort, that wee haue such and so many copartners of our

our griefes, for it is better to hold our communion with them, though wee be fellowes also in their miseries, than being seuered from them to enjoy all manner of worldly prosperity. It is better to accompany them in the foule and afflicted way which leadeth to Gods Kingdome, it being the only knowne passage towards this heauenly City; than to goe alone in an vncouth way which hath not beene beaten and tracted by others of our godly Brethren who haue gone before vs, though it bee neuer so pleasing and delightfull. If trauailing towards a Towne we were assured by some man of credit that wee should goe vnto it by narrow and filthy Lanes, and that by no other meanes wee could come to the end of our journey, than by trauailing through them, wee would not rejoyce, if in our passage wee found only flowry sweet Medowes and a faire & Champion Country, because wee would conclude that because it was so contrary to our friends description, it could not bee the right way which would bring vs to the City: but Christ hath ascertained vs, that it is a narrow, foule and afflicted way that leadeth vs to the new Ierusalem; and by the Scriptures we are assured that Gods deerest Saints and Seruants haue trauelled by this way towards this heauenly City; so that wee haue no cause to bee dismayed if wee finde our passage such as Christ hath described it, and the Saints haue formerly tracted before vs, but rather wee should haue just cause to doubt and feare, if we found it faire and pleasant, lest wee were not in the right way that leadeth to blessednesse. For we are not better, yea, we are many degrees worser than the holy Patriarchs, Prophets and Apostles, and why then should wee expect to haue this priuiledge aboue them, that whereas they by many afflictions entred into the Kingdome of God, wee should hope to come thither by the faire broad way of worldly prosperity? Yea, rather let vs with patience trauaile in that way which they haue beaten before vs; let vs rejoyce & be glad if in our passage we may see the print of their footesteps, though it be in the mire and clay of trouble and affliction; seeing it is the greatest comfort and assurance of attayning vnto happinesse, when we haue such companions in our journey, or rather such precedents to lead vs the way. Let vs not thinke much to put our shoulders vnder that burthen which is borne by all, seeing it is not likely that we should sink vnder it, when as wee haue so many assistants and copartners. Let it be our comfort that in our afflicted estate wee be carried with the motion of the Vniverse, and haue all the whole Church either going before, accompanying, or following after vs. And let vs not take it ill if we sustaine that which is suffered by all: neither let vs falsly complaine that our burthen is heauier than other mens; seeing if wee compare our afflictions with those which haue beene formerly suffered by the Patriarches, Apostles, and Saints of God, their weight will appeare to be but a few ounces, to their many pounds; and if now (according to *Socrates* conceipt) all the faithfull should agree together to cast all their crosses and miseries into one heape, to the end that there might out of the whole bee an equall part shared to euery one, the most of those who came thither whining and complayning, would rather take againe their owne burthen which they brought, and goe their way, than yeeld to haue a share in that proportionable diuision. Finally, let vs not onely looke to those afflictions which other of Gods Saints haue suffered before vs, but consider with what comfort and patience, yea, with what thanksgiuing and rejoycing they haue sustained and endured them; and so shal wee plainly see that our murmuring and repining proceedeth not from the waight of these crosses, seeing they haue borne far heauier with comfort & contentment, but from our own impotency & impatiency of bearing the lightest burthen. For as all meates and drinkes seeme bitter, clammy and distastfull to him who is sicke of a burning Feuer; but yet when he seeth those who are in health to feed hungerly and with a good stomacke on such things as his appetite loatheth and abhorreth, then in his reason and discretion he imputeth not the vnsauourinesse to the meate and drinke, but to the nature of his disease and his owne distemper: so when we behold other of Gods Saints bearing farre greater afflictions than those which wee suffer with comfort and rejoycing, wee will no more complaine of our intolerable burthen, but of our owne impotency and impatiency which more vexe vs than our load.

Patienter abvno sustinendum est quod multis accidit, Bern. de modo viuendi, cap. 42. *Plutarch. de consol. ad Apol.*

Q. Sect. 11. A consolation for those who complaine that they are afflicted for their grieuous sins.

But here the afflicted sinner may obiect, that this comparing of the crosses and calamities of the Patriarches and Apostles with those which hee suffereth can bring vnto him no patience or comfort, because they were holy men of God, who suffered in their innocency, for their tryall, and the manifestation of Gods graces in them; and therefore no maruell if they bore their crosses with joy and thanksgiuing; whereas they being grieuous sinners are afflicted for their transgressions, and besides doe shew many corruptions and much wickednesse whilest the hand of God lyeth heauy vpon them. To which I answere, that the fire of affliction serueth not only to try & proue vs, but also to refine and purifie vs; neither are our crosses and calamities onely exercises for those which are strong and in health, but also Physicke to purge those of the corrupt humours of sinne, who are spiritually sicke; and therefore wee may well beare them with patience and comfort

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9. Sect. 10. That we may receiue much comfort by considering the

Seeing therefore crosses and afflictions haue from the very beginning of the world to this day beene the lot and portion of all Gods Saints, let this bee our comfort, that wee haue such and so many copartners of our

our griefes, for it is better to hold our communion with them, though wee be followes also in their miseries, than being seuered from them to enjoy all manner of worldly prosperity. It is better to accompany them in the foule and afflicted way which leadeth to Gods Kingdome, it being the only knowne passage towards this heauenly City; than to goe alone in an vncouth way which hath not beene beaten and tracted by others of our godly Brethren who haue gone before vs, though it bee neuer so pleasing and delightfull. If trauailing towards a Towne we were assured by some man of credit that wee should goe vnto it by narrow and filthy Lanes, and that by no other meanes wee could come to the end of our journey, than by trauailing through them, wee would not rejoyce, if in our passage wee found only flowry sweet Medowes and a faire & Champion Country, because wee would conclude that because it was so contrary to our friends description, it could not bee the right way which would bring vs to the City: but Christ hath ascertained vs, that it is a narrow, foule and afflicted way that leadeth vs to the new Ierusalem; and by the Scriptures we are assured that Gods dearest Saints and Seruants haue trauelled by this way towards this heauenly City; so that wee haue no cause to bee dismayed if wee finde our passage such as Christ hath described it, and the Saints haue formerly tracted before vs, but rather wee should haue just cause to doubt and feare, if we found it faire and pleasant, lest wee were not in the right way that leadeth to blessednesse. For we are not better, yea, we are many degrees worser than the holy Patriarchs, Prophets and Apostles, and why then should wee expect to haue this priuiledge aboue them, that whereas they by many afflictions entred into the Kingdome of God, wee should hope to come thither by the faire broad way of worldly prosperity? Yea, rather let vs with patience trauaile in that way which they haue beaten before vs; let vs rejoyce & be glad if in our passage we may see the print of their footesteps, though it be in the mire and clay of trouble and affliction; seeing it is the greatest comfort and assurance of attayning vnto happinesse, when we haue such companions in our journey, or rather such precedents to lead vs the way. Let vs not thinke much to put our shoulders vnder that burthen which is borne by all, seeing it is not likely that we should sink vnder it, when as wee haue so many assistants and copartners. Let it be our comfort that in our afflicted estate wee be carried with the motion of the Vniverse, and haue all the whole Church either going before, accompanying, or following after vs. And let vs not take it ill if we sustaine that which is suffered by all: neither let vs falsly complaine that our burthen is heauier than other mens; seeing if wee compare our afflictions with those which haue beene formerly suffered by the Patriarches, Apostles, and Saints of God, their weight will appeare to be but a few ounces, to their many pounds; and if now (according to *Socrates* conceipt) all the faithfull should agree together to cast all their crosses and miseries into one heape, to the end that there might out of the whole bee an equall part shared to euery one, the most of those who came thither whining and complayning, would rather take againe their owne burthen which they brought, and goe their way, than yeeld to haue a share in that proportionable diuision. Finally, let vs not onely looke to those afflictions which other of Gods Saints haue suffered before vs, but consider with what comfort and patience, yea, with what thanksgiuing and rejoycing they haue sustained and endured them; and so shal wee plainly see that our murmuring and repining proceedeth not from the waight of these crosses, seeing they haue borne far heauier with comfort & contentment, but from our own impotency & impatiency of bearing the lightest burthen. For as all meates and drinkes seeme bitter, clammy and distastfull to him who is sicke of a burning Feuer; but yet when he seeth those who are in health to feed hungerly and with a good stomacke on such things as his appetite loatheth and abhorreth, then in his reason and discretion he imputeth not the vnsauourinesse to the meate and drinke, but to the nature of his disease and his owne distemper: so when we behold other of Gods Saints bearing farre greater afflictions than those which wee suffer with comfort and rejoycing, wee will no more complaine of our intolerable burthen, but of our owne impotency and impatiency which more vexe vs than our load.

Patienter abvno sustinendum est quod multis accidit, Beroal. de modo viuendi, cap. 42. *Plutarch. de consol. ad Apol.*

Q. Sect. 11. A consolation for those who complaine that they are afflicted for their grieuous sins.

But here the afflicted sinner may obiect, that this comparing of the crosses and calamities of the Patriarches and Apostles with those which hee suffereth can bring vnto him no patience or comfort, because they were holy men of God, who suffered in their innocency, for their tryall, and the manifestation of Gods graces in them; and therefore no maruell if they bore their crosses with joy and thanksgiuing; whereas they being grieuous sinners are afflicted for their transgressions, and besides doe shew many corruptions and much wickednesse whilest the hand of God lyeth heauy vpon them. To which I answere, that the fire of affliction serueth not only to try & proue vs, but also to refine and purifie vs; neither are our crosses and calamities onely exercises for those which are strong and in health, but also Physicke to purge those of the corrupt humours of sinne, who are spiritually sicke; and therefore wee may well beare them with patience and comfort

fort, if they either find vs purified and so only try vs, or make vs more pure by burning away our drosse; if either they exercise our graces, that they may be increased and wee preserved in our spirituall health; or purge away the corruptions of sinne that our soules may be recouered out of their dangerous diseases: If either they finde vs in the way of righteousnesse and keepe vs in it, or going astray in the by-wayes of sinne, doe reduce vs into a right course, making vs more carefull in the vse of all good meanes for the mortifying of our corruptions, and the renewing of vs vnto holinesse and newnesse of life. Besides wee are to know that howsoeuer those Saints and Seruants of God were holy and righteous, yet had they the reliques of sinne and the corruption of nature remayning in them, as well as we, although not in so great a measure and degree; and that they also shewed many infirmities and corruptions in their afflictions both by impatiency in bearing them, and in vsing vnlawfull meanes to be freed from them, as it may easily appeare to those who are but a little conuersant in the holy Scriptures. And therefore if being like vnto them in afflictions, we be also like, yea, superiour vnto them in sinne, frailty and humane weaknesse; this should not dismay and discourage vs, if with them wee see our corruptions; and dislike, bewayle and labour against them, vsing the meanes whereby they may be mortified and subdued. Yea, rather the more wee exceed them in these spirituall diseases, and the more wee abound in the drosse of sinne, the more should be our patience in vsing the medicines which God hath prescribed for the curing of our dangerous sicknesses; and the greater should be our joy and rejoycing when as God purgeth and purifieth vs in this furnace of afflictions, from so much drosse and rust of sinne and corruption, euen as he hath more cause of rejoycing, who is cured of the plague, and healed of griesly wounds and deepe festered sores, than another who is recouered of a gentle Ague, or hath his finger cured of a little cut.

CHAP. XXX.

That wee may receiue much comfort by comparing our light and small afflictions, with those grieuous and intolerable punishments which Christ suffered for vs.

§. Sect. 1. Of the manifold miseries and afflictions which Christ suffered both in his life and death.

AND thus may we comfort our selues by comparing our lesser and lighter crosses and afflictions with those greater and heauier which the deerest Saints and Seruants of God haue formerly suffered: but much more may we strengthen our patience and repleniſh our hearts with consolation, yea with spirituall joy and rejoycing, if we compare our miseries and tribulations, with those greater afflictions and calamities which were sustained by Iesus Christ our Lord and King; in respect of whose sufferings wee may truly say, that our greatest crosses are but small sparkes of that fiery furnace into which he was cast; and but a few after-drops of that cruell tempest and storme of Gods wrath, which with full violence did beate vpon him. For as hee neuer (that we know of) laughed in the World; so neuer did the World so much as smile vpon him; vnlesse it were with some false fauour to make ensuing disgraces and injuries more grieuous and intolerable: yea, contrariwise from the day of his birth to the day of his death, it pursued him with deadly malice, and heaped vpon him miseries and indignities. For though this Rod and Graffe springing from the stocke of *Ishai*, were *glorious in his rest*, as the Prophet speaketh, when he was come to the top of his perfection, couering and shadowing all the Gentiles vnder his patronage and protection, as the Apostle expoundeth it; yet (as else-where the same Prophet saith) hee was in his first growth, as *a branch springing from a root in a dry and barren ground, hauing in him neither forme nor beauty*, so that those who should *behold him, would see no forme in him that they should desire him*. Yea, he further addeth, that he should be, *as one despised and reiected of men, a man full of sorrowes, hauing experience of infirmities*, so as they should hide their faces from him, and not esteeme him. So the Apostle saith, that though he were the *Prince of our saluation*, yet God thought it good *to consecrate him* to this office *by afflictions*; and that though he *were the Sonne of God, yet learned hee obedience by the things which he suffered*. And himselfe affirmeth, that it behoued him to haue suffered all those miseries of his life, and afterwards a cursed death, before hee could enter into his glory. Now what and how great these miseries and afflictions were, it will easily appeare, if we take a view of the whole course of his life. For in his birth hee had a common Inne for his Kingly Palace, a Stable for his Chamber, a Manger for his Cradle, and the Horses and bruit Beasts for his Chamber-fellowes. In his infancy before he could goe he is constrained to flee into *Egypt*, that his life might bee preserued from cruell *Herod*, who thirsted after his bloud. In his youth he taketh paines in that poore occupation of his supposed Father *Ioseph*, as appeareth by the question of the people; *Is not this the Carpenter, Maries sonne?* In his whole life hee was subject to all humane infirmities and afflictions which are generally incident vnto all men, as heate and cold,

Esay 11.1,10. Rom. 15.12. Esay 53.2,3. Heb. 2.10,5.8. Luke 24.26. Marke 6.3.

cold, hunger and thirst, wearinesse and pouerty. Yea so poore he was, that he liued by Almes, and had not the priuiledge of poore Foxes, and silly Birds, *For the Foxes haue their holes, and the Birds their nests, but the Sonne of man had not whereon to lay his head.* But especially was our Sauiour pinched and pressed with miseries and afflictions, when he began to execute his office, and to worke the worke of our redemption. For he fasted forty dayes, and hungred for want of necessary food; he is grieuously assaulted with Sathans powerfull and subtill tentations, and getteth not the victory without a painfull conflict. Hee spendeth his life in doing well and hearing euill; he doth workes of mercy, and is maliciously censured; hee teacheth the truth, and hardly escapeth outward violence: his friends enuiously back-bite him, his enemies maliciously slander him; and he who being the power of God, did admirable miracles by his onely Word, is accused to worke them by *Belzebub* the Prince of Deuils. He cannot speake, but they are ready to intrap him, and out of the words of life and saluation, they are ready to gather matter of his death and destruction. Hee is reprochfully called a Wine-bibber, a Glutton, an Impostor, a Deceiuer, a Samaritan, a Sinner, and being the onely true and naturall Sonne of God, he is said to be possessed with a Deuill. Hee is betrayed of his owne Apostle, and apprehended with swords and staues, as if he were an hainous malefactour. Hee is bound who came to set vs at liberty, and to redeeme vs out of the cruell bondage of Sinne and Sathan; and arraigned before a mortall, yea wicked man, being the Lord Chiefe Iustice of Heauen and Earth. Hee who is Truth it selfe is falsly accused, comming to be our Aduocate to pleade our cause and excuse vs to Gods justice; and is vnjustly condemned being innocent and full of all vertue and goodnesse. Hee is mocked and scorned, rated and reuiled, blind-folded and buffetted; he is shamefully spit vpon, who with his spittle had healed and recouered the eyes of the blind; and a bloudy Murtherer preferred before the holy and righteous. Hee is cruelly whipped, as though he were some Rogue or Runnagate, and his blessed Head is crowned with sharpe pricking thornes, vnto whom of right belonged the Crowne of glory. Hee hath a Purple Robe in derision put vpon him, and a reed in his hand instead of a Scepter, and so he is scornfully saluted as a King in a May-game, who is the soueraigne Monarch of Heauen and Earth: The Lord of life is adjudged to death, yea, the shamefull and cursed death of the Crosse, and hee who is most innocent and righteous is crucified betweene two theeues as though he were the greatest Malefactour. The which kinde of death as it is exceeding painfull to all that suffer it, because the hands and the feet being aboue all other parts most sensible of torment, by reason that they abound with nerues and sinnewes the instruments of sense and feeling, were pierced and nailed to the Crosse; and because the tortures though sharp and bitter, are yet also long and lingering; so especially (as some probably judge) to our Sauiour; (for whereas all the powers and faculties of our bodies and soules are by reason of sinne, and the corruption of our nature dulled and deaded, and our senses among the rest; the body of our Sauiour Christ as it was most pure and free from sinne, so was it most quicke and perfect in all these faculties, and consequently most sensible of smart and paine. And thus also instead of drinke to quench his thirst, they giue him Vineger mingled with Gall; and in stead of sweet comforts in the terrours of death, they wag their heads, flout and deride him, saying; *Thou that destroyest the Temple, and buildest it in three dayes, saue thy selfe, if thou be the Sonne of God, come downe from the crosse. He saued others, but hee cannot saue himselfe, if hee bee the King of Israel, let him now come downe from the crosse, and wee will beleeue in him. He trusted in God, let him deliuer him now, if he will haue him, for he said I am the Sonne of God.* But among all the torments which he suffered, not any one nor all together are to bee compared with those tortures of his soule, when as he bore the vnsupportable waight of Gods anger due to our sinnes, which brought him into a grieuous agony, and pressed out of him in the Garden, those clots of bloud in stead of sweat, and vpon the Crosse that rufull cry; *my God, my God, why hast thou forsaken mee.* By all which it manifestly appeareth, that there is an incompasable difference between Christs and our greatest sufferings, and that our afflictions being compared vnto his, are but a drop to the Ocean, a flea-bite to the sting of Scorpions, and a little fillip to the torturing Racke. It is true indeed, that wee and hee drinke of the like cup, and the like ingredients, but like in quality, not in quantitie; for his cup was large and deepe, like that cup of which *Ezechiel* speaketh; ours small and shallow. His cup was bitter through the terrours of Gods wrath which hee apprehended, ours is sweetned through the mixture of spirituall comforts. Hee drunke a deepe draught, and (as it were) the lower most dregs of Gods fierce wrath, we (as it were) drinke of the vppermost part of the potion, and doe onely but sip and taste of it; to him this draught was like a deadly poyson which caused death, to vs it is but a Physicall medicine, which by purging away the corrupt humours of sinne, preserueth our spirituall life, and furthereth vs in attayning vnto life euerlasting.

Matth.27.38, 39,40.

Matth.27.46.

Ezech.23.32.

Sect. 2. That Chriſt ſuffered all theſe miſeries and afflictions being iuſt and innocent. *Eſay* 53.9. 1.*Pet.*2.22. 1.*Iohn* 3.5.

Cur ita aſperum creditur vt à Deo homo toleret flagella pro malis; ſi tanta Deus ab hominibus pertulit mala pro bonis, Greg. paſtoral. part.1.cap.13.

Auguſt. in Pſal. 40. *enarr.*

And theſe with many other miſeries and afflictions Chriſt our Head ſuffered in the World, being moſt innocent, juſt and holy; for as the Prophet ſpeaketh, *hee made his graue with the wicked, though he had done no wickednesse, neither was any deceit in his mouth.* So the Apoſtle *Peter* ſaith, *that in him was no ſinne, and in his mouth there was found no guile.* And the Apoſtle *Iohn* affirmeth, *that he appeared, that he might take away our ſinnes, and that in him was no ſinne.* And therefore as one ſaith, if he departed not out of the World without correction, who came into it without corruption, how much more are wee to expect ſtripes, who by our ſinnes haue ſo often deſerued them? And why ſhould it be thought hard, that man ſhould be afflicted by God for ſo many euils, ſeeing God ſuffered ſo many euils at the hands of men, onely for doing good? Or who in his right wits can vngratefully complaine of his correction, if he eſcaped not the whip, who neuer was tainted with the leaſt corruption? And as another ſaith, if Chriſt were content to bee lanced and ſeared who had in him no putrefaction, and if he who is our medicine, refuſed not the medicinall fire and burning iron, much more ought we to endure patiently the hand of our heauenly Chirurgion lancing, ſearing and ſearching our feſtered ſores of ſin with afflictions and tribulations, that hee may heale and cure vs. And therefore let vs wholy commit our ſelues into the hands of our Phyſicion, for he cannot erre in miſapplying his medicines to the ſound fleſh, in ſtead of rotten and putrified, ſeeing hee who made nature muſt needs know the faults and defects of nature, and what imperfections are come vnto it through our concupiſcence and corruption. He knoweth that he gaue a commandement to man in his perfect health, that he ſhould not run a courſe which would bring him to ſickneſs, ſaying vnto him in Paradiſe; Eat of this, & this forbeare: but whole man harkned not to the preſcript of his Phyſicion, that hee might not fall; and therefore now at leaſt let him hearken vnto him, that hee may riſe againe and recouer health.

Sect. 3. That Chriſt being righteous in himſelfe, ſuffered all theſe afflictions for vs who are ſinners.

But let vs further conſider, that Chriſt in himſelfe juſt and innocent, ſuffered all theſe miſeries for vs, who were dead in our ſinnes, the children of wrath, ſtrangers, yea, enemies vnto God and his grace, that by theſe his ſufferings hee might ſatisfie Gods juſtice in bearing that puniſhment which we had deſerued, juſtifie vs by his righteouſneſſe and obedience, and reconcile vs vnto his Father, and ſo might not only free vs from the euerlaſting torments of Hell fire, which was the merit of our ſinnes; but alſo might by the wood of his Croſſe ſweeten theſe bitter waters, pull out the ſting of our temporary afflictions, and ſo not only make them harmeleſſe, but alſo good and profitable. For by his holy and innocent ſufferings hee hath ſo ſanctified all our afflictions, that our pouerty is made the way to riches, our ſhame to glory, our puniſhments to euerlaſting pleaſures, our curſe to bleſſings, and euen our death it ſelfe to euerlaſting life and happines. So the Prophet *Eſay* witneſſeth, that *hee hath borne our infirmities, and carried our ſorrowes, hee was wounded for our tranſgreſſions, he was broken for our iniquities, the chaſtiſement of our peace was vpō him, & with his ſtripes we are healed.* And the Apoſtle *Peter* affirmeth that his *own ſelfe bare our ſins in his body on the tree, that being deliuered from ſin we ſhould liue in righteouſneſſe.* If therefore *Iacob*, ſeeing his ſonne *Ioſephs* coat imbrued with his bloud, was ſo wholy taken vp with ſorrow, that he had no place left for any other, this greater grief making all the reſt eaſie & inſenſible: how much more when wee ſee our deare Sauiours body imbrued with bloud, torn with nailes & pierced with a ſpeare, yea, crucified & tormented thus with our grieuous ſins, which cauſed & made way for al other tortures, ſhould we be ſo wholy poſſeſſed with this griefe & mourning, that we ſhould be ſcarce ſenſible of any worldly ſorrow, but beare all earthly troubles & afflictions with patience & comfort? Eſpecially conſidering further that hee willingly ſuffered for our ſakes all thoſe afflictions, torments, and death it ſelfe, with all meekneſſe and patience; for though (as the Prophet ſpeaketh) *hee were oppreſſed, and afflicted, yet he did not open his mouth, but was brought as a ſheepe to the ſlaughter, and as a ſheepe before her ſhearer is dumbe, ſo opened he not his mouth.* And as the Apoſtle ſaith, *when he was reuiled, he reuiled not againe, when he ſuffered he threatned not, but committed it to him that iudgeth righteouſly.* Yea, ſo meeke was our Sauiour in all his ſufferings, that when hee was ſo horribly abuſed, mocked, buffeted, ſpit on, ſcorned, whipped, and crucified, he did not ſhew the leaſt ſigne of impatiency, he refuſeth not the murthering kiſſe of a knowne Traytour, hee healeth the eare of him who came to apprehend him; hee is falſly accuſed and maketh no apology, yea, hee excuſeth and prayeth vnto his Father for his bloudy perſecutors; *father* (ſaith hee) *forgiue them they know not what they doe.* All which he did for our ſakes, not onely to perfect the worke of our Redemption, but alſo to leaue vs an example, that wee might follow his ſteps. For if Chriſt ſuffered patiently ſuch great miſeries and indignities for our ſakes himſelfe being innocent, what troubles and afflictions, what croſſes and miſeries ſhould wee be content with all meekneſſe to beare for his ſake and at his appointment, being guilty ſinners who haue deſerued eternal condemnation? Eſpecially conſidering that by his bleſſed ſufferings hee hath ſo ſeaſoned and ſanctified all our worldly tribulations, that

Eſay 53.4.5.

1.*Pet.*2.24.

Eſay 53.7.

1.*Pet.*2.23.

Luke 23.34.

1.*Pet.*2.24.

that they are become harmeleſſe and without ſting, yea, wholſome, happy, and the meanes of bleſſedneſſe. If hee for the loue that he bare vnto vs thought not his precious life to good to giue it vnto his Father as the price of our Redemption, how ready ſhould wee bee in lue of thankfulneſſe to forſake wealth and health, houſe and lands, kindred and friends, yea, life it ſelfe at his appointment? To which purpoſe one hath a ſingular meditation; If (ſaith he) I wholy owe my ſelfe vnto God for my creation, what ſhall I now giue him for my reſtauration, eſpecially being reſtored after this manner? Neither was I ſo eaſily reſtored as I was created. For he did but ſay the word & I was made, but he that made me by ſpeaking the word only, for my reſtoring both ſpake many things, and wrought wonders, & ſuffred hardnes, & not only hardnes, but things vnworthy of him. What therfore ſhal I return vnto the Lord for all the benefits which he hath beſtowed vpon me? In his firſt worke hee gaue me vnto my ſelfe; in his ſecond, hee hath giuen himſelfe vnto mee, and by giuing himſelfe hath reſtored mee vnto my ſelfe. Being therefore giuen and reſtored, I owe my ſelfe for my ſelfe, and ſo owe my ſelfe vnto God by a double right. But what ſhall I render vnto God for giuing himſelfe vnto me? For though I could giue my ſelfe a thouſand times for recompence, what am I in compariſon of him?

And if wee be not thus willing and ready to ſuffer afflictions for Chriſts ſake, and to beare the Croſſe at his appointment, wee are not worthy of him, nor to bee eſteemed among his Seruants and Diſciples: for if hee, being the glorious ſonne of the eternall God, was content for our ſakes to abaſe himſelfe, to refuſe all worldly glory and riches, and to ſuffer moſt grieuous miſeries, pouerty and contempt, ignominy and diſgrace, yea, the cruell, curſed, and ſhamefull death of the Croſſe, and the wrath of his Father, much more fearefull and intolerable than all the reſt; then are we vnworthy to be acknowledged for his, if being poore wormes and ſinfull wretches, wee ſhould be ſo vngratefull for thoſe inеſtimable paines ſuſtained for vs, as not to be willing to ſuffer what it ſhall pleaſe our Sauiour Chriſt to impoſe vpon vs, ſeeing our load is light, in compariſon of his vnſupportable burthen; or to grudge to drink of that cup which hee hath prepared for vs, himſelfe hauing drunke it to the bottome, eſpecially conſidering it was to him a deadly potion; but vnto vs a Phyſicall Medicine, and an wholeſome reſtoratiue, tending to the preſeruing or recouering of our ſpirituall health. So our Sauiour plainly ſaith, *He that loueth father or mother more than mee, is not worthy of mee; and hee that loueth ſonne or daughter more than me, is not worthy of me; And he that taketh not his croſſe, and followeth after me, is not worthy of me.* And againe, *If any man will follow mee, let him forſake himſelfe and take vp his croſſe and follow me: For whoſoeuer will ſaue his life, ſhall looſe it, and whoſoeuer ſhall loſe his life for my ſake, ſhall find it: and what will it profit a man, if he ſhall winne the whole world, and looſe his owne ſoule? Or what ſhall a man giue for recompence of his ſoule?* And elſewhere, *whoſoeuer hee be of you that forſaketh not all hee hath* (that is, hath not a diſpoſition of forſaking all when I require it) *he cannot be my Diſciple.* Hee that will ſerue a Maſter, muſt make profeſſion thereof by wearing his liuery, but the Croſſe is the liuery and cognizance of Chriſt, which that his followers might not ſcorne nor grudge to put it on, himſelfe firſt bore and wore it. *Haman* thought it the greateſt honour that could be done vnto a ſubject, that hee ſhould bee worthy to weare the Kings apparell. The Souldier thinkes himſelfe much honoured, when his Generall admitts him to weare his colours, and to goe into the field in his owne armes; and *Ionathan* when hee would ſhew his greateſt loue towards *Dauid*, and how much he eſteemed of him, he puts vpon him his owne Roabe and Garments, his Sword, Bow and Girdle: but theſe afflictions are the bloudy colours of our great Commander, this red apparell, and theſe Garments ſprinkled with bloud, were ſuch as himſelfe wore whileſt he dwelled on earth, as the Prophet witneſſeth; In this bloudy armes he fought and vanquiſhed Sathan and ſinne, with all the enemies of our ſaluation: And therefore let vs thinke it no diſgrace, yea, let vs eſteeme it our higheſt honour, and a great teſtimony of our Lord and Sauiours greateſt loue, when he thinketh vs worthy to weare his colours, to be clothed in his owne apparell, and in his owne armes to fight againſt the enemies of our ſaluation.

Finally, let vs conſider that whomſoeuer God hath preordained to bee like vnto his Sonne in glory, hee hath alſo preordained, that he ſhould firſt beare his Image in afflictions, as the Apoſtle tels vs; that before we can be exalted to ſit with Chriſt in his Kingdome, wee muſt firſt drinke with him in his bitter cup, as himſelfe ſpeaketh to his beloued Apoſtles; that before wee are called of God to enter into his joyes, wee are firſt called to ſuffer tribulation, *for Chriſt alſo ſuffered for vs leauing vs an example that wee ſhould follow his ſteps*, as *Peter* affirmeth; that if we will be heires with Chriſt, we muſt firſt ſuffer with him, that we may alſo be glorified with him, as *Paul* joyneth them. And finally, that though Chriſt of his infinite grace, *being rich for our ſakes became poore, that through his pouerty wee might bee made rich*, yet theſe ſpirituall and heauenly treaſures are beſtowed vpon none, but vpon thoſe, who being humbled with ſorrowes and afflictions

Q. Sect. 3. That God hath preordained thoſe to be like Chriſt in his ſufferings, who ſhal be like vnto him in glory.

Mat. 16.24,25
Luke 14.33.
Heſt. 6.8.
1. *Sam.* 18.4.
Eſay 63.1,3. *Heb.* 2.14.
Rom. 8.29. *Mat* 20.22,23 1. *Pet.* 2.21.
Rom. 8.17.
2. *Cor.* 8.9.

are poore in spirit, as himselfe teacheth vs. And therefore the holy Apostle preparing vs for this glory and aduancement, doth exhort vs to *let the same minde be in vs which was in Iesus Christ, who being in the forme of God, made himselfe of no reputation, but tooke vpon him the forme of a seruant, and humbled himselfe and became obedient vnto the death, euen the death of the Crosse.* So that if wee will feast with Christ in Heauen wee must fast with him on earth; if wee will eat with him at his Table of the Bread of life, and (as hee speaketh) drinke wine with him in his Kingdome, wee must in this worldly prison and pilgrimage, eate with him of the bread of affliction, and drinke of the water of sorrow; and here wee must labour and trauell whilest these working-dayes of life last, if there we would keep an euerlasting Sabbath; and worke in the Vineyard, if we will at the euening, receiue that penny and wages of eternall happinesse. To this purpose one saith, Thou, O Lord Iesu, art vnto me both an example and reward of suffering, and both doe strongly prouoke, and vehemently inflame mee; thou teachest my hands to fight by the example of thy fortitude, and after victory thou crownest my head with the presence of thy Majesty; and therefore whether I see thee fighting, or expect thee to crowne mee, or rather as the crowne of my glory, in both thou dost wonderfully allure me, and both is a chaine vnresistable to draw mee. Pull mee then after thee, and I will gladly follow thee, but more gladly enjoy thee; for if thou beest so good, O Lord, to those that seek and runne after thee, what wilt thou be to those who find and possesse thee? And this is very consonant, and agreeable with reason, that none should raigne with Christ, but those who haue first suffered with him: *For the Disciple is not aboue his Master, nor the Seruant aboue his Lord: it is enough for the Disciple to be as his Master is, and the Seruant as his Lord. If they haue called the Master of the house Belzebub, how much more them of the houshold? If they haue done these things to a greene tree, what shall be done to a dry?* And our Sauiour telleth all his Disciples, that as the men of the World had persecuted him, so they would also persecute them. The adopted sonnes of God are not to bee preferred before the naturall sonne, who is the chiefe of the Family: it is sufficient, and a wonderfull fauour, if they be admitted to any equality. And therefore if the *Prince of our saluation, was consecrated by afflictions*, and by his grieuous and manifold sufferings entred into his glory, why should we expect a priuiledge aboue him? It is not sutable and fit that an afflicted head should haue a pampered body and members euen languishing in ease and delicacy. It becommeth not the seruant to liue in idlenesse and pleasure, when as the Master weareth himselfe with paines and labour; nor that the Souldier should be in Garison, faring daintily and lying soft, when as the Captaine is in the field, induring all hardnesse, and exposing himselfe to innumerable dangers. And therefore seeing our Head Christ was crowned with pricking Thornes, let not vs his members expect to be crowned with worldly glory; Seeing our Master hath taken such paines in our worke, and for our sake, and our great Commander hath so couragiously encountred our enemies, fighting vnto bloud, and losing his precious life, that wee might obtaine the victory: let vs his Seruants and Souldiers inure our selues with patience to sustaine any labour, and attempt any seruice, though neuer so dangerous, which hee appointeth, that ouercomming, wee may also triumph with him in glory and happinesse.

But this (alas) is aboue the strength and courage which we haue by nature, whereof it commeth to passe that howsoeuer many would gladly be conformable with Christ in glory, yet few would be like vnto him in afflictions; many would bee partakers of his crowne, but few are content to beare his Crosse; many would follow him to eate of his bread, but few are willing to drinke of his cup; many would triumph in his glory, but few are couragious and constant in fighting his Battailes: Finally, many would gladly goe vnto Heauen; but they are vtterly vnwilling to follow Christ in the same way; they would ascend with Christ gloriously from Mount Oliuet in the presence of their friends, but they will not first accompany him to Mount Caluary ignominiously to suffer with him in the middest of their enemies. But as one saith, if thou wilt be a Disciple, it is thy duty to follow thy master; now if hee went by affliction vnto his kingdome, and thou wilt goe thither by ease and prosperity, thou refusest his way and choosest another, and therefore how wilt thou not following follow him? how wilt thou bee called his Disciple, seeing thou art not content to walke in his steps? *If* (as the Apostle speaketh) *thou wilt know him and the vertue of his resurrection, thou must first haue fellowship with him in his afflictions, and bee made conformable vnto his death*, that by *any meanes thou mayest attaine vnto the resurrection of the dead.* Which that we may doe with patience and comfort, let vs often meditate on those afflictions and miseries which our Lord and Sauiour Iesus Christ (being the eternall son of God, & so dearely beloued, that in him alone he is well pleased) hath suffered for vs. As for example, when we are in pouerty and pinched with worldly wants, let vs remember that the Lord of Heauen and Earth, was for our sakes so de-

Phil.2.5.6.7.

Bernard. super Cantica, Ser.47.

Math.24.25.

Luke 23.37.

Iohn 15.20.

Luke 24.26.

9. Sect. 6. That many would willingly raigne with Christ, but few are content to suffer with him.

Chrysost. in Heb. 12. Homil. 28. in mat.

Phil.3.10.11.

1. Mach.

destitute of earthly comforts, that he had not an house to hide his head in. When we are injuriously traduced and vnjustly slandered, let vs call to minde that our Sauiour, who was the Lamb without spot, most innocent and full of all goodnesse, was called a wine bibber, a friend to publicans and sinners, an impostor, and one who did all his miracles by the helpe of Beelzebub the prince of diuels. When we are ill requited by those of whō we haue wel deserued, forsaken by our friends in the time of our need, & betraied by those who stand obliged vnto vs by many benefits; let vs think with our selues, that our deare Lord was thus vsed before vs; for those sought his destruction whom hee came to saue; his disciples & followers forsake him and flie away in his greatest extremity; and one whom he had dignified with the honour of an Apostle, and among all the men of the world had chosen for one of the twelue, and honoured with his chiefe seruice and choise preferments, doth in lue of all his benefits, plot his ruine, and betrayeth him into the cruell hands of his blood-thirsty enemies. Finally are wee disgracefully apprehended, haled to the judgement seat, falsly accused, vnjustly condemned, buffeted, whipped, mocked, scorned, and adjudged to die a shamefull and painfull death? let vs comfort our selues with this consideration, that the onely Sonne of God, who aboue all others was most deare to his heauenly Father, did suffer these and many other miseries, and hath seasoned and sweetned these bitter waters, by bathing in them his most blessed Body. And to conclude, are we not onely thus afflicted in our bodies and states, but also in our soules much vexed and troubled, with the tentations of Sathan and the world, with the burthen of sinne, and the apprehension of Gods wrath and terrors of death and hell? then let vs strengthen and refresh our fainting hearts with this meditation, that Christ himselfe was thus tempted, that he bore at once the burthen, not of one mans sinne alone, but of all the faithful and elect, and did not onely (like vs) taste and sip of the Wine of Gods wrath, but did drink the very dregs thereof euen to the bottome. As therefore they were accustomed to prouoke Elephants vnto the fight, by shewing them the blood of Grapes or Mulberies: so let vs encourage our selues to fight couragiously against worldly afflictions, that wee may with patience conquer and ouercome them, by looking on the afflictions, miseries and wounds of our Sauiour, and vpon those streames of blood which so abundantly flowed from his head and shoulders, hands and feet, and lastly from that precious fountaine of his pierced heart. For as one saith, Wee will with ease beare our light and little afflictions, if wee would but consider what greater things hee suffered for vs vpon his crosse who inuiteth vs vnto Heauen. From thence as out of a pulpit he powerfully preacheth a sermon of patience, and effectually perswadeth vs to suffer a little for him, who for vs hath suffered so much. For as the Physition cannot vse a stronger reason to moue his patient to take a loathed and suspected potion, than when before him (to shew that there is no hurt or danger in it) he is content not only to taste his medicine, but to drinke a much stronger of the same kinde in a double quantity; so there cannot bee a more effectuall motiue to perswade vs to drinke of Christs bitter cup, than when wee consider, that he himselfe hath not only begun to vs, but hath drunke a farre greater measure, and the very dregs thereof euen to the bottome. And thus the Apostle perswading vs with patience to run in the afflicted race that is set before vs, doth will vs *to looke vnto Iesus the author and finisher of our faith, who for the ioy that was set before him, endured the crosse, and despised the shame, and is set at the right hand of the throne of God; & to consider him that indured such speaking against of sinners, least wee should be wearied and faint in our minds.* And thus our Sauiour armed his disciples against the hatred of the world, by putting them in minde that it hated him first. And an holy father exhorteth vs, with patience to suffer afflictions, encouraging our selues by Christs example; Drinke (saith hee) O thou sicke man, this bitter potion, that being diseased thou mayst recouer health. Feare not to take it, seeing to free thee from this feare, thy Physition hath begunne vnto thee and drunke a full draught of his bitter passion. Hee drunke vnto thee who hauing no sinne, had nothing in him that needed curing; refuse not then to pledge him who art sicke in sinne, and being full of corrupt humours, needest purging; but bee content to drinke till the bitternesse of this world passing away, that happy time shall come, wherein there shall bee neither feuer nor consumption. Let vs therefore in all our afflictions set before vs the sufferings of our innocent Sauiour which he endured with all meekenesse for our sakes, saying with *Thomas* when we heare of his death, *Let vs also goe that we may die with him.* Let vs looke vpon our great Commander fasting, watching, and fighting vnto blood, in the middest of the royall army of his Saints; and say with *Vriah, My Lord Iesus, and the seruants of my Lord abide in the open fields; and shall I goe to my house, eate, drinke, and take my pleasure?* And when we are stung with these fiery serpents of affliction let vs cast vp our eyes vnto the true brazen serpent Iesus Christ, hanging vpon his crosse, and this will heale vs and mitigate the heat of our impati-

Parua tolerabimus, si recordemur quid biberet ad patibulum, qui nos inuitat ad cœlum. Cassian. super psalmos.

Heb. 12. 1. 2. 3.

Iohn 15. 20.

Bibe, æger calicem amarum vt sanus fis, cui non sunt sana viscera. Noli trepidare quia ne trepidares prior bibit medicus &c. August. in Psalm. 48.

Iohn 11. 16.

2 Sam. 11. 11.

impatiency: Yea this consideration will enable vs, not only to beare all our crosses, with patience and comfort, but also (with *Paul*) to *reioyce in our suffrings in that wee doe fulfill the rest of the afflictions of Christ in our flesh for his bodies sake which is the Church.* The which also the Apostle *Peter* requireth of vs; *Reioyce* (saith hee) *in as much as ye are partakers of Christs sufferings, that when his glory shall appeare yee may bee glad and reioyce.* For wee shall bee heires with him in his glory if wee be copartners with him in his afflictions, *and if wee suffer with him wee shall also raigne with him*, as the Apostle teacheth vs.

Col.1.24.

1.Pet.4.13.

Rom.8.17.

2.Tim.2.12.

CHAP. XXXI.

That we may much comfort our selues by comparing our afflictions with the punishments of the wicked, from which Christ hath freed vs.

1. Sect. 1. Of the manifold and great miseries which worldlings suffer, for the attaining vnto earthly vanities.

AND thus may wee comfort our selues in our crosses and miseries, by comparing them with those much more grieuous afflictions, which the holy Saints of God, yea, our Sauiour Christ himselfe, the onely begotten and dearely beloued of his Father, haue suffered before vs: Now in the second place let vs compare our crosses and calamities which wee find in the straight way that leadeth vnto life eternall, with those troubles and miseries which worldly wicked men meete with, whilest they labour to satisfie their earthly desires, in the fruition of meere trifles and worldly vanities; and that both in respect of this life and the life to come. In this life they purchase the things which they set their hearts vpon at such deare prizes, that none in their right wits would enuy their bargaine, or desire their penny-worth, if they did but know how deare they cost them. For to say nothing of their spirituall punishments, which like furies continually haunt them, as the wrath of God inflamed and inraged against them, for their grosse crimes and grieuous wickednesse committed by them, whilest they seeke by vngodly meanes to compasse their desires, which their guiltinesse maketh them often to apprehend, and must needs bee most terrible when it is apprehended; the affrighting terrours of an euill conscience, which night and day, alone and in company, doe continually pursue them (as it were) with an Hue-an-cry. The dreadfull expectation of Gods terrible judgments, which daily hang ouer their heads in this life, and the day of death, which they know not how soone it will approach, and take them from all their worldly delights and comforts, which they loue more dearely than their owne soules, and hale them, will they, nill they, before Gods fearefull tribunall seate, there to receiue the sentence of condemnation, whereby they shall bee adjudged to those euerlasting torments of Hell fire. To let passe, I say, these spirituall plagues and punishments of wicked worldlings (which notwithstanding are incomparably greater than all the afflictions and miseries which are possibly incident vnto any faithfull man or sound Christian) how great are the corporall and outward miseries which they willingly vndertake and suffer, being hyred with bare hopes of attaining vnto worldly vanities? How doe they spend themselues, weaken their strength, hazard their health, wearie, and euen weare out their bodies with toyle and labour, for the obtaining of earthly trifles? Yea, how doe they tyre themselues in the workes wickednesse, thinking no danger too dangerous, no paines too painfull which they vndergoe and take, for the fruition of their sinfull pleasures; by their worldly and temporary torments, making way and preparing themselues, for those which are endlesse and euerlasting? So the Prophet speaking of the wicked of his times, saith, That *they taught their tongues to speake lies, and tooke great paines to doe wickedly.* And in the booke of Wisdome they are brought in complaining, that *they had wearied themselues in the way of wickednesse and destruction, going through deserts where there lay no way*; & so passing through worldly torments into the torments of Hel. The which is noted by the Prophet, as a fearefull judgment of God vpon them. *Behold* (saith he) *is it not of the Lord of hoasts, that the people shall labour in the very fire, and wearie themselues for very vanity?* For whereas the faithfull by their many tribulations doe enter into the Kingdome of Heauen; these professed Martyrs of the World, doe by as great troubles and miseries enter into the Kingdome of darknesse, and by their temporarie paines, make purchase of euerlasting punishments.

Ier.9.5.

Wis.5.7.

Habac.2.13.

2. Sect. 2. Examples of heathen men patiently induring great afflictions for the compassing of the earthly desires.

But for the better clearing of this point, let vs consider of the examples both of former ages, and of our owne present times; and wee shall plainely see that the miseries which worldlings haue and doe sustaine, are no lesse grieuous, and incomparably more vncomfortable than those which the faithfull endure in their way to Gods Kingdome, they being depriued of the present consolations of Gods holy Spirit, and the hope of future happinesse, the want whereof maketh the lightest burthen of affliction heauie and intolerable, euen as their presence doth make the heauiest and most bitter, light and sweet. For what afflictions doe the Saints suffer for God and his Kingdome; which euen meere heathen

heathen men haue not voluntarily & cheerefully endured for the World and the fruites of worldly vanities? Are they afflicted with pouerty? *Fabricius* willingly and cheerefully beares it, and after so great command and many victories, hee is content to follow husbandrie to get his liuing, to sup in his chimney corner with rootes and hearbes, and for want of meanes is constrained to accept of portions for his daughters out of the common purse. And *Valerius Publicola* after his famous consulship dyeth so poore, that hee was buried at the publicke charge. Are they afflicted with the death of their dearest friends, of their Children, yea, of their owne, onely, and most hopefull sonnes? Many of the Heathen haue borne this crosse with great patience and magnanimous courage, as *Anaxagoras*, *Pericles*, *Xenophon*, *Demosthenes*, *Dio*, *Antigonus*, and many other, as *Plutarch* witnesseth. Are they exiled from their natiue home? *Rutilius* and *Aristides*, though vniustly banished out of their dearely loued countries, doe with constant meekenesse beare the waight of this heauie burthen. Are they whipped and cruelly scourged by mercilesse enemies? The *Lacedemonian* Children made this but a game and mastery, wherein they contended one with another, who should endure with patience most and sharpest stripes, till their bodies were so cruelly torne, that they hardly escaped with their liues. Are they subject to the fierie triall? *Mucius Scaeuola* voluntarily and vnmoueably endures this torment, vntill his greatest enemie was more wearie in seeing, than he in suffering it. Are they adiudged to death and brought out to execution? *Socrates* hauing drunke the deadly Hemlocke, dyeth discoursing in his diuine Phylosophie. *M. Curtius* leapeth voluntarily into the noysome and deuouring gulfe; and the *Decij* deuote themselues to assured death for the preseruation of their armies. Are they vexed with torments, and see death approaching, with his most vgly visage and vizard, and apparelled in his most terrible habite? *Attilius Regulus* willingly offers himselfe to suffer these exquisite tortures, and when hee might haue fled from them with some small impeachment and disparagement to his paganish faith, he standeth still, till they catch him, or rather meets them in the midde way. Finally, *Demetrius* (as *Seneca* reporteth) professeth himselfe ready and willing to endure the encounters of any afflictions. Herein alone (saith he) O ye immortall Gods, yee giue vnto mee just cause of complaining, in that before yee brought vpon mee these crosses and calamities, yee did not acquaint me with your will, for had I knowne it, I would willingly haue offered my selfe to suffer these things, which I now endure being called by you to vndergoe them. Will you take away my Children from me? I haue bred and brought them vp for you. Wil yee haue any part of my body? Take it vnto you; neither is it much that I offer, seeing shortly I shall leaue the whole. Will yee haue my soule? Why should you not? neither will I bee against it, that you should at pleasure resume that which you haue first giuen. You shall haue whatsoeuer you require from one that is willing to part with it. What then doe I complaine of? I had rather voluntarily offer vnto you what you would haue, than deliuer it vpon demand. What need you to haue taken it by force, seeing you might haue receiued it on free-will. But now you shall plucke nothing from mee, seeing nothing is wrested, but that which is retained. I am in nothing constrained, I suffer nothing against my will. Neither doe I seruilely serue God, but voluntarily assent vnto him. By all which and many other examples, it may appeare that the Paganes and Infidels haue with great patience, constancie and courage, suffered as great and heauie crosses and calamities, as are incident vnto vs; hauing no other end, for the most part, but worldly glory, and to continue and eternize their name and fame vnto all eternitie; and therefore how much more should wee endure and suffer farre greater miseries with all ioy and cheerefulnesse, seeing they tend not onely to the glory of our gracious God, but also to the furthering and assuring of our euerlasting happinesse?

3. Sect. 7. Of the paines, dangers and miseries, which worldlings suffer, for the attaining vnto earthly trifles.

But not onely haue men in times past beene subject to great and innumerable afflictions, for the compassing of their worldly desires, but euen in these dayes, they are, in aymng at the same ends, liable to the like miseries. For what difficulties and dangers, what excessiue paines and toylesome labors, doe ambitious men vndertake that they may aspire vnto worldly honours? How are their heads broken with cares, and their hearts with greefes, in plotting the meanes of their preferments, and in being crossed in their designes? how doe they beate their braines in studying *Machiauells* pollicies, and in contriuing meanes for the ouerthrowing of their enemies, for the supplanting of their competitours, that themselues may rise by their fall, yea for the cunning betraying of those vnto whom they professe loue and frindship standing in their way, so as they may haue their bane, and yet neuer know who hurt them? With what feares are they racked lest they should be catched in their owne nets? And what sorrowes doe they sustaine, when as they are ouertaken and supplanted by them at whose heeles they tripped? Neither doe men take lesse paines, or vndergoe fewer dangers, or endure smaller

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or lighter miseries for the obtaining of the Mammon of iniquity. The husband-man is vexed with the cold of Winter, and the heate of Summer. Hee toyleth in the myre and dirt, and his body is subiect to the iniuries of stormie tempests, boysterous winds, hayle, snow, and all weathers; he wasteth his body, and consumeth his strength in digging, ditching, hedging, plowing, threshing, sowing, reaping, carting, hauing no other comfort to strengthen him, but the hoped harueſt which seldome answereth vnto his ouer-greedy expectation. The Merchant trauelleth by Sea and land, and is exposed to innumerable dangers, to stormes and leakes, to rocks and wracks, to the robberies of mercilesse Pyrats, and the injuries of lawlesse barbarians, by many whereof he is oftentimes ouertaken, and seldome escapeth them all. And all these paines and dangers he taketh and runneth into, onely in hope of obtaining some riches, of which hee sometimes faileth, running into great losses, whilest hee pursued small gaines; or though hee doe attaine vnto that which hee seeketh, yet is he as much troubled in the possession, as in the pursuite; and after all his paines in getting, and care in keeping, he is most of all tormented, when as loosing that which is endeared vnto him by induring so much for it, his heart lieth open to let in greefe and sorrow. So that (as one saith) by all these excessiue cares, labours & manifold dangers; they seeke to obtaine, obtaine to loose, and loose to greeue. The Souldier to maintaine himselfe in his estate and calling, endures innumerable and greeuous miseries; hee watcheth and wardeth, he lyeth hardly and fareth barely, hee runneth desperatly into any dangers, and endureth the incounters of mighty enemies, hee is subject daily to wounds and maimes, and is continually exposed to perill of death: all which he vndertaketh and sustaineth with courage and comfort, for the gayning of some small pay, which he no sooner receiueth but he presently spendeth it; or for the purchase of some smokie honour, the commendation of his Generall, or the applause of his fellow Souldiers. So what paines and torments doth the sicke man endure, that he may recouer his impaired health? What cutting and lancing, what serching and searing, what corasiues and cauterizing, what distaste and loathsomnesse doth hee endure, whilest he chaweth the pills which hee cannot swallow, and whether hee will or no, casteth vp againe the loathed potion? and yet oftentimes hee is deceiued of his hope, his medicine being his poyson, which killeth, in stead of curing him. Or though hee attaineth vnto that health which he expecteth, it is onely a reprieuall from death and no deliuerance; no full freedome from greefes and paines, but a further enabling of him by recouery of strength, to endure them longer. Finally, wee see what paines are sustained by ignorant idolaters, and what afflictions and miseries are with patience endured by the blind and superstitious in their will-worship and idolatrous seruice. The Baalits cut and lance themselues before their Idoll; the Papists goe bare-foote on pilgrimages to their Images of Saints, and cruelly whip themselues before their crucifix; many of the Iewes would endure any torments, rather than they would eate swines flesh; and the Turkes themselues would rather dye, than blaspheme their false Prophet *Mahomet*, or lying Alcharon. In a word, worldlings of any sort are content with patience to suffer any miserie for the fruition of their earthly desires, and the pleasing of their carnall appetite; and though they are not assured to attaine vnto them, yet the very bare hope of enjoying doth lighten all their labours, and sweeten vnto them their most distastfull sorrowes. And therefore, if worldly men are content to suffer so many afflictions, that they may obtaine those things which further their destruction, how much more chearefully and patiently should wee suffer farre greater crosses, that wee may attaine vnto saluation. If they suffer so much for Mammon and things of no worth, let vs bee ashamed, to bee vnwilling to suffer so much and more for Christ, and the fruition of heauenly happinesse. If they endure so many miseries for temporarie trifles, which they are not sure to obtaine after all their paines and trauailes, nor to retaine them for one houre, though they should haue them in possession; how much rather should wee with ioy and thankfulnesse endure all crosses and calamities, for the assured fruition and euerlasting possession of God himselfe, and those vnspeakeable ioyes of his heauenly Kingdome? It is the lot of the most to suffer many miseries in this life, and (as one saith) in this world, not to feare, greeue, labour and bee in danger, it is meerely impossible; but seeing farre other is the hope of the godly, than of the wicked, farre other the fruit of their labour, and much richer the reward of their dangers; it is principally to be respected for what cause, with what expectation, and to what end euery one indureth these crosses and miseries. And therefore (as another perswadeth) if thou art a disciple of Christ grudge not, nor take it greeuously to enter into the straight and afflicted way, considering that if thou bee not by this meanes afflicted thou wilt assuredly suffer for some other cause, though fruitlesse and vnprofitable. For the enuious and couetous man, hee that is inflamed with the loue of harlots, and ambitious of vaine-glory, yea euery one whosoeuer runneth wicked courses,

Quæris vt acquiras, acquirin vt perdas, perdas vt doleas. Bernard. Serm. de quinque negotiationib.

Si tanta suffert anima mundana vt possideat vana de perea, quanta debet sufferre vt pereat? Augustin. lib. de patientia cap.

Alius est autem finis, alius Labor fructus, alia pericula, alia mortes. &c. Augustin. epist. ad Largum. epist. 82.

Chrysost. in 1. Cor. 12. Homil.

courſes, doth ſuſtaine many moleſtations and afflictions &c. And therefore ſeeing howſoeuer wee carry our ſelues, it is altogether neceſſary that wee ſhould ſuffer tribulations; why ſhould we not make choiſe to ſuffer in the way of righteouſneſſe, which with our afflictions will bring vnto vs innumerable crownes of happineſſe?

And thus may we comfort our ſelues, by comparing our croſſes and afflictions, with thoſe which worldly men ſuffer for the obtaining of momentany vanities: but much more may we be comforted, if wee compare them with thoſe euerlaſting and helliſh torments, which after theſe temporary puniſhments they ſhall endleſly ſuffer with the Deuill and his Angels. For they ſhall eternally bee purſued with the fierce wrath of God, which lying vpon our Sauiour, but for a while for our ſinnes, and that, at the ſame time, with ſome comfortable aſſurance of Gods loue, did force him to cry out, *My God my God, why haſt thou forſaken mee*; they ſhall for euer boyle, burne and broyle, in thoſe vnquenchable flames without hauing ſo much as a droppe of cold water to coole their heat. Their tortures and paines ſhall bee intolerable, and yet without end. Their miſery ſhall bee comfortleſſe, and yet without hope of future amendment, for the fire ſhall neuer goe out, and the worme dyeth not. And as they are outwardly burned and tormented, ſo inwardly they ſhall bee racked and tortured with the guiltineſſe of ſinne, and the terrours of an euill conſcience, which ſhall accuſe them as ſelfe-murtherers, and the onely cauſes of all their helliſh miſerie. All which poſitiue puniſhments will not bee ſo grieuous vnto them, as their depriuation of glory and happineſſe, and their euerlaſting baniſhment out of the preſence of God, and the ineſtimable joyes of his heauenly Kingdome. For their torments though neuer ſo great, are neuertheleſſe finite in their quantity, whereas their loſſe is infinite, ſeeing they not onely looſe the ioyes of Heauen, but the fruition of God himſelfe. Now vnto theſe puniſhments which they ſuffer directly and properly in their owne perſons, wee may adde thoſe which ſhall lye vpon them in regard of their company; for beſides thoſe helliſh fiends and vncleane and filthy ſpirits, who will bee ready to ſcorne, deride and inſult ouer them in their miſeries, executing Gods fearefull iudgements with all malicious tyranny, they ſhal haue the fellowſhip of damned men like themſelues, among whom they ſhall heare nothing but direfull yelling and hideous crying, ſhrieking and blaſpheming, which will double and redouble their tortures and grieuous paines. All which and much more (which might bee ſpoken of this argument, if it were pertinent to our preſent purpoſe) being conſidered, may ſerue to lighten all our afflictions, and to yeeld vs comfort in all our croſſes, for ſeeing the Lord of his free grace and infinite mercies, hath through his Sonne Chriſt ſaued and deliuered vs from theſe greateſt euils, and thoſe intolerable and euerlaſting puniſhments, though by nature we are no better than they that ſuffer them, and both by our originall corruption and our actuall tranſgreſſions, which we haue innumerable times committed againſt Gods infinite Maieſty, haue deſerued to be partakers of thoſe endleſſe torments; well may wee with patience and comfort, yea with exceeding thankfulneſſe and ioy vnſpeakeable, endure theſe light and momentany afflictions, as thinking our ſelues happy, that wee are not vtterly conſumed, and euerlaſtingly ſwallowed vp of that helliſh condemnation which others ſuffer.

Sect. 4. That we may receiue much comfort, if we compare our afflictions with the helliſh torments of the damned.

Sect. 5. That we may receiue much comfort if wee compare our earthly afflictions with our heauenly ioyes.

Laſtly, wee might receiue much conſolation in all our croſſes and calamities, if we would often compare them in our meditations with thoſe eternall and heauenly ioyes, which wee ſhall attaine vnto at the end of our wearifome pilgrimage, after wee haue beene a while tryed and tyred with theſe light and momentany ſufferings. For there wee ſhall find a moſt happy cataſtrophe and bleſſed change of all our croſſes & miſeries, there not onely ſhall wee haue all teares wiped from our eyes, but our weeping ſhall bee turned into laughter, and our ſorrow into ioy, as our Sauiour hath promiſed vs. *Luk. 6. 21. Ioh. 16. 20.* There ſhall wee find that truely verified which the Apoſtle ſpeaketh, namely, *that our preſent afflictions are not worthy the glory which ſhall be reuealed.* *Rom. 8. 18.* For (as elſewhere he ſaith) *theſe light and momentany afflictions ſhall cauſe vnto vs a farre moſt excellent and an eternall waight of glory*; *2. Cor. 4. 17.* and after our ſlight and ſhort paines which wee take in trauelling our iourney, wee ſhall come to an *inheritance, immortall and vndefiled, and that fadeth not away, reſerued in Heauen for vs; wherein we haue cauſe to reioyce, though now for a ſeaſon (if neede require) we are in Heauinet, through many tentations; that the tryall of our Faith, being much more pretious than gold that periſheth (though it be tryed with fire) might be found vnto our praiſe, and honour and glory, at the appearing of Ieſus Chriſt.* *1. Pet. 1. 4. 6. 7.* Finally there wee ſhall not onely be freed both in our ſoules and bodies, from all worldly miſeries, but alſo be made partakers of ſuch ſurpaſſing and ineſtimable ioyes, *as neither the eye hath ſeene, the eare hath heard, nor the heart of man conceiued.* *1. Cor. 2. 9.* There we ſhall haue the ſociety of the bleſſed Saints and Angels to communicate with vs in all our happineſſe, yea wee ſhall haue fellowſhip with our Sauiour Chriſt, who hath ſo deerly loued vs, and is now aduanced aboue all powers and principalities, and all things in

Heauen

Heauen and Earth. Yea wee shall haue the fruition of God himselfe, our *summum bonum*, and chiefe happinesse, in whose presence there is fulnesse of ioy for euermore, he being infinite in all perfection and containing in himselfe alone all beauty, maiesty, glory, excellency, vertue, goodnesse, and whatsoeuer may bee loued, desired or admired. But of these points I haue largely spoken in the other part of this treatise, and therefore need not heere to insist longer vpon them: onely let vs consider, that if after these short and light afflictions wee shall attaine vnto such vnspeakeable happinesse, and hauing possession of this glorious Kingdome shall neuer bee dispossessed, but after many millions of yeares shall be as farre from the ending of our ioyes, as wee were at our first entrance vnto them, wee haue great cause not onely to bee patient, but also to rejoyce in our greatest miseries and afflictions. For if worldly men do comfort themselues in all their labours, dangers and sorrowes, by remembring that they shall haue an end, and that they are the meanes to helpe them to the attaining of earthly riches, honours and pleasures; which when they enjoy, they thinke all their paines and griefes sufficiently recompenced, although they are both vaine and momentany, so as they may outliue them, or are assured that at their soone-approaching death they shall dye with them, and leaue them comfortlesse in this last and greatest extremity; then how much more should our hearts bee comforted, yea repleniished with joy in all our crosses and afflictions? when as we thinke with our selues that they are but short and momentany, and that when they are passed, wee shall obtaine those euerduring riches, and neuer fading glory, those endlesse pleasures and euerlasting joyes, which the Lord who is a most sure pay-master doth reserue for vs in his heauenly Kingdome.

See contempt of the world. lib. 3. chap. 3. to 11.

CHAP. XXXII.

That we must with our spirituall consolations ioyne worldly comforts, when by lawfull meanes we may enioy them.

§. Sect. 1. That we ought not to neglect any lawfull meanes of comfort or freedome from the crosse.

AND thus haue I handled those spirituall reasons and arguments, which being duly considered, may bring vnto vs much comfort in all our crosses. Vpon which consolations as we are chiefly and principally to rely; so we are not to neglect these outward meanes and helpes, which God out of worldly things shall vouchsafe vnto vs, either for the taking away of our afflictions, or for the easing of our griefes, and confirming our patience in bearing and sustaining them. Concerning the former, there is no lawfull meanes, which is not to bee vsed for the remouall of our crosses; for as then alone wee are called of God to suffer afflictions, when as wee haue no lawfull meanes to auoide or escape them; so can we onely lye vnder the waight of this burthen with comfort and good conscience, whilest wee want these meanes of freedome and deliuerance. For if when the Lord graciously granteth them vnto vs, wee will not vouchsafe to vse them, either because we would not part with our afflictions, as thinking them meritorious and satisfactorie for sinne, or because we would haue the Lord grant vnto vs other meanes, more extraordinarie, and beter fitting our proud humours; wee doe therein but tempt the Lord, and are guilty of all our owne harmes, bearing now no more a crosse sent from God, but a burthen of our owne making and imposing; neither yet seeking God any longer in our obedience to his will, but becomming voluntarie seruants and slaues vnto our afflictions, whereby wee iustly deserue to be vsed like seruants vnder the Law, who refusing their liberty, when as it was lawfully offered vnto them, had in token of perpetuall seruitude their eares bored with an awle vnto the dore, and had neuer againe any offer of their freedome. Howbeit wee must carefully take heed, that the meanes which wee vse for our deliuerance bee just, honest and lawfull; for otherwise we shall be in worse case than wee were before, wounding our soules to cure our bodies, and hazarding our euerlasting happinesse, for our deliuerance out of light and momentanie miseries. But of this I haue before spoken, and therefore will heere thus breefly passe it ouer.

See first booke chap. 5. Sect. 1.

§. Sect. 2. That we must make known our griefes to some wise and faithful friend.

But as we must vse these worldly means of our deliuerance frō affliction when we haue them, so when we want these, wee must not neglect such other means as may lighten our load, & sweeten the bitternesse of this loathsome potion: Of which, among many other, there are two chiefe and principal. The first, to impart and lay open our griefes vnto our discreet and approued friends, that wee may receiue counsaile and comfort from them. For as an heauy burthen (which to one alone is vnsupportable) is made light and easie, when as it is borne vpon many shoulders; and as those wounds are most desperately dangerous, and doe soonest drowne the heart which doe bleed inwardly, and those lesse perillous and sooner cured which haue an outward issue; so the burthen of sorrow which is intolerable to one onely, is made much more easie when it is borne by diuers friends; and these bloudy streames of tribulation, which hauing no externall vent, will drowne the heart with griefe; when they find an outward passage into the bosome of a faith-

faithfull friend, are easily cured by those soueraigne salues of diuine and morall consolation, which he through his wisdome is able to apply vnto them. And therefore, as when we haue more labour and businesse than wee can well by our selues dispatch, wee vsually call in others to assist and helpe vs, because labour communicated, becommeth easie to many, which is impossible to one: so when the yoake of affliction doth lie so heauy vpon vs, that in our owne sense we are ready to faint and sinke vnder it, let vs call in to our ayde, our deare and faithfull friends, that by the helpe of their counsailes and comforts, wee may bee refreshed and supported. And of this wee shall find a double benefit, first, as it is an ease vnto our hearts, when as they vnburthen themselues of griefe by complayning; for as when the cloud of sorrow is pent in and dammed vp, it so much the more swelleth and inwardly rageth, so when it hath a vent and free current, it will run much more weakly and with greater stilnesse. In which respect, men to ease themselues are ready to make moane to the bare walls and senslesse trees; because, as they are more irksome when they are smothered, so it is a comfort, if by any meanes they can but vtter them; and secondly, because as sorrow issueth, and the heart emptieth it selfe, so comfort entreth and repleniſheth it, whilest our friend to whom wee make knowne our calamities, doth giue vs ease and refreshing, partly by his compassion, fellow-feeling, condoling and pitying vs in our griefes, and partly by his wise counsailes and sweet consolations both Diuine and Morall.

But yet wee are to know, that not euery friend is fit, vnto whom wee may communicate and lay open our griefes, for there are some that handle sores with so rough an hand, that they rather bruise and hurt them, than cure and heale them; and are so austere and harsh in their disposition, so tart and cynicall in all their cariage and behauiour, that they are more likely to gaule new skinned wounds, and to make the sores of sorrow almost healed to bleed afresh, than by the sweete Balsum of comfort and discreet counsaile to giue vnto their grieued patient any refreshing. There are some also which being in the contrary extreame are too too sorrowfull and ouer passionate, weeping ouer wounds in stead of curing them; vnto whom sorrow and griefe being imparted by pitifull cryes and mournfull complaints, is echoed backe againe, and so redoubled both in the sound and strength, like two fires when they meete together. And finally, there are some both faithfull and willing, who through their want of wisedome and experience, are not able to apply vnto vs fit comforts; vnto whom wee are no more to resort for the refreshing of our soules tired with sorrow, because of their friendship and loue towards vs, than we doe for the curing of bodily diseases, make choice of vnskilfull Empericks because they affect vs; knowing that not loue, but skill and learning doe cure diseases, although they are best when they are joyned together. And therefore wee are to make choice of such a Comforter, as is both compassionate, temperate in his affections, and wise and discreete in his comforts and counsailes; and not so onely wise, that he is withall proud and Cynicall; nor so onely pitifull and passionate, that he is fit for nothing; but with the showres of teares to increase the cloud of griefe, and to make the streame of sorrow to run with double violence. And because Gods faithfull Ministers are for the most part the best able, and most ready to performe this duty, who haue receiued from God the *tongue of the Learned, that they should know to minister a word in time to him that is weary*; therefore aboue all others, choise is to be made of them for this purpose, especially when as their knowledge is sweetned with loue, meeknesse and humility; for otherwise it is as good to bee without their helpe as haue it when the danger of the disease is much exceeded by the paines which they put vs to, in their rude and rough curing it. Now that wee may find such a friend in the time of our aduersity the readiest way is to be such an one vnto others in their griefs in the time of our prosperity. For if in our plenty we are no niggards of our good counsailes and consolations, but lend them freely vnto all distressed Christians, when they are ready to faint in their afflictions; then shall wee in the time of our need find them returned vnto vs with plentifull vsury and increase, the Lord rewarding our piety and loue into our bosomes, and neuer suffering vs to bee comfortlesse, who haue beene so comfortable vnto others.

Esay 50. 4.

In aduersis habet auxilia quæ in secundis commodat.

The second meanes of refreshing our hearts oppressed with griefe, is by joyning seasonably our honest labours with lawfull recreations. For whereas idlenesse giueth full scope and opportunitie vnto Sathan and our owne corruption, to aggrauate and amplifie our afflictions, and gather arguments against our owne peace, and contentment, tormenting our selues with our owne conceit and apprehension, and (as it were) whipping our soules with rods of our owne making; this serious employment in the businesses of our callings, will put all these conceits out of our minds, and free vs from all other griefe, than that which wee are subject vnto in present sense and feeling. And whereas idlenesse maketh vs fal into deepe melancholy, by giuing vnto vs full leasure and liberty, not onely to meditate on present miseries, but to recall those which are past, and through feare to anticipate those which are not yet come; the

2. Sect. 4. The second meanes of worldly comfort, is lawfull recreations ioyned with our honest labours.

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which humour is the very Nurse of discontent, and impatiency, and the tindar into which when the least sparke of affliction falleth, it is increased in the apprehension, and within a short time, becomes a great and vnquenchable flame; labour and continuall exercise doth so wholy take vp the minde, that there is no place for this idle humour to settle in, nor any meanes to nourish it, though at the first we haue giuen way vnto it. But yet excessiue and vnremitted labour, doth as much prepare the minde for the admitting of melancholy, as sloth and idlenesse, and doth no lesse possesse it with impatiency and discontent; and therefore as the chiefe part of our time must be spent in taking paines, and in performing the duties of Piety and of our callings, to put out of our minds all false apprehensions and idle conceipts; so must wee allot some share thereof vnto honest and lawfull recreations, as walking in pleasant places, conferences which are delightfull without offence, Poetry, Musique, Shooting, and such other allowable Sports as best fit with mens seuerall dispositions for their comfort and refreshing. And this is alike, though not equally, necessary as the other, because as too much ease breedeth wantonnesse; so too much labour causeth wearinesse, of which the one, as well as the other, is the Mother and Nurse of waywardnesse and impatiency. But yet we must not at the first approching of our afflictions so vse these delights and recreations, that they keepe vs from applying them to our hearts, and making an holy vse of them, for the furthering of our repentance and mortification; as it is the custome of worldly men, who laugh out their sorrowes, discountenance their new approached griefes, drowne their dolour with excessiue drinking, and keepe the noyse of their afflictions from piercing their eares or hearts, with the lowder clamour of their merry company; for so they will be vnto vs as bewitching Syrens, which will rocke vs asleep in carnall securitie, bring vs into a spirituall Lethargie, and make vs to become sensleese both of smart and sinne: but in the first place we must giue way vnto godly sorrow for sin, which is the cause of our afflictions, and vse our crosses, as Hammers to driue repentance more deeply into our hearts; and that being there throughly fixed and fastned, our peace made with God, and the mortall poyson of our miseries (which is sinne) being taken away, then we are by these comforts and recreations to refresh our mindes, when they are tyred with the waight and continuance of our calamities, in the meane while carefully taking heed, that neither at first nor last, our sports and delights doe not lessen our sorrow for sinne, which is alwayes too little and farre short of that it should be; but onely mitigate our grief for our miseries and afflictions, which too too often is excessiue and immoderate. For as the salue being rightly applyed to the sore, doth heale and cure it, but being laid vpon the whole skin, doth draw a blister, and make the patient in worse case than he was before; so if this medicine of delight and lawfull recreation, bee well applyed to that sorrow which ariseth from afflictions it will do vs much good, and helpe to recouer our spirituall health; because this is a disease of the minde which needeth curing; whereas if it bee misapplyed vnto our sorrow for sinne, which is a sauing grace, and one of the soundest parts of a true Christian, it will exulcerate the soule, and make the faithfull patient in farre worse estate than he was before.

CHAP. XXXIII.

Of the Arguments of consolation which arise from the assurance which wee haue of our deliuerance out of all our afflictions.

HItherto wee haue spoken of such Arguments as are fit and sufficient enough, if they bee duely thought vpon, to make vs patient and thankfull in all our afflictions, although wee should continually lye vnder them euen vnto the day of our death. And now, according to our order first generally propounded, wee are come to speake of such consolations as arise from the assurance which wee haue of Gods gracious and most seasonable deliuerance. For though the Lord doth not remoue our afflictions at our pleasure; yet he will doe it in his owne good time, when as it shall be most for his owne glory and our spirituall and euerlasting good; though our troubles be tedious, yet hee will not suffer them to be endlesse; and though (as the Psalmist speaketh) *hee chasteneth vs sore, yet hee will not deliuer vs vnto death.* And as the louing Father doth not, when he correcteth his sonne, leaue off at his first motion (for then hee would neither care for him nor his correction) but when hee thinketh the chastisement sufficient for the reclaiming of him from his faults and vices: so the Lord our heauenly Father heareth our cryes in the time of affliction, not according to our lusts and childish will, but so as in his infinite Wisdome hee seeth it to stand best with our profit, and the reformation of our former euill courses, which when hee seeth effected, hee will cast his rodde aside, and (like the jaylour) wash and heale the stripes which before himselfe had made. So the Psalmist saith, *That the righteous cry and the Lord heareth them and deliuereth them out of all their troubles*; and that though they be very great, yet he deliuereth them out of all. That *he healeth those which*

Q. Sect. 1. That God deliuereth the faithfull in that time which is most fit and seasonable. *Lib. 1. cap. 11.*

Psal. 118. 18.

Acts 16.

Psal. 34. 17, 18. & 145. 19.

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are broken in heart, and binderh up their sores; and that he is a refuge for the poore, a refuge in due time, euen in affliction. For the Lord (as the Apostle saith) *will not suffer vs to be tempted aboue our strength, but will giue a good issue with the temptation that we may be able to beare it.* And as else-where he affirmeth, *hee corrects vs* (not for any pleasure which he taketh in our paine and smart) *but for our profit, that we might make partakers of his holinesse*; not to punish vs, but to polish and perfit vs; not to disable vs and weaken our strength, but rather to exercise it and make vs stronger. Now if our burthen of affliction should be intolerable either in respect of the weight or continuance of it, it would not accomplish Gods end, at which hee aymeth in our chastisements; but rather hinder and defeat it; it would not make vs more holy, but rather more wicked and prophane; not more patient, humble, and meek, but more raging, desperate and wilfull, murmuring and repining against Gods wise prouidence, as though thereby some wrong were offered vnto vs. And therefore the Psalmist saith, *That the rod of the wicked shall not rest vpon the lot of the righteous, lest the righteous put forth their hand vnto wickednesse.* And the Lord himselfe promiseth, that hee will not *contend for euer, nor be alwayes wroth, because the spirit should faile before him.* And this loue and care we see euen in mortall men: for the wise & discreet Schoolemaster doth so correct his Scholler, that hee may make him more quick in pulling his wits together, and more diligent in labouring his lesson, and not so as his wits should be thereby dulled, and hee made vncapable of Learning. The louing Father chastiseth his sonne in such measure as is fit for the amending of him; and not so much as will dead his Spirits and make him to become sooliish or desperate; yea, hee that breaketh a wilde Colt so moderateth his stripes, that he may thereby bee tamed and made more seruiceable; and will not beat him so vnmeasurably, that he should become lame and vnprofitable for his vse. And therefore wee may bee assured, that the Lord infinite in mercy and goodnes, will shew this loue and care in our corrections, not suffering our afflictions eyther in weight or continuance to exceed the measure of our strength, whereby we should become vnseruiceable and good for nothing, but will moderate our corrections according to our ability, and put an end vnto all our troubles and tryals; when as hee seeth vs sufficiently purged from the drosse of our corruptions in this fiery furnace, or his graces tryed and approoued in this spirituall conflict, which were the ends for which wee were brought into them.

But for the better confirmation of our faith in this assurance of our deliuerance out of all our afflictions in such opportune and seasonable time, as will best stand with Gods glory and our owne good; let vs well weigh and ponder these considerations following. First, that God seeth and taketh notice of all the crosses and calamities which by any meanes whatsoeuer doe happen vnto vs. So the Psalmist saith, *That the eyes of the Lord are vpon the righteous, and his eares are open vnto their cry.* And how soeuer the wicked flatter themselues with a conceipt, that God regardeth not the oppressions of the faithfull, and lay in their hearts *God hath forgotten, he hideth away his face, he will neuer see*; yet as he affirmeth, *he beholdeth spite and mischiefe, that he might take it into his owne hands.* Neither is the Lord only a bare beholder of the troubles and afflictions of his seruants, but hee so seeth and knoweth them, as withall he feeleth and knoweth the meanes of their deliuerance, yea, and also doth indeed saue them in their greatest need; according to that of the Psalmist, *Behold, the eye of the Lord is vpon them that feare him, and vpon them that trust in his mercy, to deliuer their soules from death, and to preserue them in famine*, with whom the Apostle Peter agreeing, saith, *The Lord knoweth to deliuer the godly out of tentation, and to reserue the vniust vnto the day of iudgement to be punished.* With which confident trust *Dauid* conformably himselfe in his distresse. *Though I be* (saith he) *poore and needy, the Lord thinketh vpon me; thou art mine helper and my deliuerer, my God make no tarrying.* And certainly it must needs adde much to our consolation in afflictions, and our assurance of deliuerance, when as wee are perswaded that the Lord seeth and knoweth all our miseries. For whereas if he had neuer so much power and will to helpe vs, we might nevertheless be obnoxious to many wrongs, and be ouer-whelmed with many calamities, if hee were ignorant of our afflictions, and did not see and know our state and condition; now when wee are assured, that hee not only dearely loueth vs, and is of power and ability to saue and deliuer vs, but also doth behold and consider all our griefes and crosses, we may be assured also that hee will suffer them no longer to lie vpon vs, then shall be for his owne glory, and the euerlasting good of our soules. For if we put such trust in earthly parents, that they will not see vs want, suffer wrong, or be oppressed with any misery, (they being able to relieue and helpe vs) further than will stand with our good and benefit, as in the case of tryall and chastisement: then how much more should wee put our confidence in God for helpe and deliuerance, seeing hee loueth vs much more entirely, and is able to defend and saue vs much more easily, and continually seeth and taketh notice of all our afflictions to deliuer vs out of them.

Psal. 34. 15.

Psal. 10. 11, 14. & 94. 7, 9.

Psal. 33. 18, 19.

1. *Pet.* 2. 9.

Psal. 40. 17.

and know that all our wants and miseries do

Secondly, let vs consider, that the Lord doth not only see and behold our tribulation (as it were) afarre off, he being included in Heauen, we we are in the Earth, but that as he filleth all places with his essence, so after a more speciall manner he is present with the faithfull in all their afflictions and afflictions. And as the carefull Physician attendeth vpon and ouerlooketh not his dearely beloued patient, but accordingly apply vnto him fit medicines, which may so purge away the corrupt humours, as that in the meane time nature be not too much weakened: euen as the skilfull Goldsmith, whereas he casteth his Gold into the fiery Furnace, doth not hold it carelessly hence it, but watcheth by it, that whereby the drosse may be refined and consumed, it may be purified from all drosse, and not burned; so the Lord suffereth his children to be tried in the fire of affliction, that they may be refined and purified, but neuer withdraw his diuine protection, whereby they vpon our spirituall parts receiue any hurt or detriment. Neither is the Lord only present with vs as a pitifull friend to take compassion on our griefes, but also as a powerfull and wise helper to stretch vp his hand, that we may be deliuered from them; taking the best course, and vsing the fittest meanes, for the effecting of that which he willeth and intendeth. And according to the saying of Eliphaz, And he shall deliuer the poore from the sword, from the mouth of the mighty, and from the hand of the vile and wicked man; so that whom they expect his helpe they are not frustrated of their hope. *He deliuereth the poore in his affliction, and openeth their eares in trouble.* So the Psalmist more plainly speaking of this his powerfull and working presence, saith, *The eies of the Lord are ouer the righteous, and his eares are open vnto their prayers.* And, *The Lord is neere vnto them that are of a broken heart, and will saue such as be of a contrite spirit.* That he is *their keeper, and their shadow vpon their right hand; so that the Sunne shall not smite them by day, nor the Moone by night.* And againe, that *the Lord keepeth them all that loue him, and all the wicked he will destroy.* And, *The Lord is nigh vnto all them that call vpon him, yea to all such as call vpon him in truth, he will fulfill the desire of them that feare him, he also will heare their cry and will saue them.* The Lord preserueth all them that loue him, etc. And thirdly the Lord himself promiseth, *Because* (saith he) *thou hast cleaued vnto me, therefore will I deliuer thee, I will be with him, because he knoweth my name. He shall call vpon me, and I will heare him, I will be with him in trouble, I will deliuer him and glorifie him.*

And our Sauiour ascending into Heauen in his bodily presence, promiseth his Disciples, and, in them, all the faithfull, that he *would not leaue them comfortlesse, but would come vnto them*, by his holy Spirit, and be *present with them vnto the end of the World.* The which gracious promise wee see accomplished in the examples of the afflicted Saints; for thus God was present with *Iacob* in his greatest extremity, holding him vp when he wrestled with him, and defending him when hee seemed to oppose against him. Thus was hee present with *Ioseph*, to saue and deliuer him in the Land of his Banishment, yea, he was with him in prison, giuing him grace and fauour in the sight of the Iaylour, and afterward an happy deliuerance out of trouble. And thus he was present with the three children in the fiery furnace, in a visible manner, walking with them in the middest of the fire, still preseruing them from sustaining any harme. And thus euen in these dayes hee is present with the faithfull in all their troubles, though not thus sensibly and miraculously, yet spiritually and inuisibly by his wisdome and power, finding out fit meanes for their deliuerance out of all their afflictions, in such a time as is most seasonable.

The which consideration may serue to replenish our hearts with singular comfort, in that hee is alwayes present with vs who is most louing, and best able to giue vs succour and relefe. And therefore the Lord himselfe, when he would cheere his Church drooping in her afflictions, doth much insist and beat vpon this argument of his gracious presence. *Feare thou not* (saith he) *for I am with thee; be not afraid, for I am thy God, I will strengthen thee and helpe thee; and will sustaine thee with the right hand of my iustice: The men which warre against thee shall bee as a thing of nought, for I the Lord thy God will hold thy right hand, saying vnto thee, feare not, I will helpe thee. Feare thou not, thou worme Iacob, and yee men of Israel: I will helpe thee, saith the Lord thy Redeemer, the holy one of Israel.* And againe, *Thus saith the Lord that created thee, O Iacob, and he that formed thee, O Israel, feare not, for I haue redeemed thee, I haue called thee by name, thou art mine. When thou passest through the waters, I will be with thee, and through the floods, that they do not ouerflow thee. When thou walkest through the very fire, thou shalt not be burnt, neither shall the flame kindle vpon thee.* And thus the Lord encourageth *Paul* to be constant and courageous in all troubles and afflictions which should happen vnto him, for the preaching of the Gospell. *Feare not* (saith hee) *but speake, and hold not thy peace, for I am with thee, and no man shall lay hand vpon thee to hurt thee.* And accordingly thus haue the Saints and Seruants of God com-

Iob 5.15,16. & 36.15.

Psal. 34.18.

Psal. 121.5.

Psal. 145.18,19

Psal. 91.14,15.

Iohn 14.18. Matth. 28.20.

Gen. 32.24.

Gen. 39.2. & Vers. 21.23.

Dan. 3.25.

Esa. 41.10,13.

Esa. 43.1,2.

Act. 18.10.

Of the consolation which ariseth from the assurance of Gods presence with vs

comforted themselues in all their afflictions, by calling to minde, that the Lord their God was alwayes present with them, to saue and deliuer them out of all their troubles. For so *Dauid* professeth, that though *hee should walke through the valley of the shadow of death, hee would feare no euill, because God was with him, and his rod and staffe they did comfort him*: and elsewhere, *The Lord* (saith he) *is with me, therefore I will not feare what man can doe vnto me.* The which his profession he putteth in practice in his greatest extremity. For when the Amalekites had sacked and burnt his City, spoyled him of all his goods, led his wiues captiues, and when his owne people adding sorrow vnto sorow, were ready to stone him, euen then *hee comforted himselfe in the Lord his God.* Thus also *Hezechiah* comforted himselfe and his people, when his Countrey was inuaded with the huge Army of the Assyrians. *Bee strong* (saith he) *and courageous; feare not, neither be afraid for the King of Ashur, nor for all the multitude that is with him, seeing there are more with vs than with him. For with him is an arme of flesh, but with vs is the Lord our God to helpe vs, and to fight our battels.* And thus the whole Church triumpheth ouer all troubles and dangers, in the assurance which she had of Gods powerfull presence. *God is our hope and strength, and helpe in troubles ready to be found. Therefore will we not feare, though the earth bee moued, and though the Mountaines fall into the middest of the Sea. Though the waters thereof rage and be troubled, and the Mountaines shake at the surges of the same.* Yea, thus did the Head of the Church, Iesus Christ, comfort himselfe in all his great sufferings by the presence and assistance of the diuine nature. *I gaue* (saith hee) *my backe vnto the smiters, and my cheekes to the nippers; I hid not my face from shame and spitting; for the Lord God will helpe mee, therefore I shall not bee confounded: therefore I haue set my face as a flint, and I know that I shall not be ashamed.* According to which examples, let vs labour to carry our selues with comfort and patience in our greatest afflictions, being assured that God is alike present with vs, as he was with them, to saue and deliuer vs out of all our troubles; for it is better to haue him wrestling with vs like an aduersary, as hee did with *Iacob*; than to be vpon any tearmes without his company, seeing his gracious presence is al-sufficient to sweeten and lighten the bitternesse and burthen of all our crosses, to turne our groanes and cryes into the heauenly musique of praise & thanksgiuing, and to make Hell it selfe better and more delightfull, than the chiefest Paradise of worldly pleasures. And therefore because Gods presence is so sweet and comfortable, and hee hath promised to vouchsafe it vnto those who are in misery and affliction, some haue desired and beene in loue with their crosses and calamities, though not simply for their owne sakes, yet in this respect, because through Gods gracious promises, they had the better assurance of the enjoying his company. To which purpose one saith, seeing thou hast promised O Lord, to be with me in mine afflictions, therefore let mee euer be afflicted, rather than at any time be without thee. And another, It is better for mee to embrace thee in tribulation, and to haue thee with mee in the fiery furnace of affliction, than enjoying all worldly prosperity, to bee without thy company. And a third making the like profession, saith, It is better for me, O Lord, to be in trouble whilest thou art with mee, than to raigne and reuell, feast and flourish in worldly pompe, and be without thee. It is a farre greater good to embrace thee in tribulation, and to enjoy thy company in the fire of affliction, than to bee in heauen it selfe, being depriued of thy presence.

Da mihi semper tribulationem vt semper possit esse mecum, Gregor. *Idiota inter orthodoxogr. de patient. verae contemplat. 12 lib. cap. 10. Bernard. in Psal. qui habitat Vers. vlt.*

Thirdly, let vs consider, that the Lord who seeth all our afflictions, and is alwayes present and ready to helpe and deliuer vs, is also Omnipotent and Almighty, and therefore able and al-sufficient to saue vs, and to giue vnto vs an happy issue out of all our troubles. For as the Psalmist speaketh, *Who is God besides the Lord? and who is mighty, saue our God? Hee can doe all things* (as *Iob* saith) *and there is nothing hard vnto him. He is glorious and walketh in his great strength, he speaketh in righteousnesse, and is mighty to saue*, as himselfe affirmeth. And therefore the faithfull when they haue beene forsaken of all their other hopes, haue notwithstanding rested vpon the Lord in all their troubles and dangers for helpe and deliuerance, as being their onely strength and stay, as we may see in the example of the Prophet *Dauid*, *The Lord* (saith hee) *is my rocke and my fortresse, and he that deliuereth mee, my God and my strength, in him will I trust; my shield, the horne also of my saluation and my refuge.* So the Prophet *Nahum* hauing spoken of the wrath and vengeance that should befall the Assyrians, affirmeth that God would *be good to his Church, and as a strong hold in the day of trouble, knowing them that trust in him.* Yea, this the whole Church knew and acknowledged, according to that of the Psalmist, *In the Palaces thereof* (that is, of Mount Sion) *God is knowne for a refuge.* And vpon this ground of knowledge they exhort one another, to rest vpon the Lord in all troubles for helpe and deliuerance. *Trust in the Lord* (say they) *for euer; for in the Lord God is strength for euer more.* Now if nothing can be more comfortable vnto those who are in any danger and distresse, than to be assured that their dearest friends are not onely present with them, and beholders of all their griefes;

Q. Sect. 5. That Gods power is omnipotent and al-sufficient to helpe vs.

Psal. 18. 31.

Iob 42. 2. Esay 63. 1.

Psal. 18. 2.

Nahum 1. 6, 7.

Psal. 48. 3.

Esay 26. 4.

griefs; but also haue ability & power sufficient to free them from the things they feare, & to deliuer them out of al difficulties; then ought our hearts much more to be filled with al ioy & consolation in our greatest afflictions, seeing we are assured, that the Lord who is infinite in power and loue, is continually present with vs, & both able & ready in the fittest & most seasonable time, to grant vnto vs deliuerance, and freedome from all those crosses and miseries which doe vexe and trouble vs.

Q. Sect. 6. That God is most louing towards vs, & therefore willing and ready to helpe vs,

Neither are we onely to comfort our selues in the assurance of Gods presence and power to helpe vs, but also of his infinite loue and goodnesse towards vs; the which now commeth in the fourth place to be considered, as a chiefe and mayne argument of our consolation. For if God knoweth all our afflictions, and is neere at hand and ready to helpe vs; if he be almighty in power, and able to doe for vs whatsoeuer he will, farre aboue all that we can aske or think, & doth also dearely loue vs, and in regard thereof is still willing to defend vs from euill and to doe vs good, then is there no doubt to bee made of Gods helpe, and our deliuerance in his due and most conuenient time. But as the former points appeare plainly by that which hath beene said, so is it easie with the like euidence of truth to demonstrate the infiniteneſse and immutability of Gods loue towards vs. For not onely doth hee as our Creatour, loue vs his creatures and the workes of his owne hands; but also as our God, Lord and Master, who hath made choice of vs aboue all others to be his owne peculiar people, subiects of his Kingdome, members of his Church, and seruants of his Family, vnto whom hee sheweth himselfe, and by whom he is continually worshipped & serued. Yea, in farre neerer bonds hath hee in his infinite loue and mercy vnited vs vnto himselfe, for he is our heauenly Father, and wee his children by grace and adoption; hee is our Husband, and wee his Spouse; yea, hee is in Christ our Head, and wee the members of his Body; whose loue, mercy and goodnesse towards vs, doe as much exceed that which is to be found in earthly Parents, Husbands and Heads, as himselfe doth exceed them, being infinite and incomprehensible. And this the Scriptures doe plainly declare vnto vs; for thus the Lord himselfe saith to his Church, that he had *loued them with an euerlasting loue, and in mercy had drawne them vnto him*, when being ignorant of his excellency, they made no haste to come. The which his loue, as it is in time endlesse, so it is in quantity matchlesse, howsoeuer in the Scriptures it hath some resemblances that we might the better conceiue of it. For it is compared to the loue of a Father, according to that of the Psalmist. *As a father hath compassion on his children, so will the Lord haue compassion on them that fear him.* And by the Prophet *Malachie* the Lord promiseth, that *he will spare the faithfull, as a man spareth his owne sonne that serueth him.* Yea, the loue of God is by himselfe compared to the loue of a tender Mother, and preferred before it. *Can a woman* (saith he) *forget her childe, and not haue compassion on the sonne of her wombe? though they should forget, yet will I not forget thee. Behold, I haue grauen thee on the palmes of my hands, thy walls are euer in my sight.* Yea, hee loueth vs as the Husband loueth the Wife, for hee hath *married vs vnto himselfe for euer in righteousnes, iudgement, mercy & compassion:* the which his conjugall loue is notably set forth vnto vs in the Booke of the *Canticles*. And if we would yet haue a loue aboue this, hee loueth vs as the Head the members of the body, pitying & preseruing vs, as those parts, which being of greatest vse, are also most tender & subiect to injury. For so the Prophet saith, that he who toucheth *the faithfull, toucheth the apple of Gods eye.* And *Moses* in his song saith, that *God taught his people & kept them as the apple of his eie.* In assurance of which loue *Dauid* maketh that prayer. *Shew thy marueilous mercies, O thou that sauest by thy right hand them that trust in thee, from such as rise vp against them. Keepe me as the apple of the eye, hide me vnder the shadow of thy wings.*

Deut. 7. 6. & 32. 9. Titus 2. 14. 1. Pet. 2. 9.

Ier. 31. 3.

Psal. 103. 13.

Mal. 3. 17.

Esay 49. 15.

Hos. 2. 19.

Zach. 2. 8. Deut. 32. 10.

Psal. 17. 7, 8.

Q. Sect. 7. That God especially sheweth his loue to the faithfull in the time of their afflictions.

And as God sheweth this his infinite loue vnto the faithfull at all times, and vpon all occasions, so especially in time of their troubles and afflictions, and that both by compassionating, and (as it were) condoling with them in their griefes, and also by sauing and deliuering them out of them in due time; for so he saith of the afflictions of his people, *that in all their troubles hee was troubled, and the Angell of his presence saued them. That his soule was grieued for the misery of Israel;* and that he *earned in the bowels of his compassion*, according as himselfe speaketh by his Prophet. *Is* Ephraim *my deare sonne or pleasant child? For since I spake against him, I do earnestly remember him still. Therefore my bowels are troubled for him, I will surely haue mercy vpon him*, saith the Lord. For this his loue & compassion cannot be idle; but as it will shew it selfe in pitying the miseries & troubles of his children, so also in giuing vnto them seasonable helpe and deliuerance. For so hee saith of the same people, and in them of all the faithfull. *They shall come weeping, and with mercy will I bring them again. I will lead them by the riuers of waters, in a straight way wherein they shall not stumble; for I am a Father vnto Israel*, and Ephraim *is my first borne.* And so the afflicted Church speaketh out of her owne experience. *The Lord will not forsake for euer. But though he send affliction, yet will he haue compassion, according to the multitude of his mercies; for he*

Esay 63. 9. Iudg. 10. 16. Ier. 31. 20.

Verse 9.

Lam. 3. 31, 32, 33.

Q. Sect.

hee doth not punish willingly, nor afflict the children of men. Yea contrariwise, he taketh the greatest delight in shewing his mercy and goodnesse to those who serue and depend vpon him, as being an action most naturall and familiar vnto him; according to that of the Prophet *Micah. Who is a God like vnto thee, that taketh away iniquity, and passeth by the transgression of the remnant of his heritage? Hee retaineth not his anger for euer, because mercy pleaseth him.* All which his mercy and goodnesse hee is, aboue all other times, most ready to extend towards vs in the time of our afflictions, in regard of our weaknesse to beare these burthens; for he knoweth *whereof we be made, and remembreth that we are but dust, and he hath experience of our infirmities*, as the Prophet speaketh, knowing what to lay vpon vs, and the fittest time to ease vs of our burthen. The which may serue as a singular consolation vnto vs in all our troubles and afflictions, in that the Lord who is almighty and most able to helpe vs, is also infinite in loue and compassion towards vs, and therefore alwayes ready and willing to giue vnto vs deliuerance in time most conuenient. For if the child so presumeth on his Fathers loue, that hauing also power in his hand to supply his wants, protect him from dangers, and free him from any euill, hee comfortably resteth vpon him in his greatest pouerty and misery; If the beloued wife so trusteth in her husbands loue, that shee careth not to haue much in her owne keeping, so shee be assured that he hath enough for both, nor feareth any enemy in his presence which shee knoweth he is able to resist and ouercome; nor is much troubled with any present paine or sicknesse, if shee be perswaded, that he at pleasure can giue her ease by curing of it; And finally if the members of the same body do securely rest vpon the wise prouidence and direction of the head, and when it so appointeth are content with meeknesse and patience to indure any paine or torture, as binding, lancing, searching, searing, for the helping and healing of their infirmities and sores, because by naturall instinct they know, that it will impose vpon them no more than necessary paines, seeing in all their troubles and vexation it doth condole with them: then how much more should wee in all our afflictions and miseries rest and rely vpon Gods aide and assistance with security, comfort and spirituall ioy, seeing wee can make no question of his power and ability to deliuer vs, and may be assured that he infinitely more loueth vs, than the most louing father his onely sonne, the kindest husband his dearest wife, or the naturall head the true members of his owne body.

Mich.7.18.

Psal.103.14. Esay 53.3.

9. Sect. 8. Consolation

Lastly, let vs consider, that the Lord is not onely powerfull, able and graciously willing to giue vnto vs helpe & deliuerance out of all out afflictions in respect of those relations of loue betweene him and vs; but hath also freely bound himselfe by his most infallible promises, which therefore can no more possibly fall to the ground vnaccomplished, than he and his truth can be seuered and parted, who are of the same infinite essence and being. So he saith, *Call vpon me in the time of trouble, so will I deliuer thee, and thou shalt glorifie mee.* And elsewhere. *Because hee hath loued mee, therefore will I deliuer him, I will exalt him, because he hath knowne my name. He shall call vpon mee, and I will heare him, I will bee with him in trouble, I will deliuer him and glorifie him.* And in another place; *Cast thy burthen vpon the Lord, and hee shall nourish thee, he will not suffer the righteous to fall for euer. He will fulfill the desire of them that feare him; he also will heare their cry, and will saue them. The Lord preserueth all them that loue him, &c.* And againe, *Before they call I will answer, and whilst they speake I will heare.* And that I may not multiply more places, because they are obuious and easie to find, vnto any that looke into the holy Scriptures, the Apostle assureth vs, that he will *not suffer vs to bee tempted aboue our power, but will giue a good issue with the tentation,* (both in respect of waight and continuance of it) that *we may be able to beare it.* The which gracious promises are most infallible, because (as the Apostle there speaketh) *he is faithfull and true who hath made them.* Yea he is not not onely true but truth it selfe, and therefore no more able to goe from his word than to deny and forsake his very nature and being. And therefore if when wee are in distresse wee are cheered and refreshed, when a faithfull and able friend doth promise his aid and assistance for our helpe and deliuerance, from the euils which gaule and vexe vs, though their power bee often subject to crossing, their will to changing, and their faith to failing: then how much more should our hearts bee repleniſhed with joy and comfort, when as wee haue the promises of God, who is omnipotent and subject to no thwarting, immutable in his loue, and cannot alter, and truth it selfe, who cannot faile in performing of any thing which hee vndertaketh?

Psal.50.15. and 91.15.

Psalm.55.22. and 145.19.

Esa.65.24.

1.Cor.10.13.

2.Thes.3.3. Christum dixit plorabitis & flebitis, sed tristitia vestra vertetur in gaudium. Ergo quia prædicta patimur, restat vt etiam promissa speremus debeamus. Gregor. lib. 7. indict. 1. cap. 3.

In all which respects God is said to be our chiefe and only comforter in all our troubles and afflictions, because all true and substantiall consolations doe issue and flow from him, as the fountaine of ioy and comfort. Thus the Apostle stileth him, *the Father of all mercies, and God of all comfort, who comforteth vs in all our tribulation.* And the Lord appropriateth it vnto himselfe: *I euen I am hee that comforteth you, who art thou that thou shouldst feare mortall man, and the*

9. Sect. 9. That God is called the God of comfort and consolation in the former respects. 2.Cor.1.3.4.

Esa.51.12.& 66.13.

Iob.16.7.

Psal.94.19.

and 119.76.77.

In omnibus aduersitatibus Christus quærendus est tanquam vnicum & singulare remedium. Ille optimus medicus, dux non seducens, rex suos erigens &c. Bernard. de passione Domini. cap.22.

sonne of man which shall be made as grasse, and againe, *as one whom his mother comforteth, so will I comfort you, and yee shall bee comforted in Ierusalem.* In respect whereof our Sauiour Christ calleth his holy spirit, by the name of *comforter*, because it is a speciall office of his to comfort Gods Saints in all their tribulations. And of this *Dauid* had experience where he saith *in the multitude of my thoughts within mee, thy comforts delight my soule.* Whereof it is that in his afflictions hee desireth no other comforter; *I pray thee that thy mercy may comfort mee, according to thy promise vnto thy seruant. Let thy tender mercies come vnto me that I may liue for thy Law is my desire.* Neither in truth is there any other in comparison of him to bee sought or looked after, for as one saith, he is our onely and singular remedy in all our afflictions and miseries. Hee is the best Physition, a captaine and leader that neuer misleads vs; a King that alwayes comforts and rayseth vs vp being dejected, and a most valiant champion, who onely fighteth in vs and for vs against all enemies, and after our victory crowneth vs with glory, when by his helpe alone wee haue ouercome. And what can wee seeke which wee may not find in him? If wee bee sicke, he is our Physition; If like pilgrimes wee wander in a strange country, hee is our guide; If wee be desolate, he is our King; If we bee assaulted, he is our champion; If wee thirst, hee is our drinke; If wee be cold, hee is our garment; If wee be sorrowfull, hee is our joy; If wee be in darknesse, hee is our light; If wee be Orphans, he is out Father, husband, friend and brother? Hee is the chiefe goodnesse, most mercifull, most mighty, most beautiful, most wise, who euerlastingly gouerneth and disposeth of all by his most wise and powerfull prouidence.

Q. Sect. 10. Examples of those who hauing trusted in God haue bin deliuered in due time.

And these are the reasons wherby we may be assured of our deliuerance out of all our afflictions; which are not grounded vpon out workes, merits, worthinesse, or any thing which is in vs; but vpon God his all-seeing knowledge, gracious presence, power, loue and truth; which being things without vs, cannot bee crossed by our sinnes and vnworthinesse, if wee performe that condition of faith, laying hold on these mercies and gracious promises of God, and bringing forth the fruits of repentance, whereby wee bewayle, hate and forsake all those sinnes, which haue mooued the Lord to inflict vpon vs all these crosses and afflictions. Now vnto these arguments of comfort arising from our assurance of deliuerance, let vs adde breefly some examples of the faithfull from time to time, who hauing trusted in God, haue in his due time beene saued and deliuered out of all their troubles and afflictions. And thus we reade, that God saued *Noah* and his family from perishing in the vniuersal deluge, and *Lot* from the common destruction of Sodome and Gomorrah. Thus hee freed *Abraham* from the danger of loosing either his life or wife, by plaguing the heathenish kings, and also of loosing his sonne, by prouiding in an instant another sacrifice to be offered in his place. And thus he deliuered *Iacob* from the grieuous seruitude of churlish *Laban*, as also from the mischiefes which hee intended against him at his departure; from the armed malice of his brother *Esau*, and out of innumerable other afflictions and dangers, as appeareth in his story. So how graciously did the Lord deliuer *Ioseph* from the bloudy conspiracy of his brethren, making their malice to serue his prouidence, as a meanes of his preferment; as also out of all those miseries into which hee was deepely plunged through the lustfull rage and false slanders of his dishoneſt mistresse? how miraculously did hee deliuer *Moses* in his infancy from killing, drowning and staruing; and in his mature age from the malitious intendments of *Pharaoh* and the Egyptians, as also from the mutinings and often rebellions of the vngratefull Israelites? What an happy issue did he make for *Iob* out of all his troubles? and how meruailously did he protect *Dauid* from the Philistins, from the persecutions raised against him by *Saul*, and the rebellious treason of his owne sonne? how did hee manifest his omnipotent power and watchfull loue, in preseruing *Elias* from the malicious rage of *Ahab* and *Iesabell*, in feeding him by the ministery of his Angell, and afterwards by the Rauens, and the poore Widdow; in safe-guarding *Elizeus* from the army of the Aramites, and the bloudy designements of his owne vngratefull King? in preseruing the three Children in the fiery furnace; *Daniel* in the Lyons den, *Ionas* in the Whales belly; and *Ezechias* from the mighty hoast of *Senacherib*, and afterward from the iawes of death when as it was ready to seaze vpon him? yea how wonderfully did he deliuer the whole people and Church of Israell; first out of the bondage of Egypt, and afterwards in the time of the Iudges from the subjection and oppression of their many and mighty enemies, as from the Amorites, Ammonites, Philistims, Zidonians, Amalakites, and Maonites, as the Lord himselfe telleth them? So likewise out of the captiuitie of Babilon; and from the most cruell conspiracie of *Haman*, whereby he intended at once, to roote them out from being a people. Finally, in the new Testament, when as neuertheleſse hee was purposed to make the bloud of his Martyrs the seed of his Church, yet till the appointed time came, how strangely and powerfully did hee preserue them from the crueltie and malice of the

Iudg.10,11,12. Nehem.9.28.

the Scribes, Pharisies, and the rest of the Iewes, deliuering *Peter*, *Paul* and *Silas* out of prison by the ministerie of his Angels; and *Paul* himselfe from the conspiracie of the Iewes at Damascus, and afterwards at Ierusalem, from their rage and vproares, out of desperate dangers both by sea and land; and lastly, from the persecution of bloody *Nero*, who like a rauenous Lyon (as himselfe speaketh) gaped vpon him, thirsting for his bloud. In a word, we may see this verified in the examples of all the faithfull, who depending vpon the Lord, haue had experience of his loue, power and truth of his promises, in their meruailous deliuerances out of all their afflictions. So the Psalmist saith, *that the Lord will be a refuge for the poore, a refuge in due time, euen in affliction, and that they who know his name will trust in him, because hee hath neuer failed them that seeke him.* And else where speaking out of his owne experience, both in himselfe and others, hee saith, that *great are the troubles of the righteous, but the Lord deliuereth them out of all.* Yet setting downe the manifold miseries and afflictions vnto which Gods people are in this life subject, he still concludeth with this, as the foote of his song. *So they cryed vnto the Lord in their troubles, and he deliuered them out of their distresse.* The Prophet *Esay* likewise out of his owne obseruation speaketh to the same purpose; *Thou hast* (saith he) *beene a strength vnto the poore, euen a strength vnto the needy in his trouble, a refuge against the tempest, and a shadow against the heate.* The Prophet *Asariah* also saith, *that who so euer returned in his affliction to the Lord God of Israel, and sought vnto him, he was found of him.* And the sonne of *Syrach* maketh a challenge to whomsoeuer should take vpon him to contradict this truth, namely that he should find out one, who hath trusted in God, and beene forsaken of him in his afflictions. *Looke* (saith he) *at the generations of old, and see, did euer any trust in the Lord and was confounded? or did any abide in his feare, and was forsaken? or whom did hee euer dispise that called vpon him? for the Lord is full of compassion and mercy, long suffering and very pittifull, and forgiueth sinnes, and saueth in the time of affliction.*

2. Sect. 11. The great consolation which ariseth vnto vs, by remembring the deliuerance of others vs of their afflictions.

The consideration whereof should exceedingly comfort vs in all our crosses and calamities, seeing wee haue not onely Gods gracious promises of helpe and deliuerance out of all our troubles, but such manifold experience of the performance of them, vnto all the faithfull who haue trusted in him, and reposed themselues vnder the shadow of his wings; especially considering that there is in him no mutabilitie or shadow of change; and therefore if wee in like manner rely our selues with firme affiance, vpon his prouidence and promises, we shal find him alike ready to saue and deliuer vs out of all our afflictions. When therefore we seeme to bee forsaken of God in the day of our tribulation, let vs comfort our selues with *Dauid* and say, *Our Fathers trusted in thee, they trusted in thee, and thou diddest deliuer them; they cryed vnto thee, and were deliuered; they trusted in thee, and were not confounded.* For this is the right vse of their deliuerances, that our faith and affiance may be confirmed and assured, that the Lord will bee alike gracious vnto vs, if wee rest and rely vpon him. According to that of the Psalmist. *The Lord will be a refuge for the oppressed, a refuge in times of trouble: and they that know thy name will put their trust in thee, for thou Lord hast not forsaken them that seeke thee.* And this vse he affirmeth the faithfull would make, of his meruailous deliuerances; for hauing said, that vpon his seeking the Lord, he was heard of him, and deliuered out of all his feare; hee inferreth, that others *also shal looke vnto him, and runne vnto him, and their faces shal not be ashamed*, saying, *This poore man cryed, and the Lord heard him and saued him out of all his troubles.*

Psal. 22. 4. 5.

Psal. 9. 5. 10.

Psal. 34. 4. 5. 6.

3. Sect. 12. That we may comfort our selues in the remembrance of our owne deliuerances.

Yea, not onely may wee comfort our selues in the remembrance of these examples in former times, and those which wee may daily obserue in our owne dayes; but also in the consideration of those manifold and wonderful deliuerances, which either together with the rest of Gods Church, or particularly by our selues, the Lord hath in mercy vouchsafed vnto vs. As namely our freedome from that most miserable captiuity of sinne and Sathan; our deliuerance from the greiuous yoake and slauish subjection, both in respect of body, soule and state, vnto the Romish Antichrist, by the preaching of the Gospell; when as there was impossibilitie, in regard of his strength, and our weakenesse of euer comming out of his cruell thraldome; our wonderfull deliuerance in the yeare 1588. from the inuasion and bloudy intendments of the Pope and Spaniard; the raising vp of our heads hanging downe with sorrow, and refreshing our hearts dejected with feare, at the death of our late worthy and renowned Queene, by reparing our losse in our gracious Soueraigne, by whose meanes the sincere preaching of the Gospell and the flourishing estate of the Church and Kingdome is continued and preserued. Finally, our strange & almost miraculous deliuerance from that horrible conspiracie, and vnmatchable treason of the bloud-thirstie Papists, who had intended to blow vp at once both King and State, and within some few houres had brought their damnable designe into act and execution had not the Lord preuented them by his prouidence and power. Vnto which publicke de-

deliuerances, euery one may adde all those which they haue had experience of in their owne particular; as protection from enemies, preseruation from dangers, supply of necessaries in the time of want, recouery of health after most dangerous sicknesses, and such like; which being innumerable in respect of particular men, I leaue them to the consideration of euery one, as they haue obserued them out of their owne experience. All which gracious deliuerances from dangers and passed miseries, should serue as effectuall arguments to comfort our hearts in our present afflictions seeing in regard of Gods vnchangeable loue, they giue vnto vs assurance of the like freedome from our present afflictions, being so many pledges and pawnes of Gods mercy, truth and carefull prouidence, still watching ouer vs. And thus *Danid* concludeth, that the same God who had deliuered him from the Lyon and Beare, would also saue him from the vncircumcised Philistim. And *Paul* hauing experience of Gods power & loue, in deliuering him from that great affliction, which so much pressed him, that hee doubted of his life, professeth his confidence in God for helpe and succour in all future dangers. And being *deliuered out of the mouth of the Lyon*; that is, from *Nero* that cruell persecutour, he comforteth himselfe, and strengtheneth his faith in this assurance, that *God would deliuer him from euery euill worke, and preserue him vnto his heauenly Kingdome.* Yea euen the heathen captaine calleth to remembrance the former deliuerances of him and his fellowes, that he might hereby comfort himselfe and them, in assurance of like preseruation from present troubles, whose example may conuince vs of greater weaknesse and infidelitie, if hauing many more pledges and experiments of Gods loue and power, wee come short of him in our courage and confidence. The which will lye as an heauy sinne vpon our soules, and adde much to the waight and bitternesse of afflictions; seeing wee so much distrust God, that wee will not onely, not giue credit to his word and promises, but not so much as beleeue him when hee hath, by former experience, put into our hands the pledges and pawnes of his loue and care ouer vs. And this was the sinne of *Asa*, who hauing been deliuered from the huge hoast, chariots and horsemen of the Æthiopians and Lubims; did not after this experience of Gods mercy rest vpon him for deliuerance and victory ouer *Baasha* king of Israel. As also of the Israelites, who hauing had continuall experience of Gods care, power and loue, in defending and prouiding for them, did in their next wants and dangers, shew so much diffidence and distrust, as though they had neuer seene any of his works of wonder, as the Prophet doth at full declare it, in the 78. Psalme.

1. *Sam.* 17. 37.

2. *Cor.* 1. 9. 10.

O socij (neque enim ignari sumus ante malorum) O passi grauiora dabit Deus his quoque finem, Æneid. 1.

2. *Tim.* 4. 17. 18.

2. *Chro.* 16. 7. 8.

Psal. 78. 19. 20. 35. & v. 41.

CHAP. XXXIIII.

How wee may strengthen our faith, hope and patience, when God deferreth to performe his promises concerning our deliuerance.

BVt against that which hath beene said, some haply may obiect, that they haue knowne many who trusting in God, and waiting for his helpe, and feruently calling vpon him for deliuerance, haue notwithstanding long liued, and at last died in their afflictions; yea, that they themselues doe still remaine in great misery and tribulation, though they haue often by feruent prayer cryed vnto him, and depended vpon no other for succour and freedome from their euils. To which I answere. First, that all Gods seruants haue deliuerance out of their afflictions in due time, whether it bee by life or death; and therefore seeing our longest liues are short and momentany, being compared with that euerlasting happinesse which is to follow after, the time of our afflictions cannot bee long, nor our deliuerance farre off, although it should bee deferred to the day of dissolution. Whereas contrariwise the punishments of the wicked being begunne, doe neuer end, their earthly miseries leading and bringing them into those euerlasting and hellish torments. Secondly, I answere, that Gods promises of deliuerance from temporarie afflictions are not absolute, but alwayes to bee vnderstood with this condition, *if it will* stand with his owne glory, and the spirituall good and saluation of the parties vnto whom hee maketh them. For otherwise our freedome from affliction would bee no benefit, but the greatest hurt, Gods promise would degenerate into a threatning, bringing vnto vs euill in stead of good, and it would proue vnto vs the greatest crosse, not to bee thus crossed and afflicted. Now often times Gods glory and our saluation, are more aduanced by the continuance, than by the remouall of our crosses; as when God tryeth by them his graces in vs, that he may afterwards crowne them, and causeth our fight to bee so much more long and dangerous, that accordingly our ensuing victory may bee the more glorious; or when hee doth vse them either for an hedge to keepe vs from leaping into the forbidden pastures of carnall pleasures; or for a fierie fornace to purge and purifie vs from the drosse of our corruptions. In which cases it is the greatest freedome not to be freed; and Gods greatest mercy towards vs, when as hee continueth vs in our temporary misery. And therefore in all our crosses and calamities wee are to comfort our selues in this assurance, that if it will stand with Gods glory, and the euerlasting good of our soules, wee shall most cer-

§. Sect. 1. How we are to vnderstand Gods promises concerning our deliuerance out of afflictions.

certainely obtaine deliuerance; or otherwise, if it bee better for vs in these respects, that we should continue in them, then will the Lord assuredly giue vnto vs such strength, patience and inward comforts of his Spirit, as shall enable vs to beare them without fainting and sinking vnder them.

But oftentimes the Lord deferreth his helpe and our deliuerance, either for our further tryall, or for the restraining or mortifying of our corruptions, or finally to moue vs hereby with more earnestnesse and feruencie of spirit to emplore his assistance; that being deliuered, we may be more thankfull for this benefit, the want whereof hath made vs to value and prize it, according to its worth. And when hee hath purified vs from our drosse, and exercised our faith, hope, affiance and loue towards him, hee will then free vs out of all our miseries. And therefore seeing we are vncertaine, whether our deliuerance bee neere at hand, or far off; whether the Lord will now, or hereafter, or not till the day of death giue vs freedome from the miseries which afflict and grieue vs; therefore it behoueth vs to persеuere and continue in faith and hope, with patience and humilitie to waite the Lords leasure, and to stay the appointed time whether it be in life or death. The which duties, because they are not onely hard, but meerely impossible to flesh and blood; let vs earnestly labour in the vse of all good meanes which may enable vs to performe them. And these meanes enabling vs to waite and depend vpon God, when hee delayeth the accomplishing of his promises, in deliuering vs out of our afflictions, doe either respect meditation or action. Concerning the former, if we would attaine vnto this hope and patience when God deferreth to helpe vs, wee must diligently meditate in his word, which alone containeth in it all such comforts as may vphold vs in this tryall. For so *Dauid* saith of it; *It is a comfort in my trouble, for thy promise hath quickned me. I haue remembred thy iudgements of olde, O Lord, and haue beene comforted. Thy statutes haue beene my song in the house of my pilgrimage.* And a little after. *Except thy law had beene my delight, I should now haue perished in mine affliction.* More especially wee must meditate on the commandement of God, whereby he enjoyneth vs to waite vpon him, and to persеuere in our faith, hope, and patience, notwithstanding that hee deferreth to deliuer vs. So the Lord hauing by vision, reuealed the deliuerance of the people of Israel from those miseries where with the Chaldeans did afflict them, willeth to attend his leisure, for the accomplishment of it. *For the vision (saith he) is yet for an appointed time, but at the last, it shall speake, and not lye; though it tary, waite for it shall surely come, and not stay.* And the Apostle to this purpose vseth that notable exhortation. *Bee patient (saith he) brethren, vnto the comming of the Lord. Behold, the husband-man waiteth for the precious fruite of the Earth, and hath long patience for it, vntill he receiue the former and the later raine. Bee yee also patient therefore and settle your hearts, for the comming of the Lord draweth neere.* So the son of Syrach exhorteth vs *to prepare our soules for tentation, if wee come with a resolution to serue the Lord, to set our hearts aright, and constantly endure, and not make haste in time of trouble; and willeth all those that feare the Lord to waite on his mercy, and not to goe aside,* (namely, by vsing indirect and vnlawfull meanes to deliuer themselues) *lest they should fall.*

Secondly, let vs meditate and consider, that vnto this commandement, the Lord hath added his most gracious promises, to encourage all to yeeld vnto it their obedience; with which the Booke of the Psalmes abounds in euery place. So he saith, a *The poore shall not alway be forgotten: the hope of the afflicted shall not perish for euer.* b *Hope in the Lord, be strong, and he shall comfort thine heart, and trust in the Lord.* c *Behold the eye of the Lord is vpon them that feare him, and vpon them that trust in his mercy; to deliuer their soules from death, and to preserue them in famine.* d *The Lord redeemeth the soules of his seruants, and none that trusteth in him shall perish.* e *Waite patiently vpon the Lord, and hope in him, &c.* f *For they that waite vpon the Lord shall inherit the land.* And the Prophet *Esay* assureth vs, that *they who waite vpon the Lord shall renew their strength; they shall lift vp their wings as the Eagles, they shall run and not be weary, and they shall walke, and not faint.* And elsewhere, *Thou shalt know that I am the Lord; for they shall not bee ashamed that waite for mee.* And againe, *Since the beginning of the World, they haue not heard, nor vnderstood with the eare, neither hath the eye seene another God besides thee, which doth so to him that waiteth for him.* Yea not onely helpe and deliuerance are promised in this life to those who waite vpon God, and persеuere in their affiance and hope, when he deferreth the accomplishment of his word; but also euerlasting blessednesse in the life to come, according to the saying of the Prophet; *The Lord is God of iudgement; blessed are all they that waite for him.* Yea, so are present and future benefits promised to those that persеuere in their hope and affiance, that they are all appropriated vnto them onely. For there is none attaineth vnto the crowne of glory, but he who hath first obtained full and finall victory ouer all the spirituall enemies of our saluation, and among the rest ouer these tryals, afflictions & tribulations, which

Q. Sect. 3. The second meanes to meditate on Gods gracious promises.

a Psal. 9. 18.
b Psal. 27. 14.
c Psal. 33. 18.
d Psal. 34. 22.
e Psal. 37. 7. 9.
f Psal. 41. 32.

Iam. 5. 7. 8.

Eccles. 2. 2. 7.

Chap. 49. 23. & 64. 4.

Psal. 32. 18.

which fight against vs vnder the conduct of world, *for he onely that indureth vnto the end shall be saued*, as our Sauiour teacheth vs. *He* alone *that ouercommeth is admitted to eate of the tree of life, which is in the middest of the Paradise of God; he that ouercommeth shal not be hurt of the second death; he that is faithfull vnto the death, shall be crowned with the crowne of life. He that ouercommeth shall eate of the Manna that is hid, and shal haue that white stone, and in it a new name written, which no man knoweth, but he who receiueth it, &c.* Now the meanes of obtaining this victory is to perseuere and continue constant in our faith, affiance, hope, and patience, in all our afflictions and tribulations. For (as the Apostle saith) *All that is borne of God, ouercommeth the world, and this is the victory that ouercommeth the world, euen our faith.* And because all Gods promises are made to those and those onely who perseuere in these graces, and waite vpon the Lord at all times, and in all estates and conditions, therefore vpon this foundation the Church groundeth her prayers for helpe and deliuerance out of her afflictions. *O Lord* (saith shee) *haue mercy vpon vs; wee haue waited for thee, bee thou which wast their arme in the morning, our helpe also in time of trouble.* And to the same purpose the Prophet *Micah* saith, *Therefore I will looke vnto the Lord; I will waite for God my Sauiour: my God will heare me.*

Matth. 24. 13.

Apoc. 2. 7. 10. 11. 17.

1. Ioh. 5. 4.

Esa. 33. 2. Micha. 7. 7.

3. Sect. 4. The third meanes is to consider that Gods promises are infallible.

Thirdly, let vs comfort our selues when God deferreth his promises, and continueth our conflict of afflictions, after wee haue long waited for helpe and deliuerance, by considering that in his good time they shall most certainely bee accomplished; seeing his truth being of his essence, it is no more possible that hee should faile of his word, than it is possible that hee should deny himselfe; and therefore seeing he hath promised that wee shall ouercome the world, that wee shall haue strength to endure all tentations, and haue an happy issue out of them, that if wee suffer with Christ, wee shall raigne with him, and that by many tribulations and afflictions we shall enter into the Kingdome of Heauen; we may be assured though our way bee long and foule, yet at last wee shall come to our iourneyes end; that after our painefull sufferings, shall come our glorious raigning, and that after our dangerous and irkesome fight, wee shall obtaine an happy victory, and bee crowned with euerlasting glory. In which regard (as one saith) wee may be secure in fighting, seeing wee are sure of ouercomming. O onely safe fight, which for and with Christ is vndertaken; in which the Christian souldier neither wounded, nor ouerthrowne, nor troden vnder foote, no nor slaine can loose the victory, if he manfully stand to it, and doe not betake himselfe to a shameful flight. For the onely meanes of loosing the victory, is by shamefull and sinfull flying from our enemies. By flying wee may loose it, but by dying wee cannot. For blessed is he that dyeth fighting, because he shall be crowned dying. But woe bee vnto him who by cowardly auoiding the conflict, doth loose both the victory and the crowne.

Securus potes pugnare, cum securus es de victoria. O vere tuta pro Christo & cum Christo pugna &c. Bernard epist. ad Robertum nepotem epist. 1. ad.

Fourthly, let vs consider, that the Lord vsually exerciseth the faith, hope, affiance and patience of those who are most deare vnto him, and enriched with the greatest measure of these sauing graces, with these delayes, and deferreth the accomplishment of his promises vnto those especially, who haue receiued the greatest strength to endure this tryall. Neither doth the Lord shoote his most pearcing bullets of tentations against his weakest armour, which would but disgrace his workmanship, and in mortall manner wound the wearer; but hee dischargeth them onely against such as hee hath made high proofe, which repell the shot without harme, and set forth the skill of him that made it. Hee will not lay a great waight vpon weake shoulders, which would crush them downe and make them vnprofitable for vse, but hee loadeth those with the heauiest burthen, whom he hath first enabled with sufficient strength. He will not leane too hard vpon his bruised reedes, nor cast water vpon his new kindled fire, which hee would haue encrease to a great flame; but hee putteth to the greatest stresse his most solid timber and heart of Oke, and casteth these waters of tryall vpon such a throughly inflamed zeale, as is but the more encreased in heate by this opposition and reluctation. And thus the Lord dealt with *Abraham*, the Father of the faithfull; for hauing made many notable promises vnto him and his posterity, hee kept him a long time without any issue, and hauing assured him, that in his seed both himselfe and all the Nations of the Earth should be blessed; he exercised his faith in this promise, by deferring the accomplishment thereof; vntill he and *Sarah* his wife were growne so olde that it seemed impossible in nature to bee performed. So hee giueth *Iacob* the blessing, and promiseth him the land of Canaan in possession, but afterwards he is faine to waite for the accomplishment twentie yeares, as a stranger and seruant in another countrey. He promiseth *Ioseph* many priuiledges, and the soueraigntie ouer his brethren, but in the meane while they vse him at their pleasure, they sell him for a slaue into Egypt, where hee passeth many dangers, and endureth many miseries, before he seeth any likelyhood of the performance of Gods promise. And finally, thus hee vsed *Dauid*, a man according to his owne heart, for after that he had

9. Sect. 5. The fourth meanes, how to consider that God vsually deferreth to helpe those who are most strong in grace and most deare vnto him.

had chosen him for King ouer his people, and had assured him by his promise, that hee should sit vpon the Royall Throne, hee deferreth the accomplishment thereof for many yeares, in the meane while exposing him to the persecution of his enemies, and to such innumerable troubles and tentations, that his faith sometimes receiued foyles, and brought into question the truth of Gods word. And this appeareth in many places of the Psalmes, where hee maketh these and such like complaints. *How long wilt thou forget me, O Lord, for euer? How long wilt thou hide thy face from me? How long shall I take counsell within my selfe, hauing wearinesse daily in mine heart? How long shall mine enemies be exalted aboue me?* Yea, hee cryeth out as one vtterly cast off; *My God, my God, why hast thou forsaken me; and art so farre from my health, and from the words of my roaring? O my God, I cry by day, but thou hearest not, and by night, but haue no audience.* And againe. *Will the Lord absent himselfe for euer? and will he shew no more fauour? is his mercy cleane gone for euer? doth his promise faile for euermore? hath God forgotten to be mercifull? hath he shut vp his tender mercies in displeasure? and I said, this is my death.* Yea, so was his faith shaken with these long delays, that *hee said in his feare all men* (and among the rest the Prophet *Samuel*, who had reported vnto him Gods promises of the Crowne and Kingdome) *were but lyars* and deceiuers; and professeth that *his eye fayled to expecting Gods saluation, and the accomplishment of his iust promise.* And euen thus the Lord dealeth with the faithfull in these dayes; for howsoeuer when wee are babes in Christ, and weake in faith, he will not breake the bruised reed, nor quench the smoaking flax, and therefore is pleased to performe his promises speedily, and to encourage vs in his seruice with the liberall wages of his rich and plentifull benefits; yet when wee are growne strong in grace, and are endued with a great measure of faith, affiance, hope and patience, he will not lay light burthens vpon our able shoulders, nor exercise these gifts with his slightest tryals; but hee will propoue vs with great and dangerous tentations, and seeme to leaue vs in them without helpe and deliuerance for a long time together. And therefore, when this befalleth vs, we are not to be discomfited and discouraged, yea, rather we are to rejoyce in these tryals and afflictions, seeing they are signes of Gods greater loue towards vs, and that he hath vouchsafed vnto vs a greater measure of his gifts and graces; and comfortably to attend Gods good leasure for our deliuerance, seeing we know that *the Lord delighteth in them that feare him, and attend vpon his mercy:* as the Psalmist teacheth vs.

Fourthly, let vs consider, that howsoeuer the Lord hath made his faithfull and beloued Seruants to waite long for the accomplishment of his promises, yet at last he neuer failed to bee as good as his word. For though hee long delayed it, yet in the end hee gaue *Abraham* children; he made way for the returne of *Iacob* into his owne Country; hee aduanced *Ioseph* aboue all his brethren; and deliuering *Dauid* from all his persecutions, he set him vpon the throne of the Kingdome, and made him happily to weld the Royall Scepter. For so himselfe speaketh: *I waited patiently* (saith he) *for the Lord, and hee inclined vnto me, and heard my cry, he brought me also out of the horrible pit, out of the myrie clay, and set my feet vpon the rocke, and ordered my goings.* And thus the Lord suffered his promises to be long vnperformed vnto the people of Israell, whilest they remayned in the Egyptian seruitude, but no sooner the day came which hee had appointed, but they were presently freed out of their cruell bondage. And after he had brought them into the promised Land, hee vexed and corrected them with many afflictions, and suffered them to be led captiue of their enemies, deferring their deliuerance out of these troubles, till he had caused them to waite long, and had made tryall of their faith and patience, by absenting himselfe for a time, and with-holding from them his promised helpe. So the Church saith. *Therefore will I waite vpon the Lord, that hath hid his face from the house of Iacob, and I will looke for him.* And againe; *In that day shall men say, loe this is our God, we haue waited for him, and he will saue vs; this is the Lord, we haue waited for him, we will reioyce, and be ioyfull in his saluation.* And in another place, *Yea, O Lord, haue waited for thee in the way of thy iudgements, the desire of our soule is to thy Name, and to the remembrance of thee.* After which expectation they were not disappointed of their hope, for when the seuenty yeares were expired, which was the appointed time of their deliuery, then maugre the malice, policy and power of all their enemies, they were graciously freed out of this their captiuity. And therefore seeing we haue such assurance of the truth of Gods promises, and so manifold experience in others and in our selues, that his delays though they sometimes cause doubting, yet they neuer bring vnto vs any danger; let vs by a liuely and constant faith lay hold vpon them, euen when they are long deferred, being assured that if with our Father *Abraham*, we tarry patiently, we shall at length with him enjoy the promise. And so shall we haue a testimony vnto our owne conscience, that we are endued with a true and liuely faith, when as we doe not make haste (as the Prophet speaketh) but waite the Lords leisure for the accom-

Q. Sect. 6. The fift meane is to consider that God neuer failed to performe his promises, at lest to those that haue waited on him.

Psal. 101. 1, 2.

Exod. 10. 4 1.

Esay 8. 17.

Esay 25. 9.

Chap. 26. 8.

Heb. 6. 15.

Esay 28. 16.

accomplishment of the promises. For these two goe together and haue not so separation; but as faith causeth hope, being (as the Apostle saith) *The ground of things hoped for, and the euidence of things which are not seene*; so hope accompanieth and strengthneth faith, expecting the appointed time when as the things beleeued shall be enioyed. Whereas on the other side we be euer ouer-hasty, and incredulity, when we will not stay Gods leasure, but seeke vnto God, for the accomplishment of his promises, but couet in post haste to haue our desires satisfied; resolueing that if God will not giue vs a lawfull meanes of freedome from danger, or deliuer vs out of our afflictions when wee would haue him, that we will no longer attend his leisure, but vse such meanes as are next hand, not caring or regarding whether they be lawfull or vnlawfull, so they bee but likely to satisfie our desire touching the remoual of our crosses. And of this haste we haue an example in *Ioram*, who protesteth in plain termes that he would not attend on the Lord any longer than pleased him, but would vse his own means for his deliuerance. And in many men who liue in these dayes, who will not waite on Gods leasure for their recouery of health, but send to Witches and Wizards; nor for the repayring of their poore estates in the vse of lawfull meanes, but fall either to oppression and violence, or to fraud and deceitfull dealing.

Heb. 11. 1.

2. Kings 6. 33.

6. Sect. 7. The sixth meanes is to consider that the Lord deferreth to deliuer vs for the furthering of our spirituall good and saluation.

Fifthly, let vs consider, that if the Lord deferreth to performe his promises for our deliuerance, he doth it not because he is vnable or vnwilling to helpe vs, or because hee taketh any delight in our miseries and afflictions, but as he doth at the first inflict vpon vs these tryals and chastisements for our spirituall good and the furthering of our euerlasting saluation; so he only continueth them so long as is fit for the effecting and perfecting of these his gracious ends in vs for example he afflicteth vs for our sinnes, that his graces vouchsafed vnto vs may be exercised and manifested to the glory of him that gaue them; and encreasing of the happinesse of those that haue them; and therefore if after the renewing of our faith and serious and sound repentance, our crosses are continued, we may be assured that the Lord is pleased to vse vs further as the instruments of his glory, and that hee is purposed by continuing the conflict so mightily for our victory, and to make our crowne much more glorious. Sometimes also hee afflicteth vs, that thereby our sinnes and corruptions may bee mortified and subdued, and we purged and purified by this fiery tryall: and therefore if after much praying and earnest suing wee are not freed, we are to know that the drosse of corruption is not yet sufficiently consumed, and we refined and purified, seeing the Lord continueth vs still in this fiery furnace; and that therefore of sinne are not yet cured, nor the core of corruption yet drawne out; seeing our skilfull and louing Physitian doth still cause these corrasiues to be applyed vnto vs. More especially he vseth these bitter medicines to wean vs from the loue of the World and worldly vanities, and therefore if after much loathing and complayning wee are still compelled to taste of them, we may hence conclude, that our loue and affection still too much doteth on these earthly things, and that wee haue as yet a desire to sucke this hurtfull milke, and to returne vnto these poysonous brests, if the Lord did not still annoint them with the Worme-wood & Gall of these temporary afflictions. So the Lord doth afflict vs, that his sanctifying (and saluing graces may bee confirmed and encreased in vs and therefore if they are still continued vpon vs after we haue often sued for help and deliuerance, let vs know that we haue not as yet profited by them as we ought, and that in infinite loue the Lord will not leaue vs, vntill hee haue brought vs to greater perfection. More especially we are corrected by the Lord, that by his chastisements our faith, repentance and obedience might be encreased, and therefore if after earnest suite we are not eased of them, we may assure our selues, that our faith yet needeth more exercise, and longer and greater experience of Gods loue, power & truth, in moderating our afflictions and supporting vs with the power of his might, that we may be able to beare them; and that wee haue not yet, as we ought, bewayled our former sins, hated our present corruptions, nor firmely (as wee should) resolued to labour in the vse of the meanes for the mortifying and subduing them; and for the time to come, to serue the Lord in holines and righteousnesse, with zeale, integrity and vprightnesse of heart. Finally, the Lord bringeth vs into these dangerous straights of trouble and misery, that wee may flee vnto him by hearty prayer for helpe and deliuerance; and therefore if wee haue already prayed often, and are not yet heard according to our desires, let vs perswade our selues, that the Lord stoppeth not his eares to our suites, but seeing that we are cold and negligent in soliciting of them, hee doth by these seeming refusals and temporary repulses, not make vs the more feruent and earnest in suing for his helpe, and in begging such benefits and deliuerances, as are much endeared vnto vs by his momentany denials and our owne wants; as it notably appeareth in the example of the woman of Canaan, who received at Christs hands diuers sore repulses, not because hee was purposed to deny her request, (for so gracious was he, that he neuer gaue final repulse to such humble suiters in their lawfull desires) but because hee would haue her prosecute it with greater earnestnesse, to which purpose one saith,

Math. 15. 22, 23.

Aug. in serm.

faith, that God in tribulation ſtirring vp the faith to aske, and himſelfe deferring to grant, doth not deny his ayde, but only intendeth and inlargeth our deſire. And therefore if being impatient of our croſſes we ſhould immoderately couet to haue them remoued before wee haue by them attained vnto theſe ends, wee doe in effect deſire that our corrections ſhould become (like thoſe of the Iſraelites) vaine and fruitleſſe. If we ſhould ſue to haue the playſters remoued, and the bitter potions taken away, before our ſores and ſickneſſe of ſinne be healed and cured, wee doe thereby deſire that the Lord would giue vs ouer as a deſperate cure, and leaue vs to rot and periſh in our diſeaſes and corruptions.

Sixtly, let vs conſider that the Lord oftentimes commeth to our ayde, and ſaueth and deliuereth vs out of our troubles, when wee are brought into the greateſt extremities, and paſt all hope of recouering out of our miſeries, for then is he moſt glorified and his wiſdome magnified, when as we being brought vnto our wits end, and ſeeing no poſſible meanes of eſcaping out of our tribulations, he findeth an eaſie paſſage and egreſſe out of them: then is the Omnipotency of his power manifeſted, when he deliuereth vs out of ſuch euils as doe quell and ouerwhelme all humane ſtrength; then is the proweſſe and might of our General beſt knowne, when he ſupporteth vs in moſt terrible conflicts, and giueth vs victory ouer inuincible enemies, wee ſeeing no ſtrength in our ſelues to make reſiſtance. And finally, then principally we are occaſioned to extoll and prayſe our heauenly Chyrurgion and Phyſician, when as he cureth our incurable wounds, and recouereth vs out of our moſt deſperate diſeaſes. An example whereof wee haue in *Abraham*, whom God continued childleſſe (though he had made gracious promiſes vnto him of multiplying his ſeed) vntill he and his wife were ſo ſtricken in age, that there was no hope remayning: And yet *hee aboue hope, beleeuing vnder hope, that hee ſhould be the father of many Nations*, as the Apoſtle ſpeaketh, *And not weake in faith, neither conſidering his owne body, which was now dead, being almoſt an hundred yeare old, nor the deadneſſe of* Sarahs *wombe, but tarrying patiently, he did at length enioy the promiſe.* So he promiſed the people of Iſraell that hee would bring them out of Egypt, and giue them poſſeſſion of the Land of Promiſe; but this hee performeth not whileſt *Pharaoh* liued, who was their friend, when as in reaſon there might haue beene ſome likelihood of it, but when they were moſt endangered to the rage and malice of their tyrannicall enemies, and had no appearance of hope to bee freed out of that cruell bondage, or to ſhake that iron yoke from off their necke. And thus afterwards hee deliuered them from the captiuity of Babylon, not when they were in their chiefe floure and ſtrength, and able to make ſome ſhift for themſelues; but when their caſe was vtterly deſperate, the Lord freed them out of this miſery, plucking them (as the Prophet ſpeaketh) like *firebrands out of the fire.* So he ſaued *Dauid* when he ſeemed vnto himſelfe vtterly forſaken, and deliuered him out of the hands of *Saul*, not by keeping him farre off from danger, but when hauing enuironed him about with a ſtrong army, he was euen ready to ſeize vpon him. And thus our Sauiour being in the ſhip with his Diſciples, did ſeeme to neglect them in their greateſt danger, and did not awake out of ſleepe, nor ariſe to deliuer them, till the ſhip was couered with waues, and ready to ſinke. And afterwards hee ſuffered them to be toſſed with a tempeſt, & by his miraculous walking on the Sea to be aſtoniſhed with feare; and then being brought into the laſt extremity, and paſt hope of eſcaping out of danger, he giueth vnto them comfort, by aſſuring them of his preſence. Finally, hee would not preſerue *Lazarus* life by going vnto him in the time of his ſickneſſe, nor yet when he was newly dead and buried, but he purpoſely ſtayeth from him foure dayes at the leaſt, after his death, and then goeth and raiſeth him to life. Neither did he by his Angell deliuer *Peter* out of priſon preſently after he was apprehended, but the very night before that *Herod* intended to proceed to his execution, when as he was ſtrongly guarded betweene two Souldiers, bound with chaines, and had the Keepers beſides waiting before the priſon doore, euen then when all hope was paſt to naturall reaſon, he ſaued and deliuered him out of that imminent danger. And ſo to conclude this point with an example which is freſh in memory, the Lord ſaued vs from the Gunpowder Treaſon, not by diſcouering it when it was firſt plotted, but euen a few houres before it ſhould haue beene put in execution, when as in humane reaſon it was much more likely to haue been ſtill concealed, then to haue beene kept ſecret ſo long before, eſpecially conſidering that beſides thoſe who were actours in this Tragedie, they had ſo many lookers on, who were well acquainted with their courſes and proceedings. The which experience of Gods mercy and power in deliuering vs and others, out of moſt deſperate dangers, ſhould mooue vs ſtill to depend and waite patiently vpon God in all our troubles and afflictions, not onely when we haue any likelihood of helpe, but when we ſeeme paſt all hope of recouery, ſeeing euen then the Lord is as able and ready to ſaue and deliuer vs out of theſe miſeries; and will aſſuredly doe it in his good time, if it will ſtand with his owne glory, our ſpirituall good and the euer-

Zach. 3. 2.
Pſal. 22. 1.
1. Sam. 23. 26.
Mark. 4. 37. 38.
Iohn 12. 6.

lasting saluation of our bodies and soules. And therefore in our greatest extremities, let this consideration moue vs to wait vpon God, and raysing and encouraging our dejected and fainting mindes, let vs say with the Psalmist, *Why art thou cast downe my soule, and vnquiet within me? Waite on God, for I will yet giue him thankes for the helpe of his presence.* Psal. 42.5.

9. Sect. 9. The eighth meanes is to consider, that God waiteth vpon vs to saue and deliuer vs in the fittest time.

Lastly, if we would with patience wait the Lords leisure when hee deferreth to helpe vs in affliction, let vs consider, that God no lesse waiteth vpon vs to doe vs good, than we to receiue it, expecting a conuenient time, when as hee may most fitly and seasonably extend his mercy in our deliuerance, both for his owne glory, and the furthering of our saluation; according to that of the Prophet; *Yet therefore will the Lord waite, that he may haue mercy vpon you; and therefore he will be exalted, that hee may haue compassion vpon you.* Esay 30.18. The consideration whereof should moue vs, with patience to attend Gods leisure for our freedome out of misery; for if the Lord waite vpon vs to shew mercy, much more should wee waite that wee may be partakers of it. If he be content to watch for the most conuenient time of deliuering vs out of trouble, and will not when it is come deferre his helpe (for who waiteth longer than he must needs, and who that is wise letteth passe his best opportunity of doing that good which he entendeth?) then how much more should we watch and waite with patience and comfort till this seasonable time come, when as it is best and fittest, that this promised mercy should be emparted vnto vs. Furthermore, let vs consider, that our greatest and longest afflictions shall not be able to separate vs from the infinite and euerlasting loue of God, as the Apostle telleth vs; but as in loue hee began to correct vs, so in the same loue he continueth our chastisements, that hee may by mortifying our sinne preserue vs from condemnation, and by perfecting his gifts and graces in vs, make vs fit for his euerlasting Kingdome; being euer ready in his tender compassion to vphold and strengthen vs in our greatest conflicts, and to giue vs victory by deliuering vs from them, when as it shall be most seasonable for our profit and best aduantage. Finally, let vs remember, that though our crosses and afflictions in this World be exceeding grieuous and tedious, yet they are light and momentany in comparison of those intolerable tortures and euerlasting torments of Hell fire, from which the Lord in his infinite goodnesse hath saued vs; vsing for this purpose the afflictions and sufferings of his deare Son, as the onely meritorious cause, and our afflictions who are the members of this body, as an inferiour, yet effectuall meanes of our freedome from these euils. And on the other side, let vs call to minde those vnspeakable and eternall joyes which we shall come vnto by this rough and thorny way of afflictions; which can in no comparison bee matched with our miseries; *For the afflictions of this present world, are not worthy the glory which shall be reuealed,* Rom. 8.18. seeing they being *light and momentany, doe cause vnto vs a farre most excellent and eternall waight of glory,* 2. Cor. 4.17. and being tolerable to him who beareth them vpon the shoulders of patience; and temporary, not out-lasting the vncertaine time of our short (though longest) liues, doe bring vs vnto *an inheritance, immortall and vndefiled, and that fadeth not away, reserued for vs in the Heauens,* Verse 6, 7. and that not through our owne power, which would soone faile, and at euery encounter hazard our saluation, but through the omnipotent power of God, out of whose almighty hand none can pull vs. In which regard we haue just *cause of reioycing, though now for a season (if need require) wee are in heauinesse through manifold tentations,* 1. Pet. 1.6. seeing *the tryall of our faith, which is hereby exercised, being much more precious than gold that perisheth, shall be found vnto our prayse, and honour and glory, at the appearing of Iesus Christ,* as the Apostle speaketh.

CHAP. XXXV.

Of certaine duties which wee are to performe for the strengthening of our faith and patience, when God deferreth to deliuer vs out of our afflictions, and of our thanksgiuing when we are deliuered.

1. Sect. 1. The first duetie is often to renew our repentance.

AND these are the things whereon wee must meditate for the confirming of our faith, affiance, hope and patience, when God deferreth the accomplishment of his promises, and doth not deliuer vs from our crosses and afflictions; now wee are to entreate briefly of certaine duties to be performed of vs for the same purpose which respect action. And first wee ought carefully when God continueth vpon vs these crosses and corrections, to renew oftentimes our repentance towardes God, and faith in Iesus Christ. Vnto the former, namely the practice of renewed repentance in the time of our afflictions, the Scriptures euery where exhort vs. So the Lord by the Prophet stirreth vp the people in captiuity to the performance of this duty. *Turne vnto me, saith the Lord of hosts, and I will turne vnto you, saith the Lord of hosts.* Zach. 1.3. And the Apostle *Iames* likewise perswadeth vnto it, *Draw neere vnto God, and hee will draw neere vnto you, cleanse your hands you sinners, and purge your hearts ye wauering minded. Suffer afflictions, and sorrow ye, and weepe; let your laughter be turned into mourning, and your ioy into heauinesse.* Iames 4.8, 9. Neither

ther are wee in time of affliction to performe this duty after an ordinary manner, but with great earnestnesse, vehemency, and with all the powers of our heart and soules, according to that of the Prophet; *Turne you vnto me with all your heart, with fasting, weeping and mourning; and rent your heart and not your clothes, and turne vnto the Lord your God.* Vnto which earnest and sound conuersion the people of God exhort one another in the land of their captiuity. *Let vs* (say they) *search and try our wayes, and turne againe to the Lord; Let vs lift vp our hearts with our hands vnto God in the Heauens.* And thus seriously haue the faithfull from time to time renewed their repentance, when they haue by the hand of God beene brought into trouble and extremity, as we may see in the example of the Israelites oppressed by the Philistimes, who humbled themselues greatly, and wept so abundantly, that they are said to haue drawne water (as with buckets out of a Well) and to haue powred it out before the Lord. So *Dauid* saith, that *he fainted in his mourning, and caused his bed euery night to swimme, and watered his couch with his teares.* And among the people of the Iewes being in that great danger through *Hamans* Conspiracie, it is said, that there was *great sorrow and fasting, and weeping, and mourning, and many lay in sackcloth and ashes.* And in the time of their captiuity, the Prophet saith of the whole Church, that *shee wept continually in the night, that her teares did runne downe by her cheekes, hauing none to comfort her.* Which examples wee are to imitate when wee are in affliction, if we would haue our faith assured in Gods promises, when he deferreth to performe them; and our patience so confirmed that wee may endure and beare all crosses with comfort and contentment. For if our new committed sinnes, since the time of our first and generall repentance doe lie vpon our consciences vnrepented of, defiling our bodies and soules with their guilt and filthinesse; they will exceedingly weaken our assurance in Gods promises of helpe and deliuerance, and accordingly disable our patience, when as faith and hope, the chiefe pillars vpon which it resteth are taken from it.

For without this renewed repentance we cannot with any good ground of reason waite vpon God for freedome, and deliuerance with assurance and expectance of his helpe. First, because the promises are made vnto those onely who forsake their sinnes by true repentance, according to that of *Azariah* the Prophet, *The Lord is with you, while yee be with him; and if yee seeke him, he will bee found of you; but if yee forsake him, hee will forsake you.* So the Prophet *Esay*, *Seeke the Lord whilest hee may be found, call yee vpon him whilest hee is neere. Let the wicked forsake his wayes, and the vnrighteous his owne imaginations, and returne vnto the Lord: and he will haue mercy vpon him, and to our God, for he is ready to forgiue.* And *Ezechiah* to the same purpose saith to the people: *If yee returne vnto the Lord, your brethren and your children, shall find mercy before them that led them captiues, and they shal returne vnto this land, for the Lord your God is gracious, and will not turne away his face from you, if yee conuert vnto him.* And the Apostle telleth vs, that *if wee iudge our selues, wee shall not be iudged of the Lord.* So that still repentance is the condition of Gods promises, vpon the performance whereof they are likewise performed, according to that of *Azariah*, *Whosoeuer returned in his affliction to the Lord God of Israel, and sought him, he was found of them.* Especially when as this duty is performed with all earnestnesse and serious heartinesse, because this hath a more speciall promise from the Lord, speaking after this manner by his Prophet, *Ye shall seeke me and finde me, because yee shall seeke me with all your heart.* And consequently, they who liue in their sinnes without repentance, cannot apply vnto themselues these promises, because they doe not performe the condition, and so failing and faltring in their faith and hope, they easily fall into murmuring and impatiencie. Secondly, it is Gods maine end in correcting vs, to bring vs by his chastisements vnto vnfained repentance, and therefore if impenitently we continue in our sinnes, wee cannot waite vpon God for helpe and deliuerance, seeing so he should be frustrate of of his principall end, but may iustly expect that hee will double and redouble our afflictions, vntill according to his purpose hee hath brought vs vnto repentance and amendment; vnlesse wee be in the number of those whom hee giueth ouer as a desperate cure, reseruing them for euerlasting and hellish condemnation. So one saith, that God can this present day free and deliuer vs out of all our afflictions, but hee will not doe it till hee see vs purged and purified from our sins, soundly conuerted from our euill wayes, and our repentance not onely begun, but well setled and throughly confirmed in vs. And as the gold-smith will not take his gold out of the furnace, vntill he see that it is well purified from the drosse, because this was the end why hee cast it in; so the Lord will not deliuer vs out of this furnace of afflictions, vntill the drosse of sinne bee by our repentance purged away, because this was the end that moued him to cast vs into it. Thirdly wee must knowe and remember that our sins are the causes of our afflictions, & therefore till they be taken away by vnfained repentance, wee can haue no hope of the remouall of our crosses; for as the fire must needs

2. Chron. 30. 9.

1. Cor. 11. 31.

2 Chron. 15. 4.

Ier. 29. 13.

Chrysost. ad Pop. Antioch. Homil. 4. de patientia.

needs burne vs which wee cary in our boosomes vnlesse it bee cast out, or extinguished with water, because it is an effect which inseparably accompanieth its very essence and nature: so will this fire of sinne continually scorch vs with the heate of punishment, seeing they cannot bee severed a sunder, vnlesse we do put out and extinguish them, by casting vpon them the water and teares of vnfained repentance. Fourthly, sin is the sting of afflictions, which being pulled out they become harmelesse; but if it still remaine in them, it will infuse into them such a tormenting & deadly poyson, that the paine wil grow intolerable, & impossible to be endured with any patience. It doth exceedingly wound and weaken our faith, making vs to doubt of Gods loue towards vs, seeing we shew in our obedience so small fruits of loue towards him; which wounds will not bee cured till sinne the sting that made them bee pulled out, and the sores washed and bathed by vnfained repentance. And the guilt of sinne is vnto the conscience an intolerable burthen, which being added to the burthen of afflictions cannot possibly bee sustained with humane strength; and therefore it is no way able to beare them with patience, vnlesse wee lighten our loade, casting away sinne that presseth downe, by turning vnto God in vnfained repentance. And then bearing no burthen of our owne imposing, but that alone which God layeth vpon vs, wee shall easily sustaine it with comfort and contentment, both because it is light in waight, as the Apostle telleth vs, and also wee haue assured hope by Gods gracious promises, that within a short time we shal be freed from it.

9. Sect. 3. The second duty is often to renew our faith in Gods promises.

Secondly, hauing thus renewed our repentance, wee are in the next place to renew our faith, applying vnto our selues all the gracious promises of the Gospell, made vnto repentant sinners, especially those which concerne the free forgiuenesse of sinne, both in respect of the guilt and punishment, and our deliuerance out of all our afflictions and calamities in Gods due and appointed time, when as it will most stand with his glory and the euerlasting good of our owne soules. Whereby our faith being renewed and strengthened, we shall be the better enabled hopefully to expect the performance of Gods promises, although the things promised bee not subject to sight, and aboue the reach of naturall reason, for as the Apostle saith; *Faith is the ground of things which are hoped for, and the euidence of things which are not seene.* Heb. 11. 1. And although God tryeth vs with many delayes, yet wee will patiently attend his leisure; for as the Prophet speaketh, *He that beleeueth shal not make haste*; Esa. 28. 16. because he is assured by faith, that though hee haue not from God helpe and deliuerance, when he first desireth it, yet he shall most assuredly obtaine it, when as it will tend to his greatest benefit.

9. Sect. 4. The third duty is true humility, whereby we meekly submit our selues to Gods good pleasure.

The third meanes whereby wee may bee enabled to waite vpon God, when he deferreth to accomplish his promises, and to deliuer vs out of our troubles and afflictions, is to labour after true humilitie, whereby knowing and acknowledging our owne ignorance, which maketh vs vnable to discerne truely what is good or hurtfull for vs, wee doe wholly deny our selues and our owne wisedome, and resigne our selues ouer freely and wholy vnto God, to be ruled and ordered by him; as he thinketh good, whether it bee to liue in prosperity or affliction, plenty or pouerty, health or sickneſse, life or death, being perswaded, that hee is infinite in wisedome and knoweth what is best; infinite in power, and therefore able to bring it to passe maugre the malice and might of all opposers, and infinite also in loue and compassion; and therefore willing and ready to doe that which in his wisdome he seeth to bee fittest for vs. And this ground of patience the Apostle propoundeth, where hee saith, that *the Lord knoweth to deliuer the godly out of tentation*, that is, he so knoweth, that hee also both can and will powerfully effect it. 2. Pet. 2. 9. Vpon which foundation we must also build our patience and comfort, when as we continue long in trouble and affliction; and being perswaded of Gods infinite wisdome, power and loue, let vs resigne our selues wholy to his good will and pleasure, knowing that nothing euer miscaried which was intrusted to his care and prouidence. And though our afflictions bee tedious and bitter to flesh and bloud, yet let vs patiently endure that which hee in his wisdome and goodneſse is pleased to inflict, neither prescribing vnto him the measure of our afflictions (for it is absurd and ridiculous for the childe to make choice of his rod, and to appoint vnto his Father what number of stripes hee shall giue vnto him) nor the meanes by which wee would be deliuered, which are better knowne to God than vnto vs; nor finally, the time of our troubles, how long they shall last, and when wee would haue him to free vs from them. For so wee shall but fall into a dangerous premunire, and make forfeiture of our spirituall estate, by encroaching vpon Gods royall priuiledges and prerogatiues, seeing our office and dutie is onely to beare the crosse, and it is Gods part to take it away. According to the saying of an ancient Father; to know (saith he) the time when our tribulation and afflictions are to be taken from vs, it belongeth to him who hath inflicted them, but to beare them meekly with thanksgiuing, it is the proper worke of our patience. And if we thus meekly submit our selues to the will of

Nostri est crucem ferre, Dei verò auferre. Nosse enim quando tribulationes auferre oporteat ille scit cui eas permisit inferri. Chrys. in Matth. 3. hom. 10.

of God, it will hereof come to passe, that both we shall beare our greatest afflictions with greater comfort and contentment, than worldly men the least defects of their earthly prosperity; & also that we shal much the sooner bee freed from them, seeing our gracious Father will no longer smite and beate vs, when as hee seeth vs already throughly humbled, vnlesse it be in the case of tryall, for the better manifestation of his graces in vs, that hereafter hee may crowne them with the greater glory.

The fourth meanes, enabling vs to waite vpon God in trouble and affliction, is to worke our hearts vnto firme affiance in him in all estates and conditions, that we may say with *Iob*, *Though he kill me, yet will I trust in him*, and that both in the presence and absence of inferiour meanes. For if in our crosses and calamities, wee doe not as wee ought, looke vnto God, but rest in the helpe of our worldly hopes and secondary causes; it is not possible to preserue our patience, seeing they will through vnfaithfulnesse betray vs when wee trust in them; through impotencie and insufficiency faile vs, when wee rest vpon them; and when they haue pulled vs vp (as we were sinking) to the top of the waters, and wee thinke our selues escaped out of the danger, they will let goe their hold for want of strength, or wilfully thrust vs backe againe into the gulfe of destruction: whereas if our whole affiance and confidence bee in the Lord and his promised helpe, wee shall bee well freed from the violence of passion, and neither bee much lifted vp with hope in the abundance of earthly helpes, because we know, that if hee doe but blow vpon them, they doe presently vanish; nor dejected with feare and despaire, when as they faile and forsake vs, because we are assured, that God in whom we trust, is able to deliuer vs without them, by his al-sufficient power, or else can when hee pleaseth prouide vs other meanes in their stead, which are more conuenient and better able to helpe vs. Let vs therefore in all our afflictions put our trust in the Lord, saying with the Church when hee deferreth his helpe. *Be not terrible vnto mee, thou art my hope in the day of aduersity.* And againe, *Giue vs helpe against trouble, for vaine is the helpe of man. For it is better* (as the Psalmist speaketh) *to trust in the Lord, than to haue confidence in man: It is better to trust in the Lord than to haue confidence in Princes, for blessed is the man who trusteth in the Lord, and whose hope the Lord is*; as the Prophet pronounceth him, blessed in respect of his present condition, seeing hee is assured in Gods good time of helpe and deliuerance, and in the meane time of his gracious presence and assistance, enabling him to beare with patience and comfort whatsoeuer he is pleased to lay vpon him; and blessed in respect of his future hopes, seeing he shall haue his patience, and humble waiting on the Lords leisure, rewarded and crowned with euerlasting happinesse. Whereas contrariwise, *Cursed is the man who trusteth in man, and maketh flesh his arme, and withdraweth his heart from the Lord*; because hee shall but inherit the winde, and bee frustrated of his hope and confidence, leaning vpon such weake reeds and broken staues, as will most faile and deceiue, when as they are most rested vpon. According to that lamentable complaint of the afflicted Church *Whilest we waited for our vaine helpe, our eyes failed; and in our waiting wee looked for a Nation that could not saue vs.*

Lastly, because in our afflictions we are so weake and wayward, that we are impatient of any delay, therefore we are to haue often our recourse vnto God by feruent and effectuall prayers, earnestly crying and crauing for freedome & deliuerance in such a time as the Lord seeth fittest for his owne glory and our spirituall good; and that in the meane time hee will giue vnto vs such strength and patience, and so inwardly refresh vs with the sweete feeling of his loue and comforts of his holy Spirit, that we may bee able to endure our afflictions, as long as he shall be pleased to continue them vpon vs; grounding these our prayers vpon his word and gracious promises, whereby hee hath assured vs, that hee will saue and deliuer vs, if wee call vpon him, when as it shall be most profitable for vs to receiue this mercy; and that in the meane while hee will so support vs with the power of his might, that wee shall not faint in the day of tryall, nor bee ouerwhelmed with the waight of afflictions.

And thus haue I shewed how the Christian is to cary and demeane himselfe whilest he is vnder the crosse: Now in the last place, according to our order propounded in the beginning of this second Booke, wee are briefly to declare what duety he is to performe, after that through Gods grace and mercifull assistance hee is freed from his afflictions. And this in a word is, out of a heart truely and vnfainedly thankfull to render vnto the Lord all glory, prayse and thanksgiuing for his deliuerance out of these troubles. For this dutie the Lord himselfe requireth of vs; *Call vpon mee in the day of trouble; so will I deliuer thee, and thou shalt glorifie me.* So the prophet *Ieremy*, *Sing vnto the Lord, prayse yee the Lord, for he hath deliuered the soule of the poore from the hand of the wicked.* And the Psalmist diuersifying the seuerall miseries, out of which the Lord deliuereth his people, doth take occasion thereby to incite and stirre men vp to praise his holy name. *Let them therefore* (saith he) con-

Sect. 4. e third du- s true ho- ity, wherby meekely mit our- es to Gods d plea-

Sect. 5. The fourth duty is to trust in God in all estates, in the absence and absence of inferiour means. Esa 13.25.

Ier. 17. 17. Psal. 108 12 Psal. 118. 8. 9. Ier. 17. 7.

Ier. 17. 5.

Lam. 4. 17.

Sect. 6. The fifth duty is frequent and feruent prayer.

Sect. 7. That after our deliuerance wee must render vnto God prayse and thanksgiuing.

Psal. 50. 15. Ier. 20. 13. Heb. 13. 15.

confeſſe before the Lord his louing kindneſſe, and his wonderful workes before the ſonnes of men; and let them offer the ſacrifice of prayſe, and declare his workes with reioycing. Let them exalt him in the congregation of the people, and prayſe him in the aſſembly of the Elders. And this duty the Lord highly prizeth, preferring it farre aboue all ſacrifices and burnt offerings. According to that of the Pſalmiſt. *Will I eate the fleſh of bulls? or drink the blood of goats? Offer vnto God prayſe, and pay thy vowes vnto the moſt high.* In regard whereof he profeſſeth, that he will much rather performe it than the other, as being much more acceptable: *I will prayſe* (ſaith he) *the name of God with a ſong, and magnifie him with thankſgiuing; for this ſhall pleaſe the Lord better than a young bullocke that hath hornes and hooſes.* Yea, this is the end which not onely God propoundeth of our deliuerances, that wee ſhould glorifie him, but which the faithfull alſo propound vnto themſelues in all their troubles, therefore eſpecially crauing helpe and ſuccour at Gods hands in their afflictions, that they may haue occaſion of thankſgiuing, and of lauding and magnifying his holy name for their deliuerance. So *Dauid* prayeth, *Haue mercy vpon mee, O Lord, conſider my trouble which I ſuffer of them that hate me, thou that lifteſt me from the gates of death, that I may ſhew all thy prayſes within the gates of the daughter of Sion, and reioyce in thy ſalnation.* And elſe where, *Saue vs, O Lord our God, and gather vs from among the heathen, that we may prayſe thy holy name, and glory in thy prayſe.* And becauſe through their great corruption of nature the faithfull haue feared to forget ſo excellent a dutie after their deliuerance, (like vnto the leapers who being cleanſed, onely one often returned to giue thankes) therefore they haue beene ready to binde themſelues by ſolemne vow and promiſe to the performance of it; according to that of the Prophet, *Take away all iniquity, and receiue vs graciouſly, ſo will wee render the calues of our lippes.* And thus *Danid* hauing bound himſelfe by vow to praiſe God for his deliuerance, after he was deliuered penned an excellent Pſalme of thankſgiuing, wherein hee performeth his vowes vnto God. *What ſhall I render* (ſaith he) *vnto the Lord for all his benefits towards me? I will take the cup of ſalnation, and will call vpon the name of the Lord. I will pay my vowes vnto the Lord, euen now in the preſence of all his people. I will offer vnto thee a ſacrifice of prayſe, and will call vpon the name of the Lord.* And againe, *I will prayſe thee, becauſe thou haſt heard me, and haſt beene my deliuerance.* The which vowes of thankeſgiuing, the Lord himſelfe requires, *Offer vnto God prayſe, and pay thy vowes vnto the moſt high.* And therefore ſeeing theſe thanks

Pſa. 107. 22. 23. 32.

Pſal. 50. 13. 14.

Pſal. 69. 30. 31.

Pſal. 9. 13. 14. & 106. 47.

Hoſ. 14. 3.

Pſal. 116. 3. 12. 13. 14. 17.

Pſal. 118. 21. & 50. 14.

and prayſe are the maine end of our deliuerances, which both God and the faithfull do chiefly aime at, let vs carefully endeauour to attaine vnto it; for by the rule of reaſon the end is alwayes better than that which is deſtinated vnto it; and conſequently if wee muſt eſteeme our deliuerance it ſelfe, by which wee are freed from all our troubles; much more accompt are we to make of the prayſes of God, and our thankſgiuing after that we are eſcaped; ſeeing it is the end for which God deliuereth vs, and we deſire to bee deliuered. And as in the time of our affliction wee are diligent in prayer, and earneſt ſuiters vnto God for his helpe and aide; ſo hauing obtained it, let vs bee as forward and ready to returne vnto him thankes and prayſe for his mercy and goodneſſe. For otherwiſe wee ſhall diſcouer vnto God and our owne conſciences moſt ſhamefull ingratitude, in that being ſuch bare banke-rupts, that wee haue nothing to returne vnto God for all his benefits, we will not remaine thankfull debters; and hauing nothing elſe to render vnto him for all his mercies, wee will not ſo much as yeeld vnto him prayſe and thankes. Yea, wee ſhall plainly proue, that we are not in the number of Gods faithfull people, whoſe conſtant practice in all ages hath beene, to magnifie and glorifie the holy name of God, when they haue beene deliuered out of any afflictions, as it plainely appeareth in ſo many places of the ſacred Scriptures; that it is but loſt time to inſiſt vpon them.

Now this thankfulneſſe whereby wee glorifie God, for his gracious deliuerance of vs out of trouble and affliction, is not to bee onely formall and externall, but is firſt and principally to bee ſeated in our minds and hearts, wherein wee are perpetually to retaine a gratefull remembrance of Gods mercy towards vs, with a reſolued purpoſe and intention in all things to glorifie his holy name, when as any occaſion is offered or may betaken by vs. For the Prophet *Malachie* threatneth a curſe againſt the Prieſts which was to fall vpon them, if they did *not conſider, or put it in their heart to giue glory vnto the Lord.* And the Apoſtle exhorteth vs in all things to intend and aime at Gods glory, *Whether* (ſaith he) *yee eat or drinke, or whatſoeuer yee doe, doe all to the glory of God.* But yet this thankfulneſſe is not wholy to be reſerued (as it were) in the cloſe priſon of our owne breſts, for ſo God ſhould loſe the glory, our neighbours a good example, and wee faile in the performance of our duty, but it is alſo to be profeſſed with our mouthes, and our profeſſion to be approued by our workes and actions. In our ſpeeches we are to declare what great things the Lord hath done for vs, to magnifie his mercies for our deliuerances out of trouble, and to praiſe his

Mal. 2. 2.

1. Cor. 10. 31.

§. 8. What kinde of thankfulneſſe is to be offered vnto God for our deliuerance.

his holy Name in Psalmes, Hymnes and spirituall Songs, sweetning the Musique of the voice with the harmonious melody of our hearts. And because the Lord is glorified, not onely in his prayses, according to the saying in the *Psalmes*, *Hee that sacrificeth praise, doth glorifie me*; but also in all our holy communications, and in our religious, honest and sauoury speeches; therefore wee must acquaint our tongues with the Language of Canaan, and auoyding all corrupt and vnprofitable words, we must set a watch before the doore of our lips, and carefully take heed that our speeches be so powdered with the salt of wisdome and holinesse, that they may not onely glorifie God, but also tend to the edification of those that heare vs. Finally, because thankfulnesse professed is not sufficient, vnlesse it also approued by our workes of godlinesse and sanctification; therefore wee must endeauour also that our *lights may so shine before men, that seeing our good workes, they may glorifie our Father in Heauen.* And to this end let vs take heed that we doe not dimme or dazle this light, by ouer-shadowing it with the black cloud of sinne and wickednesse; but especially let vs labour to mortifie those corruptions, and to forsake those sinnes, which our owne consciences doe condemne to bee the likeliest causes of our late afflictions, lest lying and liuing still in our sinnes, and impenitently going forward in our former euill courses, we fall into a relapse of Gods escaped iudgements, and after our deliuerance from lesser afflictions, haue (as our Sauiour speaketh) some worser punishment inflicted vpon vs. And withall let vs labour in the contrary workes of holinesse and righteousnesse, endeauouring by our abundant fruits of an holy and sanctified life, that our heauenly Father may be glorified; and so may we be assured that the Lord will for the time to come, either preserue vs out of such afflictions, as wee haue formerly suffered, or will inflict them onely for our triall, and the manifestation of his gifts and graces in vs; bringing vs as his most approoued Souldiers into this conflict of tentations, that wee may obtaine victory ouer all our spirituall enemies, and afterwards bee crowned with all glory and happinesse in his heauenly Kingdome, which he grant vnto vs that hath dearely bought it for vs, Iesus Christ the righteous, to whom with the Father, and the holy Spirit, be rendered of vs, and his whole Church, all honour and prayse, power, majesty and dominion both now and for euermore. *Amen.*

Col. 3. 16.

Psal. 50. 23.

Col. 4. 6.

Ephes. 4. 29.

Matth. 5. 16.

Iohn 5. 14.

Iohn 15. 8.

FINIS.

THE CHRISTIAN WARFARE,

The Fourth and laſt Part.

CONTAYNING THE CONFLICT BETWEENE THE FLESH AND THE SPIRIT:

WHEREIN IS DESCRIBED THE Nature of theſe Combatants, the malice and power of *the Fleſh and fleſhly Luſts, with the meanes* whereby wee may ſubdue and *ouercome them.*

By I. DOWNAME Bachelar in Diuinitie, and *Preacher of* GODS *Word.*

GAL. 5.17.

For the Fleſh luſteth againſt the Spirit, and the Spirit againſt the Fleſh, and theſe are contrary the one to the other, ſo that yee cannot doe the thing that yee would.

LONDON,
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- In this Conflict two things are to be considered.
  - 1. The Enemies and Combatants which are described
    - 1. By their names and natures, the { Flesh, Spirit. } Chap. 1. to 8.
    - 2. Their properties where is shewed that the flesh is an enemy exceeding dangerous; the which appeareth first in respect
      - 1. Of its own nature because it is very
        - Malicious, Chap. 8. { In it selfe, § 1. to 5. / Vnto vs, § 5. to 13.
        - powerfull in respect both of its
          - strength and that either { simply in it selfe, Chap. 9. § 1, 2. / compared with the Spirit, § 3.
          - Policy the which is considered either
            - 1. Generally where it is shewed that it is { great in it selfe, Chap. 10. § 1. / pernicious to vs. § 2.
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THE CHRISTIAN WARFARE.

The fourth Part.

OF THE CONFLICT BETWEENE THE SPIRIT AND THE FLESH: WHEREIN is shewed what they are, and the dangerousnesse *of this Enemie the Flesh, with the aduantages which it hath* against vs.

The first Booke.

CHAP. I.

An Introduction into the following Discourse, wherein is shewed, that our Enemies in the Christian warfare are many, mighty and dangerous, especially our owne flesh, with the lusts thereof.

1. Sect. 1. That we are to expect no peace in this life, but to fight continually against the enemies of our saluation.

IT was the errour of the Apostles in the infancie of their faith, that being admitted Christs disciples, they should abound in earthly priuiledges; for as they imagined that their Lord and Master should like a mighty Monarch rule in the World, triumphing ouer all his own, and the Churches enemies, & raigning in all Majesticall glory and Peacefull plentie: so they hoped that they, who for the present followed him in the state of affliction, should afterwards securely rest from all troubles & dangers, haue the chiefe preferments in his glorious Kingdome, and the largest share in this worldly happinesse. The like conceipt possesseth many at their first entrance into the profession of Christian Religion, who doe not with *Abraham* and the rest of the Patriarches, *see and beleeue the promises afarre off*, but expecting present reward and wages for their seruice, imagine that now they haue for Gods sake forsaken the pleasures of sin, they shall haue in liew thereof immunitie from dangers, and freedome from afflictions, fame and fauour among men for their well deseruing, secure plenty, and prosperous peace in regard both of outward and inward enemies. And therefore being sicke of the same

Heb. 11. 13.

diſeaſe, the like medicines are to bee vſed for their recouerie, which our Sauiour applied vnto his Apoſtles; namely they are to be informed that [a] Chriſts *Kingdome is not of this world*, that [b] *in the world they ſhall haue afflictions*, and [c] *by many tribulations enter into the Kingdome of Heauen*; that [d] Chriſt came not to bring peace and ſecurity, but fire and ſword, warres and diſſenſions, not onely betweene ſtrangers and enemies, but alſo among neareſt kindred and deareſt friends. Which warres and garboiles though they doe not preſently appeare after our conuerſion vnto God, and deliuerance out of that Egyptian ſeruitude of ſinne and Sathan, leſt being diſcouraged with our rough entertainement in our firſt entrance into the Chriſtian warfare, wee ſhould returne into our thraldome, and redeeme a baſe and diſhonourable peace, at the deare price of helliſh bondage; yet are wee ſure to meete with theſe difficulties and dangers, before wee can bee full conquerours and enter into the poſſeſſion of the holy Land.

a *Iob.* 18.36. b & 16.33. c *Act.* 14.22. d *Matth.* 10. 34.

Q. Sect. 2. That we are daily aſſaulted with forraigne forces the world and the Diuell.

For no ſooner is the Chriſtian waged into Gods warfare, by receiuing the Preſſe-money of ſome ſauing graces, and taking vpon him the Colours of an outward profeſſion, wherby he is known to be a ſeruant and ſouldier of Ieſus Chriſt; but preſently, there ſetteth vpon him a world of enemies, ſometime aſſaulting him in the open field, by affliction and perſecution, and ſometime out of the ſecret ambuſhments of earthly proſperitie. Beſides with viſible forces of worldly foes, hee is continually encountred with principalities and powers, ſpirituall wickednesſes in high places, and inuiſible enemies, euen innumerable legions of infernall ſpirits, and the mighty troupes of that helliſh armie.

Ephes. 6.11.

Q. Sect. 3. That our outward enemies are not ſo dangerous, as our owne fleſh and fleſhly luſts.

But though theſe forraigne foes being mighty and malicious, are exceeding terrible to the Chriſtian ſouldiour; yet are they nothing ſo dangerous, as thoſe inbred enemies which wee nouriſh in our owne boſomes, who like ſecret traytors diſarme vs of our chiefe weapons and munition, when as wee are aſſaulted with thoſe profeſſed enemies, and lay vs open and naked to bee ſpoiled by their inuaſions, and wounded by their blowes. For ſo were wee in our creation (through Gods infinite goodneſſe) furniſhed with ſuch impenetrable Armour of innocencie and righteouſneſſe, that Sathan with all his helliſh army could not hurt vs; and therefore not being able to preuaile by force and violence, he entertained with our firſt parents a treacherous parley, wherein hee perſwaded them to put off their armes, and to entertaine into their ſoules a troupe of his tentations, which were no ſooner entred, but preſently they vanquiſhed all their forces, ranſackt their ſoules of all ſpirituall graces, and brought them into a miſerable ſubjection through his helliſh tyrannie. And that he might the better keepe them in perpetuall obedience, hee did not onely kill and ſpoile the natural inhabitants, Gods ſauing graces, but placed euen in the chiefe Caſtle of their ſoules, a ſtrong gariſon of carnall corruptions and fleſhly luſts, which ſhould reſerue them like a conquered Citie, for his owne vſe, and (as it were) open the gates vnto him and his tentations, when as he pleaſed to make an entrance.

Q. Sect. 4. That Sathan and the world could not hurt vs, were they not ayded by our owne fleſh.

And this was the fountaine of all our miſerie, and the chiefe cauſe and meanes of Sathans tyrannous ſoueraigntie, and of our baſe thraldome and ſlauerie; yea this is the cauſe why hee ſtill preuaileth and holdeth vs captiue to doe his will. For thoſe forraigne forces, led vnder the conduct of Sathan and the world, could neuer vanquiſh vs; vnleſſe the fleſh and the luſts thereof did betray vs into their hands; their wiſdome could not circumuent vs, vnleſſe theſe ſecret traytors gaue them continuall intelligence of all aduantages; their malice and power could not hurt vs, if they had not a ſtrong partie to aſſiſt them in our owne boſomes, who by their mutinous ſedition and ciuill warres, weaken vs and ſtrengthen them; neither could they euer conquer vs, if theſe inteſtine rebels did not open the gates and let in the troupes of their tentations. And therefore as I haue indeauoured to arme and ſtrengthen the weake Chriſtian againſt the forces of thoſe forraigne enemies, ſo it now remaineth, that I ſhould adde to the former, this laſt part of the Chriſtian warfare, deſcribing this conflict betweene the fleſh and the ſpirit; and teaching the Chriſtian with what aydes and ſupplies he muſt ſupport his weakeneſſe in theſe dangerous encounters, how he muſt keepe vnder theſe wicked traytours, and ſo carry himſelfe and manage his weapons, as that he may be aſſured to obtaine the victory.

CHAP. II.

Of the fleſh and the diuers ſignifications of it, and what we are to vnderſtand by it in the following diſcourſe.

Q. Sect. 1. That there is in a chriſtian this fight betweene the fleſh and ſpirit.

HEre firſt wee will ſpeake of the enemies which fight one againſt another in this Warfare, and then of their conflict. In the former wee will conſider firſt, what theſe enemies are, and then how dangerous and pernicious they are vnto vs if they bee not ſubdued and kept in ſubjection to them which fight on our ſide againſt them. The enemies which thus fight with one another are the *Fleſh* and the

the *Spirit*, with an innumerable armie of their motions and lusts. Both which, with all their forces dwel in euery true Christian, making mutuall oppositiõ, the one nilling what the other willeth, and hindring and destroying, that which the other furthereth and aduanceth. This plainely appeareth by the Scriptures, which both discouer this hostile dissension & contrarie faction in the same man, & the opposition & conflict which ariseth from their enmitie and cohabitation, their naturall diuision and locall vnion, So the Apostle speaketh plainely of this conflict in all Christians. *Gal.* 5.17. *The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrarie one to another*; and particularly in himselfe, where he thus complaineth, *But I see another law in my members, rebelling, or warring, against the law of my minde, and bringing me into captiuitie to the law of sinne, which is in my members.* And againe, *I my selfe in my mind serue the law of God, but with my flesh the law of sinne.* And hence it is that the Apostle *Peter* exhorteth vs, to fight valiantly against these lusts, because they doe continually make warre against vs. *Dearely beloued* (saith he) *I beseech you as strangers and pilgrimes, abstaine from fleshly lusts, which fight against the soule.* 1. Pet. 2. 11.

Now that wee may like Christs faithfull souldiers, after a lawfull and laudable manner thus fight against them, wee must in the first place labour to know what they are, least we mistake our enemies for our friends; to which end wee are to vnderstand that the flesh is diuersly taken in the scriptures: As (to omit many acceptations of it which are far off and nothing pertinent to our present purpose) sometime it is taken for all mankinde; In which sense it is said, that *all a flesh had corrupted his way vpon the Earth*, that is, all mankind; *that all flesh is* b *grasse*, that is, all mankinde is fraile and momentany, and that God would c *poure out his spirit vpon all flesh*, that is, vpon men of all sorts and conditions. Sometimes it is taken for the whole man, consisting of soule and body. And thus our Sauiour Christ is said, to haue *beene put to death concerning the flesh*, that is, his humane nature, his body being seuered from his soule, and his soule (in his present sense and feeling) from his God, when as vpon the crosse he bore his wrath for our sinnes: and the Psalmist, hauing said, that he d *would not feare what flesh could doe vnto him*, *Ps.* 56.4. expoundeth himselfe in the eleuenth verse; *In God* (saith he) *haue I put my trust, I will not be afraid what man can doe vnto mee.* Sometimes it is taken for the body of man alone consisting of many members. And so the Apostle exhorteth vs to *cleanse our selues from all filthinesse of the flesh, and of the spirit*; that is, body and soule; and the Psalmist saith, that the enemies of the Church had cruelly giuen the *flesh of Gods Saints to the beasts of the Earth*, that is, the dead bodies of Gods seruants, which also as he saith in the same place, were giuen to be meate to the fowles of the Heauen. Sometime this word flesh signifieth the whole nature of man, as it is borne in corruption and polluted with originall sinne. And thus our Sauiour saith, that, *that which is borne of the flesh, is flesh*; that is, if the parents bee defiled with sinne, then needs must the children bee polluted with their corruption; for a stinking fountaine cannot bring forth sweet waters; and *who* (as *Iob* saith) *can bring a cleane thing out of filthinesse?* And thus the Apostle saith, that *they who are in the flesh*, that is, remaine in that corrupt and sinfull condition in which they were borne, *cannot please God.* But in none of these senses are wee to conceiue the flesh to bee our enemie; for neither may we *Timon-like* be at enmity with mankinde; nor like mad-men make warre and offer violence against our owne persons, nor ought wee with the Baalites and Papists to fight against our owne bodies; neither is there any warre in the naturall man borne in corruption, seeing he is wholly flesh and vnder Sathans gouernment, who like the strong man whilest hee keepeth the house, possesseth all in peace; sauing that now and then there is some ciuill dissension and smal iarres betweene the will and conscience, and one passion with another, which are quickly taken vp, as wee shall shew hereafter.

But wee are further to consider, that the flesh is not onely thus substantially taken for things really and materially by themselues subsisting, but also for accidents and qualities; In which sense it is taken two wayes in the Scriptures: First for that qualitie of corruption, frailtie and infirmitie of the humane nature, which is not sinne, but rather the effect and punishment which attendeth and waiteth vpon it; and in this sense it is said of the Israelits, that he turned away his wrath from them, *because he remembred that they were but flesh, and a winde that passeth away and commeth not againe.* Thus also it is said that *flesh and blood cannot inherit the Kingdome of God*, and what this flesh and bloud is, hee expoundeth in the next words, *neither doth corruption inherite corruption.* And thus the Apostle saith, that *though hee walked in the flesh, yet hee did not warre after the flesh*, not with weake and carnall, but with strong & mighty weapons, which were able to cast downe all that opposed against them; and in this sense (as I take it) are wee to vnderstand the speech of our Sauiour to his Apostles, *The Spirit indeed is willing, but the Flesh is weake.* And in this signification the flesh is not to be taken for a ma-

Psal. 79.2.

Iohn 3.6.

Iob 14.4.

Rom. 8.8.

Sect. 3. Diuers significations of the word flesh, taken for accidents and qualities.

1. *Cor.* 15.50.

2. *Cor.* 10.2.3.4.

Mat. 26.41.

malicious enemie, but rather a weake and feeble friend, which is not to bee opposed in hostile manner (as it were) with a sword and speare, but rather to bee strengthned with the cordials of comfort, after that the corruption of sinne, which is the cause thereof, by the physicke of the Word is purged away.

Q. Sect. 4. The flesh taken for the corruption of nature.

Secondly, the flesh is taken for the whole corruption of nature, or for that originall sinne, whereby the whole nature of man, with all the powers and faculties of his soule and body are wholy defiled, the image of God vtterly defaced, and he quite disabled vnto all good, and made prone vnto all manner of euill, the which as it is the child and off-spring of our first parents sinne, so is it the mother and nurse of all actuall transgressions, and of all our rebellion against God and his will. And this carnall corruption possesseth and ouer-spreadeth the whole man before regeneration, defiling and disabling his body and soule, with all the members, parts, and faculties of them, raigning and ruling in him in his full strength a as King & soueraigne, and making him obedient to the sinfull lusts thereof; and after regeneration it still remaineth and dwelleth in him, (although wounded and weakened) like a wicked enemie and false traytor, rebelling against the Spirit, and resisting the good motions thereof; and though it be deposed from the regencie, and expelled (as it were) out of the heart of the kingdome, yet (like the cursed Cananites) it still keepeth residence in the borders of the land, and after it is beaten out of the City doth still dwell in the Suburbs, whence it much molesteth the spirituall part, and is to the regenerate man a snare to intangle him, and a trap to catch him, *a scourge to his sides, and a thorne in his eyes*, sometime assaulting him by open violence, and sometime indangering him by secret ambushments and hidden vnderminings. In which sense the flesh is taken either for the whole nature of man, as it commeth into the world corrupted & defiled with sin, seeing he is nothing but a masse of corruption and a sinke of all filthinesse, till he be regenerate by the Spirit of God; or else for that part of a Christian, which remaineth still vnregenerate after his effectual calling and sound conuersion vnto God. In the former signification wee are to vnderstand all those places, where vnregenerate and wicked men are called flesh, as where our Sauiour saith, that *that which is borne of the flesh is flesh*: and the Apostle *Paul*, that, *when wee were in the flesh, the motions of sinne which were by the Law did worke in our members, to bring forth fruit vnto death*; and that *they who are in the flesh cannot please God*. In the later wee are to vnderstand it when it is applyed vnto the faithfull, who are but in part regenerate, to signifie the reliques of naturall corruption and the vicious qualitie of sin, which doth still dwell and remaine in them vnmortified and vnsubdued. So the Apostle complaineth, that there *was giuen him a pricke in the flesh*, that *in his flesh dwelled no good thing*, and that in *the flesh hee serued the Law of sinne*. And thus he would haue the incestuous person *deliuered to Sathan, for the destruction of the flesh, that the spirit* (that is the regenerate man) *might be saued in the day of the Lord Iesus*. But most plainely and distinctly doth he speake of it, where hee saith, *that the flesh lusteth against the spirit, and the spirit against flesh, and that these are contrarie the one to the other*, bringing forth in the same man diuers and contrarie fruits, as hee there at large describeth them.

Now in this last sense we are to take the word flesh in the following discourse, vnderstanding thereby those reliques of corruption, which after regeneration doe still remaine in vs, the corrupt quality of sinne adhering to all the parts and faculties of our soules and bodies, vnmortified and vncrucified, or that part of a Christian which is vnregenerate and continually fighteth and striueth against the spirit. And this is the malicious enemie that assisteth Sathan and the world, to worke our vtter ouerthrow, vnto which the Scriptures haue giuen many names, whereby the nature and qualities thereof are implyed, that we may the better know it, and arme our selues to fight against it. For it is called *the old man*, not onely because in age and antiquitie, it almost matcheth humane nature; but rather to imply vnto vs, that like those, who, by reason of their old age, haue had much experience, it is very subtle and politique, and so full of sleights and stratagems, that if we be not exceeding wary and watchfull it will easily circumuent vs. It is called also the *b naturall man*, because this corruption ouerspreadeth the whole nature of all men who are vnregenerate; for howsoeuer in the first creation, wee were good and free from sinne, yet after the fall of our first parents, wee were so degenerate and infected in our natures with the poyson of their corruption, that it is as naturall, familiar and easie to sin and offend God, as for a man to eate, drinke and sleepe, for a fish to swim, a bird to flie, or for a stone to descend downwards. It is called the *old Adam*, to leade vs vnto the fountaine from which it sprung, that is, not God who made all things good, but our first Parents, who as they lost the image of God by their fall and were wholy corrupted in their owne natures, so they deriued their corruption vnto all their posterity, & hauing first defiled themselues with this spirituall Leprosie did also infect therewithall that nu-

Q. Sect. 5. That the flesh in this discourse signifieth the part vnregenerate in a christian, or the reliques of corruption remaining after sanctification.

Iob. 3. 6. Rom. 7. 5.

Rom. 8. 8.

a Rom. 6. 6. Ephes. 4. 22. Col. 3. 9.

b 1. Cor. 2. 14.

numerous off-spring which descended of them. It is called the c body, because this corruption d welleth in the bodie, and exerciseth it selfe in it and by it, as by its instrument in the committing and perpetrating of all the workes of darknesse; and that we may the more clearely discerne what body the Apostle meaneth, he calleth it the d *body of sinne*, and the e *body of the sinnes of the flesh*, because the flesh by the body committeth all manner of sinne and wickednesse. It is called the f *body of death*, because it is the cause of death and condemnation, in which sense *Elizeus* his Disciples said, that death was in the pot, that is, deadly poysonous hearbs, which would cause them to dye who had tasted of them. It is called also g *sinne*, not onely because it selfe is sinne, but also the roote and fountaine of all other wickednesse; and the h *sinne that dwelleth in vs*, because like the strong man it keepeth sure possession till a stronger commeth and dispossesseth it, euen the Spirit of God dwelling in vs. It is called i *euill concupiscence*, because it filleth vs with sinfull lusts, & maketh vs to stand in opposition against the will of God, desiring and willing, that which hee nilleth and condemneth. It is called k *ἐυπερίστατος ἁμαρτία, the sinne which encloseth or besetteth vs about*, because this hellish Captaine with a whole armie of sinfull lusts enuiron vs on every side, so as wee cannot possibly of our selues escape out of their ambushments. Finally, it is called *the law of sinne*, the *l law of the members*, and the m *law of death*; because it is the rule of all the naturall mans actions, guiding him into all wickednesse, the commander of all his parts and members, vnto whose injunctions they doe like subjects yeeld free and willing obedience, the which their seruice and subjection is in the end rewarded with euerlasting death of body and soule.

a *Iob* 4. 24.
b *Iob* 6 63.
c 1. *Ioh.* 5. 6. 7.

d *Eccles.* 12 7. *Act.* 7. 59. 2. *Cor.* 7. 1.

e 1. *Cor.* 2. 11. *Rom.* 12. 2. *Luk.* 1. 47.

f *Luke* 1. 15. *Gal.* 3. 5. *Act.* 2. 18.

CHAP. III.

What wee are to vnderstand by the Spirit in this discourse.

AND thus wehaue shewed what the flesh is, which is one of the champions in this spirituall combate: now wee are to consider of the other, which is the Spirit; and that wee may the more distinctly know what it is, we must vnderstand that the word *Spirit* is diuersly taken in the Scriptures; and to omit many acceptations which are altogether impertinent to our present purpose, we may obserue, that it is sometimes taken generally, for all *spirituall and incorporeall substances*, and sometimes more specially for some one of them; And thus it sometime signifieth the whole a *Diuine*, and sometime euery one of the persons, the *Father*, the b *Sonne*, in respect of his diuine nature, and the c *holy Ghost*, who hath this name of Spirit, after a vsuall and peculiar manner giuen vnto him. But howsoeuer God and euery of these holy and diuine persons, doe fight in vs, and for vs against the flesh seeing it is their grace that supporteth vs, and their strength whereby wee ouercome; yet wee are not to vnderstand by *Spirit* in the following discourse this diuine nature, who being omnipotent none is able to resist. Sometime it signifieth the d *soule of man*, euen as the flesh is taken for the body; but these are not opposites and enemies but deare friends, who so entirely loue, that they feare nothing more than to be separated and to part company. Sometime it signifieth that chiefe and excellent facultie of the soule called e *reason and vnderstanding*; but neither can it here bee taken in this sense; because this spirit it selfe is corrupt and sinfull, & this naturall reason and wisedome is enmitie against God, and against this spirit whereof we speake, which opposeth and fighteth against it, as against its chiefest enemie. Sometime it is taken for the vigour and efficacie of the vnderstanding and reason it selfe, as where the Apostle exhorteth the Ephesians, *to be renued in the spirit of their mind*. Sometime by spirit wee vnderstand the f gifts and graces of the spirit, as Faith, Loue, Hope, Ioy and the rest; which being fruits of the Spirit, doe stand in opposition to the lusts of the flesh, and in some sort doe fight against them, they being contrarie the one to the other. Finally, the Spirit sometime signifieth a new qualitie of holinesse, created and wrought in all the elect by the Spirit of God, whereby all the powers and faculties of his soule and body are renewed according to the image of God, in wisedome, holinesse and righteousnesse; In which sense we are to vnderstand it in this place.

g. Sect. 2. What wee are to vnderstand by Spirit in the following discourse. *Ephes.* 4. 24. *Col.* 3. 10.

The Spirit then whereof wee intreat, is the new man, or the regenerate part of a Christian which is nothing else but a created qualitie of wisedome, holinesse and righteousnes, wherby we are in the whole man renewed vnto Gods image; which continually fighteth against, and in the end ouercommeth the flesh with all the lusts thereof. And this is the other champion in the spirituall combate, which also is described vnto vs in the Scriptures by diuers names, that wee might the better conceiue of the nature thereof; For first it is called the *Spirit*, both to note the cause and authour of it, which is the Spirit of God; and to teach vs, that it is of a simple, pure and immortall nature, and most opposite to that which is carnall, earthly and sensuall. It is called the *new man*, in opposition to the old *Adam*, and

Ioh. 3. 6. *Rom.* 7. 6.

that

that corruption of nature which was deriued immediatly from him, and to point out the difference betweene the flesh and the spirit in respect of their causes; for the cause of the flesh, was the old man, our first parent *Adam*, from whom it was propagated; the the cause of the other, was the new man or second *Adam*, Christ Iesus, who by his Spirit hath regenerated and begotten vs vnto God, making vs to become new creatures, renewed according to the image of God. It is called the *spirituall man* both to point out the cause from which it hath its being, euen the Spirit of God, which regenerateth and sanctifieth vs, and also in respect that it selfe is the cause of many spirituall actions, and is wholly taken vp and exercised about spirituall and diuine obiects; aboue all things seeking to bee inriched with God and sauing graces, and to haue sure title and iust claime to the Kingdome of heauen, which is the inheritance of the blessed Angels and holy Spirits. And finally to put a difference betweene him who is led by the spirit, and him who is meerely naturall and worldly (the one resembling and imitating the old *Adam*, who was from *the earth, earthly*; the other the second *Adam*, who was *from heauen, heauenly*; the one led by the sense, and seeking onely things sensuall and carnall; the other soaring aloft, and minding those things which are diuine and spirituall;) It is called the a *regenerate man*, to note, that wee haue it not by naturall propagation, but by spirituall regeneration and new birth; whereby being begotten by the word and spirit wee are borne vnto God. It is called the b *inner man*, and the c *hidden man of the heart*; because it swayeth and ruleth principally in the soule, mind and heart, inlightning the vnderstanding and sanctifying the will and affections, and so making them conformable to the Word and will of God; and cannot be discerned outwardly by the sense, but onely when it sheweth it selfe in the effects and fruits thereof. It is called a d *new creature*, because it is no relique or remainder of that image of God, according to which we were at the first created, but a new work of Gods holy Spirt, by his sole omnipotent power made of nothing, and not of any præexistent matter which it found in vs. Finally, it is called *the law of the spirit*, and *the law of the mind*; because it is ingrauen and written in our hearts, ruling and gouerning vs, directing & inclining vs both in our soules & bodies vnto all holy obedience, and inciting vs to the performance of all Christian duties, wherein this law of the Spirit differeth from the lawes of men, for although it bee the intention of lawgiuers to make men good; yet their lawes doe this onely thus far forth, as they giue notice vnto them what they ought to doe and leaue vndone; but the holy spirit dwelling in vs, doth not onely, by inlightning our vnderstanding, teach vs what is our dutie, but also inclineth our hearts and affections vnto obedience, causing vs to put in practice the things wee know. And it is called *the Law of the spirit of life*; For as the naturall spirit or soule is the cause of our naturall life; so Gods holy spirit is the cause of the life of grace; according to the saying of our Sauiour: *It is the spirit which quickneth, and the words which I speake vnto you are spirit and life.* The which spirit of life is originally in our Sauiour Christ, and from him deriued vnto vs who are vnited vnto him, and to no other. For as the naturall spirit extendeth vnto no member which hath not connexion with the head; so this holy Spirit of life is deriued vnto none who is not ioyned in communion with Christ our head, according to that 1. *Ioh.* 4. 13. *Hereby wee know that we dwell in him, and he in vs, because he hath giuen vs of his spirit.*

And thus haue I shewed what the flesh and the spirit are, which are the combatants in this spirituall Warfare, the one being that *naturall corruption, and carnall concupiscence*, in which wee are conceiued and borne, the other a *created of holinesse*, whereby we are renewed vnto Gods image, which through the sinne of *Adam* was defaced in him and his posterity; and is continually preserued, supported and strengthned by the Spirit of God dwelling in vs from which also it had first its being. Neither are wee so to vnderstand it, as though this combate were onely maintained by bare and naked qualities, of *renewed puritie*, and *old corruption*; but that they are also backed and vpheld by those spirts which are the causes and the authours of them; namely the holy Spirit of God, the author of all sanctity and purity; and the impure and wicked spirit Sathan, the authour of all sinne and wickednesse. For whilest men remaine in the state of infidelity, the strong man Sathan keepeth possession and dwelleth in them, though not after a grosse and sensible manner, as in demoniacks, yet inuisibly and spiritually, ruling and reigning in them, and (as the Apostle speaketh) *holding them captiue to doe his will.* In which his regiment and gouernement, hee imployeth the flesh and our carnal concupiscence as his deputie and chiefe instrument, to leade sinfull men into all wickednesse, the which hee continually animateth, inrageth and strengthneth vnto all euill. But when a *stronger than he commeth*, euen the good spirit of God, he casteth him out, and taking possession, dwelleth, raigneth and ruleth in our soules & bodies, creating in vs that quality of holinesse and righteousnesse called the Spirit, which hee sub-

Ephes. 4. 22. *Col.* 3. 10.

1. *Cor.* 2. 15.

Gal. 6. 1.

a *Ioh.* 3. 3. 4. 1. *Pet.* 1. 23.

b *Rom.* 7. 22. *Eph.* 3. 16.

c 1. *Pet.* 3. 4.

d 2. *Cor.* 5. 17. *Gal.* 6. 15.

e *Rom.* 8. 2. & 7. 23.

f *Rom.* 8. 1. 14.

Iohn 6. 63.

1. *Iohn* 4. 13.

Q. Sect. 3. That this combate is not maintained betweene bare qualities only, but as they are backed by the holy Spirit & Sathan the wicked spirit.

2. *Tim.* 2. 26.

substituteth as his Vicegerent and chiefe Deputie in the regenerate man. And though he doth not quite expell the flesh, Sathans Lieutenant out of vs, yet at the first entrance hee giueth him a mortall wound, of which hee neuer recouereth, and deposeth him from his Vice-gerency, so that howsoeuer it stil dwelleth, yet it *reigneth not in our mortall bodies*, as in former times. Onely Gods Spirit suffereth this enemy to inhabite still with vs, that by the opposition which it maketh, it might exercise the spirituall part in the Christian Warfare, that hereby it might be made more vigilant and diligent, more strong and active, and in the end obtayning victory might bee crowned with the greater glory. In which combate and conflict hee leaueth not the spirituall man to himselfe, but continually sendeth vnto him fresh aydes of renewed graces whereby he is inabled to ouercome. Euen as on the other side Sathan, the Prince of darkenesse, though hee be thrust out of his possession and regency, yet hee leaueth and forsaketh not his wounded and weakned deputy the flesh, but laboureth continually to recure his wound, ministreth vnto him new strength, by his hellish tentations and suggestions, and by breathing and infusing into him the poyson of enmity and malice against God and all goodnesse, stirreth him vp to rebellion against his holy Spirit, and to make warre against that Garrison of his graces which he hath placed in vs.

So that not onely the quality of holinesse, but the holy Spirit, not onely the gifts and graces of the Spirit, but the Holy Ghost himselfe dwelleth and raigneth in the man regenerate, keeping still possession, after that Sathan is driuen out, and strengthening the regenerate part against all the assaults of the flesh, and the lusts thereof. The which may appeare by these reasons, first, because wee are called the *habitation of God, and the temples of the Holy Ghost*, which cannot be vnderstood of his gifts and graces onely, which are improperly said to dwell in Temples, seeing this belongeth rather to persons than vnto things and qualities, but of the holy Spirit himselfe. Secondly, the Spirit of God, and not his gifts and graces onely, are the bond of the spirituall vnion which wee haue with Christ; for dwelling in Christ our Head, and in vs likewise who are his members, it maketh vs to become one mysticall body with Him, euen as the head and diuers members make one naturall body, being animated and quickned by the same soule. Thirdly, the actions which in the Scriptures are attributed to the Spirit dwelling in vs, cannot fitly be applyed to bare qualities, but properly belong to the Spirit it selfe. For this Spirit dwelling in vs, is said to rule and gouerne vs, to guide, direct, teach and instruct vs, to sanctifie and purifie vs, to conuince vs of sin, and to repleniſh vs with all sauing graces. Now the quality of holinesse, and the authour by whom it is created; the graces themselues, and he that infuseth them and worketh them in vs are diuers. Fourthly, as Sathan keepeth his residence in wicked men, working them vnto all manner of sinne, and holding them so captiue, that they doe his will, (for so the Apostle saith, that the *Ephesians walked in time past according to the Prince of the power of the ayre, the spirit that now worketh in the children of disobedience, &c.*) So the Spirit of God comming and thrusting him out of possession, dwelleth in vs, leading vs into all truth, repleniſhing vs with all grace, & enclining vs to all holy obedience, and to the performance of all good and Christian duties. Lastly, the Spirit dwelling in vs, and the new man are plainly distinguished in the Scriptures. For so the Apostle saith; *yee are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you, now if any man haue not the spirit of Christ* (that is the same holy Spirit which dwelleth in our Head and Sauiour Christ) *hee is none of his*. And else-where he prayeth, that God would grant vnto the *Ephesians*, according to *the riches of his grace, to be strengthened with might by his spirit in the inner man*. By all which it appeareth that not onely the quality of holinesse wrought in vs by the Spirit, and the sauing graces thereof, but also the Spirit it selfe, dwelleth in vs assisting and strengthening vs in this Christian Warfare against the Deuill and the Flesh with the lusts thereof.

Ephes. 2. 2.

Rom. 8. 9.

Ephes. 3. 16.

Notwithstanding, I doe not, nor dare affirme, that the Spirit of God dwelleth in vs essentially more than in any other creature, communicating his essence with vs, as an essentiall part of vs. For his nature and essence being most simple and indiuisible, incomprehensible, and omnipresent, filling all places without repletion, and containing all, it selfe being infinite and contained of nothing, cannot be said thus to dwell in man; for this were to deifie and make a God of him; much lesse doe I say that the Spirit assumeth our nature, (as the second person assumed *the nature* of Christ) to subsist in him by personall vnion and to become one with him and hee with vs, for thus also wee should fall into the same errour of deifying man, and besides, then the third person in Trinity should bee incarnate as well as the second. Yea, contrariwise wee are to know, that the Spirit is said to be giuen vs in the same sense, as hee is said to be *sent forth vnto vs: Because yee are sonnes, God hath sent forth the Spirit of his Sonne into your hearts, crying Abba father*. Now by this phrase of *sending forth*; the Holy Ghost teacheth vs, that the Spirit is in one manner in Christ; *and in another manner in vs*; for hee is in him most

Gal. 4. 6.

9. Sect. 9. That the spirit doth not dwell in vs essentially more than in other creatures.

moſt properly, ſubſtantially, and eſſentially, as being his ſpirit, coeſſentiall with him and co-eternall: in which reſpect the Apoſtle maketh him and the Spirit all one, 2. *Cor.* 3. 17. *The Lord is that ſpirit; and where the ſpirit of the Lord is there is liberty*, and *Col.* 2. 9. hee ſaith, *that in him dwelleth the fulneſſe of the God-head bodily*: but in vs not primarily, and originally, but as hee is ſent forth of Chriſt vnto vs, by whom wee haue ſpeciall right vnto him ſince his reſurrection, by vertue of his promiſe, *Iohn* 16. 7. *If I goe not away, the Comforter will not come vnto you, but if I depart I will ſend him vnto you.* And by his mediation and interceſſion now ſitting at the right hand of his Father: according to that, *I will pray the Father, and hee will giue you another Comforter, that he may abide with you for euer.* So that the ſpirit is in Chriſt originally and aboue meaſure, euen the *fulneſſe of the ſpirit*, but in vs in that meaſure which we haue receiued from him, according to that of the Apoſtle, *Epheſ.* 4. 7. *Vnto euery one of vs is giuen grace, according to the meaſure of the gift of Chriſt*: and that of the Euangeliſt: *Iohn* 1. 14. *The Word was made fleſh and dwelt among vs, full of grace and truth. v.* 16. *and of his fulneſſe haue all we receiued, and grace for grace.* Finally, this oyle of the Spirit (like that of *Aarons*) was firſt powred vpon our Head Ieſus Chriſt, and from him deſcended to vs, as vpon the skirts of his cloathing, or rather members of his Body.

Col. 2. 9.

Iohn 16. 7.

Iohn 14. 16.

Epheſ. 4. 7.

Iohn 1. 14.

Pſal. 133. 2.

9. Sect. 6. That the faith full haue ſpeciall right to the very eſſence of the ſpirit, and that he dwelleth in them in reſpect of efficacie.

Furthermore although the Spirit of God doth not eſſentially dwell in vs more than in all other creatures; yet the Elect and faithfull haue right vnto him aboue all others, euen in reſpect of his eſſence and efficacy, becauſe he is ours by Gods free and gracious couenant, wherein he hath promiſed that he *will be our God, and we ſhall be his people*: now he is ours in his Sonne, and by his holy Spirit. So in many places the Lord promiſeth to giue vnto vs his holy Spirit, which is not onely to be vnderſtood of the gifts and graces of the ſpirit, but alſo of the vertue and efficacie of the ſpirit dwelling in vs, and effectually working theſe graces in our hearts; for ſo the Apoſtle ſaith, that *the loue of God is ſhed abroad in our hearts, by the Holy Ghoſt which is giuen vnto vs*; where he ſheweth, that by Gods gift we haue right, not onely to the graces of the Spirit, but euen after a ſpeciall manner to the Spirit himſelfe. Beſides where Chriſt is ſaid *to dwell in vs, and to be united vnto vs by his Spirit*, we are to vnderſtand, that the bond of this vnion, is not onely bare qualities, and gifts and graces of the Spirit, but euen the Spirit it ſelfe, which dwelling in Chriſt our Head eſſentially, is after an vnſpeakable and myſticall manner, yet really and truly, communicated vnto vs who are the members of his body. In which reſpects, though the Spirit of God in regard of his eſſence be alike preſent to all creatures, yet is hee not ſaid to be giuen vnto them, or to be their ſpirit, becauſe they haue no right vnto him by couenant as wee haue, nor any intereſt by Ieſus Chriſt, neither yet any efficacy, operation nor influence of ſauing grace from him, in all which hee is proper onely to the Elect. Moreouer, by vertue of this donation and right, the holy Spirit becomming ours, doth worke in vs after a ſpeciall and powerfull manner; hee is intimate, familiar and in neere acquaintance with vs, like inmates or co-inhabitants, comforting, directing, ruling, ſtrengthening, and cheriſhing vs. In which reſpect wee are ſaid to bee his [a] Houſes and Temples in which [b] he dwelleth. Whereas contrariwiſe Worldlings and Infidels, to all theſe purpoſes are meere ſtrangers vnto him, becauſe they receiue him not, but make their bodies habitations for vncleane ſpirits. For ſo our Sauiour ſaith, *that the World cannot receiue this Spirit of Truth, becauſe it ſeeth him not, neither knoweth him, but yee* (ſaith he to his Diſciples, and in them to all the faithfull) *know him, for hee dwelleth with you, and ſhall be in you.* Furthermore, this holy Spirit is giuen to the Elect and faithfull in a ſpeciall manner, not onely in the fruits and ſtreames of his graces, but alſo to be vnto them as the roote and fountaine from which they ſpring and flow, and the authour, worker, preſeruer and continuer of all grace and goodneſſe in them; according to that of our Sauiour. *Whoſoeuer drinketh of the water that I ſhall giue him, ſhall neuer thirſt, but the water that I ſhall giue him, ſhall bee in him a well of water, ſpringing vnto euerlaſting life.* And againe, *If any man thirſt let him come vnto mee and drinke: He that beleeueth on me (as the Scripture hath ſaid) out of his belly ſhall flow riuers of liuing water. But this,* (ſaith the Euangeliſt) *he ſpake of his ſpirit, which they that beleeue on him ſhould receiue: for the Holy Ghoſt was not yet giuen, becauſe that Ieſus was not yet glorified.* Now the ſtreames of Gods graces, and the euerlaſting ſpringing fountaine from which they flow are diuers, and to be diſtinguiſhed, the one being the cauſe and the other the effect, the one the tree the other the fruit. Finally, to conclude this point, although the Spirit dwelleth in vs, in reſpect of eſſence as in other creatures; yet he doth after an eſpeciall manner exerciſe his nature, and ſhew his preſence by his vertue and efficacy more in the faithfull than in the whole earth, in that he chooſeth them for his owne peculiar people, taketh full poſſeſſion of them as of his owne right, raigneth and ruleth in their hearts and conſciences, as in the chiefe ſeate of his Kingdome, vniteth them vnto Chriſt their Head, purgeth and purifieth them from their ſinne and corruption,

Eſay 59. 21.

Ezek. 11. 19. & 36. 26. & 37. 14

Rom. 5. 5.

Iohn 7. 37, 38.

Iohn 4. 14.

a 1. Cor. 3. 16. & 6. 19. 2. Cor. 6. 16.

b Rom. 8. 9, 11. 1. Ioh. 3. 16. 2. Tim. 1. 14.

tion, repleniſheth them with all ſanctifying and ſauing grace, defendeth, preſerueth, and ſtrengtheneth them from all enemies, and from the inundation of all dangers by his Almighty power and eſpeciall prouidence watching ouer them. And finally inlighteneth them in all truth, and guideth and directeth them in the way of holines and righteouſneſſe which leadeth to Gods Kingdome. And euen thus doth Sathan dwel in the children of vnbeliefe; not by communicating his eſſence vnto them, for then they ſhould be no more men but incarnate Deuils, but by taking full poſſeſſion of them as his owne vaſſals, by infuſing malice into their hearts, and all manner of corruption and ſinne into all the powers of their ſoules and bodies, by ſetting vp his Throne in them, and ruling them with his power according to his owne pleaſure, and making them to become his ſlaues to doe his will; finally by leading and guiding them into all manner of wickednes through his tentations and ſuggeſtions, vntill at laſt hee bringeth them together with himſelfe vnto condemnation and vtter deſtruction in the fire of Hell.

CHAP. IIII.

The erroneous conceit of the Papiſts, who by the fleſh vnderſtand the body, and the ſenſuall faculties onely.

HAuing ſhewed what our enemies in this ſpirituall Warfare are, we ſhould now proceed to diſcouer their nature and properties, were it not that theſe enemies were by the Deuill and the World diſguiſed: yea, quite hid from our ſight in ſecret ambuſhments; and our friends through their malice muſtered againſt vs, as though they were our enemies, that ſo whileſt wee bend all our forces againſt them who oppoſe vs in this ſeeming hoſtility, theſe may ſuddenly ſet vpon vs, and aſſault vs at vnawares, giuing vs deadly wounds when wee feare no danger. For the plotting and contriuing of which ſtratagem they vſe the vaſſals of Antichriſt, the Clergy of Rome as their Chieftaines and eſpeciall inſtruments, who hiding our true enemy, the corruption of nature, which hath ouerſpread all the powers and parts of our ſoules and bodies, vnder the cloſe couert of their cunning ſophiſtry, doe inſtead thereof, offer to our view ſeeming foes of their owne fancying. For by the fleſh they would haue vs to vnderſtand (not the reliques of corruption which keepe their chiefe reſidence in the ſoule, minde, and will) but the body it ſelfe and the fleſh thereof; and at moſt the inferiour, bruite and ſenſitiue faculties of the ſoule; and by the ſpirit they vnderſtand the intellectuall faculties, the minde, reaſon and vnderſtanding, and ſo affirme this to be the fight betweene the fleſh and the ſpirit, when as the body and ſenſitiue parts doe rebell and ſtand in oppoſition againſt the vnderſtanding and reaſon, and contrariwiſe when theſe ſtriue to maintaine their Regency by keeping them vnder and ſubduing them to their Lawes and Orders. And although, being ſometime conuinced with the euidence of truth, they giue together with vs the ſame verdict, affirming that not the body it ſelfe is meant by the fleſh, but the corruption of it, that it is onely the inſtrument of the ſoule in wicked actions, and the ſoule it ſelfe the chiefe cauſe of ſinne, and that the minde, vnderſtanding and reaſon are poyſoned and tainted with naturall corruption; yet by and by they are ready againe to make voide their euidence and to reuerſe this ſentence, and relapſing into their old abſurdity, they either vnderſtand groſly by the fleſh the body alone, or when they pleaſe to deale more liberally with vs, they alſo grant that the inferiour parts of the ſoule, the animall and ſenſitiue faculties are thereby included and comprehended, and ſo imagining that therefore our regeneration is in the Scriptures ſaid to be imperfect, becauſe, howſoeuer the mind and vnderſtanding are truly and perfectly regenerate, yet the body remayneth in the ſtate of corruption, they hereby conclude, that in the ſoule remayneth no part of this originall corruption, but onely in the body.

All which doth euidently appeare, not only by their groſſe practice (for if they did not imagine that the body were the chiefe cauſe of all ſin, why doe they ſo miſerably and ſuperſtitiouſly afflict it, placing their mortification onely in a bodily exerciſe, and corporall puniſhments? and if they did not thinke that the ſoule and intellectuall faculties were pure and free from this corruption, why doe they ſo much magnifie and extoll it, aſcribing all our falls and faylings either to the body alone, or to the reaſon and minde only through the corruption & default thereof) But this alſo may appeare by their doctrine: For not to produce many teſtimonies out of a multitude of Authours, but onely to name two or three of the chiefe and moſt refined, *Thomas Aquinas* himſelfe howſoeuer ſometime hee agreeth with vs, holding that the fleſh is the a corruption of nature and originall ſinne, as appeareth in his readings vpon the *Romanes*, yet in other places he confoundeth the fleſh and the body, and maketh the body of ſin and death, and the naturall body to be all one, although in theſe places, by body and fleſh he vnderſtandeth the vices and corruptions of them, as he expoundeth himſelfe in c other places. So like wiſe he holdeth that by the Spirit, part re-

Aſſ. 2.26.

1. Cor. 3.16. 6.19. 2. Cor. 6.16. Rom. 8.9,11. 2. Tim. 1.14. Iam. 4.5.

1. Cor. 14.

1. Ioh. 3.7,8.

1. Self. 1. That the Papiſts propound vnto vs a kind to fight againſt inſtead of our enemy.

2. Self. 1. That the chief Doctors of the Papiſts by fleſh vnderſtand the body

a *Aquin. in Rom. 7. lect. 4.*

b *Aquin. in Epheſ. 5 lect. 9.*

c *In Rom. 7. lect. 4. & cap 8. lect. 2.*

regenerate, or inner man, wee are to vnderstand the d mind and reason, which as hee saith is called the inner man, because that is said to be man, which is principall and chiefe in him. And thus hee opposeth the flesh and the heart, or the mind and reason; where speaking of the Apostles e words; *I know that in me, that is in my flesh there dwelleth no good thing*, hee saith, that this is not to be vnderstood of his reason: for in me, that is, in my heart good dwelleth, according to that, *Ephesians* the third, where the Apostle saith, that *Christ himselfe dwelleth in our hearts by faith*. So also *Lewis Granada*, a chiefe Doctor of their superstitious deuotion and mortification, joyning with the famous Heathen Philosopher *Mercurius Trismegistus*, inueigheth against the body, as though it alone were this corrupt flesh, which is the author and fountaine of all our sin and euill. Vnlesse (saith he) O sonne thou hate thy body, thou canst not loue thy selfe, for it is impossible seriously to intend both, vnto things mortall and diuine. But first of all of necessity thou must put off this garment which thou carriest about thee, being the couering of ignorance, the foundation of wickednesse, the bond of corruption, the darke vaile, the liuing death, the carcasse of the senses, the mouing Sepulchre, the household Thiefe, which hateth whilest it flattereth, and enuieth whilst it hateth, &c. which speech of the heathen man he judgeth so full of light and truth, that for it alone hee well deserued the name of *Mercurius Trismegistus* the thrice great or excellent. And in the same Chapter hauing demanded, how it can possibly be, that any man can hate himselfe, that is his owne body, vnto which naturally he is so obliged in the bond of friendship, that the Apostle saith, *No man yet euer hated his owne flesh, but nourisheth and cherisheth it?* answereth, that this is an argument properly of flesh and bloud; and that Gods Spirit and Grace, aske rather and with better reason, how can it possible be that they should not hate it; For whereas the most pernicious enemies vnto man are, Hell, the Deuill, the World, the Flesh and Sin, this last is the greatest, but the next vnto it is our flesh, which is the mother and seed of all sin. Thus also *Bellarmine*, although in many places he speaketh as much for vs in this question as wee would haue him, yet hee commendeth whipping and tormenting of the body, as a worke satisfactory, tending to the mortifying of the flesh, alleadging for it these absurde and ridiculous reasons; first the Apostles exãple, who saith, that *he did chastise his body* (for so the vulgar latine readeth it) *that so hee might bring it into subiection*. Where by body hee grossely vnderstandeth the very body of the Apostle (whereas it heere rather signifieth the body of sinne and corruption, which else where he calleth the body of death) and by chastizing, whipping; whereas the word ὑποπιάζω signifyeth to suppresse or keepe vnder. And although hee granteth the Apostle heere vseth a borrowed speech from those who according to ancient custome fought for a mastery; and saith, that he did cuill intreate and keepe vnder his body, like those Champions who either with their fists, or with bags of sand did beat and bruise their aduersary till they were blacke and blue, yet hee saith (and onely saith it without any shewe of reason) that it is very probable that *Paul* vsed to whip his owne body, both because the Greeke word signifieth so much (which is vtterly false) and because this kind of punishment was vsuall among the ancients; which also wee must take vpon his word, seeing he neither alleadgeth, nor in trueth is able to alleadge any authoritie for it. His other arguments to commend whipping and afflicting of the body, are the Publicans smiting of his breast, whereby hee shewed the compunction of his heart in his humiliation and penitent confession of his sinnes; some testimonies of *Hierome* which speake of fasting, sackcloath and beating of the breast; Gods approouing and commaunding the paying of voluntary vowes, the which hee childishly restraineth to fastings and other afflictions of the body, and among the rest to whipping, though there be no colour for it in the place which hee alledgeth. And finally he produceth the example of *Iohn* the Baptist whose garment was Cammels hayre, his meate locusts, his bed (as he saith, but proueth not) the ground, his house the desart. All which reasons and examples being farre vnfitting the wit of such a subtill sophister, and in trueth nothing to the purpose, I will passe ouer, supposing that the bare repeating of them is a sufficient confutation, and that like abortiue birthes they will presently dye, as soone as they come to light.

And thus do they (as it were in their dreame or dotage) by the flesh vnderstand the body alone, but when they are most awake, and in the best strength of their memory and vnderstanding, they do by the flesh vnderstand the inferiour parts of the soule, the sensitiue faculties, the appetite, and imagination, as they are corrupted, which also according to the doctrine of the last councell of *Trent*, they hold not to be sinne but onely the punishment of it, though the Apostle maketh the flesh, not onely to be the cause of al other sinne, but also with a certaine emphasis calleth it, *sinne* it selfe. So on the other side by the spirit they vnderstand the superior part of the soule, the reason, vnderstanding and will, which they magnifie and extoll, as though it were free in it selfe from all corruption, the cause of all good, and a professed enemy

d *Ibidem.*

e *In Rom. 7. lect. 3.*

Ephes. 3. 17. De perfect. amoris Dei, cap. 5.

Ephes. 5.

De panitent. lib. 4. c. 6. tom. 3.

1. Cor. 9. 27.

Rom. 7. 24.

Numb. 30.

9. Sect. 3. That the Papists in their purest doctrine vnderstand by the flesh our bodies and the inferiour and sensitiue faculties only.

Rom. 7. 17.

enemy to the flesh, fighting against it continually with all the lusts thereof. And thus *Thomas Aquinas* saith, *that the flesh is said to fight against the spirit, in as much as the sensitiue appetite tendeth to the contrary of that which reason desireth, according to that of the Apostle.* Gal. 5. *the flesh lusteth against the spirit.* So *Lewis de Granada*, saith, that there are in our soule two principall parts, which of Diuines are called the superiour & inferiour parts. And that in the superiour (which is called the spirit and the minde) is the will and vnderstanding which ruleth the will, and is (as it were) its eye and guide. In the inferiour is the sensitiue appetite with the imagination which also is the eye of the appetite of which it is moued; and these parts he maketh to be (as it were) two Commonwealthes in man, the one of beastes, the other of Angels. That hee calleth else where the flesh, concupiscence, sensualitie, or the sensitiue appetite, whence all the perturbations of the minde doe arise, as it is corrupt and made inordinate through sinne. And in the same place hee compareth the superiour part to a wife of so great beautie, nobilitie and wisedome, as is possibly incident to that sex, making the man happy who is married vnto her; and the inferiour part he compareth to a seruant, a witch and sorceresse, vpon whose loue this man is so besotted that putting away his wife, hee maketh himselfe a prey to his slaue, &c.

Aquin. in Rom. 7. lect. 3.

L. Granat. de perfect. amoris Dei cap. 7.

Ducis peccator. lib. 1. par. 2. cap. 19.

§. Sect. 4. That the practice of Popish mortification plainly sheweth that by the flesh they vnderstand the body onely, their mortification being nothing else but a bodily exercise.

And this is their purest conceit concerning the flesh and the Spirit, which being wholly corrupt, how great is the corruption? For in their practice they manifestly shew that by the flesh they vnderstand the body, seeing for the mortification thereof they appoint onely bodily exercises, which tend to the vexing, tormenting and weakning thereof; as Penance, Pilgrimages, Watchings, Whippings, rough clothing, hard lodginng and such like: supposing that they fight against the flesh, when they make war against their own bodies by afflicting & punishing it. Wherein that I may not seeme to slander them, I will insert an History of Monkish mortification, as it is recorded by their famous Saint *Climacus* in his Booke called the Ladder of Paradise, and in the fifth staffe of his Ladder. Which story for the worthinesse of it, is related by *Lewis* of *Granada*, in his Booke intitled the *Memoriall of a Christian Life*, as a perfect patterne of mortification, and is most vnfaithfully translated into English by one *Hopkins* a Priest, for the practice and exercise of the English Catholickes. And not to alter his methode though most confused, because it is well enough sorted and suited to the matter, nor to tire the reader with viewing ouer euery particular in that heape of trash, briefely he telleth vs, that himselfe comming into a much admired monastery, hee saw among the Monkes in their practice of penitence, such wonderfull things, as the eye of the negligent hath not seene, the eare of the slothfull hath not heard, neither hath entred into the heart of the dull and sluggish. To wit, such things and wordes as might ouercome with violence euen God himselfe, and such fashions and endeauours, as would speedily encline him to shewe mercy. For (saith he) I sawe some of the penitents stand abroad in the open ayre, watching there whole nights, vntil the morning, neuer moving their feete out of the same place; and when they were grieuously vexed with drowsinesse comming vpon them, they offered force to nature, and would not take any rest, but reuiled themselues, and with disgraces and contumelies offered against their owne persons, they rowsed vp their spirits. Others I sawe standing in prayer & hauing their handes bound behind their backes like malefactors, they inclined their pale faces towards the ground, crying out that they were vnworthy to look vnto heauen. Neither did they presume in their orizons to say any thing to Almightie God, by reason of the fearefull doubting of their thoughts, and consciences, but onely offered their silent soules and their mute mindes vnto God being full of darkenesse and desperation. I saw others sitting on the pauement couered with sack-cloth & ashes, which hid their faces betweene their knees, beating their foreheads against the earth. Others I saw who in respect of their habite, cogitations and actions seemed out of their wits, whose mindes were so stupified with excessiue sorrowing, that they stood like copper images, compassed about with darkenesse, and made insensible (as it were) for all vitall actions. Others humbly desired of God to be heere vexed and tormented, that there they might haue mercy; and many afflicted and cast downe through a burthened conscience, saide that it should well satisfie them to be freed from hell torments, though they should neuer attaine vnto the ioyes of Gods kingdome; and that it was sufficient if they were freed from Gods great and terrible commination, and those vnknown, hidden and hellish paines, neither durst they desire to be deliuered from punishments altogether. In others I sawe *Dauids* words effected indeed, men possessed with sorrows, made crooked to the ende of their liues, going mournfully all their dayes, and casting out noysome smels out of the putrified parts of their bodies; who liued without all care of their flesh, forgot to eat their bread, mingling their drinke with groanes, and their bread with ashes. There you might see their burned tongues like wearied Dogges hanging out of their mouthes. Some among them tormented themselues in the scorching heate

Stanor. lib. 2. in tract. de sanctitate cap. 1.

of the Sunne; others contrariwise afflicted themselues with extreame cold. Some tasting a little water that they might not be parched with thirst, so contented themselues without drinking more, others eating a small bit of bread, would cast away the rest, affirming that they were vnworthy to feed on the meat which belonged to reasonable men, because they had carried thēselues vnreasonably like vnto beasts. Some amongst thē excited others, saying, let vs run brethren and not obey this filthy and wicked flesh, but let vs kill it, as it hath first killed vs. And thus (saith he) these blessed Penitents behaued themselues. Their knees, with their continuall praying, were growne hard; their eyes fayling and ouerwearied, were sunke deepe into their heads, the haire of their browes and eye-lids being falne away and lost, their cheekes seemed burnt with the heate of their scalding teares, their faces so withered, pale and deformed that they differed not from dead men. Their brests were made sore with their blowes, and being blacke and blue with bruises, they did spit bloud. What vse had they of any bed? What cared they for cleane and whole cloathing? All there were torne, filthy and full of lice. And in a word what is their affliction who are possessed with a Deuill, in comparison of these? What the bitter vexation of those who mourne for their departed friends? What their sorrow who liue in banishment? What the punishments of cruell Parricides? Surely the paines and torments which all these vnwillingly suffer, are nothing being compared with their voluntary penance. And not content with punishments inflicted by themselues, they would intreat their great Iudge and Gouernour of their Monastery, who was a very Angell amongst men, that he would put irons and chaines about their necks and hands, and fasten their feet in the stocks, not suffering them to come out till they were to be buried. Yea, indeed they would not so much as haue any buriall. (Neither will I hide their wonderfull Charity towards God and the penitence of these blessed men.) For being to die and to become Citizens of that heauenly City, they would with earnest prayers adjure their Abbot, that hee would not vouchsafe them humane buriall, but like brute creatures cast them either into the riuers or into the open fields to be deuoured of beasts; which sometimes he also did being ouercome with their importunate requests. But what was the quality of their place and habitation? Surely it was very darke, vnhandsome, stinking, foule and filthy, so as it might fitly be called a prison for condemned persons, and the very sight thereof might well bee a Mistresse of perfect penitence and mourning. Yea, they were not contented with those torments which could be inflicted by men; but (as he further saith) they desired of God with many grones and great lamentation, that they might be taken away by the Deuill, or fall into some grieuous diseases, or loose their eyes, and so become a miserable spectacle vnto all men, that so by these present paines they might escape future punishments. Now if we would know the fruit of all their labours, and what inward peace and security they had by these outward torments and vexation; this also in that worthy Story is made knowne vnto vs, namely, that as they passed their dolefull dayes in these selfe-deuised tortures and torments of body, so at the day of death they were no lesse vexed with terrours of conscience, affrighting feares, and dreadfull doubtings; as in truth what other can be expected from them who by their superstitious deuises haue robbed God of the glory of his free grace in our saluation, derogated from the al-sufficiency of Christ Iesus our alone Sauiour his merits and obedience, and in a great part arrogated the prayse of the remission of their sinnes, and attaining vnto euerlasting life, to their owne penance and satisfactions?

9. Sect. 8. That the Popish Doctors are iustly to be taxed for teaching the former doctrine: and the superstitious people for putting it in practice.

Now by this which hath beene said it appeareth what the Church of *Rome* and her adherents conceiue and hold concerning the flesh, in respect both of their doctrine and practice. Wherin they are justly to be taxed, first of vntruth and falshood, in that they doe herein teach grosse errours which are directly contrary to the whole course of Scriptures, as it shall (God willing) afterwards plainly appeare. Secondly, of damnable pride, and that first in this respect that they afflict and torture their bodies by their voluntary penance for meere ostentation to be seene and praysed of men, (for else to what end serue their going bare-foot on their Pilgrimages; and their Whipping of themselues in the open streets) of all which their torments, if any pitty them more than they doe themselues, would haue them eased and freed; the best way were to follow the aduice of *Plato*, who seeing men take compassion on the proud Cynicke *Diogenes*, because he voluntarily stood in a great storme of raine, told them, that the onely way to rid him out of that misery, was to withdraw themselues, and to let none remayne to looke vpon him: for there would surely but few be carried about in this Pageant of Penance, if there were no Spectators who might encourage them with their applause. Secondly, their pride appeareth in the acting and suffering of this voluntary Penance in respect of the end, which is not so much to mortifie the flesh, as to make satisfaction to Gods Iustice for their sins, or to merit his fauour and the joyes of Heauen; wherein as they derogate much from Gods mercy, and the al-sufficient merits and satisfaction of Iesus Christ, so also

also they manifest their hellish pride, which will not suffer them wholly to deny themselues, and ascribe the glory of their iustification and saluation onely to Gods free grace and Christs sufferings and obedience: but needs will they share with them in the prayse, in part at least pay their owne debt, and giue something towards the purchase of our heauenly inheritance. In which respect it may truely bee said, that the leaner they make their bodies with penance and punishment, the more their hearts are fatned with pride and vaine-glory; and the more they subdue and keep vnder their fleshly carkasse, the more their minds are lifted vp with opinion of their merit and deseruing. Thirdly wee may in this regard justly taxe them to bee those impostors and deceiuers of whom the Apostle speaketh, who seeke *to deceiue men of their heauenly reward*; seeing they *hold not the Head Christ*, but in part rest vpon their owne superstitious deuices, being (as the Apostle there speaketh,) *vainely puft vp in their fleshly minds, and placing the chiefe of there Religion, in a voluntary humility, and worshipping of Angels, in subiecting themselues to humane ordinances after the commandements and doctrines of men; which things haue at the most but a shew of wisedome, in wil-worship and humilitie, and not sparing or punishing of the body.* Lastly, herein wee may well charge them with grosse hypocrysie, and false treachery, seeing they betray the poore Christian who asketh their counsell and aduise in this spirituall warfare, whilest they pretend his strengthening and defence. For as they professe Christ in shew, but oppose him in truth, being those limmes of Antichrist who make warre against him and his members; so they outwardly proclaime war against the world and the flesh, when as in truth none are greater friends vnto them; for that the flesh our true enemy may escape vntouched and vnhurt in the Christian conflict, they disguise and hide it, lest it should be knowne, and craftily substitute into the place thereof our bodies which are our friends to receiue deadly wounds and blowes by the sword of mortification; and whilest they afflict and persecute them, as though they were the onely troublers of this our *Israel* they (as *Iesabell Baalls* Priests) cherish and nourish the corruption of nature, the flesh and the whole army of carnall lusts (as it were) at their proper charges giuing them meate and drink at their owne table.

Col. 3. 19. 20. 22. 23.

And thus haue I spent more paines and paper vpon this base subiect than it deserueth, and both by their doctrine and practice shewed what the Church of Rome and her fauorites thinke of the flesh and of the meanes whereby it may bee mortified and subdued, partly that all might take heed of the bewitching cups of the whoore of Babylons fornications, seeing those who haue drunke thereof, haue beene so intoxicated and made drunke with these inchanted potions, that like mad men and inraged bedlems they haue not onely wrastled with God himselfe, to spoyle him of his glory, murthered his holy Martyrs and caused the streets to runne with riuers of their bloud, but also frantiquely haue offered violence to their owne persons, grieuously tormented their owne bodies, and sought to satisfie their insatiable cruelty, by drinking deepe draughts in their owne bloud. Partly also to preserue all, who loue the truth from these superstitious cruelties in the practice of their mortification, seeing corrupted nature, and blinde superstition, with as strong a streame of violence, carrieth men headlong into these inhumane and vnnaturall practices against their owne persons, as the pleasures of the flesh transport others who are licentious and prophane to the imbracing of them. The which wee may plainely see in the practice of the Baalitish priests, who with kniues lanched their owne bodies, and in the experience of all ages among the heathens and infidels, yea euen of our owne times, not only among the Sauadges & Barbarians, but aboue all others among the Papists who are all ready rather to torment their bodies, than to crosse their carnall wils; to torture the flesh, rather than to subdue their fleshly lusts; yea euen to mortifie with voluntary penance their naturall parts and members, rather than to labour in the crucifying of the old man, and to forsake any of their darling sinnes. But especially my maine drift herein is to discouer our true enemy that wee may discerne it from our friends, and to shew what in truth the flesh is, that so wee may labour to subdue and mortifie it, seeing it is ready in craft and subtiltie to hide or disguise it selfe, and to substitute another in its place, that so we may spend our strength in vaine, and being spent and tyred in fighting against those who are friends vnto vs, may bee the more easily ouercome at the first incounter of our spirituall enemies.

§. Sect. 6. That our opposition against the Papists in this doctrine is very necessarie.

CHAP. V.

That the body and sensitiue faculties onely are not the flesh proued by the Scriptures, and diuers reasons.

§. Sect. 1. That the body and sensitiue faculties only are not the flesh proued by testimonies of the Scripture.

AND therefore hauing shewed what is the erroneous conceipt of the Papists concerning the flesh, in the next place wee will confute it, and proue that by flesh wee are to vnderstand, not the body and inferiour and sensitiue faculties

of the soule, nor yet onely the corruption of them both; but also the corruption of the whole man, and principally of the reason and will which they magnifie with so many prayses. And this will appeare by the cleare euidence of the holy Scriptures, by strong and demonstratiue reasons grounded vpon them, by the testimony of the Fathers, yea euen of the Aduersaries themselues. And first in the whole course and current of the Scriptures wee may obserue that there is much more spoken of the sinfull corruption of the soule, than of the body; and in the soule, not onely of the inferiour, sensitiue and animall faculties, but also of the superiour and intellectuall, as of the corruption and deprauation of the minde, vnderstanding, reason, wisedome and will. The Apostle ioyneth them both together, 2. Cor. 7.1. *Hauing therefore* (saith he) *these promises* (*deerely beloued*) *let vs cleanse our selues from all filthinesse of the flesh and spirit, perfecting holinesse in the feare of God.* Where he necessarily implyeth, that both in himselfe, and in those beloued Saints to whom he writeth, there was remaining corruption and filthinesse of nature, which was to bee purged away, not onely in the body which here is signified by flesh, but also in the soule, which is here vnderstood by the Spirit. So *Ephe.* 2.3. *Among whom* (saith he) *also wee all had our conuersation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and minde.* And *Rom.* 8.8. he telleth vs, that *they, who are in the flesh cannot please God.* Where by *flesh* wee cannot vnderstand the *body* (for then the seruants of God could not please him in this life) but the corruption of nature, with which our bodies and soules are defiled, till they be renewed and sanctified by Gods Spirit. And thus *Chrysostome* expoundeth this place. *What then* (saith he) *shall we destroy our owne bodies, and so goe out of the flesh that we may please God? Doest thou command vs to be murtherers, when as thou pretendest to draw vs vnto vertue? Yee see what absurdities doe hence arise, if these things be simply and literally vnderstood. But by flesh here he meaneth not the body or bodily essence, but a worldly and carnall life addicted to wantonnesse and voluptuous pleasures, which make the woole man to become flesh. For as they who are led by Gods spirit, haue also their bodies made spirituall, so they who are led by the flesh and are addicted to carnall delights, they make their soules to become fleshly and carnall, not by changing the essence and substance, but by spoyling it of true nobility. And this manner of speaking is vsed in the Old Testament, where the flesh signifieth that grosse and earthly life, which is filthily intangled in all absurd pleasures. For God saith to Noah, my spirit shall not stay with these men because they are flesh. And yet* Noah *himselfe was clothed and encompassed with the garment of flesh; but this was not the fault that offended God, to be compassed with flesh, because this was the worke of nature, but in that they had made choyse of a carnall and sensuall life.* And therefore *Paul* saith, *They who are in the flesh cannot please God*; and also addeth; *But you are not in the flesh but in the spirit, not vnderstanding simply the substance of the flesh, (for so they were in it to whom hee writeth) but such a flesh which is drawne and oppressed with lusts and passions. Euen as the like speech of our Sauiour is to bee vnderstood, but you are not of the world, not because they had not their habitation in the world, But because they were not defiled with worldly malitiousnesse.* And afterwards more fully expounding those words; *You are not in the flesh but in the spirit; What then* (saith he) *were they not in the flesh? and did they go about without bodies? What sense or reason were in such a speech? And therefore you see that he meaneth by flesh, a fleshly life.* And thus also *Ambrose* expoundeth this place, *The Apostles* (saith hee) *by denying those to be in the flesh whom it is manifest to haue beene in the flesh, did not condemne in them the substance of flesh, but their sinnes and sinfull corruptions, that is, the workes of the flesh.*

2. Cor. 7.1.

Ephes. 2.3.

Chrysost. in Rom. 8. Ser. 13. Rom. 8.8.

Ambros. de fide resurrect. To. 3.

And vnto these testimonies of Scripture many more might be added. As *Tit.* 1.15. *Vnto the pure all things are pure, but vnto them that are defiled and vnbeleeuing is nothing pure, but euen their minde and conscience is defiled.* So the Apostle saith, that *the wisedome or* a *minding of the flesh is enmity against God*, and that the b *minde* as well as the *body* is *fleshly*. And thus he exhorteth the Ephesians to bee *renewed in the spirit of their minds*, thereby implying that not onely the body and sensitiue faculties are naturally corrupted, but also the *minde*, the chiefe part of man, and hereof the *spirit*, that is, the prime vigour and chiefe faculty of the minde. For what needeth any renouation if there were not in them the taynture of their old corruption? So *Rom.* 12.2. c *And be not conformed to this world, but be transformed by the renewing of your minde, that you may proue what is that good, that acceptable, and perfect will of God.* Whereby he implyeth that naturally they were corrupted, euen in the vnderstanding part, and ignorant of the will of God, till they were renewed and inlightned by the Spirit of God, which renouation is not finished at once, but by little and little, euen to the end of life; according to that 2. *Cor.* 4.16. *Though our outward man perish, yet the inward man is renewed day by day.* Againe, where the Apostle prayeth vnto God that the *minds* of the faithfull might bee *renewed*, he plainely intimateth that they were by nature

§. Sect. 2. Other testimonies to proue the former point.

a Rom. 8.7. τὸ φρόνημα.
b Col. 2.18. ὑπὸ τοῦ νοὸς τῆς σαρκὸς αὐτοῦ.
c Eph. 4.23.

Rom. 12.2.

ture corrupt and sinfull. And thus he prayeth that the faithfull *Thessalonians* might be *sanctified wholly, and that their whole spirit, and soule and body might be preserued blameles vnto the comming of our Lord Iesus Christ.* And that the *Ephesians* might haue *the spirit of wisedome and reuelation in the knowledge of him, and that the eyes of their vnderstanding being inlightened they might know what was the hope of their Calling, &c.* Of which prayers they had great neede, seeing as the Apostle testifieth of them, they together with the rest of the Gentiles had *their vnderstanding darkned being alienated from the life of God, through the ignorance which was in them, because of the blindnesse of their heart. Ephes.* 4. 18. Finally the Apostle plainely determineth this question, whereas hee saith that the enemies with whom wee wrastle in this Christian Warfare, are not flesh and bloud, but spirituall wickednesses, euen the wicked spirit, the world and our owne corruption.

1. Thes. 5. 23.

Eph. 1. 17. 18.

Eph. 4. 18.

Eph. 6. 12.

Q. Sect. 3. Reasons to proue that the body only is not the flesh. The first taken from the names that are giuen vnto it.

Vnto these testimonies of Scripture wee may adde many reasons to proue, that by the flesh wee are not onely to vnderstand the body and the sensitiue faculties or the corruption of them both; but the sinne and pollution which hath ouerspread the whole man, soule and body. First because the names in the Scriptures which are giuen to the flesh doe intimate thus much, for it is called the *old Adam* and the *old man*, which consist as well of a reasonable soule, as of a naturall body; It is called *sinne*, according to that of *Ambrose*; *All sinne is called the flesh*; and the soule sinneth as well as the body, as the Prophet implyeth, where he saith, that *the soule that sinneth shall dye.* It is called the *euill concupiscence*, and the act of lusting belongeth to the soule and not to the body. It ic called the *euill which encloseth vs*, namely all the whole man, body and soule, and finally it is called the *law of sin and law of death*; and lawes are giuen by the chiefe Commander & supreame soueraigne, which as all confesse, is not the body, but the soule, and herein the reason and vnderstanding. Secondly, the actions which are attributed to the flesh doe proue this; for it is said to *conet, desire, or lust, Gal.* 5. 17. which is an act of the soule, & therefore *Chrysostome* concludeth that the Apostle meaneth not the body but the soule, *for otherwise* (saith hee) *how can the flesh be said to lust; seeing lusting belongeth not to the body but the soule, for the body is to be reckoned among those things which are moued and not which moue, as being not an agent, but a patient.* Thirdly, the sinnes which are attributed to the flesh shew plainely that wee are thereby to vnderstand the corruption of the soule, as well as of the body. So the Apostle reckoning vp diuers fruits of the flesh, nameth not onely *adultery vncleanesse, murthers, drunkennesse* and such like; But also *Idolatry, Witchcraft, Heresie*, which are the sinnes of soule and minde, and not properly and immediately of the body: And this *Austine* obserued. *Who knoweth not* (saith hee) *that Idol-seruice, enmitie, contention, emulation, stomaching, dissension, heresie, enuy are rather the vices of the mind than of the flesh; seeing it may be that for idolatrie, or some errour of heresie, a man may abstaine from the pleasures of the flesh.* Where further it is to bee noted, that these workes of the flesh, are not onely in the wicked and vnregenerate, but also in the godly and sanctified in respect of their flesh or part vnregenerate, for of such the Apostle speaketh, seeing they onely are exercised in the spirituall conflict, and they, and none but they, haue the spirit in them lusting against the flesh.

Reason 2.

Gal. 5. 17. Non hic carnem appellat corpus, alioquin quomodo concupiscit, quando quidem concupiscentia non earum est sed animæ. Chry. Soll. in Gal. 5.

Reason 3.

Gal. 5. 19. 20.

August. de ciuit. Dei lib. 14. cap. 2.

Fourthly the corruption of originall sinne (which in the man regenerate is all one with the flesh) hath ouerspread not the body alone, but also the whole man, body and soule: for the image of God was thereby defaced which principally consisted in wisedome, originall righteousnesse and holinesse, and these were chiefly & immediately seated not in the body, but in the soule: and in this regard the whole man, the soule as well as the body, needed to be washed in the blood of Christ, and in the lauer of regeneration, because all his powers and parts were defiled and corrupted. The which will better appeare if wee consider of some particulars. For in the mind and vnderstanding are seated, as in their proper place, the sinnes of ignorance, not onely in the vnregenerate, according to that of the Apostle; *the naturall man perceiueth not the things which are of the spirit of God, for they are foolishnes vnto him, neither can hee know them, because they are spiritually discerned*; but also the reliques thereof remaine in the regenerate, for *wee know but in part, and we see but as through a glasse darkely*; in which regard Christ telleth *Peter* that flesh and bloud had not reuealed vnto him that our Sauiour was the Sonne of God, meaning by flesh and bloud, humane reason and vnderstanding. And vnto this we may adde the sinnes of infidelity and doubting; errours and heresies. In the conscience also there is stupidity and terrours, whereby it is either asleepe, and obserueth not our actions to approue that which is good, and to accuse vs for euill, or being awakened doth with horrible fury pursue and terrifie vs admitting of no pacification. In the cogitation and imagination, vanity and much wickednesse, according to that *Gen.* 6. 5. Where it is said, that *God saw that euery imagination of the thoughts of mans heart, were only euill continually.* Finally in the will remaineth much auersnesse to

Q. Sect. 4. *Reason* 4. Originall corruption hath ouer spread the whole man body and soule.

1. Cor. 2. 14.

1. Cor. 13. 9. 12.

Gen. 6. 5. 2. Cor. 3. 5.

good,

good, and proneneſſe to euill, great rebellion and ſtubbornneſſe againſt God whereby we reſiſt his holy will in reſpect whereof the Prophet ſaith, that *the heart of man is wicked aboue all things*; and the Apoſtle telleth vs that in our wils there is no inclination vnto any thing which is good, vnleſſe God firſt worketh it in vs. By all which it appeareth, that by the fleſh wee are to vnderſtand the corruption of ſoule and body, according to that of *Bernard*; *As* (ſaith he) *the old Adam was ſpread ouer the whole man, and poſſeſſed him wholly; ſo now let Chriſt haue all who hath created all and redeemed all*, and will alſo glorifie all.

Ier.17.10.

Philip.2.12. Bernard. de Aduentu.domini. Serm.5.

Q. Sect.5. Reaſon 5. Becauſe the Body and Spirit are not enemies but louing friends. Gal.5.17.

Fiftly, the *Fleſh* and the *Spirit* are as the Apoſtle telleth vs; *contrarie one to the other*, and like mortall enemies in hoſtile manner they fight together ſeeking one anothers ruine and deſtruction; but ſuch enmitie is not betweene the ſoule and body, for then they would ſeeke one anothers ouerthrow, whereas contrariwiſe they mutually loue and cheriſh the one the other, and are much grieued when they muſt part aſunder. So the Apoſtle telleth vs, that *no man euer yet hated his owne fleſh, but nouriſheth it and cheriſheth it, euen as the Lord the Church*, and in this regard he willeth the the husband *to loue his wife, as his owne body*. And this argument *Chryſoſtome* vſeth. *Whereas* (ſaith he) *the Apoſtle telleth vs that the fleſh luſteth againſt the ſpirit, he ſpeaketh of a twofold knowledge, whereof the one is contrary to the other, to wit not the ſoule and body, but vertue and malicionſneſſe; for if they ſhould be ſo oppoſed, they would deſtroy, one another, as water fire, and light darkeneſſe, &c.* Now whereas the oppoſition and fight is not betweene the body and the ſoule, but the fleſh and the ſpirit, hereof it will clearely follow, that wee are not by fleſh to vnderſtand the ſubſtance of the body, but the quality of corruption in ſoule and body; for theſe enemies are of like nature, and therefore as by the ſpirit we vnderſtand not the ſubſtance or eſſence of the holy ſpirit, but a created quality of holineſſe and righteouſneſſe, in the whole man; ſo contrariwiſe wee are by the fleſh to vnderſtand not our bodily ſubſtance, but the ſinfull quality of corruption which hath defiled ſoule and body.

Eph.5.28.29.

Chryſoſt.in Gal.5.

Q. Sect.6. The ſixt reaſon taken from the words of the Apoſtle. Rom.7.18.

Sixtly, the Apoſtle ſaith, *that in him that is in his fleſh dwelleth no good thing*; where the fleſh cannot ſignifie the body as it is diſtinguiſhed from the ſoule, for ſo it is not true which the Apoſtle ſpeaketh, ſeeing his body was not onely the habitation of his ſoule, but alſo the Temple of the holy Ghoſt. Neither was it here the Apoſtles purpoſe to diſtinguiſh betweene his ſoule and his body, but betweene grace and naturall corruption which had ouerſpread the whole man, ſo farre forth as he remained vnregenerate; as contrariwiſe by ſpirit hee vnderſtandeth the whole man, as he is regenerate and ſanctified. And this is the reaſon why hee correcteth himſelfe ſaying *in mee, that is in my fleſh*, becauſe hee would not be injurious to Gods ſpirit dwelling in his body, which maketh him thus to explicate his ſpeech, of his fleſh or part vnregenerate, in which the holy ſpirit dwelleth not. So *Chryſoſtome* telleth vs that the Apoſtle calleth *Fleſh* not the naturall *body*, but the *depraued will*, as when hee ſaith, *you are not in the Fleſh but in the Spirit*; And againe, *thoſe who are in the fleſh cannot pleaſe God*. What then is the fleſh to bee deſtroyed? Why hee who ſpake theſe things, was not hee compaſſed with fleſh? &c. By fleſh therfore he meaneth earthly, ſluggiſh and retchleſſe thoughts. So that this is not the accuſation of the body, but the fault of the negligent ſoule.

1.Cor.6.19. Chryſoſt.in Gal.5.

Rom.8.8.

Eightly, that which is called the fleſh, is in other places, called the euill concupiſcence, the euill which encloſeth vs, and the law of ſinne; but the body is not euill abſolutely, for it is the good creature of God as well as the ſoule; but reſpectiuely, as together with the ſoule it is tainted and defiled with corruption. So *Auſtine* telleth vs that *our fleſh that is our body is good, yea very good, as being the workmanſhip of our onely good God; and it is not euill as* Sethianus, Ophianus, *and* Patricianus *would haue it; nor the cauſe of euill as* Florianus *hath taught, nor yet compacted of euill and good, as* Manichæus *blaſphemeth, but whereas it is good by creation, it is as the choiſe of the minde made vnto vs either good or euill, not by the change of the ſubſtance, but by the wages of execution.* With whom *Chryſoſtome* agreeth, ſaying, that the *Apoſtle doth not call the fleſh* (that is the body) *ſinne, but it is the worke of God, which if we wiſely vſe it, is exceeding fit for the purſuing of vertue.* Neither is the body our enemy in this ſpirituall conflict, but our friend which aſſiſteth vs in in the fight, and taketh our part againſt the fleſh with the reſt of our ſpirituall enemies; namely as it is imploied by the ſoule, in praying, faſting, watching, hearing the word, holy conferences, giuing of almes and ſuch like religious and Chriſtian duties. So *Hierome* teſtifieth that this *life to mortall men is a place of Combate, here we fights that elſewhere wee may bee crowned, and no man can goe ſecurely among ſerpents, and ſcorpions. Wee are compaſſed about with great troupes of enemies; the whole world is full of them; the fraile fleſh which within a while will become duſt, fighteth alone againſt many, &c.* For as the body partaketh with the ſoule in the ſtate of corruption, ſo alſo in the ſtate of regeneration, the one being ſanctified as well as the other. For whereas the Apoſtle ſpeaking

Q. Sect.7. The ſeuenth Reaſon becauſe the body is not abſolutely euill, as the fleſh is.

Aug.de ciuit. Dei. lib.14. Cap.24.

Chryſoſt.in Rom.7.Serm. 13.

Hieron.ad Euſtochium.

ing to the faithfull telleth them, that they were *washed and sanctified*, he excludeth not their body but vnderstandeth it of the whole person body and soule. And this he plainely testifieth, saying, that *the vnmarried woman careth for the things of the Lord, that she may be holy, both in body & in spirit.* And therefore hee exhorteth the Corinthians to the washing and purging of the whole person. *Hauing* (saith he) *these gracious promises*, (dearely beloued) *let vs cleanse our selues from all filthinesse of the flesh and spirit, perfecting holinesse in the feare of God.* So whereas hee affirmeth that our bodies are *temples of the holy Ghost*, he implyeth, that they are regenerate and sanctified; for what communion can there be betweene light and darknesse, God and Belial, the holy Spirit, and a polluted cage of vncleane spirits? And therefore as our soules are not in this life perfectly regenerate, but haue remaining in them many reliques of corruptions, so our bodies are not quite without regeneration, but are in part washed and purged by Gods holy Spirit, that they may bee fit habitations for himselfe to dwell in. To which purpose *Hierome* saith, that *the Apostle doth not prayse the spirit, and dispraise the flesh, because that is good and this is euill: Seeing himselfe saith, that the Virgin careth for the things of the Lord, that shee may be holy in body & in spirit, and contrariwise doth accuse the spirit, saying men corrupted in their minds, &c.* So *Chrysostome* saith, that *Christ hath destroyed the kingdome of sinne, and hath made the flesh more able and spirituall for all good duties, not by changing the substance of it, but by raising and inciting it hereunto. For as fire being soyned with iron, doth make the iron like vnto the fire, though it remaine the same in its owne nature: so the flesh of the faithfull, who are indued with the holy Ghost, is changed by vertue of the spirit, and being made spirituall and lofty is lifted vp on high together with the soule.* And as the body is thus in part sanctified, so also the affections and inferiour faculties of the soule, as loue, hope, desire, hatred, and the rest, and are made seruiceable to the soule for holy and religious duties: and whereas whilest wee were in the state of vnbeliefe, they sought on the diuels side, and prouoked vs to the committing of all wickednesse, now they forsake his campe and take part with the armie of Iesus Christ, inciting vs both in our soules and bodies, to the ready performance of all holy duties. And as the Apostle numbreth idolatry, witchcraft and heresie which are more properly belonging to the superiour to faculties of the soule among the workes of the flesh: so contrariwise he reckoneth loue, ioy, and peace, among the workes of the spirit, which are affections belonging to the inferiour part.

Lastly, euen the faithfull and regenerate are tempted, not onely to sinnes wherewith the inferiour faculties of the soule are delighted, as lust, wantonnesse, intemperance, and the like; but also vnto such sinnes as properly belong to the vnderstanding and will, as errours, heresies, infidelity, doubting of Gods mercy, truth, and prouidence; security, impenitency and hardnesse of heart. Now of what are they thus tempted, but as the Apostle telleth vs, of their owne concupiscence? and therefore this concupiscence extendeth as well to the superiour as the inferiour faculties of the soule. Yea not onely are they tempted but often are foyled by yeelding to the tentation; of which I need no other proofe, but that experience which euery Christian may haue in himselfe, if without partiality he will examine his owne conscience: for who is so inlightned that doth not find in his minde much darknesse? who so sanctified, that doth not acknowledge many errours whereby he hath beene ouertaken in his iudgement; and much vanity in his cogitations? Who is so humbled and hath so denied himselfe, that doth not feele in his will much peruersenesse and rebellion against the will of God? Finally, who hath his remembrance so confirmed and strengthned in grace, that doth not see his forgetfulnesse of God and of holy duties? And who is so strong in his faith, that doth not find many assaults of doubting and infidelitie? All which doth plainely proue that euen in the regenerate the reliques of carnall corruption doe remaine not onely in the inferiour and sensitiue faculties of the soule, but also in the superiour and intellectuall.

1. Cor. 6. 11.
1. Cor. 7. 34.
2. Cor. 7. 1.
Hieron. in. Ep. ad.
Chrys. in. Ro. 8.
Gal. 5. 22.
§. Sect. 8. The eight reason. Because the faithfull are tempted to such sinnes as properly belong to the vnderstanding and will. *Iam. 1. 14.*

Chap. VI.

Testimonies of Fathers to proue that the body alone is not our enemy the flesh.

Vnto these reasons wee may adde diuers testimonies for the better clearing of this point. And first Saint *Augustine* telleth vs, that the *corruption of the body, which ouerburtheneth the soule, is not the cause of the first sinne but the punishment. Neither doth the corruptible flesh make the soule sinfull, but the sinfull soule maketh the flesh corruptible. From which corruption of the flesh, although there arise many prouocations of vices and vicious desires, yet not all the vices of a wicked life are to be imputed to the flesh (that is the body) least hereby wee acquite the Diuell of them who hath no flesh.* Againe, *he that magnifieth the nature of the soule, as though it were the chiefe goodnesse, and accuseth the nature the flesh as euill, without doubt he doth carnally*

§. Sect. 1. Testimonies to proue that the body is not our sinfull flesh. *August. de ciuit. Dei lib. 14. cap. 3. tit. 5. col. 755.*
August. de ciuit. Dei lib. 14. cap. 5. tit. 5. col. 758.

nally affect the soule, and after a fleshly manner shun the flesh, because he so iudgeth out of *humane vanity, and not out of diuine truth.* So in another place, *the soule is not better than the body in merit but in nature; for the soule is sinfull and stained with many corruptions of concupiscence. But yet impure gold is better than the most purified lead.* And elsewhere he saith; *The flesh therefore is not euill if it want euill*, that is, *sin wherewith man is corrupted, neither is he euill made, but doth euill, for in both parts, soule and body, he was made good of our good God, but he doth euill whereby he is made euill.* Now as by all these testimonies hee sheweth what the flesh is not, namely not the nature or substance of the body; so in many other places hee sheweth what it is, namely the law of sinne and corruption of nature, which hath ouerspread and defiled the soule and body. To name one or two for all. In his booke of retractations, hee saith that the *Apostle by the names of flesh and blood, vnderstandeth the corruption of them both.* And againe, *the soule when as it affecteth those things which are carnally good, is named the flesh.* With him agreeth *Chrysostome*; for writing on the words of the Apostle, *they haue crucified the flesh with the lusts of it*, he saith, that he *here calleth their euill deeds the flesh, for if they should haue crucified their bodies, how then could they haue liued?* And againe, *it is the manner of the Scriptures to call by the name of flesh those, who onely minde carnall things, and neuer thinke on that which is heauenly.* Thus also *Gregorie* saith, that the *Scriptures are accustomed to signifie by the names of flesh and blood, the sinnes of the flesh.* And in another place; *It is written* (saith he) *that flesh and blood cannot inherite the Kingdome of Heauen, and how then shall I beleeue that in truth the flesh shall arise at the last day? I answere in the holy Scriptures the flesh is sometime taken according to nature, and sometime according to fault and corruption; in the former sense, this now is bone of my bone, and flesh of my flesh: and againe, the word was made flesh. In the other sense is to bee taken; my spirit shall not striue in these men, because they are flesh, and the speach of the Apostle, but you are not in the flesh, but in the spirit; not that they were not in the flesh, to whom the Apostle wrote, but because they had ouercome the passions of their carnall desires &c.* So *Hierome* on the eight of the *Romanes*, saith, *It is to be noted that the Apostle there accuseth the workes of the flesh and not the substance.* And thus also *Basill* vnderstandeth it; *for* (saith he) *he that is called the old man, signifieth together all sinnes and defilements particularly, as it were, in his parts.* So *Theoderet*; *The Apostle calleth flesh the inclination of the minde vnto those things which are euill; and the spirit, grace which inhabiteth and guideth the minde vnto those things which are good.* And againe; *it is manifest, that idolatry, witchcraft and such like sinnes, are not proper to the flesh, (that is the body) but to the soule; and therefore he doth not accuse the flesh; but the wicked and slothfull cogitation.*

Augus. psal. 145.

Augus. de continent. cap. 8. Tit. 4. col. 998.

Carnis & Sanguinis nomine ipsam corruptionem carnis & sanguinis intelligendus est apostolum nuncupasse. Aug. retract. Lib. 2. cap 3.

Augus. de fide & Symb. c. 10.

Chrysost in Gal. 6.

Chry. in Gen. 6. Homil. 24.

Gregor. moral. lib. 3. c. 11.

Moral lib. 14. cap. 19.

Hieron. in Rom. 8.

Basil. de baptis. lib. 1.

Theodin Gal. 5. 17.

Ibidem.

And thus haue I shewed by the Scriptures and Fathers, that by the flesh wee are not to vnderstand the body and the sensitiue part of the soule alone, but the sinfull corruption of our nature: and that this hath ouer-spread and infected not the flesh or affections alone, but euen the minde and will. For Sathan hauing a desire to conquer vs, and to hold vs for euer vnder his subiection, did not onely by assault, take in the body and sensitiue faculties (at it were) the out-sconces, but hath also skaled and surprised the reason and vnderstanding, which is the strong tower and castle of our soule, through the strength whereof he commandeth all the rest. And hauing gotten possession of it, hee hath placed in it a strong garrison of his hellish armie, to keepe it for his vse; knowing that if hee can hold the minde vnder his gouernment, he may by the helpe thereof keepe all the rest. And this maketh him to vse all his skill and diligence, in darkening and deluding the reason and vnderstanding, and to this purpose hee doth sometimes possesse it with a spirit of slumber by making it drunke with the intoxicating cuppes of ignorance and errour; sometimes hee dazeleth and darkeneth it with the smoake and vapors of hellish temptations, that it may see no more, nor in other manner, than he will haue it, and sometime hee abuseth and deceiueth it by casting betweene the things presented vnto it, and the eye of reason false colours; and then as a man looking through a greene glasse thinketh a christall streame and filthy puddle all alike, so the eye of our iudgement being deluded, with Sathans false glasse or glosses which hee casteth before it, can put no difference betweene right and wrong, good and euill.

¶. Sect. 2. That Sathan hath assaulted not onely the body and affections, but the minde, and vnderstanding.

And byreason of this the diuels diligence, and politique care, it commeth to passe that no part or facultie of man is more infected and corrupted with the poyson of sinne than the minde and vnderstanding. It cannot be denied but that the minde and reason of man doe in their naturall endowments as farre exceede the body and sensitiue faculties, as the Sun in his chiefest brightnesse doth the smallest and dimmest Starre; It is true also that by those reliques of light, which remayne in the vnderstanding a man is excellently guided in naturall, ciuil, and meere morall actions, and by vertue thereof is able to atchieue great and difficult matters: but as in physicall bodies the best substance hath the worst corruption: so is it also true in

¶. Sect. 3. No part more corrupted than the minde and vnderstanding.

in Diuinitie, that the more excellent the faculties of the soule be, the worse they be in the state of corruption. For the reason and vnderstanding in man is the chiefe rebell, which leadeth and ruleth the body and inferiour faculties (as it were) the baser sort of the common people: and therefore the more politique, eloquent and potent this rebel is, the more dangerous also and pernitious; seeing he holdeth the more powerfully al his subiects and inferiours in their enmity and opposition against their supreame soueraigne. And in this regard the soule is much more worthy blame than the body, and in the soule, the reason, minde and vnderstanding than the will, because it is the chiefe ring-leader in this rebellion, and the arch-traitor which giueth lawes and gouerneth all the rest; for as the iudgement alloweth or disalloweth, esteemeth or vilifieth, so the will chuseth or refuseth, and the affection loueth or abhorreth. Euen as contrariwise the chief praise belongeth vnto it in our conuersion vnto God, because with it selfe it causeth all other parts which it commandeth to returne vnto him and to submit themselues in all obedience to his rule and gouernment, whereof it is that true repentance is called μετάνοια the changing of the mind, because this being the first and principall act in our conuersion doth giue denomination to all the rest. And this chiefe faultinesse of the soule in the state of rebellion and corruption, as it appeareth by the former reasons, so doth antiquity giue testimony vnto it. Thus *Chrysostome* saith, that the *soule here is more to bee blamed and accused than the body, because the body desireth no euill without direction from the soule, but contrariwise the soule committeth much wickednesse without the vse and assistance of the body.* So *Austine* saith that *the flesh* (that is the body) *without the soule cannot couet. And although the cause of carnall concupiscence bee not in the soule alone, yet much lesse is it in the body alone. And therefore it ariseth from both, to wit, from the soule because no delight is felt without it, and also from the body, because neither without it is there any sense of carnall pleasure.*

Chrysost. in Eph. 2. Serm. 6.

Aug. de Genes. ad literam, lib. 12. cap. 12.

But the chiefe faultinesse of the soule will better apppeare, if wee consider that in the acting of this sinfull Tragedy, the soule, and in it, chiefly the minde and vnderstanding, playeth the chiefest part; for it is the Grand Captaine in this sinfull army which leadeth the body and inferiour faculties, and appointeth them to the accomplishing of its particular designes: it is naturally the Deuils Steward, which receiuing immediatly instructions from this hellish Master, doth appoint to euery inferiour part their taske as common seruants. It is the Deuils forge wherein hee first hammereth and fashioneth his sinfull temptations. It is the master workman in the shop of our sinfull nature, which setteth on worke all the other parts as vnder Prentizes. For first the minde thinketh on mischiefe, or entertaineth the Deuils temptations; then the iudgement alloweth it, if not simply, yet in respect of some circumstance; if not as an hellish hooke, yet as it is couered with the baytes of worldly vanities, either esteeming the sin for it owne sake, or at least for the wages and reward, and so then the will chuseth it, & the heart affecteth it, the concupiscence desireth it, and the body accomplisheth it. So that if the minde were bound to the good behauiour, and either would not thinke on wickednesse, or at least would vilifie and contemne it, our peace with God, and our owne consciences would be kept, and wee should haue no sinnefull seditions, and tumultuous vproares in the inferiour parts and members. In a word the minde and vnderstanding is the spring head from which all the streames of sinne doe runne and flow; and therefore the diuell first poysoneth and corrupteth it, that so it may taint and infect all the other parts, as wee may see in the example of our first parents whose iudgement he first corrupted, and then with ease infected their will and affections. Wherein he dealeth with vs as *Elisha* with the *Aramites*; first blinding vs and then misleading vs at his pleasure. For whereas God in the little world of man hath appointed the reason and vnderstanding, to be as the Sunne to giue light and directions vnto all the other parts and faculties, that so they may orderly exercise their functions and operations, Sathan knoweth right well, that if he can eclypse this light, by the opposition of changeable trifles, or vtterly darken it by the interposition of earthly vanities, there can thereupon nothing follow, but sinfull disorder and dangerous confusion in all our actions. And thus the Apostle liuely describing mans misery and sinne, first pointeth at this as the chiefe fountaine, that *there is none that vnderstandeth nor seeketh after God*, & then that, *they are all gone out of the way and become vnprofitable.* And this is the cause why the kingdome of sinne is called the *Kingdome of darkenesse*; and sinfull lustes are called *the lustes of ignorance*; & sinfull workes, *the workes of darkenesse*; because ignorance is the scepter of the diuels kingdome by which hee raigneth and ruleth in the children of disobedience; all carnall lustes spring from the blindnesse of the minde; and the darkenes of ignorance is the vayle which hideth all wicked workes, not onely from others but also from their owne eyes who commit them; and so encourageth them to goe on in these sinfull actions.

Rom. 3. 11, 12. Ephes. 6. 12. Col. 1, 13.

1. Pet. 1. 14. Rom. 13. 12.

1. Sect. 4. That the soule chiefly sinneth, and in it the minde and vnderstanding

2. Sect. 5. That the soule is the chiefe actor of sinne proued by testimonies.

And vnto this truth the ancients haue giuen their suffrage and testimony. *Chrysostome* saith; *that in euery sinne, the soule first sinneth,*

Chryſ. in Math. 7. Hom. 21. Chryſ. in Rom. 7 Serm. 10.

ſinneth, and afterwards the fleſh, and vnleſſe the ſoule were firſt ouercome, the fleſh could neuer ſin. And expounding thoſe wordes of the Apoſtle, *when we were in the fleſh*; that is (ſaith he) *in euill actions or in a carnal life. Neither would he ſay, that before times they were in the fleſh, and that now they walked about without bodies, &c. Moreouer leaſt any man ſhould accuſe the body, he doth not ſay, which euill actions the members themſelues haue wrought and done, but which were wrought in our members, that he might ſhewe how that the firſt beginnings of wickednes were derined elſewhere, namely from our thoughts working them, & not from the members which were driuen by their motion. For the ſoule holdeth the place of the Artizan or Muſician, and the fleſh of the inſtrument, giuing that kind of ſonnd or Muſique which the Muſician maketh it; and therefore it is not to be aſcribed to the fleſh if there bee diſcord in the Muſique, but rather to the ſoule by which it is ruled.* So writing on thoſe words

Rom. 1. 28. of the Apoſtle, *that as the Gentiles did not like to retaine God in their knowledge, God gaue them ouer to a reprobate minde to doe theſe things that are not conuenient:* he ſaith, that the Apoſtle hereby diſcouereth that our ſins doe not ariſe primarily from our bodies, as certaine Heretiques would haue it, but from the minde, to wit from the euill concupiſcence, as it were, from the fountaine from which all euils flow. For the minde being reprobate, all other parts are ſo too, as the Coachman being diſordered which driueth the Coach, all that is vnder his rule, muſt needs be diſordered and out of frame. So

Ambroſ. in Rom. 7. *Ambroſe* demanding, *what it is to be ſubiect vnto ſin*, anſwereth, *nothing elſe but to haue the body corrupted through the ſin of the ſoule; into which, ſin chuſeth it ſelfe to driue man as a captiue vnto it, that hee may doe its will.* And

Fulgent. de myſter. mediat. ad Truſim lib. 1. Math. 15. 19. *Fulgentius* likewiſe ſaith, that *although ſin ſeemeth to be commited of a man corporally, yet it taketh its beginning from the heart; neither is any thing done outwardly, vnleſſe it be firſt inwardly concluded by the iudgement of the minde; the truth whereof truth it ſelfe hath ſhewed vs, ſaying, that out of the heart proceedeth euill thoughts, murthers, adulteries, &c.* So

Aug. quæſt. ſuper Exod. lib. 2. q. 2. *Auguſtine* ſaith, *that not in the body or inferiour faculties, but in the will of man is the originall of all vices.*

§. Sect. 6. That the body is but the ſeruant of the ſoule in acting ſinne.

Aug. in Pſal. 145. Serm. 27. tom. 10. So likewiſe they teach, that the body is but the ſeruant of the ſoule which can or dare doe nothing but by the Maſters appointment. So *Auguſtine* ſaith, *that the fleſh is an obedient ſeruant to the ſoule: the rule, the other is ruled, the one commandeth, the other obeyeth.* In which regard he would haue *the Manachees derided, who imputed all ſin vnto the fleſh, the which hee would haue, to Gods glory, duely praiſed, and all the faults to be attributed to the will.* Chryſoſtome likewiſe compareth the body to armes and weapons, which are to be eſteemed according to their vſe. The Souldier vſeth them whileſt hee fighteth in defence of his Country; and the Thiefe againſt common friends who are of the ſame Countrey, the which is not the fault of the weapons, but of thoſe who abuſe them vnto euill: And ſo (ſaith hee) the body is either this or that, not in its owne nature, but by the predominant direction of the minde. And in another place, *the ſoule ſo vſeth the body, as the ſmith the hammer & the anuile, vpon which it forgeth and faſhioneth the Idols of all carnall corruption & filthines; & frameth the images of all pleaſures. Nor is the fleſh the prompter & teacher of ſin, nor the inuenter of all malicionſneſſe, or the framer and diſpoſer of the things which are done; but it is the ſhop of the ſoule, which worketh and accompliſheth in it and by it whatſoeuer it effecteth.* Thus alſo

Ambroſ. de Paradiſo. cap. 14. *Ambroſe* concludeth; *You ſee then, that the minde is the authour of our faults, and that the fleſh is innocent, ſaning that it is often the inſtrument of ſin.* Yea, euen the heathen man by the light of nature could diſcerne this truth; affirming *that our eyes offended not, if they were not ruled and commanded by an euill minde.*

Nihil peccat oculus ſi non ex illi animus imperet, Seneca.

Yea, ſo far is it off that our bodies ſhould be chiefly corrupted, and the principall authours of ſinne, that if wee ſpeake properly the ſoule onely ſinneth; and the corruption of the ſoule alone is ſinfull, and as for the corruption of the body it is rather the puniſhment of ſin than ſin it ſelfe. So

§. Sect. 7. That the ſoule only properly ſinneth. Auguſtine ſaith, that *the corruption of the body which cloggeth the ſoule is not the cauſe of the firſt ſin but the puniſhment.* So

Auguſtin. de ciuit. Dei, lib. 14. c. 3. Chryſoſtome ſpeaking of our Sauiours ſpeech concerning the cutting off the right hand, and pulling out the right eye; he ſaith, that he *intendeth not the diſturbing, much leſſe the deſtroying of the frame of the body. Farre be it from vs ſo to conceiue, for hee doth no where ſhew that there is any faults in the body, but euery where conuinceth the will of the euill; for not ſo much the eyes, as by the eyes, the minde and reaſon doe ſee; whereof it is that ſometimes the eyes doe not diſcerne thoſe who are preſent before them, the mind and cogitation being otherwiſe occupied.* And elſe-where hee plainly affirmeth, that *the peruerſe will is the cauſe of all euill.* And againe, *our mortall body is not the cauſe of ſin, but our wicked will is the roote of all euill. For why did not* Abels *body make him vniuſt? And why doth not the want of bodies benefit the Deuill? Will you know the cauſe, becauſe the mortall body bringeth to men, not onely no detriment, but much profit and benefit.* And therefore hee concludeth, that it is the *worke of the Deuill to make fooliſh men rather to accuſe their body, God himſelfe or their Neighbour, than their corrupt minde, leſt finding the cauſe of their ſinning, they ſhould plucke vp the roote of all their euils.*

Chryſoſt. in Rom. 6. Ser. 12. And

In Geneſ. 3. Hom. 42. Iſai. Cap. 6. Hom. 1.

9. Sect. 8. That the body is not the flesh proued by the testimonies of the aduersaries themselues, and first out of *Thomas Aquinas*.

And thus haue wee proued by testimonies of Scripture, Reasons, and Fathers, that by flesh in the spirituall conflict, wee are not to vnderstand the body and inferiour faculties of the soule, or the corruption of them both, but the corruption of the whole man in euery part and faculty, and especially in the minde, vnderstanding and will which aboue all the rest are chiefly tainted and defiled. Now let vs also produce the testimony of the Aduersaries themselues, who howsoeuer in their doctrine they commonly confound the body and the flesh as being all one; and in their whole practice of mortification, doe bend all their strength against the body to subdue and keepe it vnder, yea, euen to torment, consume and destroy it, as though it were their mortall enemy; yet hauing sometimes their eyes dazeled with the light of Truth, they acknowledge euen the same verity of Doctrine which wee teach and defend against them. Thus *Thomas Aquinas*, their great Schoole Doctour, extendeth the flesh and corruption of nature to the whole man, the soule as well as the body; for writing on the words of the Apostle, *In me that is my flesh, dwelleth no good thing*, hee saith, that *in man as hee is a sinner dwelleth no good thing*, neither in his body nor minde. Now this is spoken by the Apostle of himselfe, and that as he was in the state of grace and regeneration as *Aquinas* a little before acknowledgeth, and therefore must necessarily bee referred to the part vnregenerate both soule and body.

And commenting on these words of the Apostle, *The flesh lusteth against the spirit*, hee saith, *that heere is a doubt to bee cleered*; namely that, *seeing to lust or couet, is an act proper to the soule; therfore, as it may seeme, it cannot agree with the flesh: vnto which wee are to say with* Augustine, *that the flesh is said to couet or lust, in regard that the soule doth lust or desire according to the flesh; as the eye is said to see, when as rather the soule seeth by the eye. And therefore the soule then lusteth by the flesh, when as it desireth those things which are pleasant according to the flesh. But the soule lusteth or desireth by it selfe, when as it is delighted in those things which are according to the spirit, as workes of vertue and diuine contemplation. Yea, but if the flesh lusteth by the spirit, how is it said that it lusteth against it? namely, in this respect, as the concupiscence of the flesh, hindereth the concupiscence of the spirit.* But this answere is not sufficient; for if both kinds of concupiscence come from the soule, the one immediately, the other mediately according to the flesh, this maketh no contrariety betweene the spirit and the flesh, as hee vnderstands it, but only in the same act of concupiscence which is in the soule alone in respect of the diuers manner of lusting, the one kind by the body, the other by it selfe. And therefore this answere would better fit the objection and agree with *Augustines* speech, That there is in the soule a double concupiscence; the one in the part regenerate which is spirituall, the other in the part vnregenerate which is carnall, the which are directly contrary the one to the other. And thus hee might answere another objection which himselfe maketh against his owne words; for whereas the Apostle saith, that *the spirit lusteth against the flesh*, he obiecteth, that if we here take the spirit for the holy Spirit, and grant that spirituall concupiscence is onely against that which is euill, it will follow, that the flesh or body against which the spirit lusteth is euill, which was the errour of the *Manichees*. To which hee answereth that the spirit lusteth not against the nature of the flesh, but against its desires onely as they extend to superfluity. But this answere crosseth his former speech, whereby he affirmed that the flesh or body had no concupiscence at all, but that it was an act proper to the soule alone. And therefore the objection were better satisfied if wee say that there is not onely in the regenerate part of the soule, the concupiscence of the spirit, but also the reliques of carnall concupiscence in the part vnregenerate, which fight as contraries and enemies the one against the other. But as *Aquinas* affirmeth, that concupiscence is onely an act of the soule, and consequently euill and carnall concupiscence, as well as holy and spirituall, wherein hee agreeth with vs; so also hee granteth in some places that the flesh is the corruption of nature or originall sinne, which is deriued vnto vs from our first Parents. So he saith, that the *carnality which importeth or signifieth the rebellion of the flesh against the spirit, proceeded from the sin of our first Parents, because it belongeth to that smell of corruption deriued from that sin.* So he expoundeth the *Law of the members to bee that smell of sinne and corruption which moueth vs to sin, and is the punishment of the sinne of our first Parents in vs who are their posterity.* And yet more plainly speaking of those words of the Apostle. *But you are not in the flesh*, hee saith that it is *euident that this is not to bee vnderstood of the substance of the flesh, seeing the Romanes were mortall men cloathed therewith, but hee taketh the flesh for the vices and corruptions of the flesh, according to that*, 1. Corinth. 6. 9. *Flesh and blood shall not inherit the Kingdome of God.* So that when hee saith, *yee are not in the flesh, the meaning is, yee are not in the vices, and corruptions of the flesh, liuing as it were according to the flesh.*

Aquin. in Gal. 5. 17.

Aquin. in Rom. 7. lect. 3. lect. 4.

Aquin. in Rom. 8. lect. 2.

But much more cleerely doth the arch-champion of the Papists, Cardinall *Bellar-*

9. Sect. 9. Testimonies

out of Bellarmine to proue the former point.

mine assent vnto this truth; *the flesh* (saith he) *in the Scriptures almost euery where is opposed to the spirit or some thing else more high and heauenly. For it doth not signifie the substance of the flesh, but the infirmitie or corruption, or humane and fleshly cogitation; all which are to the same effect, seeing it ariseth from our corruption, that a man will take vpon him to iudge of diuine matters after an humane sense.* And in another place he saith, *that sinne taken properly cannot be in the body but in the minde. For sinne is vnrighteousnesse, and vnrighteousnesse truely so called, can there only haue place where true righteousnesse hath its place. Now who euer hath placed righteousnesse, truely and properly taken, in the members of the body?* But why doth he affirme this truth? Surely to confirme an vntruth; for hence hee concludeth, that *whereas the Apostle saith, that concupiscence is sinne, and that it dwelleth in the flesh and not in the minde, hereby hee plainly sheweth, that it is not sinne properly but figuratiuely.* But the Apostle speaketh properly when hee calleth concupiscence sinne, neither doth *Bellarmines* argument proue the contrary, seeing the Apostle doth not (like the Iesuite) by flesh vnderstand the body but the vnregenerate part & the corruption of nature, which is as well (yea much more) in the soule as in the body; the which I haue fully prooued, and *Bellarmine* himselfe will presently confesse. For in another place hauing said that *Augustine* by the name of concupiscence vnderstandeth the corruption of the inferiour part of the soule which rebelleth against the superiour, hee presently addeth; *But it must not be denied that the like sin and corruption is to be found in the superiour part; for euen this part of the soule also is prone to lust after honours, vain-glory and other vanities, and although it be against our wils it doth sometimes bring forth such desires. And therefore Saint* Paul, *numbreth among the lusts of the flesh, not onely whoredome and drunkennesse, but idolatry, enmity, heresie*, as Augustine *hath diligently obserued*, Lib. 14. de Ciuit. Dei, cap. 2, 3, & 4. *Where hee sheweth that the flesh is sometimes taken for the whole man, as he is without the grace of God after the fall of* Adam *and that he is said to be carnall who liueth according to himselfe and not according vnto God.* So elsewhere answering *Caluins* and *Beza* his obiection, who say, that the flesh in the seuenth of the *Romans*, is to be taken for the whole man, as hee is in the state of corruption, because Saint *Paul* numbreth the minde among the parts most corrupted, 1. *Tim.* 6. and commandeth vs to be *renued in the spirit of our minds*; to this hee answereth, that *in many places of the holy Scripture wee are without doubt by the flesh to vnderstand as well all the superiour as the inferiour faculties corrupted with sinne. Neither doe wee deny but that with this sinne the mind also of man is corrupted, &c.* No maruell therefore if the workes of *Bellarmine* are not suffered to bee reade without speciall licence nor scarce to bee found in common shops throughout Spaine and Italy, seeing in this and innumerable other points of Poperie he differeth from the most of their other Writers, and generally from the whole course of their practice, both in those and all other places, as hath in this particular beene before sufficiently proued.

Bellar. de Sacram. Eucharist. lib. 1. cap. 14.

Bellar. de amiss. gratie & stat. peccati, lib. 5. cap. 10.

De amis. gratie & stat. peccat. lib. 5. cap. 15.

Bellar. de amiss gratie & stat. peccat. lib. 5. c. 7.

Ephes. 4. 23.

CHAP. VII.

Obiections of the Aduersaries answered, whereby they indeauour to proue that the body and sensitiue faculties are the flesh.

NOw in the last place it remayneth that wee answere some Obiections; whereby they endeuour to proue that by the flesh wee are to vnderstand our bodies and sensitiue faculties only with their corruption; and not the soule and superiour faculties. And first they reason that this spirituall enemy of our saluation is the body and inferiour faculties of the soule, seeing it is vsually called by the name of flesh and carnall concupiscence. To which I answere that this manner of speech is not proper but tropicall and figuratiue, and to be vnderstood by a Metonymy of the subject for the adjunct or quality, flesh for the fleshly quality of corruption which hath defiled soule and body, the which is vsuall with the Hebrewes who in their ordinary phrase, put the abstract for the concrete, and the subject for the quality that belongeth vnto it; the which also the Greekes and Latines doe sometimes imitate, as when they called a wicked fellow *nebulum*, *Scelus*. But it may further be demanded why this spirituall enemy should by this Metonymy bee called the *flesh* rather than *sin* and corruption, if it were not chiefly seated in the body. I answere that it is thus called to shew how deeply our nature is tainted and infected with the poyson of sinne, in that it is, (as it were) incorporated into our flesh, and one of our essentiall parts turned, and (as it were) transformed into corruption, and it into them; so as there is nothing naturally remayning but euen a masse of corruption and lumpe of sin. And secondly, to intimate vnto vs the dangerousnesse of this enemy, in that it is not onely domesticall, dwelling in vs, but (after a sort) essentiall and inherent, so as it is not possible to auoyde it, but wee must deny our selues, nor to kill it, vnlesse we crucifie our owne flesh, nor to vanquish and subdue it, vnles we ouercome our selues. Yea, but why is this corruption of nature called

Q. Sect. 1. The first Obiection, because this our enemy is vsually called the flesh.

called carnall and fleshly, rather than animall and spirituall, if it were not seated in the body, rather than in the soule? I answer that this corruption having defiled both the speciall parts of man the body, as well as the soule, it was indifferent by a Synecdoche to vnderstand the whole corruption of nature, by the name of either part. But if this answer will not satisfie: but that they will further object; that the soule is the principall part and therefore the name or denomination should follow it especially if it bee chiefly tainted and corrupted, and the arch-authour of all sinne: I answere that notwithstanding all this, our enemy in this spirituall conflict is called the flesh rather than the soule or spirit, to note vnto vs the great contrariety, and vnreconciliable enmity that are betweene the Combatants in this Warfare; for as opposite are these the one to the other as Light and Darknesse, Heauen and Hell, God and the Deuill, Good and Euill. And therefore to expresse this contrariety which is betweene them, names were chosen which were most extremely opposite: and it is not called after the soule, because there is some agreement betweene the soule and the body, and some resemblance between the spirit and the soule, but after the body, which being the grossest and most earthy part of man is most opposite and different to the spirit which is the purest part of the minde and reason.

Ephes. 4. 23.

3. Sect. 2. Other reasons why the corruption of nature is called the flesh.

And vnto these diuers other reasons may be added. For first this corruption of nature is called the flesh, because the body is the instrument of the soule to execute & put in practice the lusts and desires of sinfull concupiscence, according to that, *Rom. 6. 13. Neither yeeld yee your members as instruments of vnrighteousnesse vnto sin:* And the soule lusteth by the body; whereof it is, that the sin of euill concupiscence is attributed to the body as the instrument, though the mind be the chiefe agent, euen as the eye is said to see, when as the soule rather seeth by the eye, and the sword is said to kill, when as it is the man rather that killeth with the sword. Secondly, because the sinfull corruption of our natures doth discouer and manifest it selfe rather by the outward actions of the body and concupiscence of the flesh, than by the secret cogitations and desires of the mind and will. For whilest this poyson lurketh in the mind and will, it is secret and hidden alwayes to others, and oftentimes euen to our selues; but then it commeth to be knowne, when as it swelleth in our carnall concupiscence, and breaketh out in the sores of wicked actions. And as it fareth in the naturall birth, so in this hellish brood of sinne, after that the Deuill, or our corrupt flesh, haue cast into the minde the cursed seed of sin, the concupiscence warmeth, fashioneth and nourisheth it, and so though in the first conception it was vnknowne euen to the parents themselues that bred it, in the further growth thereof by lust, and in the birth by the outward action, it is made manifest, both to them and others. Whereof it is that the Holy Ghost calleth this sin and corruption *concupiscence of the flesh*, not because it gaue vnto it the first being in nature, but did onely first discouer it, & (as it were) brought it forth into the World. Thirdly, because the baits and allurements wherewith the Deuill and the World intice vs to sinne, are offered most vsually vnto our minds and vnderstandings by the mediation of the body and the outward senses, as riches, honours, & voluptuous pleasures; for these obiects being tendred to the senses, they present them to the vnderstanding and will, which approue and chuse them, not caring to swallow the hooke of sin, so they may feed on the bewitching bait. But what is the cause here of? Not for that the senses and carnall concupiscence doe first infect the superiour faculties, but because being already corrupted they are ready to entertain al such wicked motions. And as inferiour seruants, doe not, nor dare not, perswade their Soueraignes to such sinfull actions as are contrary to their liking and odious vnto them, as those who are royally munificent and bountifull, to base bribing and vnconscionable pilling of their people; those who are chaste and temperate to wantonnes and excesse; but onely vnto such vices as they are by nature somewhat inclinable to: so is it in this little Kingdome and Commonwealth of man; for the vnderstanding and reason are first corrupted and falne from that integrity, spirituall wisdome and excellency in which they were created, wherewith they were inlightned with the knowledge of God and of spirituall and heauenly things in which originally they tooke all their delight and sweet contentment, and now being blinded with ignorance, and not able to discerne or relish these diuine delicates, they cease to liue this spirituall life and can take no pleasure in heauenly things; and therefore giue themselues ouer to all sensuality, and willingly entertaine all corrupt motions of the flesh, which by the mediation of the body and carnall appetite may conueigh vnto them any earthly delight. And thus the soule is said to lust by the flesh, when as it desireth those things which are delightfull and pleasant according to the flesh; euen as contrariwise the concupiscence of the soule, in its created purity, was, when it delighted it selfe in those things which were spirituall and heauenly. To which the speech of *Augustine* fitteth well, *What (saith hee) is it to walke according to the flesh? Nothing else but when we consent to carnall lust. And what is it to walk according to the spirit? It is to be so assisted*

Quid est secundum carnem ambulare? carnalibus concupiscentijs consentire, &c. Aug. Serm. 7. Tom. 10.

sisted with Gods holy Spirit in our mindes, as that wee doe not obey this fleshly concupiscence.

§. Sect. 3. Another reason why this our spirituall enemy is called the flesh.

Fourthly[1], the whole corrupt man body and soule is called flesh, because the soule as well as the body being giuen ouer to all sensualitie, doth only desire and joy in fleshly delights and the vain pleasures of sin, whereof it fitly hath its name from the objects and actions about which it is wholly exercised. And this reason *Aug.* giueth, *the soule* (saith he) *is therfore called flesh, because it onely desireth those things which are carnally good.* Yea will some say, but there remayne yet in corrupted nature some reliques of diuine light, and some sparkes of created wisdome, which condemne fleshly pleasures, and oppose against carnall and sensuall lusts: I answere that there are indeed euen in meere naturall men, some conflicts betweene their reason and affections, their conscience and concupiscence, but seeing that commonly the issue of this skirmish is the victory of the lusts and passions, and the base yeelding of the minde and reason, to subject themselues to their Lawes in the members, and to agree to the carnall conclusion of these inferiour parts, they are fitly with the sensuall faculties intituled with the same denomination of *flesh, sinfull concupiscence*, and the rest. Fiftly, the corruption of nature, as well in the soule as the body, is called flesh, because by the flesh and carnall seed in our generation sin is propagated vnto the whole man, soule and body. And finally because the soule, reason and vnderstanding, forgetting their created excellency, supremacy and authority ouer the other inferiour parts, doe basely subject themselues to become seruants and slaues vnto the flesh, for the contemptible wages of sinfull pleasure. And whereas they were made to rule the body, now they spend all their study and paines in doing seruice vnto it, in pampering of the belly and decking and adorning of the backe, and in deuising all meanes for the pleasing of the fleshly appetite, and satisfying of the lust and carnal concupiscence. And therefore justly with their rule and gouernment, they loose also the honour of their Titles, and whereas whilest they remayned Lords and Kings, they gaue names to the body and inferior parts, which were called after them reasonable and spirituall; now becomming their seruants they loose their owne names, and are called after their Lords and Masters whom they haue chosen to serue, *fleshly* and *carnall*. And this reason *Augustine* giueth, *As the spirit* (saith he) *seruing the flesh is not vnfitly called fleshly; so the flesh serving the spirit, is fitly called spirituall; not because it is turned into spirit, but because by an admirable facilitie and readinesse to obey, it is subiected to the gouernment and rule of the spirit.*

Anima verò cum carnalia bona adhuc appetit caro nominatur, Aug. de fide & Sym. cap. 10.

Aug. de Ciuit. Dei, lib. 13 c. vlt.

The second reason objected is grounded vpon the Apostles words, 1. *Cor.* 9. 27. *But I keepe vnder* (or as the vulgar Latine hath it) *chastise my body, lest by any meanes when I haue preached to others I my selfe should be a cast-away.* Where the Apostle maketh the body (as they thinke) the enemy against which hee fighteth, and the chiefe object of mortification. To which I answere first, that we doe not deny, but that the body is corrupted, as well as the soule, and that sin holdeth part of his residence euen in our earthly members; in which regard this naturall corruption is to be subdued euen in the body, by those exercises of mortification which the Scriptures haue prescribed, as fastings, watchings, laborious exercises in the duties of Christianity and of our spirituall callings. And to this he exhorteth vs, *Col.* 3. 5. *Mortifie therefore your members which are vpon the earth; whereby hee meaneth* those sinnes which dwel in our earthly members, to wit, *fornication, vncleannesse, inordinate affection, euill concupiscence*, as hee expoundeth himselfe in the next words. But all this doth not exempt the soule, from being the seat also of naturall corruption; yea, euen the chiefe Palace where sinne dwelleth. Secondly, I answere that by body in this place is not meant the substance of the flesh, but the whole corrupt man, or part vnregenerate both soule and body; In which sense the Apostle else-where calleth himselfe *carnall*, extending this fleshly corruption to his whole person; euen as by members we are to vnderstand those speciall sins which dwell in the members, as the Apostle in that place of the *Collossians* explaineth it. And thus he calleth this a body of sin, the *law of sin which was in his members*, and *the body of death*, and saith, that *the old man is* b *crucified with Christ, that the body of sin might be destroyed*, and that *in Christ wee are circumcised with Circumcision made without hands, in putting off the body of the sins of the flesh*. And finally, that c *if Christ be in vs* (namely by his spirit) *the body is dead because of sin, but the spirit is life because of righteousnesse*; where by death of the body wee are to vnderstand the mortification of the flesh in respect of sinne; as appeareth by the Antithesis, whereby we are to vnderstand the quickening of the inner man to newnesse and holinesse of life.

§. Sect. 4. The second obiection grounded on 1. Cor. 9. 27.

Rom. 7. 23.

Col. 3. 5.

a *Rom.* 7. 23, 24.

b *Rom.* 6. 6.

c *Col.* 2. 11, 6.

Thirdly, they obiect the words of the Apostle *Rom.* 12. 6. *Let not sin raigne in your mortall body*; from whence they conclude that the seate of sinne is in the body and not in the soule and reason. To which the answere is easie; namely that by the name of body, here wee are not simply to vnderstand the body alone, but by a Synecdoche of the part for the whole, the person of man consisting of soule and body. And this is vsuall in the Scriptures by one part to signifie the whole

§. Sect. 5. The third obiection grounded on the Apostles words, Rom. 12. 6.

d *Rom.* 8. 10.

whole person, and as by the body to include the soule, so in other places, by the soule to include the body. As, *the soule that sinneth shall die*, and *all the soules that came with* Iacob, *into Egypt, which came out of his loynes were threescore and sixe.* And thus *Ambrose* expoundeth this place. The *Apostle* (saith hee) *calling it mortall body, vnderstandeth the whole man, because they who obey sinne are called mortall. For the soule* (saith he) *that sinneth shall die, that is the whole man, for none shall bee iudged without their bodies.* And that the Apostle by naming the body did not exclude the soule, it appeareth in the next words, *that you should obey it in the lusts thereof*; whereby he sheweth that sinne is not onely in the body, but first and principally in the powers and faculties of the soule.

Ezech. 18.4. Gen. 46.26.

Mortale ergo corpus dicens totum hominem significauit. Ambros. in hunc locum.

Obiect. 6. The fourth Obiection is that the cheife poyson of corruption is to be sought in the sensitiue faculties.

Fourthly it is obiected, that the chiefe poyson of corruption is in the sensitiue and inferiour faculties, seeing experience teacheth vs that the mind, reason and vnderstanding, is infected by them, and so blinded and milled by passion and carnall concupiscence, that men giue themselues ouer to all sensualitie and become like vnto bruit beasts. To which I answere, that indeede the poyson of sinne hath exceedingly tainted the concupiscence, appetite, affections and all the sensitiue faculties, and that they being infected doe infuse their poyson into the superiour faculties, and like filthy sinkes of sin doe send vp noysome sents into the vpper parts, the minde and reason; for the obiects moue the senses, and the senses the will and vnderstanding; and it is true, that in this little common-wealth of man, the lusts and passions like rebbels rise against reason their King and Soueraigne. Finally we deny not but that the minde is drawne to thinke on that euill which the heart affecteth, and is corrupted by giuing way to these sinfull lusts, and by plotting and deuising the meanes whereby they may bee satisfied: but yet all this proueth not that the fountaine of corruption is in the body and sensitiue parts, for the poyson is first sent from the minde to the heart, which being infected and corrupted returnes it backe againe to the minde: euen as the liuer sendeth grosse blacke blood to the spleene, which regurgitating and ouerflowing, sends it backe againe to the liuer, and to the fountaine of blood being corrupted, it corrupteth the whole body. Neither doth this intestine rebellion arise first from the inferiour and subiect parts; but from the sinfull corruption of their superiours, whereby they are misgouerned, either through loose negligence, or desperate malitiousnesse; for why doth the heart affect that which is euill, but because the minde esteemeth it, the iudgement approueth it, and the will chooseth it, if not simply, yet as it is baited with some worldly profit, preferment or voluptuous pleasure. But it may be further vrged, that there are many who haue great knowledge & deep iudgments, that notwithstanding are much corrupted in their hearts, passions and affections. To which I answere, that though they haue some knowledge, yet not sauing knowledge, and though they haue great illumination, yet no spirituall wisedome and prudence, to apply this light after an holy manner to particular actions. For this Christian prudence in doing any thing, first propoundeth the end of the action which moueth vs to vndertake it, and then first it rightly counselleth, secondly rightly deliberateth and iudgeth of the counsell; and lastly rightly and constantly commaundeth that which is counselled and determined. Now the naturall man though hee hath wit to counsell, yet no true iudgement and consideration to approue of that which is best; but like *Absalon* heareth diuers counsels, and in conclusion chuseth the worst. And therefore the Apostle prayeth for the *Colossians*, not onely that they might bee *filled with the knowledge of Gods will*, but also, *with all wisedome and spirituall vnderstanding, that they might walke worthy of the Lord, &c.*

Col. 1.9. 10.

Obiect. 7. The fift Obiection is that there are certaine sinnes proper to the body and sensitiue faculties.

Lastly it is obiected that whoredome, surfetting and drunkennesse, proceed from the body and sensuall appetite and are sinnes proper vnto them, and therefore the minde and reason is not alwayes the chiefe authour and fountaine of sinne. To which I answere that though these actions of eating, drinking lusting and committing vncleannesse, are immediately from the sensuall concupiscence and the body, yet the corruption and sinfulnesse of these actions is from the minde and reason. Either because it bridleth not the appetite, or pricketh it forward to excesse, because it taketh delight in these voluptuous pleasures: for not the body it selfe, but the soule by the body taketh pleasure in eating, drinking and satisfying of the lusts. Neither are these actions in themselues sins, but the immoderation and excesse, or the misapplying of them to wrong obiects, as we may see in lust it selfe, which in its owne nature is not euill, for then it could in no case be lawfull, but when a man lusteth after strange flesh. So *Chrysostome* saith, *that the body lusteth & desireth but neither fornication nor adulterie, but commixtion; the body coueteth, yet not dainties but meate, not drunkennesse but drinke.* And elsewhere; *the body* (saith he) *is made to doe this or that, not out of its owne nature, but out of the ouerruling iudgement of the minde. The eye indeed when as it curiously beholdeth another's beauty becommeth an instrument of vnrighteousnesse, but not out of its naturall action* (for the

Corpus concupiscit, at neque fornicationem nec adulterium sed simpliciter commixtionem, &c. Chrysost. In Eph. 3. Serm. 6.

Chrysost. in Rom. 6. Ser. 11.

the naturall office thereof is to ſee and not to ſee euilly) but out of the cogitation infuſing malitionſneſſe. Whereas if it were thereby reſtrained as with a bridle, it would become an inſtrument of righteouſneſſe. And the ſame is to be ſaid of the tongue, hands and all other members. And in another place; *Thou wilt* (ſaith hee) *obiect, that the body draweth thee into fornication. To which I anſwere, not the body but the incontinency of the mind, &c.*

CHAP. VIII.

That the fleſh is a moſt dangerous enemy. Firſt becauſe it is exceeding malitious.

1. Sect. 1. That through the fleſh alone wee are expoſed to all danger.

BY this which hath beene ſaid it appeareth ſufficiently what our enemy is; and now in the next place we are to conſider that it is not an enemy to bee contemned, but exceeding dangerous and pernitious; for howſoeuer it may ſeeme at the firſt ſight to bee weake and of ſmall ſtrength yet is it the mightieſt and chiefeſt Captaine vnder the prince of darkeneſſe, by whoſe aide and aſſiſtance he getteth the victory, and without whoſe helpe he could do nothing. For though he ſhould aſſault vs with a huge army of his temptations, and haue his ſtrength reenforced, and euen twiſe doubled with the aides of all our worldly enemies, yet they could neuer preuaile againſt vs, but ſhould bee ſure of a ſhamefull ouerthrow, vnleſſe theſe inbred enemies did betray vs into their hands, and ſecretly open the gates of our ſoule to let in the troupes of their temptations. The which is apparent in the example of our Sauiour Chriſt, who being free from the inward corruption of the fleſh, was not at all endangered with the outward temptations of the Diuell. And whereas the helliſh ſparkes of his ſuggeſtions fall into our corrupt hearts (as it were) into tinder or gunpowder, by which they are nouriſhed and much encreaſed in their ſtrength and violence: they did no more worke vpon our bleſſed Sauiour, whoſe pure nature was no iot tainted with carnall corruption, than a weake dart that lighteth vpon an impenetrable armour, or a ſmall ſparke of fire that ſhould fall into a Sea of water. Needs then muſt the fleſh be a dangerous enemy, ſeeing all danger is by and through it: needs muſt it aboue all be moſt pernitious, ſeeing it expoſes vs to all miſchiefe, and nothing without it were able to hurt vs. The which ſhould perſwade vs to bend all our ſtrength againſt it, ſeeing if we ſubdue our carnall corruptions, wee ſhall eaſily put to flight the Diuell and the world; whereas in vaine ſhall wee fight and ſtriue againſt theſe forraigne forces, if wee doe not firſt kill and crucifie theſe ſecret traytors, for no more buſie can wee bee in building forts and bulworkes to ſtrengthen vs againſt their ſtrong aſſaults, than they will be in raſing and ruinating them, that they may giue an eaſie entrance to theſe outward enemies. And this was the practice of the Apoſtle *Paul*, who did not beate the ayre and ſpend his ſtrength in vaine by fighting againſt a ſhadowe or phantaſie, but like a politique ſouldier diſcouers and ſingles out his moſt dangerous enemy, euen *this body of corruption* which dwelled in him; and though hee could not quite kill or thruſt him out into perpetuall baniſhment, yet hee employes all his ſtrength to ſubdue & keepe him vnder, and vſes him like a baſe bond-ſlaue beating him blacke and blew, and giuing him daily deadly wounds, that ſo he might neuer gather ſtrength, nor bee able to ſtand out in rebellion againſt the part regenerate. 1. Cor. 9. 27.

2. Sect. 2. That in the fleſh dwelleth nothing that is good.

But the dangerouſneſſe of this enemy will the better appeare, if we conſider both how dangerous it is in reſpect of its owne owne nature, and in regard alſo of diuers aduantages which it hath againſt vs in the conflict. The dangerouſneſſe of it in reſpect of its owne nature will appeare, if we conſider that as on the ſide it is moſt malitious; ſo on the other very mighty and powerfull. The wicked malitiouſneſſe of it may be conſidered both in it ſelfe and in its owne nature, and as it is exerciſed towards vs, that is, the true Chriſtian, or the part regenerate. For the former; the fleſh is ſo wicked and malitious, that no good thing remaineth in it, for ſo the Apoſtle plainely confeſſeth *I know that in mee, that is in my fleſh, dwelleth no good thing.* From which abſence of all good, one of the ancients giueth the notation of the latine name. *Thou fleſh* (ſaith he) *art naked and vtterly deſtitute of all vertues*, and art therefore called fleſh from thy wanting, becauſe thou art naked of all that is good. In which reſpect the fleſh is much worſe than the Diuell himſelfe; for though he be *wicked*, yea *that wicked one*, by a kind of eminency, yet is there in him ſome relation and reſpects of good, namely as hee is the creature of God, and in reſpect of his eſſence and ſubſtance, as alſo his gifts of wiſedome, power, ſwiftneſſe, &c. being conſidered in their owne nature, and not in regard of his abuſe. But in the corrupt fleſh there is nothing but a lumpe and maſſe of ſinne, not any part of Gods workmanſhip, an vtter abſence of all good gifts, and nothing but folly, ignorance, dulneſſe, impotency and whatſoeuer may bee called by the name of euill; for as it is deſtitute of all good, ſo is it euill in all relations: for as the fleſh is all euill, ſo all euill is in the fleſh, and from the fleſh is all euill. In which reſpect wee

Rom. 7. 18.

Tu caro cauſſa virtutibus denudata es, ideo dicteris caro à carendo, quia carens omni bono. Ideot. in orthodoxogr. de conflict. carn. & animæ. c. 1.

wee may truely say that the flesh is vnto this euill of malitiousnesse, *subiectum adæquatum*, a subject equally extended vnto it, for there is no part or power of the flesh which is not wicked and sinnefull, nor any wickednesse of sin which is not to be found in this center of wickednesse. For first the flesh is wholly wicked and malitious. The a *wisedome* of it is *enmity against God*. The b vnderstanding of it a dungeon of ignorance; the c *imaginations onely euill and that continually*, the d will stubburne and peruerse, standing out alwayes in an vtter opposition and obstinate rebellion to the will of God. And if the superiour faculties of the flesh bee nothing else but a sinke of sinne, what can wee expect, but that the inferiour parts must in their degree bee sutable in corruption? And therefore as the Apostle speaketh of sinfull men, so may wee speake of the fountaine and authour of all their sinne; *the eyes of it are full of adultery, the throate an open sepulcher, the tongue of it vsed to deceit, the poyson of aspes is vnder its lippes, the mouth of it is full of cursing bitternesse, the feete swift to shed blood; destruction and misery are in its way, the way of peace it hath not knowne, nether hath it the feare of God before its eyes.*

a Rom 8.7.
b Rom.1.21.18. & Eph.4.18.
c Gen 6.5. 8.21. 22.
d Eph 4.19.
2 Tim.2.26.

Rom.3.18.19.

§. Sect. 3. That all manner of euill is in the flesh.

Secondly, as the flesh is wholly euill, so all manner of euill is in the flesh. For it is the common sewer in which all filth and loathsome poyson of sinne meeteth: and in a full source runneth together; it is the Diuels storehouse of wickednesse, and his armory in which hee layeth vp all the weapons of impietie; It is the Sea of sinne from which all wickednesse floweth, and into which it floweth backe againe. In a word it is the fruitfull wombe into which the diuel casting the seeds and spawnes of his hellish temptations, they receiue warmth, nourishment, growth, and in the end life and the perfect shape of all kinds of sin. For there is not any sinne whatsoeuer though neuer so monstrous and abhominable, but hath its being in this wicked flesh; if not appearing, yet at least secretly lurking in this filthy dungeon, if not in the full groweth, yet at least in their seeds and chiefe principles. There lyeth hid impious Atheisme, filthy prophannesse, abominable idolatry, palpable ignorance, cursed infidelity, damnable hypocrisie, hatefull, pride, bold presumption, fearefull desperation, wicked treasons, horrible murthers, beastly incests, adulteries, thefts, couetousnesse, ambition, crueltie, falsehood deceit, with a huge swarme of innumerable other sinfull abhominations. And though these vices and corruptions doe not alwayes burst out into the sores of outward actions; yet (like dangerous impostumes) they lye hidden within the body of this flesh; though they are not alwayes exercised in their functions and operations, they being subdued with Gods sanctifying spirit in the faithfull, and with his restrayning grace in the vnregenerate, yet these cursed habites and hidden faculties doe still remaine, euen in the regenerate in some degree, although in part mortified and weakened, and in their full strength in wicked men. And as the egge hath in it potentially all the parts of the bird, and onely needeth to haue the damme to sit and houer ouer it, vntill by her warmth it may bee hatched: so the flesh containeth in it all manner of wickednesse, and if the filthy spirit, like an vgly toade, houer ouer it, and (as it were) warme it with the heate of his hellish temptations, there will bee hatched the killing cockatrices of all sinne, if the spirit of God doe not crush them in the shell. Neither is this the state of some alone, but euen of all mankinde, so farre forth as they are vnregenerate, whereof it is that what *Dauid* had spoken of some speciall and notorious sinners of his times, the Apostle in the third Chapter of the Epistle to the *Romanes*, extendeth it to all mankind, being considered in the state of corruption.

Rom.3.19.20.

§. Sect. 4. That the flesh is the author of all wickednesse.

Lastly as the flesh is all euill, and all euill in the flesh, so it is also a fruitfull mother of all wickednesse, and a filthy sinke from which arise the noysome sents of sinne, and that poysonous fountaine from which doe flow the streames of all euill. And this our Sauiour noteth whereas he saith, that *which commeth out of a man* (namely from the inner fountaine of a fleshly heart) *defileth him*. So the Apostle *Iames* maketh this carnall lust the mother, as the Diuell is the father of all sinne and wickednesse: for receiuing the seeds of Sathans tentations (as it were) into a fruitfull wombe, it first conceiueth, and then bringeth forth sinne, and so sinne when it is finished bringeth forth death. And the Apostle *Paul* telleth vs what cursed fruits doe spring from this roote of bitternesse, namely Adulterie, Idolatrie; Witchcraft, Hatred, Heresie, murther and many other horrible abominations. Neither in truth can it other wise bee; *for who* (as *Iob* saith) *can bring a cleane thing out of an vncleane?* Or what can wee expect from an euill tree but euill fruits? as our Sauiour hath taught vs. And seeing the flesh is a Sea of wickednesse, and a fountaine poysoned in the very head, there can nothing flow from it but corrupted streames. And therefore as the Lord gaue nine commandements to dry vp (as it were) these streames of wickednesse, so he gaue the tenth to damme vp the well head, for in vaine it is to stop the current, if the fountaine it selfe be euer springing.

Mark.7.18.
Iam.1.14.15.
Matth.7.18.
Gal.5.19.20.
Iob.14.4.
Matth.7.18.

§. Sect. 5. That the flesh is a more malitious enemy vnto vs, than the deuill or the world.

And thus it appeareth how euill and malicious this wicked enemie the flesh is in its owne nature; now let vs consider how it standeth affected towards vs: in which respect

spect wee are to know that it matcheth (if not exceedeth) the world, yea the Diuell himselfe in mischiefe and maliciousnesse; for howsoeuer it disguiseth it selfe vnder the vizard of friendship and (courtier-like) maketh semblance of all loue, yet is it in deadly hatred with the spirituall man, continually disturbeth his peace, vndermineth his safety, and is still plotting his ruine and destruction. Neither is it possible to conceiue a more bitter opposition in all things, than betweene the flesh and the spirit; for what the spirit vndertaketh, the flesh crosseth, what that furthereth this hindereth, and at all times and vpon all occasions the one willeth what the other willeth. In which respect it may truely bee said, that these two cannot reigne and flourish in the same man at once; for the prosperity of the one, is the ruine of the other, the kindling of fleshly lusts is the quenching of the spirituall, the nourishing of carnall concupiscence after earthly things, is the choaking of spirituall concupiscence after that which is diuine and heauenly; and the feeding and fatning of the one, is the pinching and staruing of the other, according to that of the Psalmist, *hee satisfied their carnall desires, but withall hee sent leanenesse into their soules*; for the pampering of these lusts bring the soule into a desperate consumption; and the satisfying of them taketh away all appetite after spirituall nourishment. From which mortall and malicious opposition, wee may plainely gather, that there is no peace to bee expected, no not any intermission or surceasing of this warre, vnlesse one of the combatants bee killed and destroyed; for as fire and water being put together, neuer cease striuing and fighting, till either the fire bee extinguished, or the water consumed; so is it in this spirituall conflict betweene these vnreconcileable enemies. The which should adde much to our Christian resolution, and make vs couragiously to assault this enemy with carefull diligence, renewed spirits and redoubled strength, seeing there cannot bee so much as a truce, much lesse a secure peace betweene vs, nor any meanes to preserue the life of the spirituall man, vnlesse wee kill and crucifie this malicious enemie.

Psal. 106. 15.

2. Sect. 6. That the flesh is most malitious vnto vs because it is the author of all sinne.

But this maliciousnes of the flesh wil better appeare, if wee consider the effects and fruits that it bringeth forth against vs: which may either bee referred to our sinne or to our punishment. The former appeareth by that which hath beene said, for it is this sinfull flesh which worketh in vs all manner of euil concupiscence, and from the inward corruption of the heart proceed euill thoughts, murthers, adulteries, fornications, thefts, false witnesse, blasphemies as our Sauiour teacheth vs. And so farre off is the Law of God from stopping this floud of wickednes, that it swelleth so much the higher, and by the opposition of Gods will taketh occasion of greater rebellion, breaking downe all the bounds and bankes that should stay and keepe it in. And as a wilde beast or curst ban-dogge groweth more fierce and inraged when as they are resisted, or when they are curbed in and tyed vp: So this sauadge flesh and sinfull corruption take occasion by the knowledge of the law the more to transgresse it, and the more that they are checked and restrained, the more violent they grow in their wicked outrage. And this the Apostle testifieth out of his owne experience; *But sinne* (saith he, that is, the sinfull flesh) *taking occasion by the commandement, wrought in me all manner of concupiscence; for without the Law sinne was dead.* Now sinne is the greatest euill that can bee imagined, as being opposite to God the supreame goodnesse, neither is death, punishment, hell, condemnation, nor the Diuell himselfe, so absolutely euill, nor so extreamely contrarie to Gods glorious Majestie. In which regard the flesh which is that *sinning sinne* as the Apostle calleth it, and deepe festered and euer running sore which sendeth forth this filth of corruption, is chiefely to bee hated of those who loue God, as being the principall prouoker of rebellion against our supreame soueraigne, the bellowes which inflame vs with the fire of concupiscence, the cause which maketh vs so often to offend our gracious God, the thiefe which robbeth vs of all sauing graces, the wall of separation betweene vs and heauenly happinesse, and that arch-enemy which would often euery day thrust vs into Hell, and the gulph of destruction, if wee were not supported by Gods grace and holy Spirit.

Rom. 7. 8.

2. Sect. 7. That the flesh is the cause of the depraning of our nature and the defacing of Gods image in vs.

And as it is the cause of all euill of sinne, so consequently of the euill of punishment: for this is the running and fretting Leprosie which hath monstrously defiled the whole man; and defaced that glorious image of God in which we were created, turning our spirituall wisdome, into folly and ignorance, and our created holinesse and righteousnesse into all injustice and hellish impietie. Yea this flesh & fleshly lusts do not onely deface the image of God, but euen the image of a man, whilest they take away from him his reason and vnderstanding, and so all difference betweene him and a beast; for through the sinfull concupiscence of the corrupt flesh, man turning away from his Creator to the creatures, looseth not onely the image of God, but euen the image of himselfe; and hath the image of the creatures imprinted vpon him. And hereof it is that man, Gods most excellent workmanship, is so monstrously deformed, and so horribly abased, that hee is become in his naturall condition vile and vgly in the sight of God and his holy

holy Angels; yea euen a terrour and ſhame to himſelfe, if once the Lord open his eyes and giue him a ſight of his naked deformities. As we may ſee in the example of *Adam*, who being made the moſt beautifull and glorious of the creatures, was ſo miſhapen and deformed with theſe ſinfull luſts, that he could not indure the ſight of himſelfe, but as he did run into the buſhes to hide his deformites from the eyes of God, ſo if it had bin poſſible hee would haue hid himſelfe from himſelfe and therefore for want of a better couering, made him breeches of Fig-leaues to couer his nakedneſſe. Thus alſo *Iob*, when by the light of Gods preſence he came to a ſight of his owne corruptions, he was vile and baſe in his owne eyes, *abhorred himſelfe, and repented of his ſinnes in duſt and aſhes*. So that nothing maketh vs more vile and baſe than the fleſh and carnall luſts, euen as contrariwiſe nothing more intituleth vs to honour and dignity, than to bee cleanſed from this naturall filth, and to bee adorned with holineſſe, whereof it is that the Apoſtle matcheth theſe two together; for hauing exhorted vs to purge our ſelues from the ſinne of vncleanneſſe, he wiſheth vs in the next place to poſſeſſe our veſſels in ſanctification and honour.

Iob.42.6.

1.Theſ.4.3,4.

§. Sect.8. The the fleſh bringeth vs into a moſt baſe condition.

But this will better appeare, if we further conſider into what a baſe condition we are brought, if the fleſh and the luſts thereof doe get the dominion ouer vs. For whereas there is no eſtate ſo vile and abject as the eſtate of a bondſlaue, becauſe hee is in all things ſubject to the command of his maſter, there being no place left vnto expoſtulation, nor ſo much as any liberty to demand a reaſon; nor no bondage comparable to the bondage of Sathan and our owne ſinfull luſts, becauſe there is no maſters ſo vnjuſt and cruell, the fleſh ſubjecteth vs to this miſerable thraldome. For if Sathan command theſe abject vaſſals, they muſt obey, though it directly tend to the diſhonour of God, the hurt of their neighbours, and the vtter deſtruction of their owne bodies and ſoules. And in the like or greater ſlauerie they are to their owne ſinfull luſts. If vnjuſt anger prouoke them to reuenge, they muſt kill and ſlay; if filthy luſt impoſe vpon them neuer ſo hard a taske, they muſt vndertake it, though it bee to the ruine of their eſtates, the ſtayning of their fame, yea the hazard of their liues, and damnation of their ſoules. If couetouſneſſe command the compaſſing of ſome wealth, they muſt make no queſtion of right or wrong; of hurting other men or their owne perſons. If ambition would haue them to aſpire to preferment, they muſt not ſticke to tread all vnder foote that ſtand in the way, they muſt lye and diſſemble, ſweare and forſweare, and climbe vp the craggie rocke of honour with intolerable toyle, though they are in danger by falling to breake their neckes, either when they are in the midway, or when they be come to the top of their hopes. If voluptuouſneſſe and ſenſualitie will haue their appetite ſatisfied, they muſt toyle and moyle and indure many dayes labour for an houres delight. In a word, they who are in ſubjection to the ſinfull fleſh, are aboue all men in the world in the greateſt ſlauerie, being like vnto *Cham*, who was a ſeruant of ſeruants, not ſo much in reſpect of outward ſubjection, as in that they are embondaged to their owne carnall luſts; for as there is no ſeruant or ſlaue ſo baſe and vile, ſo there is no tyrant in the world ſo proud and cruell.

§. Sect.9. That whilſt we liue in the fleſh we cannot pleaſe God. *Rom.8.8.*

A third fruit and effect which ſpringeth and proceedeth from this ſinfull fleſh is, that whileſt we liue in it, and it in vs, we cannot pleaſe God, nor doe any thing which is acceptable in his ſight. So the Apoſtle plainely telleth vs, that they *who are in the fleſh cannot pleaſe God*; and the reaſon hereof is cleare and euident, becauſe to bee in the fleſh, is to bee the ſeruant of ſinne and the vaſſall of Sathan, and to doe nothing but what they like and command; and therefore ſeeing nothing in the world can bee imagined, ſo oppoſite and contrarie vnto God as they, nor any thing ſo odious and abominable in his ſight; and ſeeing their friends bee Gods enemies, and thoſe things which pleaſe them be moſt diſpleaſing in the ſight of God, needs muſt all thoſe actions which are done in the fleſh be odious vnto him and make the agents obnoxious to his wrath. Now what a miſerable condition is this, into which man is brought by his ſinfull fleſh, that both his perſon and all his actions his words, workes and ſecret cogitations ſhould bee vtterly miſliked and diſallowed of him who is the ſupreame King and judge of Heauen and Earth, who hath all power in his hand to reward infinitely thoſe whom hee liketh and alloweth, and to puniſh in like proportion, thoſe whom hee diſalloweth and miſliketh.

§. Sect.10. The fleſh ſetteth man at enmitie againſt God. *Rom.8.7.*

Fourthly the fleſh nouriſheth perpetuall enmity betweene God and the carnall man, for ſo the Apoſtle ſaith that the *wiſedome of the fleſh*, or *the carnall minde*, *is enmity againſt God*; for the fleſh and carnall luſts are in great league and amitie with the Diuell and the world, and they all three vnite all their forces to fight againſt God and all his friends; and howſoeuer they are often vanquiſhed by his almighty power, yet like malicious enemies they ſtand continually againſt him in open rebellion, rather to teſtifie their malice and hatred, than out of any hope of preuailing againſt him. And therefore they who will bee friends vnto theſe fleſhly luſts, the wicked world and the archtraytor Sathan, muſt needs hereby make themſelues

themselues enemies vnto God, according to
Iam.4.4. that of the Apostle, *Know yee not that the amitie of the world is enmity with God, and whosoeuer will bee a friend of the world, is the enemie of God.* And againe, *if any man loue the world, the loue of the Father is not in him*; and the reason which he rendreth is this, because the world and the flesh with the sinful lusts therof are combined together,
1.Joh.2.16. for (saith he) *all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father but is of the World.* For this carnall lusting after earthly things, breeds a neglect and loathing of things spirituall and euen of God himselfe: for their appetite being filled and glutted with the sweet poyson of fleshly delights, they haue no tast nor relish of those heauenly excellencies, and they who haue their senses filled with the seeing of worldly pleasures, haue their spirituall sense so dulled and deaded, that they cannot smell Gods odoriferous sweetnesse in his Word and holy ordinances. But as the Beetle chuseth rather to bee in the dung than among the sweetest flowers, and the filthy hogge is more delighted with routing in the dunghil, than to walke about in the most pleasant garden: so those who are carnally minded are best pleased, when as by any meanes they may satisfie their sensuall and fleshly appetite, and take no pleasure in spirituall or heauenly things; yea so contrarie and opposite are they vnto God in all goodnesse, and such enmity there is betweene them, that nothing giueth vnto them greater distaste and discontentment. And as these fleshly lusts enrage men against God; so also doe they prouoke Gods wrath against
Eph.2.3. them; and therefore the Apostle saith, that whilest they had their conuersation in the lusts of the flesh, fulfilling the desires thereof, they were also the children of wrath, and in that respect in danger daily to bee consumed with the fire of his displeasure. Now what a fearefull condition is this, to bee at enmitie, mortall opposition and in hostile termes against God himselfe? For as the
1.Cor.10.22. Apostle saith, *doe we prouoke God vnto anger? Are wee stronger than he?* Can it bee well with the earthen pitcher when it dasheth its selfe against the strong Rocke? Or can the seely Mouse escape destruction when hee prouoketh and encountreth the fierce Lyon? And how much more may they bee assured of vtter ruine and destruction who are at enmity with God himselfe, who is not onely able to arme all the creatures against them, but with a word of his mouth to cast them into Hell?

Q. Sect.11. That the flesh is the cause of all our punishments.

Finally, as the flesh is the cause of all sin, so also of all punishment; & therfore (because it were infinite to stand vpon the particular euils and mischiefes which this malicious enemy causes vnto vs,) looke how many plagues and punishments are inflicted vpon mankinde, either in state or name, soule or body, and impute them all to the flesh, as the fountaine of these bitter waters from which they spring and flow. And yet all these being put together are not comparable to those fearefull punishments which it causeth to carnall men in the life to come. For it excludeth them out of Gods Kingdome and cutteth off all hope of hauing any part in the heauenly inheritance. For they that are in the flesh, are vnregenetate and vnsanctified, and *without holinesse they can neuer see God*; and out of this heauenly City are excluded, *dogges and sorcerers, and whoremongers, and murtherers, and idolaters, and whosoeuer loueth and maketh a lye.* And more plainly, the Apostle hauing reckoned vp the fruits of the flesh, directly affirmeth, that *they who do such things, shall not inherite the kingdome of God.* And lastly the maliciousnesse of this wicked enemy and the sinfull lusts thereof herein appeareth, in that nothing will satisfie them but our death and destruction. For they are those mortall weapons which kill and murther vs, and the edge and point of them is not onely directed against the body, but against our soules, which are much more precious. And this argument the Apostle vseth to perswade vs to shunne and auoide them; *Dearely beloued* (saith he) *I beseech you as strangers & pilgrims, abstaine from fleshly lusts, which warre against the soule.* The end of which warre is not onely to get the victory, and to keepe vs in subiection, but to cast all that are conquered into the prison of hell, and to plunge them into euerlasting condemnation of body and soule. So the Apostle saith, *that when wee were in the flesh, the motions of sinnes which were by the Law did worke in our members to bring forth fruit vnto death*; and that *to bee carnally minded is death*: and yet more plainely, that if *wee liue after the flesh we shall die*; and that *hee who soweth to the flesh shall of the flesh reape corruption*, whereby is meant eternall death and destruction, as appeareth by the antithesis following; *but hee that soweth to the spirit, shall of the spirit reape life euerlasting.* And the Apostle *Peter* likewise telleth vs, that the *Lord reserueth the vniust vnto the day of iudgement to be punished, but chiefely them that walke after the flesh in the lust of vncleannesse.*

Heb.12.14. Apo.22.15. Gal.5.21. 1.Pet.2.11. Rom.7.5. Rom.8.6.13. Gal.6.8. 2.Pet.2.10.

Q. Sect.12. That the malice of the flesh is the more dangerous, because it is masked vnder the color of friendship.

Now this maliciousnesse of the flesh is so much the more dangerous, because it is masqued and disguised vnder the colour and couerture of the neerest friendship; for whilest in outward shew it seemeth a neerer friend, than a Kinsman or dearest brother, and like another selfe appeareth most carefull of aduancing our present and future goods, it doth most maliciously vndermine our safety, & betrayeth

trayeth vs into the hands of our professed enemies; neither can Satan and the World be more ready to besiege and assault vs with the forces and troupes of their temptations, than the flesh to yeeld vs into their hands by giuing free entrance to these assailants. Yea it doth not onely open the gates of our soules to let in these mortall enemies, but being entred, ꝛ joyneth with them, assisteth these hellish forces with a strong army of carnall lusts, and fighteth against our soules, robbing and ransacking them of all spirituall graces, and wounding them euen to the death with the wounds of sin, if they were not recured with the precious Balsum of Christs bloud. So that we haue just cause to complaine with our Sauiour, that it is not a stranger or professed enemy, but a wicked Disciple and false *Iudas* that continually followeth vs; waiting all opportunities wherby he may betray vs; & *that he who eateth bread with vs hath lift vp his heele against vs.* And as *Dauid* complaineth of *Achitophel. It is not a professed foe that doth vs this mischiefe, but it is thou, a man, mine equall, my guide and mine acquaintance, our councellour and companion that walketh with vs to the house of God.* It is one who was borne and bred, liueth and dieth, eateth, drinketh, sleepeth, walketh and talketh with vs, which notwithstanding watcheth all occasions of bringing vs to destruction; for like Tinder receiuing the sparkes of Sathans temptations it nourisheth and encreaseth them, till at length our soules be inflamed with a world of wickednesse. Whereby it appeareth that the flesh with the lusts thereof are enemies aboue all others most dangerous and pernicious; for being secret Traytours they are much more malicious than professed enemies, malice and hatred being of such a nature, that the more they are smothered and concealed, the more they are inwardly increased and inraged. They haue also the fittest opportunities to worke our ouerthrow in that lying and liuing with vs, they can easily take the best aduantages, and then set vpon vs when as wee are most weake or secure, and least prouided to make resistance. Moreouer being secret Traytours they are so much the more able to doe vs mischiefe, because suspecting no hurt from them, wee doe not arme our selues against them, nor fortifie our soules against their assaults; whereof it commeth to passe that we are often ouercome and led captiue vnto sin, before we discouered the enemy, or did discerne that we were encountred. Finally, they fight with vs not by marching against vs in the open field, but out of secret ambushments, when wee feare no danger, and so oftentimes put vs to flight, before we haue any time to recollect and marshall in order the forces of our mind, or to make any head against their fury. Now what can bee more dangerous than to haue alwayes in our company such a treacherous *Iudas*, who is still plotting the fittest meanes whereby hee may betray vs into the power of our enemies? To haue alwayes with vs such a flattering, false *Ioab*, who when hee performeth all complements of kindnesse, doth but watch his opportunity to stab and kill vs; to bee besieged with mighty enemies, and to haue within the wals of our City secret Traytours, who are still ready to open the gates to let them in, and being entred to joyne with them, that so together they may worke our ouerthrow?

But it is not enough to know our danger, vnlesse we also be acquainted with the meanes how we may preuent it. And therefore let vs inquire how we may auoid these pernicious Treasons and escape the perill of these secret ambushments. And first taking notice that the flesh, whilest it professeth friendship and offereth vnto vs much profit and many delights, is our mortall enemy, and a sly Traytour which taketh part with the chiefe enemies of our saluation, wee must hearken to the Prophets counsell in another case. *Trust yee not in a friend, put yee not confidence in a guide, keepe the doores of thy mouth from her that lyeth in thy bosome*, and alwayes haue it in jealousie, then most suspecting it, when as it offereth to satisfie our desires. And when it commendeth vnto vs the vanities of the World, promising that in the fruition of them wee shall haue great contentment, let vs beware of secret treachery, and againe and againe looke vnder these baites to see if there be not hidden vnder them the hooke of sinne, and curiously search if these booties are not purposely set out, to make vs fall into Sathans ambushments, that so hee may ouercome and lead vs captiue to doe his will. For who would giue any credit to such a false Traytour, as hath before his eyes brought so many to vtter ruine, yea, which we know by manifold experience, hath many hundred times betrayed vs to the Deuill and the World, when as it hath tendred vnto vs the fairest promises and pretences. Secondly, seeing we know it to be a trayterous enemy we must disarme and weaken, captiue & hold it in subjection, that so though it haue euer a malicious will to hurt vs, yet being disabled, it may not haue any power to rebell against vs. Thirdly, wee must keepe a narrow watch ouer it and ouer our selues, that it doth not take vs at any aduantage, and often looke to our senses, as it were the gates of our soules, that they be not by our flesh and carnall corruption vnbarred and left open to entertaine the forces of our spirituall enemies. And because our vigilance is not sufficient to preuent the plots and practices of this subtile Traytour, let vs often

Q. Sect. 13. How we may defeat the malicious treasons of the flesh.

Micah. 7. 5.

Iohn 13. 18. Psal. 55. 13, 14.

often intreat, by our most feruent prayers, the *keeper of Israel who neuer slumbreth nor sleepeth*, that hee will watch ouer vs, and by his holy Spirit discouer and defeat these treacherous enemies.

CHAP. IX.

That the flesh is an enemy exceeding powerfull and mighty.

Q. Sect. 1. That the flesh is to the vnregenerate a mighty King, & to the regenerate a powerfull Tyrant.

WE haue shewed that the flesh is a most malicious enemy, so that it wanteth no will to bring vs to destruction: And now it remayneth that wee shew how mighty and powerfull it is in effecting that which it desireth and lusteth. The which will appeare if we consider the mighty power and subtile policy of these malicious enemies. Their power appeareth both in regard of their strength and number. For the first, if wee looke vpon the flesh in its full strength, as it is in a man vnregenerate, and is not subdued nor hath the vigour thereof abated by Gods Spirit, wee shall finde that it raigneth as a mighty Monarch in the little World of man, holding euery faculty, power and part both of soule and body in subjection. The which the Apostle plainly intimateth, where he exhorteth those whom Christ by his Spirit hath regenerated and freed from this regiment, not to let sin raigne in their mortall bodies, that they should obey it in the lusts thereof. Yea, it raigneth not onely as a King and absolute Soueraigne; but as a Lord or Tyrant who hauing conquered mankind doth hold them in subjection as miserable captiues and bond-slaues, selling them ouer to the committing of all actuall transgressions, for the base price of earthly vanities. The which the Apostle intimateth in these words; *but I am carnall, sold vnder sinne.* Whereby he signifieth that the flesh dealt with him like a proud and cruell Tyrant, seasing vpon him, like one who had bought a slaue in the market, and forcibly compelling him to doe his will. The which if the Apostle might truly speake of himselfe though hee were regenerate, in respect of that part which remayned vnsanctified, then how much more may it be verified of those who remayne in the state of corruption and vnregenerate, who are wholly vnder the dominion of sin? Now if we would see with what power and vnresistable force, this cruell Tyrant did rule in all the sonnes of men, whilest they remayned in the state of corruption, hereby it will appeare in that they were so vtterly vnable to free themselues out of this thraldome, that they neuer durst nor could attempt their liberty, because their wils were no lesse captiuated, than their other parts and faculties, and it was their chiefe delight to liue in this slauery. Neither were any outward helpes auaileable, because being possessed and ruled by this legion of wicked lusts, like the Demoniake in the Gospell nothing would containe them nor restraine their fury, but they brake easily all those Chaines, Giues, and Fetters wherewith they were bound, being (like mad men) a like harmefull both to themselues and others. For neither would Gods loue and many benefits allure them and contaid them in obedience, nor his wrath and fearefull judgements terrifie and restrain them from sinne. Neither the Law of God, contayning so many gracious promises to them who obeyed it, and so many terrible threatnings against them that transgressed it, both of temporary plagues and euerlasting punishments; nor the execution of these dreadfull judgements in the punishment of the whole World by an vniuersall deluge; of Sodome and Gomorrah with fire and brimstone, with many other Cities and Countries which haue beene made examples of Gods wrath against sinne; besides the experience of innumerable particular persons, and euen of themselues, visited by the hand of God in a fearefull manner, were all sufficient and strong enough to curbe and keepe vnder these sinfull passions and corrupt lusts, nor to subdue and thrust out of his regency this powerfull Tyrant the flesh; till Christ Iesus himselfe came who is the wisdome and power of his Father, and conquered him on his Crosse, triumphing gloriously ouer him together with the rest of our spirituall enemies; and vntill hee apply the vertue of this victory vnto vs, and by his powerfull Spirit, which is infinitely stronger than all men and Angels, doe vanquish this mighty Tyrant, giue him a deadly wound of which hee continually languisheth, and deposing him from his regency, doe set vp in our hearts the gracious and glorious Kingdome of our blessed Sauiour. So that we may conclude this point with the saying of *Cyrill. The voluptuous lusts of the flesh without doubt are of mighty power, by which the minds of men are wholly diuerted from all honestie and goodnesse.*

Rom. 6. 12.

Rom. 7. 14.

Mar. 5.

In Johan. lib. 3. cap. 34.

Q. Sect. 2. Of the strength of the flesh being considered in its selfe.

But lest those who are regenerate should contemne this enemy, as being weake and impotent, because it is in part mortified and the strength thereof abated by vertue of Gods Spirit dwelling in them; let vs in the next place know, that though it be not in them so puissant and powerfull as in those who remayne in their naturall corruption, yet it is exceeding strong and mighty, whether wee consider it simply in it selfe, as it worketh and rebelleth in those who are sanctified, or compare it with the spirituall and regenerate part. The former is notably set downe by the Apostle in his owne person, in the seuenth Chapter of the Epistle to the *Romanes*,

manes, where hee sheweth that this corrupt and sinfull flesh is so farre off from any conformity to the Law, that taking occasion by the commandement, it wrought in him all manner of concupiscence, and so abused the Law which was purposely giuen to restrain him from sinne, and to subdue and mortifie his corruptions, as a means to giue strength, life and vigour vnto it; Whereby the *Law which was ordained to life, became to be vnto death.* Further shewing the power of his fleshly corruption hee saith, that *it tooke occasion by the commandement to deceiue and slay him, working death vnto him by that which is good;* that it *ouercame him and like a slaue sold him vnder sinne*, that it made *him to doe that which hee allowed not, to omit the good which hee affected, and commit the euill which he hated; that though he were delighted in the Law of God and desired to obey it, yet euill was present with him.* That though hee constantly resolued to serue God, yet the flesh like a strong rebell making warre against him, did often foyle and ouercome him, and carried him *into captiuitie to the law of sinne.* Yea, of such force and might did this holy Apostle find the flesh in him, that it forced him to cry out; *wretched man that I am, who shall deliuer me from the body of this death.* So elsewhere hee telleth vs, that the flesh is not so subdued, but that it continually maketh warre against the part regenerate; and standeth in such strong opposition against it, that the *godly cannot doe the good they would.* With whom the Apostle *Peter* agreeing telleth vs, that the *fleshly lusts doe fight against our soules.* Finally, as it hindreth vs oftentimes from yeelding any obedience to the law, and enforceth vs to transgresse it; so when wee doe performe any duties which it requireth, it so defileth and staineth them, that wee haue just cause to acknowledge with the Prophet that our *best righteousnesse is but like a polluted cloth.* Now this strength of the flesh vnlesse it be wounded, subdued and kept vnder by Gods Spirit, is alwayes in it full vigour, yea in daily growth, notwithstanding all naturall means which can be vsed. For the decay of nature it selfe doth not make it decay, but euen in sicknesse it retaineth health and vigour, and when through olde age the body is weak and decrepite, it continueth firme and strong.

Rom. 7. 8.
Vers. 9.
Vers. 10.
Vers. 11.
Vers. 12.
Vers. 13.
Vers. 14.
Vers. 24.
Gal. 5. 17.
1. Pet. 2. 11.
Isay 64. 6.

§. Sect. 3. That the flesh is mighty being considered comparatiuely with the spirit.

So also if we compare it with the spirituall part, the flesh is much greater and stronger; and therefore would easily ouercome it and quench all Gods graces in vs, if God should leaue vs to our selues to be supported and defended by the strength which wee haue receiued, and not continually send vs new supplyes, and vphold vs with the power of his owne spirit. For the Apostle telleth vs, that in this life we haue receiued but *the first fruits of the spirit*, which is but an handfull in comparison of the haruest, the whole crop of grace being reserued, till we shall receiue with it the fulnesse of glory. And in regard that the flesh in quantity did so much exceed the spirit, he sticketh not to say, that the *Corinthians* though *sanctified in Christ Iesus and called to be Saints*, were *carnall and but babes in Christ*; yea, hauing himselfe receiued such a great measure of grace, hee notwithstanding in the sight and sense of his great corruption acknowledgeth that hee was *carnall and sold vnder sinne.* Hereof it is that Diuines compare the flesh to the great Gyant *Goliah*, and the spirit to little *Dauid*; and not vnfitly, for as *Dauid* was farre vnequall to the mighty Gyant, and therefore preuayled not against him by his owne strength, but by the power of God assisting him, in whose name he came against him; so by the same meanes only the spirit getteth victory ouer the flesh, God giuing it strength to ouercome because it fighteth his owne battailes.

Rom. 8. 23.
1. Cor. 1. 2. Chap. 3. 1. 3.
Rom. 7. 14.

§. Sect. 4. Of the multitude of our fleshly lusts,

Finally, vnto the strength of our enemy wee may adde their multitude, for though they be one in name, to note that they are all of the like sinfull nature, and as one combined in malice to worke our destruction; so are they many in number, euen whole legions of vnlawfull lusts, which continually multiply themselues, by begetting a new offspring after the old are killed and subdued. Whereof it is that the Apostle *Peter* willeth vs, to abstaine from fleshly lusts, which fight against the soule, speaking plurally of them as being many, euen a whole army which maketh warre against vs.

§. Sect. 5. That the power of our enemies should make vs to shake off all securitie.

The consideration whereof should moue vs to shake of all security, arising from contempt of our enemies, and seeing they are so mighty in strength, and many in number, let vs vse so much the more care, diligence, and vigilance to defend our selues against their fury, buckling vnto vs the whole armour of God, and vsing all means both for the weakning of our enemies, and the nourishing and strengthening of Gods graces in vs. Especially let vs call vpon God, the *Lord of hoasts*, desiring him by our feruent Prayers, that he will by his Spirit abate the power of the flesh and the sinfull lusts thereof, and re-inforce and strengthen the army of his spirituall graces in vs, by sending to them daily new aydes and fresh supplyes, that so in the end we may obtaine the victory.

§. Sect. 6. That the might of our enemies should not discourage vs from the fight, but make vs more courageous.

Neither should the power of these spirituall enemies daunt and discourage vs, and so make vs cowardly to flie, or yeeld our selues as slaues vnto them; because being so much too strong for vs, there is no hope of withstanding their fury or obtayning victory. But let vs still remember that wee fight the Lords battailes, and therefore hee

being on our side, wee are sure (if wee will but fight) to obtaine the victory in the end. Let vs remember that our Grand Captaine *Iesus Christ* hath by his death ouercome sinne, and led it captiue vpon his Crosse, triumphing gloriously ouer it together with the rest of our spirituall enemies, so as none of them shall bee able to hurt vs. With which meditation the Apostle comforted and incouraged himselfe in his tedious conflict with the flesh; for hauing pitifully complayned and cryed out; *Wretched man that I am who shall deliuer mee from the body of this death?* Rom.7. Hee presently addeth; *I thanke God through Iesus Christ our Lord*; By whom alone hee had obtained strength, whereby hee was able to stand in the fight, and was assured in the end to get the victory. Yea, let vs call to minde that hee by his Spirit hath applyed vnto vs the vertue of his death, whereby hee hath giuen vnto our flesh such a deadly wound, that it shall neuer recouer of it, but languish in a continuall consumption, vntill by our death it bee fully abolished. And therefore when wee like weake and white-liuered Souldiers are tyred in the fight, let vs flie to the standard, and fight vnder the shield of Christ our Sauiour, who is our true *Eleazar* (the comfort of God) and so mighty and omnipotent, that hee is able to vanquish and ouercome all our enemies alone; onely hee would haue vs to fight with him in the battaile, that so wee might also accompany him in his glorious triumph. Let vs remember that though our spirituall part bee but the first fruits, yet it is an earnest of the whole harueſt; though it be but small in quantitie, yet it is full of vertue and vigour, the God of Life giuing life vnto it, and like a little quintessence, which is stronger in operation, by that vertue which it receiueth from the fire of Gods Spirit, than a great quantitie of common waters. Whereas contrariwise the flesh, though it be much greater and stronger, yet being deputed to mortification and hauing receiued a fatall blow, of which it daily languisheth and decayeth; it is a Gyant in deed in strength and bignesse, but yet such an one as being in a deadly consumption, pineth away by little and little till it be wholy abolished. And on the other side though the spirit bee as a childe in age and stature, yet it is in a continuall growth vntill it come to mans estate and a perfect age in Iesus Christ.

CHAP. X.

Of the policy of the Flesh; and that it is more dangerous and pernicious than its power and strength.

§. Sect. 1. That the policy of the flesh is in its nature exceeding pernicious.

IT now remayneth in the next place, hauing seene the power of the Flesh, that we also consider of the policy of this enemy. The which as it is great in it selfe, so also most dangerous and pernicious vnto vs. For howsoeuer the strength of the flesh be very great, yet the policy thereof doth farre exceed it; for being not a professed enemy, but a secret Traytour, it is more exercised in cunning vndermining of our safety with subtle sleights and politique stratagems, than in assaulting vs after an open & hostile manner with strength and violence. Hence it is that the Lord telleth vs by the Prophet, *that the heart* (whereby hee vnderstandeth the soule of man, or that part of the soule which remayneth vnregenerate) *is deceitfull aboue all things, and so desperately wicked in this depth of fraude, that none can know it but the Lord*, who is omniscient, and knoweth all things. For howsoeuer Sathan the olde Serpent in respect of his naturall abilities and long experience, may be more cunning and politique in himselfe, yet his deceit is not so great, in abusing and wronging vs, as is the deceit of our owne flesh. For this being a part of our selues, yea, of euery power, faculty and member of our soules and bodies, it is of the priuy counsell of all our thoughts, and knowing our most hidden imaginations and secret intentions, it can take aduantage of them to worke our owne ouerthrow; where as Sathan being ignorant of them, cannot by all his craft and subtilty so much endamage vs. And in this respect Sathan cannot deceiue vs, vnlesse our owne flesh assisting him doe first deceiue vs, whereof it is that our Sauiour, being pure from all fleshly corruption, and most free from this carnall guile, could not possibly be deceiued with Sathans policies and most subtle stratagems. Whereas on the other side our owne flesh can easily abuse and coozen vs, though it haue no helpe at all from the arch-enemy of our saluation. And hereof it is that the flesh in the Scriptures is called *the olde man*, to note vnto vs, that as men in this age, grow by their long experience very politike, and vnlesse they bee sanctified with Gods grace and holy Spirit, very subtill, crafty and full of fraude, so the flesh exceedeth and aboundeth in fraude and treachery. Ier.17.10.

§. Sect. 2. Of the strength of the flesh being considered in it selfe.

Now this fraude and policy of the flesh, as it is most malicious in it selfe, so it is most pernicious vnto vs. The former appeareth in that it taketh part with Sathan, the wicked one, against God himselfe the chiefe goodnesse;

nesse; for so the Apostle telleth vs, *that the wisdome of the flesh is enmity against God.* And that this policy is most pernicious vnto vs, it is manifest, first because it often preuaileth, and much deceiueth vs; as the Apostle out of his owne experience complaineth, *Rom.7.11. Sinne taking occasion by the commandement deceiued mee.* In which regard that may iustly bee said vnto vs which the Prophet speaketh in another case, *Trust yee not in a friend, put yee not confidence in a guide, keepe the doores of thy mouth from her that lyeth in thy bosome.* For so often and commonly are wee hereby deceiued and abused, that we haue iust cause to subscribe to the Wise mans saying: *Hee that trusteth in his owne heart is a foole.* Secondly, the perniciousnesse of this policy vnto vs hereby appeareth, in that it tendeth vnto no lesse hurt than our death and vtter destruction; for so the Apostle telleth vs, *that the wisdome of the flesh is death*, and therefore he joyneth these two together, that *sinne*, or his sinfull corruption *deceiued and slue him*; because it was such a deceit as brought death and destruction, vnlesse he had beene redeemed and freed from it by the precious death of Iesus Christ. Finally, the danger of this carnall policy and deceipt is so much the greater, because it is so subtill and secret, so deepe and disguised, that it can hardly be discerned and found out; according to that of the Prophet *Ieremy, The heart is deceitfull aboue all things and desperately wicked, who can know it?* So that our longest line cannot sound the bottome of this gulph; our quickest and most piercing sight cannot discouer the multitude and strength of these subtle enemies, because they display not their colours in the open field, but lie hidden in secret ambushments: yea, they mingle themselues amongst our owne forces, and disguise themselues in our owne coats and habits. They make shew of simplicity and sincerity, when as there is nothing but craft and deceipt: and these dangerous bogs seeme outwardly faire greene fields and firme ground, but hauing with this outward shew inuited vs to them, wee are ready to sinke, and to bee swallowed vp and perish, when wee rest vpon them. In which regard it behoueth vs to follow the Wise mans aduice: *Pro.4.23. Keep thy heart with all diligence.* And the exhortation of the Apostle: *Take heede brethren lest there be in any of you an euill heart of vnbeliefe in departing from the liuing God. But exhort one another dayly, whilest it is called to day lest any of you bee hardened through the deceitfulnesse of sinne.* For how hard is it to ouercome those enemies, which are so hardly discouered? and to frustrate and preuent those deceits which cannot without great difficultie be so much as discerned?

But let this difficultie in sounding of the depth of this hellish policy, and in searching out those deceipts which lye lurking in these darke corners, onely make vs more vigilant and diligent to discouer them but not daunt and discourage vs, or make vs lesse confident & couragious in fighting this spirituall conflict; for be the flesh neuer so politique and euen inspired withall the subtiltie of the Deuill, yet haue wee a wisdome to direct vs in comparison whereof all this depth of craft & cunning is but childish folly. And though there be in our corrupt nature such a maze of deceit, that we cannot enter into it, or being entred cannot tell how to get out; and though it be such a darke dungeon of subtilty, that by the light of our owne wisedome and vnderstanding wee cannot see into it; yet the Lord hath giuen vnto vs his Word to be our line, which if we follow we shall find euery creeke and corner, turning and winding of this Labyrinth of wickednesse; and to be a light shining in the darkest places, which is able to dispell this *Cymerian* darknesse, and to discouer cleerely all these subtilties and crafty policies, teaching vs also the way to preuent and defeat them, so as wee shall not be in danger of these secret ambushments. So the Apostle telleth vs, that the Word *of God is quicke and powerfull, and sharper than any two edged sword, piercing euen to the dividing a sunder of soule and spirit, and of the ioynts and marrow, and is a discerner of the thoughts and intents of the heart.* And therefore as the darkest dungeon where all things are hidden and vnseene, becommeth as light as any other place, if there be made an open passage, for the Sun-beames to shine into it, so as all the filth and sluttish corners are manifest to euery beholder, which before by reason of the darknesse none could discerne: so this dungeon and depth of carnall policy hideth all things, and is it selfe hidden from our sight, so long as we bring vnto it no other light than our darke vnderstanding: but if once the beames of Gods shining Truth, and the bright rayes of his holy Word doe inlighten vs, wee shall easily discerne these deepe and darke deceits, and discouer all the secret filthinesse and abominable wickednes which lyeth lurking in these secret corners. So that if wee will make choise of Gods Word to bee *a lampe to our feet and a light vnto our paths*; wee shall easily auoid those secret snares which lie in our way, and escape those subtile stratagems and dangerous ambushments, which the flesh hath purposely laid to insnare and circumuent vs. If we will often and seriously study in this holy booke we shall find all the slights and subtilties of those spirituall enemies layed open, together with the meanes how wee may defeat them. But withall, because the flesh doth continually cast fogs and mists before our eyes, that we may not discerne this light, and like vnto some

That the policie of the flesh should make vs more watchfull and vigilant.

2.Pet.1.19.

Heb.4.12.

Psal.119.105.

kinds of fish doth purposely muddy these cleere waters, that so it may the better glide away and not be discouered; we must continually desire the Lord to open our eyes, that wee may see the wonderfull things of his Law, and that he will by the light of his holy Spirit so illuminate our minds, and dispell these fogs and mists which the flesh daily raiseth, that wee may see all its deepe policies, and dangerous subtilties, and haue such a measure of spirituall wisedome and vnderstanding, that wee may be able to preuent and escape them.

Psal. 119. 18.

CHAP. XI.

Of certaine particular deceits of the flesh respecting our persons.

¶. *Sect.* 1. The first deceit that wee are nothing so euill as in truth we are.

BVt come wee from the generall to some particulars, which as they are most common and ordinary, so also most dangerous & pernicious, for more easily might I number the haires of a mans head, or the starres of Heauen, yea, the grasse in a large field, or stones vpon the Sea shore, than all the deceits of our corrupt flesh. Besides my late worthy assistant in the worke of my Ministery, that excellent light of Gods Church, which (ah) too soone did set vnto vs, that hee might for euer gloriously shine in Heauen, hath in his Booke of *the deceitfulnesse of the Heart* so sweetly and diuinely discoursed on this subject, that hee hath eased mee of this labour. Yet this discourse, so necessarily requiring that I should say some thing of this argument, as that it will seeme maymed if it goe without it, I will a little insist vpon it, and for our more orderly proceeding I will referre these deceits of the flesh to two principall heads. The first such as respect our persons and states, the other such as concerne certaine duties which God requireth of vs. For the former, it is a common and most pernicious policy of the flesh to perswade vs, that we are nothing so euill, corrupt and wicked as in truth we are. To the entertayning of which conceit we are the more easily induced by reason of ignorance and blindnesse of minde, pride & selfe-loue which naturally raigne and rule in vs. For though wee be wholy, from the crowne of the head to the sole of the foote, defiled with sinne, and thereby vtterly disabled vnto any good duty, yet we see that the most haue an opinion of their owne worth and excellency; For many boast themselues in the goodnesse of their natures, as though therein they might be accepted, not only of men, but also of God himselfe; many vaunt of their pure naturals and workes of congruity, which before grace receiued they are able to performe in the strength of their naturall abilities; many doe rest in their owne ciuill iustice and honesty as though it were sufficient to iustifie them in Gods sight, many blesse themselues in their legal righteousnesse, as though thereby they could merit Heauen with some small helpe; and finally, many with the Angel of the Church of Laodicea doe thinke themselues rich and so increased in goods, that they stand in need of nothing, when as in truth they are wretched and miserable, poore, blinde and naked. But let vs take heed of this policy as being most dangerous and pernicious, seeing it maketh men rest in themselues and vpon the weake reed of their owne righteousnesse to their vtter perdition, and keepeth them from flying vnto Christ, and from hungring after his righteousnesse by which alone wee are iustified and saued. And as it keepeth vs from imbracing Christ by faith, so also it hindreth our repentance, and nourisheth in vs carnall security and hardnesse of heart: for wee must first see our sins before we can euer bewayle or turne from them, and whilest we haue any opinion of our owne good natures, or our legall righteousnesse, wee can neuer as wee should bewayle our sinfull corruptions, nor carefully vse any meanes to be purged from them.

Apoc. 3. 17.

Whereby it appeareth that no policy is more pernicious if it preuayle against vs, seeing it spoyleth vs of our Sauiour Christ, and of all the gracious promises of life and saluation contained in the Gospell, which are all made on the condition of faith approued to be liuely and iustifying by the fruits thereof in vnfained repentance. The which should moue vs to vse all our care and indeuour that we may defeat it: to which purpose we must not looke vpon our selues as wee appeare in the twilight, or rather in the darke night of naturall knowledge, nor yet through the false spectacles of pride and selfe-loue, which will hide and disguise our vices and corruptions, and make them to shew themselues in vertues colours; but we must looke vpon our selues in the glasse of the Law, and try our thoughts and words, our workes and our wayes by the rule of Gods Word, and so shall wee plainly discouer our blemishes and defilements, yea, our monstrous deformities and vgly corruptions, with the auersenes of our wils to all good, and the peruerseneſſe and crookednes of our hearts and affections. For there shall wee see that our vnderstandings are so blinded that though they be wise vnto euill, yet to doe good they haue no knowledge; that our iudgements are wholy corrupted, mistaking euill for good, and good for euill, right for wrong, and wrong for right, truth for falshood, and falshood for truth; that our imaginations are euill and that continually; that our consciences are (either seared through securitie, or affrighted

¶. *Sect.* 2. The meanes to defeat the former policy.

Ephes. 4. 18. Ier. 4. 22.

frighted with terrours and horrours through despaire, and either accusing when they should excuse, or excusing when they should accuse; that our memories are slippery to retaine any good thing, and retentiue like brasse or yron in keeping and preseruing sinfull and wicked impressions; that our wills stand in open rebellion against God, nilling what he willeth, and willing what he nilleth. That our hearts are alwayes cleaue fast to all goodnesse and cleauefast to all worldly and sinnefull vanities; that our affections are wholly corrupted and disordered, and all the members of our bodies the ready instruments of sinne. There shall wee finde that by reason of this corruption wee are not able to thinke a good thought, nor so much as will that which is good, that we are altogether vnprofitable seruants, yea rather the slaues of sinne and Sathan, the children of wrath, and not onely sicke but euen starke dead in our sinnes; that wee haue not onely in vs vtter barrennesse of all good, but the seedes of all wickednesse, lurking and lying hid, which sproute fourth vpon all occasions, when as they receiue any warmth and moysture from the temptations of Sathan and the world; yea would of themselues daily come to growth and ripenesse if they were not continually nipped and restrained by the common grace of Gods Spirit. Finally that the black-moore may as easily change his blackenesse, and the leopard his spots, as wee our sinnefull condition into a better estate; yea that in stead of making any satisfaction by paying the old score, we are ready to encrease our debt by adding new sinnes vnto the olde, and so plunge our selues into more fearefull condemnation. And thus may we deteate this pollicy of the flesh and comming vnto a true sight of our owne naturall vilenesse, wee may abhorre our selues and repent in dust and ashes, and renouncing our owne righteousnesse, may hunger after the all-sufficient righteousnesse of Christ, and applying it vnto vs by a liuely faith may find it effectuall for our justification and saluation.

Sect. 3. The second pollicie that the good things in vs are much better than in truth they are.

Secondly as the flesh perswadeth vs that wee are nothing so ill as wee are in respect of our sinfull condition, so that the good things which we seeme to haue are farre better and of much greater excellency than in truth they are; and as there it lookes vpon our faules and vices through the thicke fogge of ignorance which maketh them to bee scarce visible and discernable; so when it beholdeth any appearance of good in vs it putteth on the spectacles of pride and selfe-loue, which make them seeme to bee farre greater than they are in deede, euery moale-hill a great mountaine, and euery small starre as large as the Sunne it selfe. Thus it magnifieth to a meere worldly man the goodnesse of his nature, as though this alone without any further helpe would bring him to Heauen; and maketh him beleeue that his common guifts are speciall endowments, that Gods restraining grace in him, is sanctifying and sauing grace, and his moderated and blunted vices and corruptions to bee singular vertues and great perfections. Thus it perswadeth the proud justiciarie to rest in his inhærent righteousnesse and legall obedience for his justification and saluation. And to this end it beareth his eyes so as hee cannot see any wants and imperfections in it, and worketh in him a conceipt, that it is most perfect both in the parts and degrees, when as there is nothing but defects and corruptions. Thus it made the young man in the Gospell to boast that hee had done all commaunded in the Law, when he had transgressed all; and to aske after a greater taske, *what lacke I yet*, when as his worke was not so much as begunne, and as yet hee had done nothing. Thus it made the proud Pharisie to bragge of his legall righteousnesse euen vnto God himselfe, and to rest in his paying of small tithes, minte, cummine and annise, as though hee had done the waighty things of the Law. Finally thus it perswadeth the sincere professor to ouerweene his guifts, and to magnifie aboue measure the graces which he hath receiued. It maketh him beleeue that his little mite is a rich treasury, and his small graine of mustersed, and first degrees of saluation bee already a great tree; that he is good wheate able to indure the fanne or the blasts of any temptations, whereas if Christ prayed not for him, that his faith might not faile, hee would when Sathan should sift him, proue but light corne, if not very chaffe. Finally that hee is so strong in Christ, that hee can willingly suffer Martyrdome for his name sake, and with *Peter* to presume that though all the world should forsake him, yet hee would not; when as the voyce of a poore damosell will make him start backe, and the smallest losse of goods or impeachment to his credit, will easily moue him to abiure his profession. The issue of which deceipt is most dangerous if by Gods grace it be not preuented, for the maine end at which our deceitfull flesh herein aymeth is either to puffe vs vp so in pride, that wee forget God the sole author of our guifts, and spoyle him of his prayse, by arrogating it vnto our selues; and that wee grow insolent in respect of men, contemning those who in our false conceipt come short of vs; or secondly that wee rest contented with that measure of grace which wee haue, as being abundantly sufficient; and neuer vse any meanes, whereby our imperfect and defectiue graces may be encreased and grow to greater perfection.

Now if wee should stand in the day of *Sect.* 4.

The meanes to defeate the former pollicie. 1. Pet. 5. 5.

temptation, and not bee ouertaken with this deceipt of the flesh; the best way is first, *that, wee decke our selues with humilitie*, as the Apostle exhorteth: remembring that the way to obtaine more grace at the hands of our heauenly father, is to bemoane our small measure, to bee emptie in our owne conceipt, and to hunger and thirst after more, Luk. 1. 53. *for hee resisteth the proude, but giueth his grace to the humble, hee filleth the hungry with good things, but sendeth the rich empty away*; neither doeth hee euer raise and build the goodly pallace of his grace and vertue, but where hee hath first laid the foundation of humilitie. And therefore let vs not (as the Apostle exhorteth vs) Rom. 12. 3. *thinke of our selues more highly than wee ought to thinke, but thinke soberly, according as God hath dealt to euery man, the measure of faith.* Secondly, let vs cast away those false spectacles of pride and selfe-loue, which make our small guifts to seeme so great, and examine our graces by the neuer-deceiuing light of Gods word. And there we shall plainely see how farre we come short of that perfection which God requireth, what a little pittance it is wee haue in comparison of that which wee want, and how our small measure is blotted and stained with the flesh and the taint of our corruptions. Thirdly, let vs not commend our graces to the eye of our deluded iudgements, as shop-keepers doe their course wares, by setting coarser by them; or by setting in our sight the example of others who come short of vs; but let vs compare our little sparkes of grace with those bright flames which haue shone in the Patriarches, Prophets and Apostles, yea in our Sauiour Christ himselfe, and so wee shall not bee proude of our progresse, but ashamed rather of our small proficiencie; and with the Apostle Phil. 3. 13. *forgetting those things which are behind, and reaching forth to those things which are before, wee shall presse towards the marke, for the price of the high calling of God, in Christ Iesus.*

CHAP. XII.

Of the fleshes policies respecting our estates.

§. Sect. 1. The first pollicie respecting our estate is to perswade the faithfull that they are hated of God because they are afflicted.

AND these were the chiefe deceipes of our flesh respecting our persons. Now concerning our estate it vseth a wicked policie whereby all men are exceedingly abused and deluded, which is to draw vs vnto a false iudgement concerning our estate, as either to thinke our selues miserable when wee are in the way to happinesse, or happy when wee are in the way to perdition. Concerning the former it is commonly vsed by the flesh towards the children of God when they are in the state of affliction either of body or minde. For when pouerty pincheth them, or reproaches are cast vpon them, or sickenesse seazeth on their bodies, or griefes vpon their mindes; when they are cast downe in the sight of their sinnes, and are terrified in their consciences with the apprehension of Gods displeasure, then the flesh is ready to perswade them that these are signes of Gods wrath and of their reprobation and damnation. But concerning this policy I shall not neede heere to say much, seeing I haue sufficiently armed the Christian against it in the first and third part of this Christian warfare, where I haue proued that this is the false iudgement of the flesh and quite contrary to the Scriptures, which teach vs that afflictions, either of body or minde are vnto vs markes of Gods loue and signes of our adoption, when as wee make a right vse of them, and are by these fatherly chastisements reformed and amended.

§. Sect. 2. The second pollicie is to perswade vs that we are in an happy condition when our state is most miserable.

But the contrary vnto this, as it is much more dangerous, so also much more frequent and common; namely for the flesh to perswade vs that we are in an happy and blessed condition, when as in trueth wee are in the very iawes of eternall death and condemnation. And thus the flesh abuseth either those, who being in the bosome of the Church are professed worldlings, or such as in their profession and conuersation do make some shew of Christianitie. Concerning the former; how many are there that beare the name of Christians, who are slaues to the world and their owne lusts, and the very bondslaues of the Diuell, making no conscience of their wayes, but giuen ouer to all liscentiousnesse, and to commit all manner of sinne with greedinesse? & yet are deluded by the Diuell and their owne corruption, with this conceipt, that they are in Gods fauour, and that they among other shall be saued. How many are there that liue in ignorance and infidelitie, and worship no other God but the idoll of riches, pleasures and worldly glory; that make no conscience of swearing, forswearing, blaspheming, of prophaning Gods Sabbaths, vniust anger, furious reuenge, malice, enuy, cruelty, oppression, whoredome, drunkennesse, fraude and all manner of outragious wickednesse: and yet are deceiued by their owne corrupt flesh, perswading them that God will neuer call them to an account for any of these things, but either not obserueth them, or will soone forget them; or if at all hee doe remember them, yet hee will not at all lay these things to their charge if they professe themselues Christians, and haue time euen at their last houre to call for mercy?

§. Sect. 3. Outward priuiledges no

Now the chiefe arguments which the flesh vseth to delude men with this false iudge-

judgement are two. First because they are Christians by profession and not Turkes, Iewes or Infidels, and members of the true Church who haue their part in those royall priuiledges, the Word, Sacraments and Prayers in the assemblies. But let such know that all these priuiledges will no more benefit them, than they did the rebellious Iewes, who hauing these prerogatiues long before them, were vtterly rejected for their rebellion and disobedience, that it will doe them no more good to pretend the name of Christ or his Church, than it did them to cry out, *the Temple of the Lord the Temple of the Lord*, or to boast of their circumcision, sacrifices and legall ceremonies. Let them remember that; *not the hearers of the law, but the doers thereof are iustified*; and that these who *are onely hearers and not doers of the word doe but deceiue themselues.* Let them call to minde, that he who was priuiledged to come to the wedding feast of the Kings Sonne, but was found there without his wedding garment, was haled from thence and cast into vtter darknesse where is weeping and gnashing of teeth; that though the tares are suffered to grow with the good corne in the same field euen vntill harueſt, yet then they shall bee pulled vp, gathered into bundles and cast into the fire. And that though the goates and sheepe be suffered here to graze together, yet the time shall come when they shall bee seuered, and the goates being set on the left hand shall heare that dreadfull sentence: *Depart from me ye accursed into hell fire prepared for the diuell and his Angels.* Let them knowne that by all these outward priuiledges the which they haue so much abused, they shall haue their punishments hastened and encreased; For *iudgement must beginne at Gods owne house*, and *hee will plague the Citie where his name is called vpon.* If our King be so just and vertuous that hee will seuerely punish wickednesse in the common-wealth, how much more in those who are in his owne family? If the iealous husband hateth filthinesse in strangers, how much more in his own spouse or children? Aud if the husbandman will scarce suffer a brier or thistle grow in the fallow field, how much more will hee pull them vp when as they grow among his corne and in such grounds as he hath best tilled and most carefully manured? If the Bridegrome can abide no loathsome annoyance in any corner of the house, how much lesse will he endure it in his bridall chamber? Yea let strangers speed how they can, the Lord will not suffer himselfe, to bee dishonoured by those who professe themselues to be his seruants, but as they cause his name to bee blasphemed by their sinnes, so he will cause it to bee glorified in their punishments. Let the weeds in the woods grow till they wither with age, yet they shall bee pulled vp if they bee found in the garden wherein God delighteth. And if *Sodom* and *Gomorrah* shall not scape vnpunished, then *Corazin* and *Bethsaida* shall fall into a much more fearefull condemnation, who hearing Christs heauenly Sermons and seeing his miracles, continued in their sinnes without repentance. And the Apostle telleth vs that, *the Earth which drinketh in the raine that commeth oft vpon it, and yet bringeth forth nothing but thornes and briars, is aboue all other soyles reiected, and is nigh vnto cursing, whose end is to be burned.* Mat. 11. 21. Heb. 6. 7. 8.

The second argument which the flesh vseth to perswade carnall worldlings that they are in an happy condition and in the loue of God is, because they abound in earthly prosperitie and with many temporall blessings, which they esteeme as so many testimonies of Gods loue and signes of their owne saluation. And surely it cannot bee denied but that these things are good in their owne nature, as being the gifts of our good God, which he giueth as rewards of vertue and the temporary wages to those who serue him; but yet they are not absolutely and simply good, but, in respect of their vse, of an indifferent nature, good to the good, and euill to those who abuse them vnto euil. And therefore as the children of God who haue a right vse of these temporall blessings, when they vse them as instruments of their bounty and beneficence, to the glory of God and the good of their fellow seruants, may esteeme them as pledges of Gods loue and earnest-pennies of their saluation; so carnall worldlings who abuse them to pride, forgetfulnesse of God, prophaneneſse, wantonneſse, oppression, cruelty and all manner of sin, haue just cause to thinke, that they are gifts giuen them in Gods wrath, that they may be snares to entangle them to their deeper condemnation, according to that of the *Psalmist*, *let their table become a snare before them, and that which should haue beene for their welfare let it become a trappe.* Psal. 69. 22. Againe the Scriptures teach vs that wee cannot by these outward things judge either of *Gods loue or hatred* towards vs, seeing all *these things come alike to all, and there is one euent, to the righteous and to the wicked*, or if there bee any difference it is commonly in this, that the wicked flourish in all worldly iollitie, when as the godly are afflicted with many miseries; as it is notably obserued and at full described both by *Iob*, *Dauid* and *Ieremie*. Thus wee see *Abell* murthered, and *Caine* waxing great and building Cities, *Pharaoh* and the *Egyptians* raigning as Lords and tyrants, and the poore *Israelites* making bricke, beaten and misused; *Nebuchadnezzar* like a great Monarch ruling ouer Nations, and the people of God subdued and led into

Eccl. 9. 1. 2.

Iob. 21. 6. 7. 8. Psa. 73. 3. 4. 5. Ier. 12. 1.

Q. Sect. 4. That worldly prosperitie is no sure signe of Gods loue or our happy condition.

mi-

miserable captiuitie. And the experience of our owne times teacheth vs, that wee cannot conclude, that we are in Gods fauour and in the state of saluation, because wee thriue in the world and haue good successe in all our endeauours, seeing by this reason wee might inferre that the great Magor, the Turke, Persian and many other Infidels and Pagans were better beloued of God than Christian Princes; and among Christians many prophane and carnall men, than the sincere louers of Gods truth; because they more abound in these worldly blessings. But of this point I shall needes to say little here, seeing I haue written so much of this argument in my second part of this Christian Warfare.

9. Sect. 5. That a ciuill life is no sure signe that we are in the state of grace and saluation.

And thus the flesh abuseth those who are professed worldlings: Neither doth it deale lesse deceitfully with those that make some shew of religion; the which are of two sorts, ciuill justiciaries and temporarie hypocrits. Concerning the former, it perswadeth them, that they are in good estate because they liue ciuilly and vnblameably among their neighbours in respect of notorious crimes which are punishable by the lawes of men; and maketh them to blesse themselues because they are no murtherers, adulterers, drunkards, theeues periured persons, and couenant breakers; but contrariwise deale honestly with all men, keepe their word, pay euery one their due, and sometimes also giue an almes to those that are in want and misery. And because in respect of their dutie towards God, they are of that religion which the Prince is of, and the Law requireth, and are no recusants, but come to the Church with the rest of their neighbours, and there heare diuine seruice, and the word preached, and receiue the Sacrament as oft as the law injoyneth. Though in the meane time they are vtterly ignorant of the true God, his persons, nature and attributes, of Iesus Christ and his natures and offices, and the great worke of redemption, and in a word of all the principles of true religion. And though they make no conscience of performing any duties of the first table (as of Prayer, hearing the Word, receiuing the Sacrament, sanctifying the Sabbath) in spirit and in truth, as God requireth, but onely formally for custome and fashion sake, yet their corrupt flesh maketh them beleeue, that God will accept of their good meaning and superstitious deuotion, and will be well satisfied with their bodily exercise and lip-labours, though their hearts bee farre from him; yea though in the very time of his seruice they set vp idols in their hearts, and haue all their cogitations wholly taken vp with their pleasures, profits and other vanities of the world. But that wee may not be ouertaken with this deceit, let vs know and remember, that God will not accept of vs, vnlesse with *Dauid* wee *haue respect vnto all his commandements*, and make conscience of performing as well, (yea principally) the duties of the first table, as of the second; that the feare of God and his true religion *is the head and first beginning of gaining wisedome*; and that it is but a counterfeit and carnall righteousnesse, such as was in the heathens, which doth not spring from the roote of piety, that wee cannot haue a liuely faith without sauing knowledge, nor doe any good workes without faith; that *without faith wee cannot please God*, and *whatsoeuer we doe without it, is sinne*. That if our iustice arise not from godlinesse, it is but meerely morall ciuilitie, and if our loue of our brethren spring not from the cleere fountaine of Gods loue, then it streameth from the filthy puddle of selfe-loue. Let vs know that God will bee worshipped, not after the commandements of men, but after his owne reuealed will, and that whosoeuer serue God principally because the Princes law requireth it, and not because God commandeth it, hee worshippeth his King aboue his God. *That bodily exercise profiteth nothing*, and that the Lord will bee *worshipped in spirit and truth*; that God regardeth not formall seruice which riseth rather from custome than conscience, and that the religion of the soule, is the soule of religion, without which it is but a dead carkase. That God can indure no riuals in his seruice, nor no halting betweene Iehouah and Baal, God and the world; hee cannot abide a double or diuided heart, but hee will either haue all, or leaue all to the Diuell and the world; and finally that our good meaning will bee no currant payment in the day of accompt, seeing it hath not Gods image and stampe vpon it, but is coyned in the forge of our owne braine, and hath on it the print of our owne intentions, which the Lord esteemeth no better than high treason against his royall crowne and dignitie.

Psal. 119. 6.

Psal. 111. 10.

Heb. 11. 4. *Rom.* 14. 23.

1. *Tim.* 4. 8. *Ioh.* 4. 24.

9. Sect. 6. That a bare profession of the true religion is not sufficient for saluation.

And thus the flesh deceiueth ciuill justiciaries: the like deceit it vseth towards hypocrites, with whom it dealeth diuersly according to their kindes. For either they are grosse hypocrites, who though they make a great shew of religion, yet their liues are so euill and scandalous, that their hypocrisie is detected and manifest, not onely vnto others, but also to their owne hearts and consciences; or more cunning and subtle, who by their outward profession & seeming conformitie to the law, deceiue not onely other men, but themselues also. Concerning the former; the flesh deceiueth them with a vaine conceipt that the bare profession of the true religion is sufficient for their saluation without all practice and obedience, that it is inough to say that they haue faith, though

though they bee vtterly barren of all good Workes; to cry, *Lord, Lord*, though they neglect the will of our heauenly Father; that they be hearers of the word, though they be not doers of it; and that they professe that they know God, though in their workes they deny him, *being abominable, disobedient, and to euery good worke reprobate.* But this is so contrary to the whole course of the Scriptures, that who so is but a little conuersant in them, may plainely see, yea palpably feele this deceipt, neither is it possible, that any should bee deluded with it, but those whom the god of this world hath blinded, and for want of *loue to the truth are giuen vp of God to be seduced with strong delusions, and to beleeue lies.* For there we shall plainly see, that these conceits are crossed and contradicted in direct and expresse tearmes; namely that not the *hearers but the doers of the word are iustified*; that if we *heare and doe not, wee doe but deceiue our selues*: that they *onely are blessed who heare the word and keepe it*; that *not euery one who saith Lord, Lord, shall enter into the Kingdome of Heauen*; *but hee that doth the will of our Father which is in Heauen*; that it will nought auaile vs to boast of our faith, if it doe not appeare in the fruits of good workes, seeing such a faith, as is without workes, is but a dead carkase, without life or soule, and therefore cannot iustifie nor saue vs. So the Lord sharpely reprehendeth and condemneth wicked men, for making profession of his religion: *Vnto the wicked, saith God, What hast thou to doe to declare my statutes, or that thou shouldest take my couenant in thy mouth; seeing thou hatest instruction, and castest my words behinde thee? &c.* And then concludeth: *Now consider this yee that forget God, lest I teare you in pieces and there bee none to deliuer.* So the Prophet *Ieremie. Behold yee trust in lying words that cannot profit. Will yee steale, murther, and commit adulterie, and sweare falsly, and burne incense vnto Baal, and walke after other gods that yee know not, and come and stand before mee in this house which is called by my name, and say, we are deliuered to doe all these abominations?*

§. *Sect.* 7. The fleshes deceipt in perswading men to rest in externall ceremonies.

But if this deceipt bee too grosse, as hauing nothing to colour or countenance it but the slight thin vayle of a bare profession, then it will perswad vs to place all religion about externall rites and ceremonies, and to thinke that wee haue done inough, if wee bee strict in the obseruation of them, although in the meane time we make no conscience of many Morall duties, and vtterly neglect the waighty things of the Law. So the Pharises of old placed all their religion in some legall rites and humane traditions, in externall washings, sacrifices, and tything mynte, cummine and annise, and neglected the duties of children to their parents, the pure and sincere seruice of God, and the *waighty points of the Law, iudgement, mercy and faith.* And the Apostle telleth vs of some in his times, who placed all their religion in the obseruation of *dayes, Sabbaths, Holydayes, and new Moones, and in their obseruance of certaine ordinances, as touch not, taste not, handle not, all which did perish with the vsing.* And wherein doth in these dayes the religion of the Papists chiefely consist, but in the obseruation of such holidayes, washings, purifications, fastings from certaine meates, at certaine times, and in vse of their rites and ceremonies which they preferre before, and presse more than many Morall duties or the essentiall parts of Gods seruice, with which they will much more easily dispence, than with their traditions and superstitious inuentions? With which deceipt if the flesh preuaile not, it is readie to thrust vs into the contrary extreame, and to place all religion in the opposing of these superstitious ceremonies, and to spend all our time which should be spent in attaining vnto the knowledge and practice of true godlinesse in declaiming against will-worship and humane traditions. As though it were enough to be free from superstition, though wee be destitute also of all true religion, to oppose against false worship, though wee doe not practice that which is true to bee zealous against ceremonies, and to be key-cold in imbracing the substance, truth, faith, mercy, judgement, brotherly kindnesse and the rest.

Col. 2. 16, 21.

§. *Sect.* 8. The meanes to defeate the former policy.

But that wee may not be ouertaken with this deceit, nor bee perswaded to spend the strength of our deuotion about ceremonies and things of small moment, let vs know that there is no lesse order and due proportion, than justice and judgement in the commandements of God, the Lord requiring that those things which are chiefe and principall in their owne nature should haue the first and chiefe place in our obedience. So the Morall duties are to bee preferred before ceremoniall; and among them, our dutie to God before our dutie to our brethren; the duties of greatest importance, before the meane, and the meane before the least. Which order who so transpose, and will preferre the duties towards men before their dutie vnto God, and the ceremonies before the substance; such mens religion is hypocriticall and odious in Gods sight. Hence is it that the Lord condemneth the Sabbaths, New Moones, sacrifices, and solemne assemblies of the Iewes, because they did put all their religion in them, and neglected iudgement, mercy, relieuing the oppressed, and judging the fatherlesse. Thus he condemneth their fasts and the afflicting of their soules by those bodily exercises, because

Esa. 1. 12, 13.

Esa. 58. 5.

cause they were ioyned with strife & debate, oppression and crueltie, yea so odious is this ceremoniall seruice being seuered from the more waighty and substantiall, that the Lord professeth, that *he that killeth an Oxe, is as if hee slue a man, hee that sacrificeth a Lambe, as he that cutteth off a Dogges necke, hee that offereth an oblation, as hee that offereth Swines blood, hee that burneth incense as if hee blessed an Idoll.* So he professeth, *I will haue mercie and not sacrifice*, not because he simply reiected sacrifices, which himselfe had commanded, but when they were seuered from mercy, or preferred before it. And saith that hee *spake not vnto their Fathers, nor commanded them in the day that hee brought them out of the land of Egypt, concerning burnt offering or sacrifices; but this thing* (saith he) *commanded I them, saying, obey my voyce, and I will be your God, and yee shall bee my people: and walke yee in all the wayes that I haue commanded you that it may bee well vnto you.* Implying hereby, that as these maine Morall duties were first commanded, so also they should be first and chiefely practised. Finally, the Apostle telleth vs that *true religion* consisteth not in outward rites, signes and sacraments, but in the truth and sincerity of the heart; *Circumcision* (saith hee) *verily profiteth, if thou be a keeper of the Law, but if thou bee a breaker of the Law thy circumcision is made vncircumcision. For hee is not a Iew which is one outwardly, neither is that circumcision which is outward in the flesh. But hee is a Iew which is one inwardly, and circumcision is that of the heart, in the spirit and not in the letter whose prayse is of not of men, but of God.*

Esa. 66.3.

Hos. 6.6.

Ier. 7.22,23.

Rom. 2.25,28.

CHAP. XIII.

Of the pollicies of the flesh towards temporary beleeuers.

Q. Sect. 1. That the flesh in a subtill sort deceiueth Temporaries.

AND thus the flesh deceiueth the grosser kinde of hypocrites: But when men haue receiued such a measure of illightening, that these darke fogges and mistes of ignorance are somewhat dispelled, and haue their sleepie consciences somewhat awakened, so that they are able and ready to tell them that all which is formerly spoken of, will bee to little purpose, if they make no further progresse in the wayes of God; Then the flesh vseth more refined and subtill pollicies, and condemning as much as any others carnall Gospellers, ciuill iusticiaries and grosse hypocrites, it perswadeth them to be like *Agrippa* almost, (and but almost) Christians; and to rest in some shadowes and meere counterfaits of saving graces and Christian obedience, which are so like vnto them, that vnlesse they bee brought to the all-discouering light of Gods word, and diligently examined by this touchstone of truth, they can hardly bee discerned, I will not say by others (which is meerely impossible) but euen by those that haue them. And this is the estate of temporarie beleeuers in, whom there is almost nothing wanting which is in sound Christians but sincerity and truth. For they are allowed by their sinnefull flesh to bee as like Christians as possibly may be, so they be not so indeed, and to runne before many true beleeuers in outward duties, and euen to knocke at Heauen gates, so that they will there rest but for a time and neuer enter. They haue knowledge often times in farre greater measure than many of Gods deare children; some shewes and semblances of true faith, repentance, obedience, and that in such a degree, that in outward appearance many true Christians come far short of them. And therefore seeing aboue all deceipts this is most deceitfull, we are to bend all our care and study that wee may discouer and defeate it.

Q. Sect. 2. That we must labour to haue all spirituall graces in sincerity and truth and first our knowledge.

To which purpose wee must not onely labour to haue all sauing graces, and to bee enabled vnto the performance of all Christian duties; but also assurance that they are in vs and done by vs in sincerity and truth. And to this purpose wee are often to examine and waigh them in the ballance of the sanctuary, and to obserue the infallible markes and signes, whereby our true graces and vertuous actions may bee discerned, not onely from vices and grosse corruptions, but also from these neere counterfaits and shadowes of them, which are in subtill hypocrites and temporary beleeuers. For here wee shall find that though the knowledge of temporaries bee in respect of the measure very great, yet it faileth in the qualitie and effects; for it is barely learned by hearing and reading, and not taught by the spirituall annoynting, whereof the Apostle speaketh which the faithfull onely receiue: it is much in speculation and theorie; and little in practice, spirituall power, feeling and repentance; and they know the things of God appertaining to saluation, as a man knoweth a strange land by reading, which he neuer trauailed; whereby hee is enabled to discourse of it, and of the fruites and benefits contained in it, though hee neuer tasted them, nor hath any hope euer to enjoy them; whereas the true beleeuer, though he be in his pilgrimage, yet knoweth Heauen and heauenly things, as his owne country, and the blessings contained in it, of which hee hath already tasted and had feeling experience, and is assured after a while when he hath finished his iourney to haue the full fruition of them. And hereof it is that the knowledge of the Hypocrite bring-

1. Iob. 1. 20.

bringeth small joy and comfort with it, and though it exceed in measure, yet it cheareth not the heart, like the least knowledge of a sound Christian; euen as the knowledge of the Lawyer in the euidences of a mans lands may be greater than the owners: but yet hee cannot tead them with like comfort, because he hath no right vnto them.

3. Sect. 3. ...wee may ...erne a true ...fying ...h; from ... which is ...porary.

So also Hypocrites and temporaries haue faith whereby they not onely know and beleeue the whole Word of God and the promises of the Gospell to be true, but also giue their assent vnto them, yea, make some kind of application of them vnto themselues; And yet there are diuers essentiall differences betweene this faith of Hypocrites and of true Beleeuers. For first they differ in their causes, the one being wrought by the Ministery of the Gospell made effectuall by the inward co-operation of Gods Spirit; the other by Sathan and carnall corruption, abusing and mis-applying of these promises in Christ. Secondly, in their grounds; for a liuely faith is grounded vpon Gods reuealed Truth, but the faith of Hypocrites vpon no other groũd than the false suggestions of Sathan, vnwarranted conceits, carnall security and fond presumption, which cause the Hypocrite to apply vnto himselfe the mercies of God, and merits of Christ, and the sweet promises of the Gospel when as he is in no sort qualified and fitted according to the word to receiue or haue any interest in them. For before we can beleeue with a true faith, wee must be humbled in the sight and sense of our sinnes, we must deny our selues and become vile in our owne eyes, and haue an hungring and thirsting after Christ and his righteousnesse, and an high valuation and esteeme of them aboue all things in the World, all which are wanting in the faith of Hypocrites. Thirdly, true faith is joyned with vnfained loue of God, for he that is assured that much is forgiuen him, hee loueth much, not only God himselfe but his Neighbours, yea euen his enemies for Gods sake, and those aboue all the rest in whom he discerneth the Image of God most cleerely shining: But the faith of Hypocrites being alwayes accompanied with selfe-loue, maketh a man to value himselfe aboue all things, yea aboue God himself the chiefe goodnes. Fourthly, where there is true faith there is alwayes a sore combat and conflict betweene the flesh and the spirit, betweene faith purifying the heart, and vnbeliefe labouring to retaine the pleasures of sin and all our inbred corruptions which are pleasing or profitable, but the faith of Hypocrites is still quiet & peaceable, because it is nothing but carnall presumption, which being corrupt & sinfull, agreeth wel with other corruptions neither doth Sathan moue, or as much as in him lyeth suffer it to be moued by any questions, because hee would possesse all things in peace, and not haue his Kingdome diuided in it selfe. Secondly, true faith is the instrument of a mutuall donation, for as it receiueth Christ who is giuen vs of God, so it offereth and consecrateth our bodies and soules vnto Christ who by the gift of God hath as much right vnto vs as we vnto him: But the faith of Hypocrites would haue part in Christ and all his benefits, but Christ must haue no part in them, or if any at all, he must be contented with their tongue onely; whereas the World and the Deuill must haue their hearts. Secondly, truth faith is not easily daunted or dismayed, but commonly shineth most cleerely in the darke night of afflictions, and manifesteth it self in its chiefe strength, when carnall reason will minister no comfort: but the faith of Hypocrites resteth onely vpon the prop of worldly prosperity which being pulled away sinkethand faileth; and whilest this faire greene blade, which springeth out of the stony ground, is moystened with the dew of temporall benefits, it sprouteth vp and flourisheth; but no sooner doth the Sun of affliction and persecution arise but presently it withereth and fadeth. Lastly, true faith is alwayes a liuing and fruitfull faith, and is continually exercised in good workes and Christian duties, and in loue and obedience towards God: but the faith of Hypocrites is dead, barren and fruitlesse, or if it beare any fruits at all, yet haue they no respect to God, but are done out of pride or selfe-loue, for feare of punishments or hope of rewards. But more of this afterwards.

4. Sect. 4. The difference betweene true and false repentance.

Thus also the Hypocrite hath some kinde of repentance, the which the flesh commendeth vnto him as agreeing well enough with it selfe, and that to this end that he may content himselfe with it, and neuer labour after sound repentance. Which deceit that wee may preuent we are to learne and obserue the many differences betweene this counterfeit and false repentance, and that which is sound and sincere. For true repentance springeth from a liuely faith assuring vs of Gods loue, which causeth vs to bewayle our sinnes, because by them we haue displeased our gracious God, who so loueth vs, and whom wee so loue: but the sorrow of Hypocrites riseth from infidelity and selfe-loue, which maketh vs mourne because by our sins we haue made our selues obnoxious to punishments. Godly sorrow ariseth from a true hatred of sinne, which being odious vnto vs as an vgly Serpent, or grieuous as an heauy burthen, doth cause vs to sorrow and mourne because wee cannot bee rid of it, nor shake it off; but worldly sorrow from our loue of sin, because wee are loath to leaue it, and yet must needs for feare of further punishment. Godly sorrow driueth the sinner to God with *Dauid*, and maketh him to humble himselfe, acknow-

Zach. 12.10. Luke 15.18.

knowledge his sin and aske pardon: But the sorrow of Hypocrites driueth men from God, and maketh them to deny their sin, or to excuse and mince it. Godly sorrow worketh a change and alteration to amendment of life; but the Hypocrite though he hangeth downe his head like a bul-rush for a day, and blubbereth his cheekes with teares, yet either he leaueth not his sin at all, or onely as hee leaueth and putteth off his clothes with a purpose to resume & put them on the next day. Godly sorrow doth chiefly respect the sin, whereby the Christian hath offended God, but the sorrow of Hypocrites looketh chiefly to the punishment wherby they haue displeased themselues. Finally, the sorrow of the faithfull is constant and continuall from the first day of conuersion to the end of their liues; but the sorrow of Hypocrites is but by flashes and spurts, and commonly ceaseth when they are freed from their smart and paine.

9. Sect. 5. The differences betweene the obedience of the faithfull and of Hypocrites.

The like differences also wee may obserue in the other part of repentance which is amendment of life and new obedience. For the obedience of the faithfull springeth from their faith and loue of God: but the obedience of Hypocrites from selfe-loue and carnall respects. The faithfull propound vnto all their good workes the glory of God as their chiefe end: but the Hypocrite propoundeth to himselfe chiefly his owne good and that in worldly and carnal respects. The true Beleeuer performeth totall obedience in respect of the subject, with all the powers and parts of his soule and body: but the Hypocrite contenteth himselfe with bodily exercise, which is without the power of godlinesse, and doth not worship God in spirit and truth, nor with a willing and chearefull heart, but inuerting the Apostles speech he may say, *the euill which I loue, that doe I not, but the good which I hate that doe I.* So also the faithfull Christian performeth totall obedience in respect of the object, and hauing *regard vnto all Gods Commandements*, he fleeth from all sin and embraceth all holy duties: yea, aboue all sins, hee hateth those most which cleaue fastest vnto him, and laboureth most to bring his heart to the loue of those duties to which naturally he is most backward. But the Hypocrite seeming to make conscience of one Table neglecteth the other, or if hee forsaketh many sins and doth many duties; yet he hath some darling sinnes which *hee holdeth as sweet vnder his tongue*, which hee will by no meanes part with, and some duties there are so contrary to his corrupt nature, that there is no arguments that can be vsed which can moue him to practise them. Finally, the obedience of the faithfull is constant and permanent, and the longer it continueth, the more it groweth and increaseth: but the obedience of Hypocrites is vnconstant and by fits onely and flashes; and commonly like a naughty jade he is most free and forward in the beginning of the journey, but quite tired before he come neere vnto the end.

Rom. 7.

Psal. 119.6.

Iob 20.12.

And thus wee may defeat the policies of the flesh, whereby it draweth vs to hypocrisie. Wherewith if it cannot preuayle with vs, it will labour to draw vs into the contrary extreame; and because Hypocrisie is odious vnto vs, it will moue vs more to disguise and hide our profession of Religion, to refraine from all good speeches, which might glorifie God, and edifie our Brethren, to conforme our selues to their fashions which beare vs company in outward shew, though in heart we be farre vnlike them, and to neglect all good actions and holy duties, as Meditation, Fasting, Prayer, giuing of Almes, or to doe them in great secrecie, and (as it were) by stealth, for feare lest men taking notice of them, should think vs too glorious in our outward shew, and condemne vs of Hypocrisie. The which conceit so ouerswayeth with diuers who are otherwise good Christians, that they are ashamed and ready to blush, when they are taken at vnawares in doing religious duties; as though they were guilty of some great fault. And so much the rather because the most godly Christians, hauing the reliques of Hypocrisie, as of all other sinnes remayning in them, are guilty to themselues of this corruption, as finding it often to preuayle with them, & therefore labour with so much the more diligence to auoide all semblance and appearance of it. With which deceit that we may not be ouertaken, let vs consider, that wee ought not so to auoid the shew of Hypocrisie, as that wee doe in truth shun Christian apology and profession, whereby God is to be glorified, and our Neighbours edified: that we fall into the sin of hypocrisie indeed, whilest we thus labour to flie the appearance of it; for it is Hypocrisie to seeme that wee are not, and disguising and dissembling our religious and honest hearts vnder the outward shew of a carnall conuersation, to appeare Worldlings, when in truth we are sincere, though weake, Christians; as *Iacob* though to a better end, tooke vpon him the habit of *Esau*, whose prophanenesse hee hated. Let vs know that wee dishonour God, when wee hide and dissemble his gifts and graces in vs, and wrong our Neighbours who might walke in our light, if we did not couer it (as it were) vnder a bushell; & that they in some degree are ashamed of Christ and his Truth who dare not before Worldlings, either professe it in their words, or practise it in their workes. Let vs remember that our Sauiour requireth not onely that we should haue the *light* of holinesse in our selues, but that we should also, *let it shine before*

9. Sect. 6. The fleshes deceit in moouing vs to leaue off from doing good duties that we may auoyde Hypocrisie.

Math. 5.8.

before men, that they seeing our good workes, may glorifie our Father which is in Heauen; onely he condemneth these outward shewes of good workes when as thereby we doe not seeke Gods glory, but our owne. And the Apostle chargeth Christians to haue *their conuersation honest among the Gentiles, that whereas they spake against them as euill doers, they might by their good workes, which they should behold, glorifie God in the day of visitation.* That *Daniel* professed his loue to Gods Commandements *before Princes, and was not ashamed*; and that *Daniel* would not smother for a few dayes his practicall profession of religious duties, though it were to the extreme hazard of his life. Let vs consider that one speciall dutie of Christianity which we owe vnto our Neighbours is, that we shine before them by our holy example, which is required in the sixt Commandement, as a meanes of preseruing the life of their soules, and therefore that we are guilty of spirituall murther if we neglect it. Finally, seeing carnall Worldlings are not ashamed to professe their seruice and allegeance to their master Sathan, but with all boldnes vtter blasphemous oathes, ribald words and rotten speeches which corrupt the hearers, and audaciously performe all sinfull actions, which are without the compasse of mens law, not caring who heare or see them; let it be our shame, to be ashamed of the seruice of our great Lord and Master, who is so infinitely good in himselfe and gracious towards vs; but let vs with all confidence and courage performe all holy Christian duties which we owe vnto him, though we liue in the middest of *an adulterous and sinfull generation*: least being ashamed before such *of Christ and his words, hee be ashamed of vs, when hee commeth in the glory of his Father with his holy Angels.*

Psal. 119. 46.

Luke 8. 38.

CHAP. XIV.

Of the policies of the flesh in alluring and perswading vs to sinne.

§. Sect. 1. The first policy to perswade that sinne is no sinne.

WE haue spoken briefly of the deceits of the flesh which respect our persons and estates; and now wee are to speake of the other which concerne certaine duties which God requireth, the which are of two sorts, the first respect the withstanding, subduing and mortifying of our sins; the other the exercise and practice of vertuous actions. Concerning sin, God requireth two things of vs; the first that we should not commit or fall into it; the second that being falne we should not securely liue and lie in it, but rise out of it by vnfained repentance. Against both which the flesh opposeth, vsing many policies and deceits first to draw vs to the committing of sin, and hauing committed it to continue in it without repentance. To the former purpose it vseth diuers deceits. As first it putteth vpon the foule face of sin a faire Vizard, and dresseth this filthy Strumpet in the habit of vertue; it adorneth it with borrowed ornaments, and beautifieth it with false colours; intitling wicked vices, with vertuous names, as though it would commend nothing vnto vs, but what God himselfe commandeth. Thus that wee may imbrace and liue in it, the flesh graceth superstition with the name of deuotion, doubting and infidelity, with the name of humility, security and presumption, it calleth faith and affiance in God; Choller and vniust anger, zeale for Gods glory; lust it tearmeth loue, drunkennesse good fellowship, prodigality, bounty and munificence, and base niggardlinesse and couetousnesse, good husbandry and frugality.

And hauing thus marshalled and ranged these foule vices in the ranke of vertues, and beautified them with these false and borrowed colours, it doth further authorize them by testimonies of Scriptures, and not onely offereth them to our choice as things indifferent, or tolerable, but presseth them vpon vs as profitable and necessary. Which policy of the flesh if wee would defeat, wee must first labour to be illightened with the knowledge of Gods Truth, and with the inward illumination of his Spirit, that so wee may discerne betweene vertue and vice, good and euill, which are easily confounded and mistaken the one for the other in the darke night of ignorance, and through the naturall blindnes of our minds. Secondly, we must not take nor imbrace any thing suddenly and rashly, which Sathan or our own corrupt flesh commendeth vnto vs, but examine and try all things by the light of Gods Word, and the touch-stone of truth, which will plainly discouer vnto vs what is to be imbraced, and what auoyded, what to be treasured vp in our hearts as pure gold and good treasure, and what to be rejected as drosse and base metall. Finally, we must labour to purge our hearts from pride and self-loue, which aboue all other things corrupt our judgements, making those things to seeme louely which wee loue, and worthy our choice because wee haue chosen them: And contrariwise wee must adorne our selues with humility denying our owne wils and carnall lusts, and make the will of God reuealed in the Scriptures to be the rule of our wils and the guide of our affections.

§. Sect. 2. The second policy to tell

In the second place, if the flesh cannot perswade vs that our sins are no sins, but rather vertues, then it will intice vs to commit

vs that the sin is but small which it perswadeth vs to commit.

them vnder this colour, that they are but small sins, telling vs, that wee cannot bee Saints on earth and pure from all sinne, but must of necessity be subject to many infirmities and frailties; that in many things wee sin all, and that there is no man so just on earth that sinneth not, that the righteous fall seuen times a day, and therefore that it is too much preciseneſſe to stand so strictly on euery trifle; and finally, that the best of Gods children which euer liued haue had their imperfections, as *Abraham* his lie, *Ioseph* his vaine oath, *Moses* his vnbeliefe, *Peter* his dissimulation, &c. and that these are so venial in their owne nature, that either God will not punish them at all, or but very lightly. For the defeating of which deceit let vs know, that the least sin that is, in it owne nature, offendeth the infinite Majesty of God, prouoketh his fierce wrath, subjecteth vs to the curse of the Law, and maketh vs lyable, to eternall death and condemnation. For the guilt of sin is to be measured, not onely by the act, but also by the object; and therefore seeing the object is the infinite Majesty of God who is offended by the least sinne, it becommeth, after a sort, of infinite guilt, and so deserueth infinite punishment. The which answerably should be inflicted vpon him who least offendeth, if Christ by bearing his small, as well his great sins in his body vpon the Crosse, had not freed him from it. And therefore let vs thinke no sinne small which prouoketh God vnto anger and offendeth his infinite Majestie, let vs thinke no sinne in it owne nature sleight and venial, which plungeth a man into euerlasting death and condemnation, and which can no otherwise be purged away and pardoned, but by the precious bloud of Iesus Christ.

Gal.3.10.

Secondly, let vs know that there are no sinnes small vnto them who thinke them so; for sin is not to be measured so much by the matter and act of it, as by the forme and malicious nesse of it, in which respect willingnesse, consent giuen to any sinne, maketh it become wilfully and presuming that wee may liue in it because it is but a little one, maketh it to be a sinne of presumption, and so exceeding great and worthy of the greatest punishment, as wee see in the example of him, who would needs gather sticks on the Sabbath, because hee presumed that this was a small and tolerable breach of Gods Commandement. To this purpose tendeth the speech of our Sauiour, that he *who neglecteth and breaketh the least of Gods Commandements, and teacheth men so, shall be the least* (that is none at all) *in the kingdome of Heauen.*

Leuit.24.10.

Math.5.19.

Thirdly, euen our least sinnes, if God should let vs feele the weight of them, would be an intolerable burthen, and so sting our consciences, that wee should neuer rest, as the experience of many afflicted in minde doth plainely manifest; and therefore let vs thinke no sinne light which with the weight thereof, if it should lie vpon vs, would crush and presse vs into Hell.

Fourthly, let vs know that there is no lesse danger in small sinnes than in those which are great and haynous, first because as these exceed them in their qualitie or quantity, so they exceed these in number, as being common and ordinary. Now as the ship will be sunke as well by many small holes, if they be not stopped, as at a great leake; and may be ouerburthened and perish as well by a multitude of small pibbles, as by a few Milstones: so may our soules sinke and perish if they be surcharged with a multitude of lesser sins, as well as with hainous sins being rarely committed. Secondly, because small sins are commonly accompanied with impenitency, security and hardnesse of heart; and men not regarding them, doe like and liue in them without desire of amendment; whereas those which are hainous, making deepe wounds and gashes in the heart and conscience, doe cause men to bee more sensible of them, and more earnest in looking after the cure; as wee may see in the example of the Pharises and Publicans. Now our other sins though neuer so damnable, yet will not condemne vs, if they be not joyned with impenitency, and contrariwise the most venial sin will proue vnpardonable, if we liue and die in it without repentance. Whereof it is that our Sauiour telleth the Pharises, that Publicanes and sinners should goe to Heauen before them. For as small sparkes of fire lighting in combustible matter, will if they be not quenched, burne a whole Citie, and contrariwise a great flame doth little hurt if it be speedily put out; so if the least sparkes of sin be nourished with the oyle of security, it will proue dangerous and damnable, whereas, though it bee a great flame of wickednesse, it will not doe that hurt, if we soone extinguish and quench it with the teares of repentance. Lastly, let vs know that the allurements which the flesh vseth to make vs liue in smal sinnes without repentance are vaine and friuolous. For if we doe not desire & indeauour to be Saints on earth, we shall neuer become Saints in heauen, if we doe not labour to shake off daily our imperfections, and to grow vnto more perfection in this life, we shall neuer attaine vnto it in the life to come; if wee doe not seeke to be *pure in heart*, we shall neuer bee blessed in the Vision of God. If we be not precise and conscionable in flying the least sins, we shall surely become secure and presumptuous. Moreouer, let vs remember that the least sins are not frailties and infirmities, if we liue in them

Math.5.8.

them securely and wilfully; as contrariwise the greatest may deserue this name if wee commit them suddenly, and rise out of them speedily. Euen as a man may be said to fall through weaknesse and infirmity into a deep gulfe, when as slipping at vnawares hee vseth all his indeuour to recouer himselfe; and on the other side it is not weaknesse but wilfulnesse, if hee fall but into a shallow ditch, if hee will not labour to get out againe, but lyeth groueling in the water vntill he be drowned. Let vs know, that though in *many things wee sinne all*, yet they who belong to God doe not make a trade of wilfull sinning, and being sometime ouertaken they are not at rest till they haue risen againe by vnfained repentance; and though there be none so just who sinneth not, yet all who will be saued, must be so just as not to suffer it to raigne in them. And finally, that though the best of the Saints, Patriarches and Apostles had their infirmities, yet none of them could euer be found that nourished, defended and continued in them wittingly and willingly, after their judgements haue beene rightly informed and their consciences conuinced. And therefore the examples of their slips will not countenance our wilfull sinnes, no not our least infirmities; yea, rather it wil make vs the more vnexcusable, if seeing them fall (as it were) before vs, we doe not looke the better to our footing.

Thirdly, the flesh dealeth most deceitfully with vs, whilest it perswadeth and inticeth vs to entertaine some smaller and lesser sins, promising that it will rest contented with them, and craue no more; and so these lesser sinnes shall serue as preseruatiues to keepe vs from those which are great and hainous; and these small allowances, being giuen to these sauage beasts, our sensuall and vnruly lusts, shall keepe them in quiet, which if they bee too much restrained and famished will with violence breake all bonds, and with outragious cruelty vtterly destroy vs. And thus it perswadeth vs, that if we wil let the world haue quiet possession of some little corner of our hearts, God shall for his share haue all the rest, that if we will vse small oathes, as ornaments to our speech, it will neuer moue vs to dishonour God by outragious blasphemies; that if we will at least in some companies, either to please them or aduantage our selues, dissemble our Religion, and be seemingly conformable to their example; we may still be as zealous in our hearts as euer wee were, and neuer be in danger of relapsing to worldlinesse and prophanesse. That if wee will not be ouer-strict in sanctifying Gods Sabbaths, wee shall be the more constant in ordinary duties: that if we will vse wanton dalliance, and giue our tongues liberty to vtter obscene and ribbald speeches, our flesh will rest contented and neuer moue vs to commit filthinesse in act: that if wee will vse deceit, vsury and oppression for a time till wee haue gotten some competency of estate, we shall leaue these vnlawfull courses, when as we are not pressed vnto them by any necessity. Whereby it grosly abuseth vs, and from one degree of sinne draweth vs vnto another, vsing lesser sinnes as strong cords to draw on greater, as the small point of the pierter which maketh way for all the rest, and the Deuils Pioners to smooth the passage, that he may easily bring against vs the greatest Ordinance. For who seeth not by daily experience that those who make the World sharer with God, doe in the end giue it possession of the whole; that those who sweare vainly in their ordinary communication, within a while make no conscience of forswearing and blasphemy; that dissimulation in Religion bringeth to abnegation and apostacy. That neglect of holy duties ends commonly in open profanation; that filthy words draw many on to filthy actions, and that when once men haue giuen way to vnlawfull courses for the getting of some small competency, they will much more continue in them for the obtayning of abundance. Neither in truth is any other thing reasonably to be expected. For doe we think that we can driue away Beggars from our doores by vsing euery day to cast them scraps, or that they will be weary of crauing till they see vs to be weary of giuing? Can we quench the fire of our concupiscence by casting Oyle vpon it? Or satisfie our dropsie desires by giuing them a little? Is it a safe way to let little Theeues which are of the same company lodge in our Houses, to keepe out great ones and preserue our goods? Is it the best meanes to set fire on the Kitchin, that the rest of the house may be preserued from burning? And will it not rather creepe from thence to the Hall, Parlour and the rest of the building? Finally, is it held good policy to giue our enemy leaue, to make some small breaches in our wals, whereby he may enter and surprize vs; to suffer him to haue some competent allowance and quiet possession in some corners of our Cities, and not rather to keepe him aloofe, and vtterly to starue and famish him, so as he may haue no strength to assault and indanger vs? Againe, let vs know that there being no other argument to restraine vs from sinne, but Gods Commandement, when we haue broken our bounds, by giuing way to lesser sins, we are ready to grow loose & dissolute, for he that in one thing neglecteth Gods Commandement, hath as great reason to neglect it in another. That we quench the Spirit by these voluntary sins, & by polluting his lodging do make him weary of it, and (if wee doe not cleanse it by vnfained repentance) vtterly abandon it and so leaue the full possession to Sathan

and our owne lusts. Let vs consider that we cannot satisfie our liquorous lusts by giuing them a taste of sin, which is so sweet to their pallet, but shall hereby make them much more greedy and eager; and that wee may better stand firmely on the hill top, than when wee haue begun running, to stay our selues till we come to the bottome. Finally, let vs remember, that no man who hath had any shew of goodnesse, doth at once become out-ragiously wicked, but by degrees, one sin drawinghim on to another, & the lesser to the greater, till at last many particular acts bring men to a custom, & ofte vse grow to an habit.

9. Sect. 4. The fourth policy is to perswade vs that wee are in no danger of falling into some sinnes.

Fourthly, the flesh oftentimes deceiues vs by bringing vs into careles security, whilst it maketh vs beleeue, that there is no danger of falling into some sins; for when it cannot perswade vs that sin is no sin, or if any at all, yet so small and venial that we may liue in them without perill to our soules, or hazard of our saluation; then it is ready to suggest, that there is no cause why we should feare falling into many sins, because they are so haynous and monstrous, and we not onely in our natures are so auerse vnto them, but also haue receiued such a measure of grace & strength, that no allurements can draw vs to them. Thus when the Prophet told *Hazaell* what horrible outrages he should commit, he was so blinded with this deceit of the flesh, that he would not beleeue it, but cryed out vnto him, *What is thy seruant a Dogge, that I should doe such things?* And when our Sauiour told *Peter*, that he should deny and abjure him, consulting onely with his flesh, he was ready to presume vpon his own strength, and rather doubted of his Masters truth, than of his owne courage and fidelity. Now by this deceit we are made reckelesse and secure, and keepe no watch ouer our selues, because we feare no assault of such enemies, whereby it commeth to passe that wee are suppriled at vnawares, and carried captiue of sin because we neuer expected, and therefore neuer armed our selues against such mighty enemies; as wee may see in the example of *David* who hauing long made conscience of small infirmities and seriously repented enen for his secret slips and least sins, neuer feared falling into adultery & murder, & so was the more easily ouercome, because he neglected his watch and suspected no danger. And thus *Lot* hauing beene preserued pure from the filthinesse of *Sodome*, was ouertaken by incest, when hauing no other company with him but his owne daughters hee grew secure and feared nothing. For the defeating of which policy let vs consider that; whilest we liue in this World, we are but in part regenerate, and that in our flesh, as there dwelleth no good thing, so contrariwise, there lie secretly lurking the seeds of al sins, which are ready continually to sprout and shoot forth, when they are watred and warmed with Sathans temptations, if they be not nipped and restrained by the sanctifying grace of Gods holy Spirit; that our hearts so farre forth as they are vnregenerate, are a sinke of sinne and a sea and gulfe of wickednesse, wherein the Deuill casting the spawne of his temptations, begetteth vgly monsters of all sorts both small and great. And that as our bodies when they are at the purest, haue in them sufficient matter for all manner of diseases; so our soules being much more corrupted are aptly disposed to any sin. Secondly, knowing and remembring that through this corruption we are prone to all sin, let this humble vs in the sight of our frailty and weaknesse, and cause vs with more earnestnesse to craue Gods assistance and denying our selues to rest on his strength, which alone is able to preserue vs from falling. Thirdly, let this moue vs to shake off all carnall security and presumption of our owne graces, and to keep continually a narrow watch ouer our harts, that wee bee not at vnawares ouer-taken through the deceitfulnesse of sin. Let it make vs to worke out our saluation with feare and trembling, as the Apostle exhorteth, and whilest we thinke we stand take heed of falling. Let vs be perswaded hereby to labour and endeuour daily to *purge our selues from all filthinesse of the flesh and spirit, and finish our sanctification in the feare of God.* Finally, let vs remember that the *man is blessed that feareth alwayes*: But as for those who harden their hearts through security and presumption; they are of all others most ready to fall into all euill and mischiefe.

2. King. 8. 13.

Phil. 2. 12. 1. Cor. 10. 12. 2. Cor. 7. 1. Prou. 28. 14.

9. Sect. 5. The fifth policie is to perswade vs that we may safely vse the meanes and occasions of sin.

A fifth pollicy which the flesh vseth to draw vs vnto sinne, is to perswade vs, that we may safely vse the meanes and occasions of sinne, and yet be preserued from the sinne it selfe. And thus *Lot* was allured to drinke excessiuely, neuer suspecting his falling into that brutish drunkennesse, and much lesse that abhominable incest with his owne daughters. Thus *Dauid* securely liued in idlenesse and wantonnesse, neuer thinking, that these would be the meanes to bring him to whoredome. Thus *Salomon* gaue his strength vnto women, and defiled himselfe with vnlawfull lusts, neuer imagining that this corporall whoredome would be the occasion and meanes to make him commit also spirituall whoredome with Idols & strange Gods. Thus *Iehosaphat* lincked himselfe with wicked *Ahab* by marrying his daughter, and yet supposed that he should no way bee tainted with his impieties; and *Peter* presumed that hee should bee constant in his loue to his master, and the profession of the truth; and yet consorteth himselfe with the high Priests seruants. And thus in our times many thinke that they may be safely present at the Masse & idolatrous seruice, yea themselues

selues haue about them many meanes and occasions of idolatry, and yet not fall into the sinne it selfe; many thinke they may ordinarily sweare and yet neuer commit the sinne of periury; that they may nourish couetousnesse, and yet neuer commit theft, fraude, oppression or any vnjustice; that they may drinke, pamper the belly and vse all manner of wanton dalliance, and yet bee farre enough off from fornication and adultery. Now that wee may not bee abused with this deceipt, let vs consider, that where the Lord forbiddeth any sinne, there he also forbiddeth the occasions and meanes thereof because those who doe not carefully auoide these, they cannot possibly escape the other. That they who goe in the way, will (though they neuer thinke of it) come thereby to the towne or place to which it leadeth. That if wee alwayes walke vpon the yce or slipperie places, we shall euer bee in danger of falling, and often fall though we be neuer so wary; and therefore the Psalmist pronounceth him *blessed, who hath not walked in the way of sinners*. That as they who vse surfetting and drunkennesse, yea drinke dangerous poysons, cannot looke to enjoy their health, because they vse the meanes which bring men ordinarily to sicknesse and death; so they who vse the meanes of falling into sinne which is the sicknesse of their soules, cannot looke to enjoy the life of grace, but will quickly fall into spirituall diseases which in the end will bring them to vtter destruction. Finally, that they who vse the meanes and occasions of euill, doe desperatly runne into temptations presuming of their owne strength, and so are giuen ouer of God; and being abandoned of his assistance, must needs fall and come to ruine; for *hee that loueth danger shall perish therein*.

Sixtly, the flesh ostentimes deceiueth vs, by drawing and intycing vs by degrees to the committing of those sinnes which are most great and haynous, as first to looke and cast wanton glances, then to lust, then to consent to the committing of the fact, then to plot and deuise of the meanes, how it may be effected, then to the act it selfe, and lastly to the often reiterating of the same sin. Thus first it defileth the heart with couetousnesse, then causeth it to bee discontented with our state and portion, then to couet other mens goods, and finally to deuise and put in practice the meanes whereby they may bee gotten from them, as fraude, deceipt, extortion, oppression and such like vnlawfull courses. And thus it draweth vs into all kinds of wickednesse, by alluring vs to keepe company with those that loue and line in it; then for carnall and by-respects to wincke at and tolerate their sinnes whose persons we affect; then to thinke them light and veniall; then for company sake to commit them, lest wee would bee thought more precise and scrupulous than the rest of our consorts; and finally to defend our wickednesse, yea to boast and bragge of it, as though it were some vertuous action and much for our credit to liue in it. And thus it bringeth vs to the highest step of the ladder of wickednesse, vnto which it could neuer haue mounted vs, vnlesse it had caried vs by these degrees, and maketh vs embrace the most haynous sins, as it were, our choysest friends, which before we tooke for our greatest enemies, and therefore hated and auoided them, by bringing vs first acquainted with all the alies, friends and attendants which waite vpon them. For the preuenting of which deceit our best course is to keepe a narrow watch ouer our selues that wee be not thus ouertaken; specially ouer our owne hearts, that we may withstand the first motions vnto sinne and euen crush it in the shell that it may neuer come to be hatched. Secondly, to take notice of our least sinnes, that wee may not securely liue in them, but hauing fallen may recouer our selues by vnfained repentance. And lastly that seeing our selues are too too retchlesse and secure, wee doe often and vnfainedly desire the Lord to watch ouer vs, and by his spirit to waken our consciences that they may admonish vs of the euill which we are ready to fall into, and so preuent the committing of it, or accuse vs being fallen that we may arise againe by repentance, and afterwards bee made more carefull of our wayes.

6. Sect. 7. The seuenth policie is to draw vs from things indifferent to sinne.

A seuenth pollicy of the flesh is, to draw vs from that which is indifferent and in its owne nature lawfull, vnto that which is vnlawfull and sinnefull; for whereas things indifferent are not simply good, but onely in their right and moderate vse, the flesh alloureth vs to abuse them through immoderation and excesse, whereby they become sinfull and euill. Thus because the creatures are good in their owne nature: and the blessings of God vnto vs if they be sanctified by the word and prayer, and bee vsed soberly for the better fitting and enabling vs to Gods seruice, and for the performance of all religious and Christian duties, the flesh alloureth vs to loue them excessiuely more than the Creator himselfe, and than all saving graces and heauenly happinesse; and so chiefly to value, affect and seeke them and to place all our happinesse in the fruition of them. Thus because riches, honours and pleasures, are in their owne nature good, it perswadeth vs to loue them excessiuely, to set our hearts vpon them and seeke them more diligently than the Kingdome of God and his righteousnesse, and so through our abuse to make them become vnto vs shamefull Idols with which wee commit spirituall

whoredome. Thus because recreations are lawfull, if we vse them lawfully, seasonably, and with moderation, that so wee may bee the better enabled for the duties of Gods seruice, it allureth vs to abuse them through excesse, and to spend all, or the chiefe part of our time in them, whereby of recreations they become occupations, which take vs wholly vp, and shoulder and thrust out all Christian duties of our callings with all religious duties of Gods seruice; or to vse them vnseasonably on the Lords day, which should bee consecrated as holy vnto him, and be wholy spent in diuine duties and religious exercises. So because meates and drinkes are lawfull and of an indifferent nature, the flesh draweth vs to abuse them by intemperance and excesse, surfetting and drunkennesse, and so to become grosse Epicures who make their belly their God. Because apparrell is necessary to keepe vs warme and hide our nakednesse, the flesh perswadeth vpon this ground to excessiue brauery, and strange attyers: because sleepe is warrantable in the moderate vse of it, it allureth vs to immoderate sloth and sluggishnesse, which consumeth our precious time, and so dulleth the spirits, that we are made vnfit for any good duties. And finally because honest mirth is commendable, it prouoketh vs securely to embrace carnall delights, and passing all bounds of sobriety, to turne our mirth into madnesse, to the dishonour of God, the discredit of our profession and the wounding of our owne consciences. And thus the flesh spurreth vs on in the vse of these things indifferent, and neuer suffereth vs to rest, vntill we haue wholly passed the bounds which God hath set vs, & haue turned our Christian and lawfull libertie into vnchristian and lawlesse licentiousnesse. The which deceipt is so much the more dangerous, because it inticeth vs to the embracing of those things, vnto which wee are naturally carried and hurried with our carnall desires, and sinfull appetites; as also because the things wherein wee offend, are in their owne nature lawfull and the good blessings of God, which maketh vs vs securely to vse them, neuer suspecting any danger. Now if we would not be ouertaken with this pollicy, wee must keepe a vigilant watch ouer our selues in the vse of things indifferent, that our libertie doe not turne to libertinisme. Let vs consider not onely what is lawfull, but also what is expedient in respect of time, place, persons and other circumstances, which not being obserued, things lawfull in themselues become vnlawfull vnto vs through our abuse; that they who will alwayes doe the vttermost that they may, will often do that which they should not; and they who will presumptuously walke vpon the brinke of the riuer, will sometimes slip in and bee in danger to bee drowned; that these things which are not absolutely good, but of an indifferent nature, are vnto vs according as we vse them, good to those which vse them well, and euill to those who abuse them vnto sinne; that we are naturally exceeding inclinable to this abuse, if wee bee not very watchfull and wary; and finally that those things which are not simply good, but as they are confined within their bounds and measure, their cautions and conditions, become euill and vnlawfull, when these limits are exceeded and these cautions not obserued.

Finally the flesh perswadeth vs to sinne, by proposing vnto vs the example of the Saints; and that either inticing vs to embrace sinne generally, because all of them generally haue sinned, or else alluring vs vnto particular sinnes, by propounding vnto vs particular examples; and (as it were) speciall patrons for euery kind of wickednesse. As for example *Noah* and *Lot* for drunkennesse, *Dauid* for whoredome and murther; *Ieremy* and *Ionah* for murmuring and impatiency, *Peter* for denying of Christ and dissembling of our profession. For the defeating of which deceipt let vs consider that the vertues of these men and not their vices are propounded vnto vs for imitation; yea that their sinnes are set before vs, that seeing their falls we should be more watchfull and warie, or being fallen wee should not despaire, but bee encouraged to rise with them by vnfained repentance. Finally let vs know, that without this repentance wee can haue no comfort by their example; and that if we do soundly repent with them, it will cause in vs many a deepe sigh and dolefull groane, and so we shall finde much more bitternesse in our sorrow, than wee haue done sweetenesse in our sinne; and that where as the delight was vaine and momentanie, the griefe will be great and permanent. And therefore looke not vpon *Dauid* sporting himselfe in his vnlawfull lusts, but behold him afterwards when hee is bowed and goeth crooked vnder the waight of his sinne, complaining as a man affrighted with the terrors of conscience and rejected of God, making teares his food, and watering his couch with them. Looke not vpon *Peter* sauing himselfe by forswearing his master, but behold him afterwards weeping bitterly. Finally looke not vpon the Church delighting her selfe with her louers, and with that spirituall whoredome committed with them; but listen vnto her pitifull lamentations, when being led into captiuity, shee is grieuously afflicted for her sinnes.

9. Sect. 3. The eighth pollicie is to perswad vs to sin by the examples of the Saints.

Psal. 38. 6. & 6. 6.

CHAP.

CHAP. XV.

Of the pollicies which the flesh vseth to hinder our repentance.

¶. Sect. 1. The first policie is to perswade vs that our common sinnes are no sinnes, and our haynous sins small and veniall.

WEe haue spoken of some speciall and notable deceipts which the flesh vseth to allure vs to the committing of sinne; and now we are briefly to consider of some other which it vseth, to make vs being fallen to continue in our sinnes without repentance. The first whereof is to blinde or hoodwinke the eyes of our vnderstandings, and to corrupt and delude our judgements, that wee may thinke our common sinnes to bee no sinnes, and our great and haynous ones to bee small and veniall: with which deceipt wee are the more easily abused if wee thriue and prosper in our euill courses, and haue not our eyes cleared by the sharpe waters of afflictions. For when God suffereth vs to goe on in our euill wayes without checke, wee either thinke that hee approueth, or not much misliketh them; or else continue securely in them and neuer call them to examination. For the defeating of which pollicy the best meanes are first, diligent studying and meditating in the booke of God, which is that al-sufficient light whereby wee may discouer these workes of darkenesse, and that most vpright judge, which not onely adjudgeth what is good and euill, but also in what measure and degree. Secondly, that we often pray vnto God that our eyes may be annointed with the eye-salue of his grace and holy Spirit, that being cured of their naturall blindnesse, they may be able to discerne betweene euill and good, darkenesse and light. Finally, that wee doe not liue in carnall security, but often examine our workes and wayes by the rule and square of Gods word, and especially those wherein wee thriue and prosper, and so wee shall perceiue plainely which are just and straight, and which are crooked, and also in what measure and degree.

¶. Sect. 2. The second policie is to extenuate and couer our sins with vaine excuses, as first corruption of nature.

Secondly, if it cannot perswade vs that our sins are no sinnes, then it will extenuate and couer them with vaine excuses, & make them so little, light, and veniall, that as it will make vs beleeue, wee may without danger continue in them. And first it pretendeth corruption of nature and humaine frailtie, which is so great in all men, that doe what they can, they must needs be guiltie of many sinnes. But in this wee may vanquish our flesh with its owne weapon, for we should not giue willing entertainement vnto any sinne, because through our infirmitie, and the strength of naturall corruption, many will thrust in vpon vs whether we wil or no; but rather wee should therefore fight the more couragiously against these enemies, because they are so instant to presse vpon vs. Yea in truth this should double our repentance, seeing there doth not onely some streames of wickednesse flow from vs, but also we haue the fountaine in our selues; especially considering wee were not thus by creation, but through our owne default, whereby we haue defaced Gods image, and brought our selues into this state of corruption.

¶. Sect. 3. Secondly the flesh teacheth vs to pretend custome.

Secondly men excuse themselues for liuing impenitently in their sinnes, by pretending custome, which hath taken such fast hold vpon them, that they can by no meanes shake it off. Thus the swearer pretendeth, that hee would willingly leaue vaine and blasphemous oathes, but that he is so inured vnto them, that hee often sweareth at vnawares. Thus the voluptuous man saith, that he would be content to leaue his carnall delights, as drinking, gaming, rioting, whoring, but that hee hath so accustomed himselfe vnto them, that he cannot forsake nor giue them ouer. But let such know that it is high time for them to come out of their sins by repentance, seeing they haue brought themselues into a most miserable and fearefull condition; for sinne is turned into another nature, and by pleading custome holdeth them in subjection (as it were) by vertue of a Law. And Sathan who through their naturall corruption held them in the vilest and basest slaurie, hath his possession confirmed by their customable seruice of him in their actuall transgressions, and now the strong man holdeth the house with some shew of right, hauing so long possessed it that he can pleade prescription. Of these men I would demand if euer they meane to come out of their sinnes by vnfained repentance or no. If not what appearance of hope is there but that they must be eternally miserable in the fire of Hell. But if they doe, as all will pretend, why doe they it not presently? For if custome be too strong for them already, how much more vnresistable will it bee, when it is more & more confirmed by much practice and continuance? But I am so fettered in sinne by an ill custome, that I cannot shake it off. Yet know that though it be hard, yet vpon the necessity of thy saluation it must bee done; and therefore in stead of breaking these cords with a *Sampson*-like resolution, let not time and vse double them and make them stronger. Yea rather vntwist them by little and little, if thou canst not at once breacke them; and by a contrary custome of piety and righteousnesse, disuse thee from thy sinnes by degrees, indeauouring first to set thy heart at liberty. For if the heart being deliuered out of the bondage of sinne, begin now to hate it, then neither will the tongue delight to speake it, nor the hand to act it. And therefore pretend not custome, seeing

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it is not this, but our malicious wils, that imbrace it and our hearts that affect it, which make vs continue in our sinne without repentance, neither can custome hold vs vnto any thing which is in our owne power to alter, if our wils with any resolution doe breake away from it. For tell me thou who pretendest this excuse; if this custome should bee punished in euery particular act with some forfeiture, whereby thy estate would bee impouerished, or some punishment inflicted on thy body, which would bring vnto thee more damage and smart, than thy sinne doth pleasure and delight; wouldest thou not leaue thy sinne and hate it, if not for it selfe, yet for the penalty sake inflicted on thee for it? And wilt thou not regard thy precious soule as well as thy corruptible body; and be as carefull to auoide eternall damnation, as well as some worldly losse? Finally know, that it will proue but a miserable excuse at the day of judgement, when God and our owne consciences shall accuse vs for our sinnes, to say that wee committed and could not leaue them, because we were accustomed vnto them; and all one, as if the man-slayer should excuse his murther, by telling the judge that he could doe no otherwise, because hee had for a long time beene accustomed thereto, by killing of many other: Or as if the thiefe should excuse his theft by saying, that he could not choose but doe it, because his hands for a long time haue beene inured to stealing. And therefore let vs not continue in sinne because wee haue sinned, thinking that we can bee excused by pleading custome, but because wee haue long and often committed these sinnes, let vs be so much more earnest in the exercise of repentance. For as the Apostle telleth vs, *Christ hath suffered in the flesh, that we should no longer liue the rest of our time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice vs, to haue wrought the will of Gentiles, when we walked in lasciuiousnesse, lusts, excesse of wine, reuellings, banquettings and abhominable idolatries.* So the Apostle *Paul* exhorteth vs, that as wee *haue yeelded our members seruants to vncleanesse and to iniquitie, vnto iniquitie; so now we should yeeld our members seruants to righteousnesse, vnto holinesse.*

1. Pet. 4. 2. 3.

Rom. 6. 19.

Q. Sect. 4. The third deceipt is to pretend pouertie.

Thirdly the flesh deceiueth vs, by pretending the pouerty and necessity of our estate as a sufficient cause, and reasonable excuse, why we should continue in our sins; and maketh vs beleeue, that though we neglect all meanes of knowledge, faith, and all sauing grace, and all duties of Gods seruice, we may be dispensed with because our whole time is little inough to bee imployed for the obtaining of worldly necessaries; yea that wee may vse wicked and vnlawfull meanes, for the supplying of our wants, as all manner of fraud and deceitfull dealing in our trades and occupations, which is no better than theft it selfe in the sight of God. But let vs know that though we be neuer so poore, this is no excuse why wee should neglect any religious duty, or commit any sinne. For one thing is necessary and happy are wee, if with *Mary* we quit our selues of worldly incumbrances, and choose the better part. That if we bee poore in earthly things, wee haue greater cause to labour after sauing graces & heauenly treasures, which alone without the other are all-sufficient to make vs rich. That when we haue carked & cared, toyled and moyled to prouide earthly things, yet all is in vaine except Gods blessing be vpon our labours; and we cannot expect it either by neglecting holy duties which he hath commanded, or by committing such sinnes as he hath forbidden and condemned. That we haue Gods gracious promise of earthly necessaries, if we first and chiefely seeke his Kingdome and righteousnesse: That pouerty, if we vse it well, is no hinderance to grace in this life nor glory in the life to come; as we see in the example of the Disciples, yea Christ himselfe, who being most poore in worldly things, were most rich in spirituall and heauenly treasures. Finally let vs know, that if we serue and seeke the Lord, he will take care for vs, and not suffer vs to want any thing which is good, and that they of all others are best prouided for, who haue his prouidence to watch ouer them. Or though wee should be pinched in respect of earthly things, yet it is much better with *Lazarus* to goe poore to Heauen, than with *Dines* hauing abundance, to be cast into Hell.

Psal. 127. 1.

Mat. 6. 33.

Psal. 34. 10.

Q. Sect. 5. The fourth policie is to pretend a necessitie of liuing in our sins by reason of our calling.

A like conceipt vnto this is, when as the flesh perswadeth vs that wee may neglect good duties, or commit and liue in diuers sinnes because we liue in such callings as doe force vs to take these courses, without which we could not maintaine our charge. Thus it perswadeth shop-keepers, that they should not bee able to liue in their trades, if they should not vse lying and deceipt; and other trades-men as Cookes, Taylors, Shoomakers, Vintners, Butchers, Cariers, and such like, that they may be dispensed with, though they neglect the seruice of God, and labour in the workes of their calling on the Lords Sabbaths, because otherwise they should loose their custome, together with those gaines, by which they are inabled to maintaine themselues and theirs. Yea and thus it perswadeth others to liue in vnlawfull callings, because they haue no other meanes, as Players and Playmakers, gamesters, and those who keepe gaming houses, and such like. But let the former know that no particular calling should withdraw vs from performing the duties which belong to the generall

generall calling of a Christian; that they shall in the end find those gaines the greatest losses, when to keepe a market for our body and state, wee neglect the spirituall market of our soules, and the meanes whereby wee might attaine vnto the riches of saving graces and heauenly happinesse. That those who seeke to compasse riches by vnlawfull meanes, they either faile of their end, and so labour in vaine, or together with them get a curse, which will make them moulder and consume away: or if they continue, will bring to the possessers but small comfort, when they must leaue their riches behinde them and carry their sinne with them before their judge. Let them know that no man in any lawfull calling is brought into such streights, but that if there bee prudence, prouidence and wise forecast ioyned with it, he may finde some time and opportunity for the seruice of God and the feeding of his soule: and though he doe not vse the meanes of thriuing in his calling as others doe, who so earnestly follow their worldly businesse that they neglect all holy duties; yet may they expect from God vpon their weaker indeauours a greater blessing, which may make their state become as fat and in as good liking, as those children were in their bodies who fed onely vpon pulse and water: or though God seeth it good to scant them in wordly things, yet they shall enjoy the little they haue with aboundant comfort, seeing they are vnto them little pledges of Gods great loue, and in the meane time haue their bodily wants exceedingly recompenced with the peace of a good conscience, the joy in the holy Ghost, and the spirituall riches of all saving graces. As for those whose callings are vnlawfull, their best course were to exchange them for those that are lawfull, seeing they haue no better excuse of their liuing in them, because they haue no other meanes to maintaine themselues, than Harlots, Theeues and Pickpurses, who are alike ready to alleadge, that therefore they vse these courses, because they haue no other meanes whereby they may liue. For better it were for them not to liue at all, than to liue in sinne to the dishonour of God and hurt of their brethren; better it were that their bodies should pine and famish in this world, than that their bodies and soules should eternally bee tormented in the fire of Hell.

Iam. 1. 15.

6. Sect. 6. The fift policy of the flesh perswading vs to continue in our sinnes, in regard of the corruption of the times.

Fiftly the flesh deceiueth vs, whilest it perswadeth vs to continue in our sins without repentance, by alleadging that the times wherein we liue, and the persons among we dwell, are so euill and wholy corrupted with sinne, that there is a necessitie laide vpon vs of conforming our courses to the example of others; seeing if wee purge our selues from the sinnes which commonly raigne, and make conscience of those vices which others commit; wee shall not onely expose our selues to the scorne and obloquie of all that obserue vs, as being more strict and precise in our courses than wee neede, but also (as the Prophet speaketh) make *our selues a common prey*. For the defeating of which deceipt, let vs know that wee must bee of the *little flocke* of Christ, if euer wee meane to be in their number, vnto whom his *Fathers pleasure is to giue a Kingdome*; that wee must *not follow a multitude in doing euill*, valesse wee thinke also to bee partakers in their punishments; that wee must not *fashion our selues to the example of the world*, if we would not perish with it, but must bee *transformed by the renewing of our minds*, and bee seuered from the world and culled out of it, if wee would be in the number of Christs Disciples, or become true members and subjects of his kingdome. That it is better to goe into Heauen alone, than to goe into Hell and haue all the world to beare vs company. Let vs remember that wee must through *good report and euill report*, goe on in our Christian course, with the blessed Apostle, if we euer meane to accompany him in Heauen. That it is no great matter to suffer a scoffe for Christ, who hath for our sakes suffered the bitter death of the crosse; that we must not refuse to be the sheepe of Christ, nor alter our nature to a woluish condition, because we would not be iniured by wolues and goates, vnlesse we would with them be set at Christs left hand and heare that dreadfull sentence of condemnation denounced against vs. That wee shall in the end ouercome by suffering, and receiue a crowne of our patience, which without all comparison will exceede our paines. Let vs further consider that no man is careless of the health of his body, because the ayre is infected, and the country full of contagious sicknesses, but doth so much the more carefully vse all good preseruatiues to keepe him from these Epedemicall diseases, and the like care wee would haue of our soules, if we loued them as well as wee doe our bodies. In regard whereof the Apostle vseth this as an argument to make vs more watchfull and diligent, *in redeeming the time, because the dayes are euill*. Finally let vs know that neither time nor place in which we liue, will excuse vs before God, if wee liue in our sinnes, seeing as the best time or place will not priuiledge vs from falling into sinne no not Paradise it selfe, and the society of the Angels, as we see in *Adam*; so neither will those times and places which most abound with euill, poyson vs with the contagion of sinne, if we haue about vs the preseruatiue of a good conscience, and haue sincere and vpright hearts, which make vs with *Enoch* in the middest of worldly distractions to *walke with*

Iam. 4. 4.
Esa. 59. 15.
Luk. 12. 32.
Exod. 23. 2.
Rom. 12. 2.
Iob. 15. 19.
2. Cor. 6. 8.
Mat. 25.
Eph. 5. 16.
Gen. 5.

with our God. Yea rather when we are on all sides compassed about with wicked men, the heate and zeale of our godlinesse (as it were by an antiperistasis) will be intended and increased. As we see in the example of *Noah*, who continued just, when all the world were wicked. Of *Abraham*, who was vpright in his wayes among the wicked Cananites; of *Lot*, whose soule was righteous, though hee liued among the filthy Sodomites; of *Ioseph* and *Moses* in the Court of *Pharaoh*, *Dauid* in the Court of *Saul*, and of *Nehemiah*, *Daniel*, the three children, and many others, who feared and serued the Lord, though they liued, yea bore office in the Court of the Kings of Babylon.

Gen.6.9.

Q. Sect.7. The sixt policy of the flesh in perswading vs to continue in our sins because God is mercifull.

A sixt pollicy which the flesh vseth, to perswade vs to continue in our sinnes without repentance is to tell vs of Gods mercy, which is so endlesse and infinite, that notwithstanding we goe on in our owne courses yet we shall be saued. With which that we may not be ouertaken, let vs consider; that it is an horrible abuse of Gods mercy, when we take occasion thereby to continue in sins, which in the Scriptures is offered vnto vs as the maine argument whereby we are inuited vnto repentance. So the Psalmist saith that *there is mercy with the Lord that hee may be feared*; and the Apostle telleth vs, that the *riches of Gods goodnesse, his patience and long-suffering doe inuite vs to repentance.* It is a notable motiue to perswade a rebell to yeeld & submit himselfe to his Prince, because he is gracious and mercifull, but if any will goe out or continue in his rebellion vpon this ground, his presumption alone would make him worthy to bee hanged, because the grace and goodnesse of his Prince should worke in him loue and obedience, and make him loath and euen ashamed to offend and displease so gracious a soueraigne. Secondly, let vs know that howsoeuer Gods mercy in itselfe is infinite and incomprehensible, yet in respect of the obiect and exercise of it, it is limitted by his truth, which appropriateth it only to repentant sinners, because such onely doe lay hold of it, and apply it vnto themselues by a liuely faith; without which application, the mercy of God can doe vs no more good, than a soueraigne salue can cure a wound, which is cast behind the doore and neuer applyed vnto it. Lastly, let vs know, that as God is infinite in mercy, so also in justice, yea in truth these are all one in God, his mercy being a just mercy, and his justice a mercifull justice, onely they seeme to differ in respect of the obiect, and his diuers manner of exercising them towards his creatures. In which regard notwithstanding it may truely be said, that hee is *iust in iustifying a sinner*, because beleeuing in Christ his sins are satisfied for by his merits and obedience; and that he is mercifull towards the wicked in bearing with them so long, and affording vnto them so many meanes to bring them to repentance. But if these meanes bee contemned, then the acceptable time and day of saluation being past, there is no more place for mercy, but onely for justice; in the manifestation whereof towards the wicked and reprobate, God is no lesse glorified, than in the declaring of his mercy and truth towards the faithfull and Elect. Neither must wee thinke it any disparagement to Gods mercy, that it is not effectuall for the saluation of all, seeing the fault is in themselues who despise it; neither is the infiniteness thereof at all limited or shadowed, because it is not extended to those who reject it, no more than the mercy of the Prince is eclypsed, who sendeth his pardon to a malefactour with this condition, that hee shall haue the benefit of it, if hee will receiue and pleade it; and for the time present bee sorry for his fault, and for the time to come endeauour to amend; and yet afterwards hangeth the offender, when hee refuseth to receiue it, and withall professeth his resolution to continue in his wicked courses. Besides the infiniteness of Gods mercy is not onely manifest by the number which he forgiueth, but also by the quality and greatnesse of the debt which hee pardoneth and remitteth. In which regard the infinite grace and goodnesse of God would clearely shine in the saluation of one sinner though there were no more than he, because hee forgiueth the infinite guilt and punishment of his sin, whereby he hath offended his infinite Majestie.

Psal.130.4.

Rom.2.4.

Rom.3.26.

Q. Sect.8. The seuenth pollicie of the flesh in perswading vs to deferre our repentance.

Lastly, if the flesh cannot draw vs to a resolution of liuing in our sins without repentance; then it allureth vs to deferre it from time to time, because it will neuer be too late to performe this duty though it were delayed to the last houre of our liues; which deceit that we may defeat, let vs know, that this is a like abuse of Gods infinite mercy and goodnesse, when as by our presumption we make it serue as a reason to continue vs in our sins, which should be the chiefest motiue to hasten our repentance. Secondly, let vs consider that wee haue no assurance of our liues for the space of one houre, nor that wee shall haue power to repent, if wee despise Gods present grace though our liues should be prolonged for many yeares. Thirdly, that without repentance there can bee no saluation, which being the chiefe thing, deserueth our first and best endeuours; and what folly is it to seeke first for vaine and momentany trifles and to defer this greatest and most important businesse to our last and vncertain times seeing if we be preuented by death there is no hope, but that we shall goe vnto hell? Fourthly, let vs know that the longer we defer our re-

repentance, the more hard and difficult shall we find it to be done, for if wee cannot shake off our sinnes, when like strangers they are first entertained, much lesse shall we be able to doe it, when they are of familiar acquaintance, yea, by long custome habituall; and (as it were) turned into a second nature. Finally, let vs remember that this late repentance is commonly false and counterfait, not springing out of faith and the loue of God, but out of selfe-loue and feare of approching iudgements. The which lamentable experience maketh too manifest, seeing few among many hundreds performe that which they promised, when the hand of God correcting them is pulled backe, but after their recouery out of those sicknesses which they thought mortall, returne to their former courses, yea, become more worldly and wicked than euer they were before. But of this subject I haue largely intreated in the first part of this Christian Warfare, and therefore will content my selfe heere to haue so briefly touched it.

CHAP. XVI.

Of the policies of the flesh which it vseth to hinder vs from performing holy duties, and vertuous actions.

WE haue heard of some notable deceits which the flesh vseth to draw vs vnto sin, and being false to make vs lie in it without repentance: now let vs consider some chiefe policies which it vseth about holy duties and vertuous actions. And these are of three sorts; the first it vseth to hinder vs from embracing and practising them. The second to disturbe and interrupt vs in them. The third to alienate our hearts and withdraw vs from them. For the first, it vseth many deceits to keepe vs from embracing vertue, & bringing forth the fruits of new obedience. As first of all, when wee haue some inclination to embrace vertue and to practise Christian duties in the generall, it cunningly indeuoureth to dazle the eyes of our minde, and to corrupt our iudgements, that wee may mistake vertue for vice, and good for euill. To which end it either mooueth vs to iudge of them according to common errour, and the false opinion of worldly men, who by selfe-loue are easily brought to condemne that as naught, which is most contrary to their carnall appetite; or else it disguiseth vertues beauty with the foule and vgly vizard of vice and sin, or so besprinkleth and besmeareth them with the blacke colours of false imputations, that we are ready to abhorre and reject them at the first view, without any further tryall or examination. Thus it brandeth a Christian conuersation with the name of a melancholicke or Monkish life, deuotion with the name of superstition, and a conscionable care to approue our hearts and all our wayes vnto God it tearmeth nice scrupulosity, and needlesse, yea, peeuish preciseneſse. Thus a religious care to sanctifie the Sabbath, it calleth Iudaisme; zeale, fury and madneſse, or at best rashneſse and indiscretion; humility it tearmeth baseneſse, magnanimity pride, bounty lauishneſse, frugality niggardlineſse, meekneſse cowardize, and Christian courage and fortitude it intitleth with the name of desperate and audacious boldneſse. Now the meanes to preserue vs from being ouertaken with this deceit, is to pull off these deformed Vizards, and to behold vertue and all Christian duties, in their owne natiue beauty by the neuer deceiuing Light of Gods Word. And not to listen to the false opinion of the World and the flesh, which make light darkneſse, and sweet sower, but to examine by the Scriptures what God approueth, and what heedisliketh and condemneth. To which purpose wee must daily exercise our selues in the study and meditation of Gods Word, which will so enlighten, rectifie and informe our iudgements, that wee shall neuer be deceiued by those foggy and false mists, which the Deuill, the World or our owne corrupt Flesh, doe cast before them.

1. Sect. 2. The second policy in alledging difficulties that are in Christian duties.

A second deceit which the flesh vseth, to discourage vs from seeking after vertue, and endeuouring to practise Christian duties, is to perswade vs, that the house of vertue is scituated on so high an hill, that wee shall be out of breath and quite tyred before wee can clime vnto it; and that there is so much difficulty and so many discouragements in a Christian life, that it would be but in vaine to enter into it, it being impossible that we should goe forward, and that better it were not to giue the on-set, than in the first skirmish to be foyled, and forced to make a shamefull retraite. To this end it is ready to tell vs, that wee must leaue all our delights, which so much content vs, and exercise our selues in such duties as are quite against the haire, and through the contrariety which is betweene them and our nature, so displeasant and distastfull to our appetite, that wee shall not liue one merry day after we haue taken vpon vs this mopish and melancholicke profession. Yea, and for the better countenancing of this deceit, it is ready to abuse Gods infallible truth, and to set before vs the afflictions of the Saints, their mournings and lamentations, their pouerty and reproches, imprisonments, banishments and cruell death, assuring vs (as the truth is) that if we follow them in the same courses we shall meete with the same crosses, seeing it is expresly said, *That all who will liue godly in Christ Iesus must suffer persecution.* Now

2. Tim. 3. 12.

that

that we may be armed against this subtill incounter, let vs know, that the chiefe strength of it lyeth in laying open and amplifying the discouragements which might hinder vs in our Christian course, and in the concealing and hiding of those helpes and comforts which might bee encouragements to our good proceedings. For though the worke of repentance be vnto vs hard and difficult, yet seeing it is not onely an act done by vs, but chiefly and principally a grace and gift of God, who is ready to bestow it freely vpon all who desire to haue it, and doe endeauour to embrace and practise it, the difficulty should bring with it no discouragement, seeing God is al-sufficient to effect his owne worke, and by the power of his Word and Spirit, to make that easie and delightfull which is naturally impossible and vnpleasant. Againe, let vs know that in repentance there is a change not onely of our actions, but also of our hearts and minds, whereby it commeth to passe, that those sinfull delights which were formerly most sweet to our carnall appetites, are now most bitter and loathsome to the part regenerate; and those godly and religious exercises which were to the flesh and naturall man most distastfull and tedious, are now to the man regenerate most pleasant and comfortable; as wee may see in *Dauid* who esteemed Gods Word and holy Ordinances *aboue all manner of riches*, and found them sweeter to his taste *than the hony or the hony combe*; and in *Iob* who professeth, that he esteemed the *Word of God much more than his necessary food*. And therefore though new obedience be irksome and painfull to those who are vnregenerate, yet not to those who are sanctified, changed and renewed in the spirit of their mindes. Euen as wee see those paines and serious studies which were so tedious and contrary to our disposition whilest we were children, are sweet and delightful when we are come to years of discretion. Furthermore let vs consider that though it be a most toylesome labour vnto vs to run in the Christian race being considered in our selues, because we are stiffe and benummed, and sore & lame in al our joynts through the fetters and bolts of sinne which haue long hanged vpon vs, yet being strengthened by the spirit, and being made partakers of this spirituall anoynting, we are made able, nimble and actiue to run in the wayes of God, according to that of the Spouse, *Draw mee, and I will runne after thee*, and of the Prophet; *I will runne the way of thy Commandements when thou shalt inlarge my heart*; and that also of the Apostle; *I can doe all things through Christ which strengtheneth me*. Finally, let vs know, that as wee haue in the way of Christianity many crosses, so also many comforts; as for example, for the present wee loose the applause of Worldlings, and lie open to obloquy and reproach; but for recompence we haue the approbation of God and our owne consciences; wee haue warres with men, but peace with God; wee loose carnall rejoycing in the pleasures of sin, but in stead thereof we haue spirituall rejoycing in the assurance of Gods loue, the remission of our sins, and the saluation of our soules; wee are stripped of worldly wealth, but we are inriched with spirituall treasures, Gods sanctifying gifts and graces, and gloriously decked both with inward sincerity and the rich roabes of an holy conuersation; wee forgoe carnal security which within a while would bring vs into horrour and despaire in the sight of our sins, and that horrible vengeance which is due vnto them; but we haue in exchange spirituall security, whereby we quietly rest vpon Gods promises and prouidence in the midst of all dangers, and can with *Dauid* walke through the vale of the shadow of death, and yet feare no euil. And thus our worldly losses are euen in this life infinitely recompenced with our spirituall gaines, and how much more when we come to the fruition of our future and heauenly hopes, for if we *suffer with Christ wee shall raigne with him, and those present sufferings, are not worthy to be compared with the glory which shall be reuealed in vs; for they are light and momentary; but they shall cause vnto vs a farre most excellent and an eternall waight of glory*. And therefore let vs not so remember the crosse, as that we forget the Crowne, nor so looke to the foulenesse of the way, as that wee doe not regard the glorioufnesse of our Palace vnto which we are trauelling; but let vs consider that by Mount *Caluarie* wee shall come vnto Mount *Sion*, the City of the Saints, and that by our *many tribulations we shall enter into the Kingdome of Heauen*. And so shall we with *Moses*, preferre *afflictions with the people of God, before the enioying of sinfull pleasures which last but for a season, and esteeme the reproach of Christ greater riches than the treasures of this worldly Egypt, hauing respect to the recompence of reward*. Yea, so shall wee be like vnto Iesus Christ, the *author and finisher of our faith, who for the ioy that was set before him, endured the crosse, despising the shame, and is now set down at the right hand of the throne of God*, where we also shall sit with him if wee follow his example.

But if the flesh cannot perswade vs vtterly to neglect good duties, because wee discerne that they are necessary for our saluation, then it will moue vs to deferre them for a time, telling vs that hereafter they will be more seasonable, and that we also shall haue better leisure to performe them. For the defeating of which policy let vs know, that there is no time alike seasonable for the exercise of a godly life vnto the time present; For whilest

Q. Sect. 3. The third policy is to perswade vs to deferre the doing of holy and Christians duties.

Psal. 19. 10. *Iob 23. 12.* *Cant. 1. 4.* *Psal. 119. 32.* *Phil. 4. 13.* *Psal. 23. 4.* *2. Tim. 2. 12.* *Rom. 8. 18.* *2. Cor. 4. 17.* *Acts 14. 22.* *Heb. 11. 25, 26.* *Heb. 12. 2.* *Math. 22.*

it is called to day, and the Lord calleth vpon vs to performe holy duties, it is the acceptable time and day of saluation which being once past, will neuer returne againe. That those duties which are first in excellency, should be first also in time, and that no wise man putteth off matters of greatest waight, but giueth them priority and precedency both in respect of time and place. Let vs remember that our liues are short and momentany, and that it were but all too little, though they should be wholy spent in Gods seruice; and that this short time is so vncertaine, that wee haue no assurance of liuing another day or houre, in regard whereof it is great madnesse to put off those duties, for the doing whereof we chiefly came into the World, and vpon the performance of which our saluation dependeth, and to preferre before them trifles, which for the present are of small value and will not profit vs any whit at the day of death and judgement. That wee cannot by our owne naturall strength doe any good duty, but as we are assisted by Gods Spirit, & that if we from day to day quench the good motions thereof and will not open, when hee knocketh so hard and often at the doore of our hearts, wee shall moue him to depart from vs and leaue vs to our impenitency, security and hardnesse of heart. Finally, let vs know, that if it be now troublesome and tedious to performe holy duties and vertuous actions, how much more will it be so, when our vices are growne habituall, and by long custome are turned into another nature. Furthermore whereas the flesh pretendeth many occasions of present distraction and multitude of businesse, and telleth vs, that we may more conueniently performe Christian duties, and betake our selues to a godly life, when these troubles are a little ouer; as for example, that wee may better serue God, when as wee haue setled our worldly estate, and are freed from distractions which for want hereof, doe now disturbe vs; when wee haue gotten such a summe of money, such a Farme or Lordship, attained to such honour and preferment, or haue had the fruition of this or that pleasure vpon which wee haue set our hearts; let vs know that all these are but friuolous excuses, like vnto theirs who being inuited to the mariage Supper of the Kings Sonne refused to come, which will in no case be accepted of God as sufficient when he calleth vs to account, seeing they only discouer our doting loue on worldly vanities and our vtter neglect of spirituall and heauenly things. Let vs consider that it is a great indignity, to consecrate vnto the World our chiefe strength and prime seruice, and to destinate vnto God the after-leauings, of which also wee are vncertaine, whether wee shall performe them or no; that it is great folly and want of judgement to prouide, first temporary necessaries, yea, superfluities for our bodies, and leaue to a second vncertaine care the eternall saluation of our soules. That we haue no assurance to liue till wee haue attained earthly things, and afterwards to prouide for heauenly; and therefore if wee thinke Heauen better than Earth and those euerlasting joyes, better than these momentany trifles, it were our wisdome to preferre and seeke them in the first place, seeing wee cannot be assured of them both; and leauing off with *Martha* to be incumbred with worldly businesse, to choose with *Mary* the better part. For though many things might be conuenient and worth our seeking, if we had a lease of life, and leisure enough to looke after them, yet this one thing is necessary, that by feating and seruing the Lord, (which was the mayne end for which wee came into the World) we may glorifie him, and so gather assurance of our owne saluation.

Psal.95.7. Heb.3.2.

Luke 10.41.

Math.22.

2. Sect. 4.
The fourth policy of the flesh in moouing vs to rest in faire promises and faire purposes.

Fourthly when as the flesh cannot intice vs to vse meere delayes, and doe just nothing; then it will perswade vs to rest in that which is as good as nothing, namely, faire promises and faint and false purposes and resolutions, that wee will become new men out of hand: Especially if wee haue our desire in some things which we presently hope for, as deliuerance from some affliction, freedome from some danger, or recouery from some sickenesse. But when wee haue gone thus far there it maketh vs to stay, by offering vnto vs, if wee will continue in our old courses some accesse of worldly wealth, or the fruition of sinfull pleasures; and hauing preuailed so much with vs, it stayeth not here, but maketh vs soone after more carnall and wicked, more slothfull and negligent in performance of all duties than euer wee were before. With which deceit if wee would not be ouertaken; let vs know, that it were better not to promise at all, than hauing promised not to performe and pay, for what is this but to mocke God who will not be mocked? What is it but to dally and to play childes play with him, seeking to please him with complementall promises and faire words? That the Lord is not pleased by our making vowes and promises, if wee doe not also pay them, seeing we doe hereby but multiply our sinnes, adding to our former euill courses couenant-breaking and falsifying of our promises, euen with God himselfe. Finally, that we doe but quench the good motions of the Spirit, when as we doe not nourish and cherish those good purposes and resolutions which he suggesteth vnto vs; but suffer our selues to be carried away by the contary motions of our sinfull corruption. And therefore the Psalmist biddeth vs *vow and pay vnto the Lord our God*; the which the Prophet *Esay* ma-

Psal.76.11. Prou.20.25. Esay 19.21.

maketh a note of the faithfull, and the contrary by the Wise man is said to be a property of a foole. *When* (saith he) *thou vowest a vow vnto God, deferre not to pay it, for hee hath no pleasure in fooles, pay that which thou hast vowed.*

Eccles.5.4.

5. Sect.5. The fift policy is to withdraw vs from more excellent duties by occasion of doing of some lesser good.

But if it cannot by all the former deuises and deceits perswade vs to neglect such duties as are truly good, then will it by the occasion of doing some lesser good, withdraw vs from that which is greater and more excellent, in which regard that good which is of a meane and inferiour nature becommeth vnto vs euill, because it is abused by our flesh to shoulder and thrust out that which is of greater worth and waight. And thus it perswadeth men to reade the Scriptures at home on the Lords Day, and in the meane time to neglect the publique assemblies, the ministery of the Word and Prayer with the Congregation; yea, sometime to pray priuately in the Church, or to read some good Booke, that so they may neglect to joyne with the rest of Gods people with vnanimity and vniformitie in the publique seruice of God. Thus it moueth men to preferre the outward rest of the Sabbath before the workes of necessitie or mercy, which God requireth as speciall parts of the sanctification it; as helping the distressed, visiting the sicke, indeauouring to preuent some great and imminent danger, either to our Neighbours or our selues; the which was the sin of the Hypocriticall Pharises which our Sauiour so sharply reprehendeth; teaching them and vs, that the Lord preferred *mercy before sacrifice*; and such was *Martha* her sinne in neglecting Christs Sermon, the food of her soule, that she might minister vnto him food for his body. For the preuenting of which deceit, we must labour to haue our judgements rightly informed out of Gods Word, not onely in the knowledge of that which is good, and to be embraced of vs, but also in what degree of goodnesse euery Christian duty is, that euery thing in due order may bee esteemed, chosen and practised by vs; the highest degrees before the meane, and the meane before that which is inferiour vnto it: the duties which we owe vnto God in the same ranke and degree, before those which wee owe to our Neighbour; the end, duty and seruice it selfe, before the meanes whereby wee are enabled thereunto. As for example, the obedience and seasonable practice of the things we know, before hearing & reading, which are the meanes of knowledge, when as of necessity the one must giue place to the other. And the loue and true seruice of God, before the loue which we owe to our Neighbours, when as they will not stand together. And finally honest recreations which are the meanes whereby we may be the better fitted for the workes of our callings, must giue place vnto the duties themselues, which they inable vs vnto.

Math 9.13.

Luke 10.40.

Deut.33.1,2.

6. Sect.6. The sixt policy is to moue vs to performe good duties vnseasonably.

Like vnto this is an other deceit of the flesh, whereby it moueth vs to do that good which we resolue to doe, vnseasonably, and to our great hinderance in our course of godlines: as when, to distract vs in prayer, it putteth into our minds good meditations and profitable instructions, which wee haue formerly heard and learned; or, to hinder vs from hearing the Word, it causeth vs to thinke of some dutie or worke of mercy which is not pertinent to the present purpose; or, to keepe vs from sanctifying the Sabbath, and consecrating it wholy, as an holy rest vnto God, it moueth vs to thinke vpon the duties of our particular callings and of prouiding for our Children and Families. Now the meanes to frustrate this policy is wisely to discerne it, and to obserue & set a watch ouer our hearts, that they may seriously and onely intend the well performing of those duties about which we are employed, that so wee may doe them with all our might: for as the Prouerbe is, *He that hunteth after two Hares at once shall catch neither*; and as nature intendeth not many things at once, so neither doth grace; because the vertue and powers either of body or minde, being distracted by diuers objects, doe (like the Riuer diuided into many streames) but weakly performe their functions and operations, and being vnited, are much more strong and actiue.

7. Sect.7. The seuenth policy is to moue vs to neglect some present good, vpon pretence of doing some greater good afterwards.

And not vnlike to the former is that other deceit whereby it mooueth vs to neglect the doing of some present good vpon the pretence of doing some other and greater good afterwards, whereby it not onely defeateth our present good purpose, but commonly doth also withdraw vs from doing that future good for the performance whereof the other was neglected. And thus when we are purposed to pray vnto God, it perswadeth vs to delayes, vnder this colour that wee may afterwards performe this duty more effectually when wee are not so dull and heauy, so troubled with distractions, nor so assaulted with temptations. And thus generally it disswadeth vs from performing any seruice vnto God, pretending that wee may haue afterwards better meanes and fitter opportunity, and so may do it in such a manner as may be more acceptable vnto God. And thus also it moueth vs to neglect the workes of mercy all our life long, pretending that we may doe them much more amply and liberally by our last will, which taketh not effect till after death. For the defeating of which policy let vs know, that wee cannot performe seruice vnto God till he calleth and enableth vs by his Spirit thereunto, and that we are called when the Lord offers meanes and opportunitie; which if we neglect, wee know not whether hee will afterwards honour

nour vs so much as to appoint vs to these holy seruices which wee haue carelesly and causlesly omitted. Let vs remember, that the time present is ours, and therefore at our pleasure to bee vsed for all good purposes; but the time to come is out of our reach, and we know not whether we shall catch hold of it yea or no. That it is better to doe a certaine good, though not so great and excellent, than to neglect it, in hope of doing that which is vncertaine, though in it owne nature more eminent and commendable. Finally, consider, that if we vse well the time present for doing God that seruice which we are able, hee will with the inlarging of our desires, inlarge also our meanes and opportunity of doing greater good in the time to come.

Chap. XVII.

Of the policies which the flesh vseth to interrupt vs in the doing of good duties, and to alienate our hearts from them.

§. Sect. 1. How the Flesh hinderpoleth when we are exercised in doing good duties.

AND thus the flesh hindereth vs from the performance of all good duties. In the performance of them it dealeth also no lesse deceitfully, and thereither to interrupt and distract vs, that wee may doe them onely formally and to no purpose, or else so to corrupt and poyson our best graces and most vertuous actions, that they may become vnprofitable, yea, hurtfull vnto vs. For the former, when we endeauour to seeke the Lord in his holy Ordinances, and set our selues to performe the pious duties of his seruice, if it cannot by the former deceipts wholy binder vs from doing of them, it will (like *Dauids* false friend) accompany vs to the House of God, as though it likewise were delighted in these holy exercises; but to no other end, than that it may frustrate and defeat our holy desires. For when we labour to heare Gods Word, to call vpon his Name, or sing his prayses, *this sinne that hangeth on vs and presseth vs downe*, doth either make vs dull and drowsie, lumpish and heauy, so that wee cannot attend these holy exercises with any chearefulnesse and alacrity of spirit, but offer vnto God dead and carrion-like Sacrifices, which hauing no heart nor life in them are loathsome vnto him: or else it worketh in our minds to some carnall prejudice or dislike of our teachers, or of some passages in his Sermon, whereby we are affected with choler and spleene towards him; or to thinke meanly and basely of him in respect of some naturall infirmities or defects; or else because of the mediocrity of his gifts: or it hangeth so heauily on vs that is maketh vs weary of these holy exercises before they be halfe ended. Or if none of these, yet it will neuer faile to distract our mindes with worldly cogitations & wandring thoughts, so as we cannot intend these religious duties, but performe them with the lips, eares, and outward man, but not with the heart; in shew and ceremony, but not in spirit and truth. And thus the flesh like *Sodar* waiteth vpon vs that it may betray vs; it goeth with vs into Gods market, that it may hinder vs from buying any spirituall merchandize; it thrusteth in with vs into Gods armory, when as we go to furnish our selues with spirituall weapons, that it may make vs neglect them and leaue them behind vs, or else to weaken vs that we cannot carry them with vs; it will like *Husbai* forge kindnesse vnto vs, and by no perswasion will stay behind vs, but it is to this end that by cunning policy it may frustrate our enterprises, & so betray vs into the hands of our enemies. For the defeating of which policy our best course is, to leaue behind our chiefe corruptions by renewing of our repentance, before we come to performe these holy exercises, and keepe vnder those which we carry with vs, watching ouer them with all diligence, that they doe not distract nor hinder vs. To which end we must come vnto these holy duties with due preparation, and being come wee must meditate on Gods glorious presence before whom we stand, we must with all diligence looke to our hearts, because the Lord chiefly requireth them in all duties of his seruice; wee must thinke of the excellency, waight and fruit of these Religious exercises, that our hearts being inflamed with the loue of them, we may performe them with all cheerefulnesse and delight. And finally, wee must continually craue the assistance of Gods gracious Spirit, that thereby wee may be in some good measure enabled to performe them so, as that they may be acceptable to God, and profitable for our owne saluation.

§. Sect. 2. How the Flesh corrupteth & poysoneth our best duties.

Thus also when we haue in the regenerate part an earnest desire to embrace vertue, and to be inriched with sauing graces, like a cunning Sorceresse it laboureth to infect them with the poyson of corruption, and like a subtile Merchant it sophisticates these pure wares, and intermingleth with them the base refuse of sinfull vices, that they with the other may become vendible. Thus if wee be deuout and earnest in Religion, it seeketh to taint vs with wil-worship and superstition; if wee excell in knowledge, it labourgth to puffe vs vp with selfe-conceit, to contemne plaine truth, and curiously to affect nice and vnprofitable speculations, and to despise others in comparison of our selues whom wee thinke doe come short of our measure. With our faith it intermingleth presumption and carnall security, with our loue, hatred, iealousie, with our zeale, rashnesse and corrupt anger;

anger, with out humility, boldnesse, with our courage audaciousnesse, with our constancy, pertinacy and obstinate inflexiblenesse; and finally with all our graces and excellent vertues, pride and vaine glory, whereby we ouer-weene them, or arrogate the praise of them, or magnifie our selues before others who haue not attained to our pitch and proportion. And thus this cunning Coyner embaseth the pure metall of grace and vertue, by mixing with it the Copper, or rather drosse of carnall corruption; leauing notwithstanding vpon it vertues stampe and superscription, that so it may goe for current with vs, and by mingling these poysons with our wholesome food, doth make it become vnto vs mortall and pernicious. For preuenting of which deceit we are often to examine our vertues, and to try if they be not tainted and infected with the contagion of the next extremes; let vs often bring them to the touch stone of Gods Truth, which is onely sufficient to make vs discerne the differences betweene the pure gold of Gods graces, and the base mettals of our owne corruptions; and let vs continually desire the helpe of Gods holy Spirit, which is that heauenly fire, that can pure and seuer the solid substance from the drosse, purifying the one, and consuming the other, and the pure gold from other base mettals of any kind.

§. Sect. 3. How the Flesh perswadeth vs to abate of our zeale, and to intermit vertuous actions for a while.

The third and last kind of policies which the flesh vseth are those, whereby it seeketh to alienate our hearts and affections from imbracing and practising of holy vertues and Christian actions. And first of all, if it cannot perswade vs wholy to forsake them, and at once to desist from the exercise of them, then it will allure vs to abate our feruour and zeale in piety, to intermit all vertuous actions for a little while, and not to fall altogether, but in some degree from our former liuely, either pretending that if we goe more slowly, we shall goe more surely, or that we are more zealous than needs, seeing with more leisure and easinesse in our course we may attaine vnto happinesse; or else though vpon some occasions wee slaken our pace in the wayes of godlinesse for a while, we may hereafter make more speed and easily recouer and redeeme our lost time, by our future diligence. With which deceit that we may not be ouertaken, let vs consider that there is no standing still in the Christian course, seeing he who doth not daily goe forward in it will questionlesse goe backward; and what then can become of them who are in the way of declination and backsliding? That I forget not the way to our spirituall enemies for euer, and be perswaded to lay aside our Christian armour, they will giue vnto vs deadly wounds before we shall be able to put it on againe, and that wee may much more easily keepe them out of the gates of our City, than driue them backe when they are once entred. Let vs know that if we slacken our hold, wee shall hardly recouer it in our fall; and that we may be as desperately endangered by a lingring consumption of grace and goodnesse, as by a feuer of Apostasie. Let vs remember that if our heate come once to luke-warmenesse, it will within a while turne to key-coldnesse; and that if the Deuill & our owne corruption can but a little while distacquaint our hearts from God and his wayes, they will not leaue till they haue made them meere strangers, if they haue a little loosened them from him they will with much more ease pul them quite asunder. And therefore let vs carefully watch ouer our selues, that there be no declination in grace nor the least backsliding from our former sincerity, but *forgetting that which is behind, let vs reach vnto those things which are before, and presse hard towards the marke, for the price of the high calling of God in Christ Iesus.* For if we slacken our pace in the waies of godlinesse, and sit still, though but a little while, we shall grow so stiffe and sore, that wee shall haue little desire to goe on in our journey. And by our negligence we shall loose our sweet communion with God, the light of his countenance, the sense of his loue, and ioy and comfort of his Spirit, which are our chiefe encouragements that make vs goe on in the way of godlinesse. Of the liuely feeling whereof when wee are depriued, we shall either distonsolately sit downe and loose our Crowne, or faintly proceed with much weakenesse and wearinesse. Phil. 3. 13, 14.

§. Sect. 4. How the flesh perswadeth vs to rest in that which we haue already done or suffered.

Another deceipt like vnto this, whereby the flesh allureth vs to desist from vertuous actions, is to make vs to rest in that which wee haue already either done or suffered, as being abundantly sufficient for our saluation. Which that wee may defeate, let vs consider, that though it were true, yet it is of no force to make vs leaue off or intermit our vertuous actions. For what ingratitude and grosse negligence were this in a seruant, who hauing done a little worke would loyter and surcease his paines, because hee is assured that his Lord is so bountifull, that he would not hold backe any part of his wages? And how much more in vs seeing the riches of our reward is so inestimable and permanent, that wee haue just cause to thinke our whole life, which is but short and momentanie to bee too too little (though wee could arriue to the age of *Methuselah*) if it were soly imployed in glorifying our gracious God by our faithfull seruice, which if wee doe not, but content our selues onely with that which standeth vpon the necessitie of our saluation we plainely shew, that all we haue done is but false and counterfeit obedience, seeing it did spring and flow only from foolish selfe-loue, and not from the sincere

sincere loue of God. Foolish I say because it shall surely bee frustrate of its end, or though it should not, yet of that measure of glory which those who are wise will labour after: for according to that measure of grace we haue receiued, and obedience which we haue performed, we shall haue our portion and proportion in that heauenly happinesse. But bee it that thou art not so ambitious of blessednesse, but that the least part and lowest place will well content thee, consider in the next place, that in this life wee are neuer so rich in grace & the fruits of obedience, that wee may now giue ouer and spend vpon the stocke, vnlesse wee meane to be bankcrupts in goodnesse: for if there bee not a growth there will bee a decrease, if not a progresse, then a regresse in the wayes of godlinesse, and when wee neglect the seruice of God, then doe wee begin to serue the Diuell, the world and our owne flesh. Besides, true sauing grace is not like the Moone sometime in the full and sometime in the vaine, but like the light of the morning which still increaseth till it be perfect day; It is alwayes in the growth vntill wee come vnto a perfect age in Christ, which perfection we shall not attaine vnto till wee haue layed downe these bodies of flesh. And that which a while groweth and then standeth at a stay, was but a false conception, and like an Embrio in the wombe, which though it may delude a woman with a deceiuing hope, yet this ioy will bring bitter sorrow without all comfort in the end. Againe consider, that all Gods promises are made to those alone who continue constant in their faith and obedience to the end. *Hee that indureth to the end shall be saued*; and be *faithfull vnto the death and I will giue thee the crowne of life*; and to *him that ouercommeth I will grant to sit with mee in my throne &c. And as the tree falleth so shall it lye.* And therefore our former graces and good workes should not make vs slothfull & liuggish for the time to come, but much more painefull and diligent in imbracing and practising them, seeing if we now desist we shall surely loose all our former labour. Finally what souldiour will thus foolishly reason; I haue fought long and indured many brunts in the battell, and now I will take my ease, because I haue almost obtained the victory? What traueller will sit downe in the middest of his iourney, because hee hath gone farre and taken much paines, seeing all his labour is lost if he come not to the end? And who running in a race will giue ouer before he come to the goale, excusing himselfe that hee hath runne well in the beginning, because hee is sure to loose the garland with all his former paines? Yea rather because they haue begunne wel they wil continue till by their constant labours they haue obtained their reward. And therefore let vs not bee lesse wise or industrious for the assured gayning of heauenly and euerlasting happinesse, than wee are for the momentany and vncertaine possession of earthly trifles; but after wee haue done much good, let vs still hold on to doe more, *for blessed is the seruant* (not who hath done well in former time but) *who when his master commeth shall be found so doing.* Mat.24.46.

CHAP. XVIII.

Of certaine aduantages which the flesh hath against vs in the spirituall Conflict.

HAuing discouered the dangerousnesse of this enemie the flesh in its owne nature, it now followeth according to our order propounded, that wee further consider that this perill is much intended and increased in respect of diuers aduantages which it hath against vs in the spirituall Conflict. And these are principally two; the first is, that this enemy is not farre off, whereby wee might haue leysure and opportunitie of fitting and preparing our selues against the Conflict, before he could approach vnto vs, but dwelleth with vs, yea in vs. Hee is not onely neere at hand, and (as it were) in the Suburbs, close vnto the gate of our soules, but lodgeth euen within the walles of the Citie, not in the out-parts and backelanes, but keepeth strong possession in the chiefe sorts and castles of our minds and wils, our hearts and affections, where our chiefe strength and treasure lyeth. *And* (as one saith) *wee beare our foare with vs, and carry our enemy about vs whither so euer wee go.* The which danger is much aggrauated in that he doth not professe his enmity, but is in outward shew a familiar friend who eateth, drinketh and sleepeth with vs; it maketh shew of loue, but indeede mortally hateth vs, it is like an helper, but is in truth our greatest Aduersarie, and like *Sanballat* and *Tobiah* it offereth his paines in building the wals of our Citie, which may repulse forraigne forces, when as it intendeth nothing but our ruine and to betray vs into the power of outward enemies. For no sooner doth Sathan and the world besiege and assault vs with their temptations, but presently it ioyneth with them, and being acquainted with all our counsailes, it reuealeth vnto them our secrets, euen our hidden thoughts and vnknowne lusts, and like a wicked *Dalilah*, hauing by treacherous flattery vndermined vs, it discouereth to these cursed Philistims where our chiefe strength lyeth. Yea it secretly openeth the gates of our hearts, and not onely letteth

1. Sect.1. That this enemy the flesh hath great aduantages against vs, because it dwelleth within vs.

Psa.4.18.

Phil.1.6.

Mat.24.13.

Apoc.2.10. & 3.11. Iosh.11.3.

Ipse gestamus laqueum nostrum, ubicunq; circumferimus inimicum Bernard. de Quadrages. serm.3.

in all their forces, but as soone as they are entred, ioyneth with them, and laying violent hands on the spirituall man, it laboureth all it may to captiuate and destroy him. And therefore the wilie red Dragon neuer maketh warre against vs, vntill he bee assured first of these inbred trayters and carnall aydes; And as one saith, *it is his policie to binde vs alwayes with our owne girdle, and to ouercome and beate vs with our owne staffe.* Yea not onely doth the flesh dwell and cohabite with vs, but it also adhereth and inseparably cleaueth vnto vs, as being a part, and the greater part of our selues. Whereby the dangerousnesse of this enemy appeareth, for the warre which it maketh against the new and spirituall man, is not onely ciuill and domesticall (which notwithstanding is much more perilous and terrible than that which is forraine) but without any metaphor, properly, and truely intestine, and (as it were) in our own bowels. Besides, this combate betweene them is fought in a place of great disaduantage, namely this world where the worser part hath many friends and strong aydes, euen Millions of wicked men and whole legions of Diuels, and contrariwise the better part hath few friends and many enemies. *Graue surely* (saith one) *is the danger, and the conflict sore and grieuous against an enemie so domesticke, especially seeing wee are strangers and see a Citizen; hee inhabiteth his owne country, and we here are exiles and strangers.* Yea in truth this warre is more intestine than that which was betweene *Rebecca* her twins. For not onely doth here one person fight against another, nor (as some would haue it) the body against the soule of the same man, nor yet one faculty alone against another of a different nature, the sensitiue against the reasonable, and the will and affections against the iudgement and conscience; but also the selfe same faculties against themselues, reason against reason, will against will, the same affection against the same, loue against loue, feare against feare, and hope against hope. In which respect this fight with our flesh is much more dangerous than our fight with Sathan himselfe; for though hee bee sometime yea often neere vs, yet not alwayes, and when he is neerest hee is not alike neere as our owne flesh, which adhereth to euery part and faculty of body and soule. Though he casteth into our hearts and minds the fiery darts of his temptations, yet if wee catch them vpon, and quench them with the shield of faith they will not hurt vs. Yea though he buckle and close with vs, yet if the Spirit of God dwelling in vs resist, this foule spirit, he will flie away as left for a season, and we shall be rid of his noysome company: but our flesh and carnall corruptions inseparably cleaue vnto vs, and though they be neuer so often ouercome, by fasting, prayer, watchings and such like spirituall exercises, yet as long as we liue, we cannot be quite rid of them, nor wholy subdue them, and annihilate their strength, but after they seeme to bee withered they will againe flourish, after they are weakened they will recouer strength, after they seeme to languish with age, they will regaine their youthfull vigour; yea when in outward shew they appeare mortified and quite dead, they will againe reuiue and standing stoutly in their strength they will re-enforce the fight against vs.

Ille est qui manus nostras proprio cingulo alligat, & baculo nostro nos cedit. Bernard. ibid.

Grande quidem periculum est & grauis luctta aduersus domesticum hostem &c. Bernard. de Quadri. serm. 5.

Luk. 4. 13.

Sect. 2. That the dangerousnesse of this enemie is much increased by reason of this cohabitation.

From whence it may plainely appeare, how exceeding dangerous the flesh with the lusts thereof are vnto vs, seeing they are enemies not onely strong and subtile, but alwayes hard at hand, not onely besieging and beletting vs, but euen dwelling with and in vs. Whereby they haue no small aduantage against vs, for neuer leauing but adhering and cleauing vnto vs in all places and at all times, they are ready to watch all occasions and to take all opportunities of doing vs mischiefe, laying trappes and snares for vs in all our enterprises. For doe we vndertake the performance of holy & religious duties? Why then they dogge and follow vs to the exercises, and distract vs with worldly cogitations and wandring thoughts, and oppresse our minds with dulnesse, drowsinesse and carnall wearinesse. Are wee imployed in the duties of our callings? They will make vs negligent and lazie, and carry vs away with carnall pleasures, or so wholy and earnestly intent on them, that we shall spare no time for Gods seruice nor for the inriching of our soules with spirituall treasures. Doe we eate and drinke to relieue and sustaine our bodies? They are ready to make our *tables snares*, turning sufficiencie into superfluitie, and necessary foode into excesse and belly-cheare, surfetting and drunkennesse, whereby the soule and spirits are so oppressed, that they are vtterly vnfit for any Christian duties. Doe we intend to refresh our selues with honest recreations? They do attend and waite on vs, mouing vs to consume a great part of our time in them, which should be allotted to better exercises, and euen to spend our strength and spirits in the immoderate vse of them, wherby in stead of being refreshed and cheared, wee are disabled and made vtterly vnfit for the duties of Christianitie and of our callings, and are so wholy taken vp in the meanes, that wee neglect the maine ends for which wee vse them. Yea doe wee after our labours betake our selues to our rest? When wee locke our chamber doores, wee cannot shut out these enemies, but whether wee will or no, they will be our bed-fellowes, and are alwayes ready at our lying downe to

to distract vs from any good meditations or serious examination of what wee haue done or omitted the day past, to fill our minds with vaine dreames and wicked imaginations, and to oppresse nature, in stead of refreshing it, whilest wee giue our selues to too much drowsinesse. And thus these cowards sticke not to strike vs euen when we are downe, and if wee stand vpon our watch and guard when wee are waking, to giue vs deadly wounds when wee are asleepe, neuer suspecting any danger.

§. Sect. 3. The meanes of preuenting the former danger, is to stand vpon our guard and to pray the Lord to watch ouer vs.

Now if wee would bee secured against that dangerous aduantage which the flesh hath against vs, the best way is, not to bee secure, but continually to stand vpon our guard, and as the Apostle exhorteth *Timothy, to watch in all things*, that wee bee not circumuented by this enemy, who is alwayes present with vs to take all opportunities of working our destruction. For who walking among snares or scorpions would not carefully looke to euery step? What man carrying a serpent in his bosome will not vse his best heedfulnesse to preserue himselfe from stinging? Who being among the thickest of knowne theeues, will not looke to his purse, and haue alwayes an eye to his choysest iewels, that he be not robbed by them? What Citizens hauing their mighty and malicious enemies, not onely besieging them in the suburbs, but euen entred into the Citie, and alwayes ready in armes to surprize them, will lye snorting in securitie and not carefully stand vpon their watch and guard? Yea, who hauing a cruell and malicious enemy lodging in his owne heart, and alwayes ready to pry into all his thoughts, words, and actions that he may take all opportunities to circumuent and hurt him, would not be moued hereby to hearken vnto the Wise mans counsel, and *keepe his heart with all diligence*, that so hee might defeate this enemy, and bee preserued from euill in the middest of these dangers? And yet this is not inough if wee goe no further; for wee must not onely *watch*, but *pray* also, if wee would bee freed from these tentations. Neither is our care and prouidence sufficient to keepe vs in the middest of these dangers, seeing if wee sometime bee awake, wee bee at other times asleepe; if now wee keepe a narrow watch, soone after we will be secure and retchlesse, and therefore wee must pray the keeper *of Israel; who neither slumbreth nor sleepeth*, to watch ouer vs and to preserue vs from these perilous and pestilent enemies, and of him wee must beg with *Dauid*, not onely that hee will set a watch before our mouthes and keepe the doore of our lips, but also ouer our works and wayes, yea euen the secret thoughts of our hearts, that they may not bee tainted and corrupted, subdued and led captiue vnto sinne by this sinnefull flesh, which adhereth vnto vs and dwelleth in vs.

1 Thes. 5. 6.

Psal. 4. 23.

Psal. 121. 4.

Psal. 141. 3.

§. Sect. 4. The second aduantage which the flesh hath is that it is indefatigable and neuer wearied.

The second aduantage which the flesh hath against vs, is that whereas we are faint and soone wearied in this spirituall conflict, the flesh vsing herein a naturall motion, is altogether indefatigable and neuer wearied; whereof it is that it is so impudently importunate, that though it hath many repulses yet it will take no denial, though in the conflict it bee often beaten backe and put to flight; yet it will neuer quite leaue the field; but vnite its scattered forces, and receiuing new aydes and encouragements from the Diuel and the World, it will afresh assault vs and renew the fight; herein resembling an hunger-starued dogge who will by no meanes leaue the house where he hath often beene relieued, but no sooner is beaten out of one doore, than he re-entreth into another. So one saith, *that the flesh rageth with furious strength, and neuer resteth from the warre; the successe whereof is very doubtfull, for sometime the flesh is subdued by the spirit, and sometime against the spirit vnwillingly followeth the flesh; and although it desireth that which is better, yet it doth that which it hateth, &c. For the flesh is vsed by no meanes, it is broken and weakened with no labours, nor yet bowed or softned with any length of time; but alwayes with blind eyes hasteneth against our liues and (like him possessed with the legion) it lusteth to bee on the steepe mountaines and craggy rockes; and if sometime it bee forced for a while to giue place to the feare of God, painefull labours, and diuine oracles, yet againe like a plant bended downe by the hands of the gardiner, it returneth to its peruerse sauagenesse.* Yea oftentimes the more these fleshly lusts are resisted, the more enraged and violent for the time they grow, and the meanes and medicines which God hath appointed to cure them make the disease but the more desperate. An example whereof wee haue in those heathen Princes of which the Psalmist speaketh, who when Christ by his word and spirit would raigne ouer them, vnite all their forces and rebell against him saying, *let vs breake his bonds in sunder, and cast away his cords from vs.* So the Apostle confesseth, that the more he charged the Law vpon his sinnefull lusts, the more they rebelled, and tooke occasion by the Commandement to worke in him all manner of concupiscence. Wherein these lawlesse lusts may be fitly likned vnto lime which is kindled and inflamed by water, wherewith all other fires are quenched, and do resemble their Lord and leader the Diuel, who the more hee is crossed of his ends, the more he rageth; and are fitly by the Prophet compared to a raging Sea, which the more the tide and current is crossed and opposed by the winde, the more tempestuous it waxeth,

Nazianzen. de anima sua calamitate. pag. 934.

Psal. 2. 3.

Rom. 7. 8.

1. Pet. 5. 8. 9.

Esa. 57. 20.

waxeth, swallowing and deuouring all that is in the way, with his loftie waues and surging billowes.

§. Sect. 5. Of the meanes to frustrate the former aduantages.

Now if wee would not haue these aduantages which the flesh hath against vs pernicious to our soules, let vs labour that as he is neuer weary in fighting against vs, so we also may not be weary and faint in this conflict; but let vs with vndaunted courage, not only sustaine the assaults of this enemy, but also prouoke and set vpon him with all his sinfull lusts, that wee may mortifie and subdue them, though wee cannot wholy expell them and driue them out. For if our sinfull flesh be neuer weary in running such courses as will bring vs to destruction, let vs bee neuer weary in stopping and opposing it, and contrariwise in running the Christian race which will bring vs to saluation. If it be neuer weary of tripping at our heeles, that wee may fall, and in clinging vnto vs as a heauy burthen, that it may slacken our pace, stay vs in our course, and so make vs loose our crowne; let vs neuer be weary in looking warily to our footing that we may not slip nor slide, or being fallen that wee may speedily rise againe by vnfained repentance, nor yet let vs thinke any paines too much that wee may shake off this weight of corruption, and this sinne that doth so easily beset vs, that wee may runne *with patience the race that is set before vs.* Heb.12.1. To which end let vs first consider, that if we will take this paines, wee shall in the end be assured of victory; the which may well put courage into vs, and make vs bold out in this conflict, for if the flesh vs not wearied in this fight after many wounds and foyles, though in the end it bee sure of a shamefull ouerthrow, much lesse let vs faint who are assured in the end to obtaine a ioyfull victory. 2. Cor.1.1.58. Secondly, let vs meditate on the riches of the crowne, and of the glorioulnesse of the tryumph, which wee shall enioy after wee haue suffered a little while the paines of this spirituall warfare; and when we are weary in running the Christian race, let vs comfort and refresh our selues by hauing continually in our eye the goale and garland, imitating and *looking vnto Iesus the author and finisher of our Faith, who for the ioy that was set before him despised all the scorne and trouble which hee found in the way.* Heb.12.2. And finally let vs being weake and faint in our selues, pray continually vnto God for the assistance of his holy Spirit to strengthen vs in this conflict, and to renew and repaire our wearied, fainting and decayed graces, that so receiuing new life, vigour and strength from him, we may thereby be enabled to hold out vnto the end; let vs when wee are tyred craue this holy annoynting, which will so supple and soften our stiffe ioynts and weary limmes, that wee shall bee able to continue in the Christian race, till being come to the goale wee shall obtaine the garland. Neither let this discourage vs, that the more sharply wee deale with the flesh, the more it is inraged; for it is but like the fury of an enemy, who hath receiued a mortall wound, which if for the present it bee resisted, the blaze of the choller quickly goeth out, and fainting in his strength hee will fall at our feet. It is but like the reluctation and resistance of a base minded slaue, who by a few and small strips, is so inraged that hee is ready to catch his master by the throate; but if he be throughly hampred and soundly beaten, hee will fall downe at his feete and beare what stripes he pleaseth to giue him without resistance. And therefore let vs make this vse of the rage of the flesh, to be moued thereby to vnite our forces and redouble our blowes, and then though it make neuer so many gallant brauadoes, it will quickly yeeld and wee shall be sure of an happy victory.

The end of the first Booke.

THE CHRISTIAN WARFARE.

The fourth Part.

INTREATING OF THE CONFLICT IT SELFE, BETWEENE THE FLESH and the Spirit, and of the meanes whereby wee may get the victorie.

The second Booke.

Chap. I.

That there is a combate in euery true Christian betweene the Flesh and the Spirit.

NOw hauing shewed the nature of our enemie, how dangerous hee is, and how wee may bee armed and prepared to withstand his assaults and obtaine the victory: we are to intreate of the combate and conflict it selfe. And first we will shew, that there is in the faithfull such a combate and conflict indeede and truth, although worldly and carnall men who neuer found it in themselues are ready to think it to be but a meere conceit. The which will appeare by plaine testimonies of Scripture, for the Apostle telleth vs, that *the flesh lusteth against the spirit, and the spirit against the flesh, and that these are contrary the one to the other so that wee cannot doe the things we would.* Where by flesh and spirit (as I haue proued) we cannot vnderstand the body and soule, but the part regenerate and vnregenerate, the corruption of nature and the qualitie of holinesse in euery faculty and power of them both. So in his owne example he sheweth the practicke and experience of this truth in the seuenth chapter of the *Romanes*, for he professeth that he *could not doe the good he would, nor leaue vndone the euill hee would not, that hee was delighted in the law of God in the inner man*, but at the same time found another *law in his members rebelling and making warre against the law of his minde, and bringing him into captiuitie to the law of sinne which was in his members*; and plainely saith that when he was thus led captiue vnto sinne, it was *no more he that did it, but the sinne*, that is, *the sinnefull corruption that dwelled in him.*

Now that the Apostle did not speake this of himselfe as he was vnregenerate, as some affirme, not as hee was vnder the law, as others would haue it, in his state of humiliation and preparation to his conuersion, and so consequently not of the conflict betweene the flesh and the spirit, but betweene the conscience and the corrupt will: it may easily appeare by the Scripture it selfe. For the Apostle doth not write in the preter-perfect-tense, what hee had beene in time past, but in the present-tense, as his state was when he wrote this Epistle. And besides, the things which hee speaketh of himselfe doe plainely euince this, which cannot be truely attributed to a man vnregenerate, or vnder the law, and onely in his preparation to his regeneration; but are proper vnto them who are conuerted and in part sanctified. For first *hee alloweth not the euill hee doth*, and consenteth vnto the law that it was good, and therefore his conscience and iudgement were in part inlightened and rectified, *hee willeth the good hee did not, and the euill which hee did, that hee willeth*, and therefore his will was in part regenerate; *he beareth the euill he doth, and delighteth in the law of God after the*

Sect. 1. Testimonies of Scripture proue that there is this conflict in euery man that is regenerate.

Gal. 5. 17.

Sect. 2. That the Apostle in the seuenth of the Romans speaketh of this conflict in himselfe as he was regenerate. Arminius in Rom. 7.

the inner man, and therefore his affections were in part sanctified, [illegible] which [illegible] in him, and there is a sore conflict betweene the *law of his minde and of his members*, which was nothing else but the combate betweene the flesh and the spirit, and therefore in respect of his whole man he was in part regenerate. Finally hee desireth earnestly to bee deliuered from the bondage of corruption, and professeth, *that with his minde hee serued the law of God, though his flesh serued the law of sinne*, and therefore he was not the slaue of sinne and Sathan, as all are who are vnregenerate and vnder the law; but the seruant of God, and a subiect of the Kingdome of Iesus Christ. And thus *Austine*, vpon his second and sounder thoughes, reuoking his former errour, expoundeth this place; *I thought* (saith hee) that *these things* (to wit) *I am carnall, sold vnder sinne, and led captiue vnto the lawe of sinne by the law of my members, could not bee truely spoken of any, but of such as are so inthralled of their carnall concupiscence, that they did whatsoeuer it compelled them, which to conceiue of the Apostle were meere madnesse seeing in many of the Saints, the spirit so lusteth against the flesh, that it cannot thus preuaile. But afterwards I gaue way to others of better iudgement, or rather to the truth it selfe, plainly perceiuing in these words of the Apostle the groaning and complaint of the Saints striuing against their carnall concupiscence, &c. whereof it came to passe that I vnderstood this place as it was vnderstood by* Hilarie, Gregory, Ambrose, *and the rest of the holy and famous Doctors of the Church, who doe all thinke that the Apostle did conteinually fight against his carnal concupiscence, which he had in him though he desired to bee freed from it, and that in these words hee professeth this his conflict.* And a little after; *neither can well any mans spirit lust against his flesh, vnlesse the spirit of Christ dwelled in him.* So *Gregory Nazianzen* acknowledgeth and deploreth this conflict which hee felt in himselfe betweene the flesh and the spirit. *Neither am I* (saith hee) *wholy minde or spirit, that is, pure nature, nor on the other side wholy flesh, that is, nature corrupted, but composed of both, I am an other thing and yet both of them. Whereof it is, that I continually suffer perpetuall tumults of warre, the flesh and the spirit encamping against one another. I am the image of God, and am drawne into vice, though I struggle and striue against it, the worse part wickedly conflicting against the better; so as not without great labour and daily wrastling, the hand and helpe of God assisting mee, I flee and resist vice. And these two conflicting the one with the other, the eye of God beholding them from Heauen hath ayded the spirit, subdued the tumult and rage of the troublesome flesh, and stilled the swelling waues of all perturbations. And so also the flesh rageth with furious strength, and neuer resteth from making cruell warre; and though there may be sometime an intermission, yet there is neuer a dismission from the fight.*

Ego enim putabam dici ista non posse, nisi de eo, quee ita haberet carnis concupiscentia subiugatot, vt facerent quicquid illa compelleret. Augustin. contra Iulian Pelagian lib. 6. cap. 11. Col. 1135. T. 7. Vide etiam retract. lib. 1. cap. 23. & lib. 2. cap. 1. Tom. 1.

Greg. Nazian. de anima sua calamitat. pag. 93. 934.

And these testimonies out of the Scriptures and Fathers may bee sufficient to conuince the carnall, and vnregenerate, who hauing no feeling of this conflict in themselues, because they are wholy flesh, doe imagine that it is not in any other. For as for those who are in part regenerate, and yet haue the old man and the reliques of sinfull corruption dwelling and remaining in them; they will easily acknowledge this truth, euen out of their owne feeling and experience, though no other testimony or reason could bee alleadged. Neither is it possible that this mortall combate should be fought in any, but that they must easily feele the terrible encounters and cruell blowes giuen on either side. Not betweene diuers faculties, as the conscience and the will, the minde and iudgement against the affections and the sensuall faculties (the which is also in the vnregenerate;) but the selfe-same faculties, as they are regenerate, fighting against themselues as they are vnregenerate; as errour against truth, and truth against errour in the same mind and vnderstanding, faith against doubting, and doubting against faith in the same heart; willing against nilling, and nilling against willing, about the chusing and refusing of good and euill in the same will; the loue of God conflicting and combating with the loue of the world, the feare of God with the feare of men, affiance in God with diffidence in him, and confidence in the creatures; hope of heauenly happinesse, with hope of enioying earthly vanities, as also with presumption and despaire; and contrariwise, obedience against disobedience and rebellion in the same desires and actions; as we shall more fully and plainly shew in the following discourse. All which doth plainely proue that their whole man is diuided, and part-takings in all their faculties and powers of body and minde, the one adhering and cleauing to God, the other drawing to Sathan and the world, the which is more feelingly discerned and experimentally felt by euery true Christian, than it can bee demonstrated and euidenced by any mans writing.

§. Sect. 3. That all the regenerate haue feeling and experience of this conflict.

Finally the contrary effects which euery Christian may obserue in himselfe, doe sufficiently argue and demonstrate, that there are contrary causes in him from which they proceede, and (as it were) many souldiers of contrary factions, led vnder their Captaines the flesh and spirit, which like mortall enemies

§. Sect. 4. The contrarie effects which the Christian feeleth in himselfe, do proue plainely that this conflict is in them.

enemies continually make warre the one against the other. For who findeth not, after his regeneration and conuersion, himselfe to be as a Kingdome diuided, and that as in his spirituall and renewed part, he hath a great desire to serue his Lord and Redeemer, and taketh delight in his Lawes, preferring them with *Dauid* before all manner of riches; so in his fleshly part and the old man that he is inclinable vnto the seruice of sinne and Sathan for the base hire of worldly vanities? that as in the one hee affecteth and loueth Piety and Purity, Righteousnesse, Mercy and Holinesse of conuersation; so in the other he is transported with selfe-loue, and is much addicted to the pleasures of sin? As in the one he beleeueth God and the truth of his promises and threatnings, trusteth in his word, power and prouidence, loueth & feareth him aboue all things; so in the other hee is subject to doubting and infidelity, to distrust in God and affiance in the creatures, to the loue of earthly things and the immoderate feare of man. Finally, as in the one he aspireth vnto immortality and euerlasting happinesse, and hauing his conuersation in Heauen, mindeth not earthly things, but chiefly seeketh after those things which are aboue; so in the other he lyeth grouelling on the earth, walloweth himselfe in the puddle of sensuall pleasures, and vnlawfull lusts, meditateth and thinketh onely on momentany riches and mutable preferments, or the meanes whereby he may compasse them, neuer seeing, seeking nor regarding, that heauenly happinesse and waight of eternall glory prepared for the faithfull. And from this contrariety in affection and disposition, the Christian may discerne the like contrariety in all his actions which arise and spring from them. For one while the Spirit lifteth him aloft in heauenly meditations, and another while the flesh pulleth downe his thoughts, and fixeth them vpon earthly vanities; now with posting speed hee runneth in the wayes of God, and sayleth with full sayles, hauing the wind and tide to helpe him forward; and soone after the flesh diuerteth him into the by-paths of sin, or maketh him sit still, or to returne into his old courses, or tripping at his heeles causeth him to fall, or so fettereth his feet and presseth him downe, like a heauy burthen, that (like them troubled with the Ephialtes or the night Mare) though he hath a great desire to run a pace, yet can he scarce stirre, but he runneth, as it were, vp a steepe Hill, and sayles against the wind and tide. Finally now he loueth God and is rauished with delight when hee enjoyeth his presence in his Courts, and feeleth sweet communion and fellowship with him to his inestimable joy and comfort, and this maketh him to contemne the World, and to take all his pleasure in spirituall and heauenly things: and by and by the World catcheth him in her bird-lime of carnall delights and fetereth him in her golden chaines, so as hee is made negligent in Gods seruice, and therefore either omitteth it altogether, or else performeth it with drowsie dulnesse, senselesse deadnesse, and carnall wearinesse, whereof it is that he can take no manner of comfort and contentment in it. Yea, rather he seeth Gods angry countenance frowning vpon him in the abuse of his holy Ordinances, and being terrified therewith, hee goeth away discontented and dismayed.

Psal.119.

Psal.5.9.

Phil.3.20.

And of these contrary effects and fruits of the Spirit in the same Christian the Apostle plainly speaketh, *Gal.5.19. Now (saith hee) the workes of the flesh are manifest, which are these Adultery, Fornication, Vncleannesse, Lasciuiousnesse, Idolatry, Witchcraft, Hatred, Variance, Emulation, Wrath, Strife, Seditions, Heresies, Enuyings, Murthers, Drunkennes, Reuilings and such like.* For the seeds of all these grieuous sins lie lurking in our corrupt flesh, and though they be so nipped and suppressed by the contrary motions of the spirit, that they can neuer come to full ripenesse, yet doe they often appeare to the best Christians in their first motions and suggestions. So contrariwise hee saith, that the *fruit of the Spirit is loue, ioy, peace, long-suffering, gentlenesse, goodnesse, faith, meeknesse and temperance.* To which purpose, *Hierome* saith, *Whatsoeuer we speake, doe or thinke, is sowed in two grounds the flesh and the Spirit; if the things be good which issue from the mouth, hand and heart, they are sowne in spirit, and shall bring forth abundant fruit to eternall life; if they be euill they are taken from the field of the flesh, and will bring forth vnto vs the fruit of corruption.*

Q. Sect.5. The point proued by *Gal.5.19.*

Verse 21.

Omne quod loquimur, agimus, cogitamus in duobus seminatur agris, carne & spiritu, &c. Hyeronym. in *Gal.6.*

Chap. II.

What the Conflict betweene the Flesh and the Spirit is, and what are the causes of it.

Q. Sect.1. The conflict betweene the flesh and the spirit described.

BY this it appeareth that there is a Combate in euery Christian betweene these epemies: now in the next place let vs consider what it is; and the causes of it. Where there needeth no curious definition, seeing the very name doth sufficiently expresse the nature of it; For it is nothing else but a continuall conflict betweene the vnregenerate part the flesh, with the lusts thereof, and the part regenerate, the spirit, with all the holy qualities, graces and motions thereof, by reason of their contrarietie in nature and conjunction in place, whereby they mutually lust and striue one against the other, the flesh willing and imbracing that euil which the spirit willeth and ha-

hateth, and nilling and shunning that good which it willeth and affecteth, and contrariwise. For in this conflict they mutually assault one another with vnreconciliable enmity and immediate and vnplacable contrariety, so that as the one getteth, the other looseth, as the one gathereth strength, the other is weakened; and looke how much this preuayleth and triumpheth, so much his enemy and opposite is foyled and dejected. Like herein to a paire of scales, in which the rising of the one is alwayes joyned with the going downe of the other; or like the spleene in the body, the swelling whereof is joyned with the consumption of the other parts. Yea alike, nay, much more contrary than light and darknesse, heate and colde, the one whereof increaseth, as the other decreaseth.

2. Sect. 2. Of the first & chiefe cause of the conflict which is Gods will for the manifestation of his owne glory.

The causes of this Conflict are either efficient and more remote, or formall and essentiall; the latter is plainly expressed, the former implyed in the description of this conflict, namely, Gods will appointing this fight; and to this purpose, not perfecting our sanctification in this life, but in part regenerating, and in part leaving vs vnregenerate. Yea, but why did not the Lord, who through his infinite wisdome was able to haue re-created and renewed vs at once by his sole Word as he did first create and make vs, perfect this worke of regeneration, replenish vs with abundance of his Spirit and sanctifying graces, and quite abolish the flesh with the lusts thereof? I answere though there were no other reason but the good pleasure of his most wise will, it were sufficient to satisfie vs, for he best knoweth what to giue, and when to giue it, what measure of his grace is fittest for him to bestow, and the most seasonable time for vs to receiue it. But yet diuers reasons may be yeelded, why the Lord suffereth the flesh and the sinfull lusts thereof, still in some measure and degree to remaine in vs, and to fight with and assault the spirituall part, all which may be reduced to two heads; first because this course is most profitable, and secondly most fitting and seasonable. It is most profitable both for the setting forth of Gods glory, and the aduancing and furthering of our own good. It doth more manifest and magnifie the glory of God, for the weaker we are in our regenerate part, and the stronger the flesh is with all other the enemies of our saluation, the more clearely his wisdome and power shineth and appeareth, which so strengtheneth this weake part, that it is able to stand in the day of battaile, yea, that it obtaineth a full and finall victory, and putteth all its mighty enemies to flight. Whereas if wee were perfectly regenerate and the flesh vtterly vanquished and abolished, it were no great wonder, that wee were not ouercome, if wee had no enemy or but a weake one to set vpon vs. And this moued the Lord to suffer *the pricke in the flesh* to molest the Apostle, and the *messenger of Sathan* to buffet him, notwithstanding hee so earnestly prayed to bee deliuered from them, that the all-sufficiency of his grace assisting him might appeare, and his power might be gloriously manifested in his weaknesse and infirmity. Secondly, God is more glorified, when as wee seeing the strength of our flesh and naturall corruptions, and our frailty and weaknesse, wants and many infirmities of our spirituall part, are moued hereby to attribute the whole glory & prayse of our saluation to the alone mercy of God, both in respect of the beginning, and perfecting thereof, and vtterly denying our selues and our owne righteousnesse, doe wholy rest and rely vpon the perfect and all-sufficient righteousnesse and obedience of his Sonne Iesus Christ: where as if there were in vs perfection in holinesse, we would hardly acknowledge the Lord to be all in all in the worke of our saluation, but would be ready to attribute something vnto our selues. Thirdly, the wisdome and power of God is more manifested and glorified, when as hee doth his great workes by contrary meanes and causes which in their owne nature would rather hinder them. And therefore he will haue vs blind, that wee may see, foolish that wee may become wise, poore that he may inrich vs, weake that we may be strong, imperfect in our grace, that wee may be endued with more perfection, and finally, will haue vs passe by the gates of Hell, that we may come to a greater measure of heauenly happinesse. It were not so much, if the Lord should perfectly sanctifie vs, and presently giue vs eternall glory; but to giue this blessednesse to vs who haue so many wants and corruptions, yea, to make our imperfections to serue as meanes for the increasing of our happinesse, this doth exceedingly magnifie his power and wisdome. Fourthly, we are hereby made more thankfull vnto the Lord, and more chearefull in singing to his prayse, when we are supported and saued notwithstanding our imperfections, than if he should indue vs at the first with all perfection. For the more sensible wee are of Gods benefits, the better wee esteeme them, and so consequently receiue them with greater thankfulnesse: but the more wee haue found the want of them, and how little wee haue deserued them, the more sensibly doe wee apprehend their excellency when wee enjoy them; the more wee haue groaned and laboured vnder the burthen of our infirmities and corruptions, the more wee rejoyce when wee are freed from them; and our restoring out of a state of imperfection vnto perfection, is much more acceptable, than if we had

2. Cor. 12. 9.

John 9. 41. *1. Cor. 3. 18.* *Apoc. 3. 18.* *2. Cor. 12. 9.*

had alwayes beene preserued in it. Euen as it giues vs more contentment hauing beene poore to be made, than to be borne rich; to enjoy our liberty after thraldome, than if we had neuer beene imbondaged; and makes vs more thankfull to our benefactors, when as by them we haue beene adopted, than when we haue been borne to a goodly inheritance. And so in the like case we are more thankfull vnto God for freeing vs from our sinfull corruptions, by little and little, than if at the first he had made vs pure and perfect; and for giuing vs victory ouer the flesh after a painfull and doubtfull conflict, than if we had neuer bin assaulted, but had alwayes enjoyed a secure peace. And this wee may see in the example of the Apostle, who hauing through the violence of the flesh bin led captiue vnto sin, and thereby forced lamentably to cry out, *O wretched man that I am, who shall deliuer mee from the body of this death?* Doth presently in the sense of Gods mercy which had deliuered him, burst forth into thankfull prayses; *I thanke God through Iesus Christ my Lord.* Lastly, hereby wee more glorifie God when we are assured by our growth in sanctification, and in all sauing graces of the Spirit, by which we are inabled to resist the flesh and the lusts thereof, that they are the free gifts of God, and that he beginneth, continueth and increaseth them in vs, which if they were alwayes from the beginning perfect in vs, we would thinke them to be some naturall faculties and abilities, and not giuen vs of God. And these are the reasons which doe chiefly respect the glory of God.

Rom.7.24,25.

4. Sect.3. That this conflict is profitable for the faithfull, to traine them vp in humility.

Secondly, the Lord suffereth the flesh still to dwell in vs and daily to assault vs, because it is profitable for our owne good, and the furthering and assuring of our heauenly happinesse. First, because it is a notable meanes to traine vs vp in humility, which is a grace most acceptable vnto God, and to subdue our pride and all vain-glorious conceit, which aboue all other vices is most odious and hatefull, when as we see and consider what a miserable vastation and spoyle of all those graces and excellent endowments which we had by creation, sinne hath made in vs; how it hath poysoned, corrupted and disabled all the powers and faculties of our soules and bodies; how it hath made vs vnfit for any good thing, and prone vnto all euill; and that these staines and blots of sinfull corruption doe in a great part remayne in vs after our regeneration, so assaulting vs with all malice and fury, darkning our vnderstandings, wounding our consciences, perverting our wils, hardening our hearts, & corrupting & disordering all our affections, that were we not continually assisted and vpheld by the speciall grace of the Almighty God, wee should take and fall in the conflict, and be made an easie prey to our malicious enemies: this may well subdue our lofty and proud conceits, and make vs pull downe with shame our Peacocks plumes, when as wee looke to the foule feet of our filthy corruptions, see the ruines remayning of Gods goodly building, and how all our naturall forces do quite faile vs & forsake vs, when as we most relie on them; yea, when as we see euen after regeneration such reliques of corruption and rebellion remayning in vs, that did not the Lord continually send vnto vs fresh aydes of renued graces we were not able to stand nor maintaine the fight against our carnall corruptions. In consideration whereof we are justly moued to humble our selues and to giue all glory vnto God, who worketh in vs the will and the deed, and not onely beginneth, but continueth and perfecteth the worke of our saluation; and finally to acknowledge, that what grace or spirituall strength we haue more than others, we haue it from God and not from our selues, and therefore that wee haue no cause to boast of it seeing it is receiued, but must returne God the glory of his owne gifts. And thus doth the Lord in his infinite power and wisdome turne euill into good, and like the most skilfull Physitian doth make our sins (as it were the flesh of the Viper) a most wholesome preseruatiue and cordiall for the dispelling from our hearts more dangerous poysons.

1.Cor.4.7.

5. Sect.4. This conflict is effectuall to make vs deny our selues.

Secondly, whereas wee cannot be Christs Disciples vnlesse wee deny our selues, nor be partakers of his righteousnesse for our justification, vnlesse we renounce our owne; nothing can be more effectuall to this purpose, than the sight and sense of our owne imperfections and coruptions; for when we plainly discerne, that there is nothing in our selues to rest vpon for the satisfying of Gods Iustice, this will make vs to flee vnto Christ, to hunger and thirst after his perfect and all-sufficient righteousnesse, and to make vs wholy to relie vpon him for our justification and saluation. Which when we doe, we may be more secure and better assured of heauenly happinesse, than if wee were as perfect in our owne inherent righteousnesse, as our first Parents in the state of innocency, seeing they fell into sin and misery through the strength of Sathans temptations, but wee cannot; so long as we wholy rest vpon Christ, and are vpheld by his omnipotency. And as hereby our selues haue great assurance of our happy condition; so doe we more glorifie our Lord and Redeemer, seeing wee acknowledge the all-sufficiency of his grace, and yeeld vnto him the whole glory of our saluation.

6. Sect.5. By this conflict we are moued the more to hate sinne.

Thirdly, we are hereby moued to abhor sin which God so hateth, with greater detestation, when as by our owne experience wee find and feele the venome and poyson of it working in our selues, and to bewayle and for-

forsake it with more earnest endeauour, when we discerne and see what miserable effects it produceth, and what bitter and cursed fruits it bringeth forth in vs. As namely that it hath corrupted our whole nature, disabled all our strength, defaced in vs Gods glorious image, incensed his wrath against vs, made vs subiect to the curse of the lawe, depriued vs of the glory of God, and made vs guiltie of eternall damnation. From all which miseries nothing could free vs, vnlesse the sonne of God had dyed for vs, and washed vs from the guilt & punishment of all our sinnes in his most precious blood. All which plainely discouereth the haynousnes and tyranny of sinne, and maketh vs thankfull vnto our Sauiour who hath freed vs from it.

Q. Sect. 6. We are moued hereby to flie vnto God by frequent and feruent prayers,

Fourthly, by the sight and sense of these sinfull corruptions still dwelling in vs, we are occasioned to flee oftener vnto God by feruent prayers, acknowledging and bewailing them before the throne of grace, earnestly craving the remission of them, and the assistance of Gods grace and holy Spirit, whereby wee may bee inabled to mortifie our corruptions, and to flee all sinne for the time to come; and to returne vnto him prayse and thankesgiuing when we haue receiued these graces from him. Fiftly, whereas there is nothing more dangerous vnto vs than sloth and security, we haue through these corruptions dwelling in vs the benefit of spirituall exercise, whilest wee make warre against them, withstand their assaults, prepare our selues for the conflict, watch ouer our owne hearts that wee be not surprised at vnawares with their deceitfull policies, mortifie and subdue them with the Sword of the Spirit, exercise the spirituall graces receiued from God, and our selues in all holy duties which God requireth for the obtaining of victory; by which they are more and more confirmed and encreased. So also hereby we haue great cause to be more carefull and watchfull ouer our hearts and wayes, seeing we haue dwelling in vs a secret enemy who watcheth all opportunities to supplant and betray vs into the hands of Sathan and the World; the which should make vs worke out our saluation with feare and trembling; and whilest we stand to take heed of falling; this should cause vs to stand daily and hourely vpon our guard, and to keepe the the spirituall armour girded fast vpon vs as the Apostle exhorteth vs.

Phil. 2. 12. *1. Cor.* 10. 12. *Ephes.* 6. 10.

Q. Sect. 7. It serueth to worke in vs patience and contentment. *Lament.* 3. 39.

Sixtly, it may serue to make vs goe on in our pilgrimage with contentment, and to beare all afflictions which are laid vpon vs with meeknesse and patience, not onely because we haue deserued them by this sin that dwelleth in vs, according to that in the *Lamentations*; *Wherefore doth a liuing man complaine, seeing he suffereth for his sinnes?* but also because wee know and haue experience that these corrections are necessary to bridle and mortifie the flesh with the lusts thereof, and serue as drawing salues to draw out the core of corruptions, as the launcher and searing Iron to helpe and heale our impostumations of sinne, as bitter potions to purge away our corrupt humours, and as salt to season vs, that wee may not be tainted and perish in our fleshly putrefaction; and to make vs more wise and wary, that wee may not nourish our enemy, but mortifie and crucifie it, seeing it is the chiefe author of all our calamities.

Q. Sect. 8. By this conflict our hearts are weaned from the World.

Seuenthly, it is profitable for the weaning of our hearts and affections from the World, and to make vs long after our heauenly happinesse, when as wee find our selues tyred and wearied in fighting, not onely with forraigne foes, but with these inteestine and secret Traytours in our owne bowels; whereas if hauing gotten full conquest wee should haue continuall peace and our victory crowned with earthly prosperity, we would neuer so much long after our heauenly happinesse. And this chiefly made the Apostle to long after his dissolution and to be with Christ, because he found himselfe so often foyled with this *law of his members*, and *led away captiue by his sinfull flesh*.

Phil. 1. 21. *Rom.* 7. 23.

Eighthly, as it causeth vs to long after the crowne of victory, so it will make it, when we shal obtain it, much more glorious; for the Lord will haue vs first to fight and ouercome our spirituall enemies, and then he will reward vs with the crowne of victory; first he will haue our spirituall graces exercised and manifested in the conflict, and then being approued he will giue vs a proportion of glory according to the proportion of our graces. So our Sauiour promiseth (not to the Souldiers which lie quietly in their Garrison, assaulted with no enemy) but to them who fighting ouercome, that they shall sit with him on his Throne, clothed with white rayment, and shall eate of the Tree of Life, which is in the middest of the Paradise of God. And this order *Paul* vseth in laying hold on these blessed hopes, first to fight the combate, and then to receiue the crowne. *I haue* (saith he) *fought a good fight, I haue finished my course, I haue kept the faith; henceforth is laid vp for me a crowne of righteousnesse.*

Apoc. 2. & 3.

2. Tim. 4. 8.

Q. Sect. 9. This conflict is suitable for the time and place wherein we liue.

Lastly, as it is profitable that these reliques of sin should remayne in vs, so also suitable and seasonable to the time and place wherein we liue. For it is appointed by God that wee should not in this life attaine vnto perfection, but that we should only labour after it, and attain vnto it in the life to come; that we should, whilest we be here, be in our nonage and come to our perfect age in Christ

Christ and our heauenly inheritance after wee are dissolued and be with Christ. This World is appointed for our painfull pilgrimage, wherein we must toile and trauell, indure many miseries and be indangered to the malice and furious assaults of our spirituall enemies; and it is not seasonable to expect our rest and joyes, vntill wee bee arriued safe in our owne Country. Finally, it is appointed of God to be the place of our Warfare, and therefore wee must not looke to haue our enemies quite expelled or vanquished, but here wee must fight daily and approue our faith and Christian valour to our chief Soueraigne; and then afterwards when by death we haue gotten a full and final conquest, we shall be crowned with the crowne of victory. Finally, it is not Gods pleasure that we should in this life attaine to our full stature and perfect measure of sanctification and holinesse, but that wee should bee still growing from one measure of grace to another, and by peece-meale consume the body of sin which hindreth our growth, vntill by death it be fully abolished.

Chap. III.

Of the formall and essentiall causes of this Conflict.

1. *Sect.* 1. That there was no conflict in vs in the time of innocencie.

HAue shewed the chiefe efficient causes of this conflict: let vs now consider of those causes which are formall and essential; and because contraries are best illustrated by their contraries, as heat by cold, darknes by light, and the miseries of a dangerous warre, by the blessings and benefits of an happy peace; let vs consider (that wee may reduce this discourse *ad vnum*, euen the first principles and grounds) how that there was a time, when this conflict and ciuill broyles were not to be found in the little World of Man. The which was two-fold, the one was that truly golden Age, in which man created according to Gods owne Image, liued in the state of innocency; when as there was a blessed peace and heauenly harmony betweene the body and the soule and all the faculties, powers and parts of them both. For the vnderstanding being inlightened from God with heauenly wisdome, did both know and obserue the Law of Nature written in the heart; the which serued as a just rule, whereby it was directed in the knowledge of good and euill, truth and falshood, right and wrong. Wherein the judgement being thoroughly informed, the mind gaue vnto the wil true euidence and information, concerning all things presented vnto it, the which it readily receiued, cheerefully imbracing what it approued, and refusing and auoyding what it disallowed. The affections also quietly and joyfully obeyed reason as their Lord and Soueraigne, like Souldiers following their Captaine, and as blind men doe their guides; and the body was both a fit & ready instrument vnto the soule for the executing of all good designes, and in all things like a faithfull seruant was ready at command. And thus whilest the vnderstanding and reason, placed as Gods Vice-roy in vs obeyed him as the supreame Soueraigne, the will was also ruled by reason, and the affections with all the parts of the body were subject vnto them both; and all conspiring and agreeing together made a sweet harmony, and like louing and wel-agreeing Subjects in a well ruled Common-wealth, they all stood firme in their vnited forces.

2. *Sect.* 2. How the causes and occasions of this conflict were begun in vs.

But when Satan the arch-enemy of mankind, and chiefe authour of all discord and dissention, saw and seeing enuied our happy estate and condition, hee plotted all meanes whereby hee might worke our ruine. And perceiuing, that though our estate were strong, yet it was mutable, wee being left of God to our owne free will, either to stand or fall, to retaine the good, or to choose the euill; he musereth together all his forces, and layeth siege to this wel-walled and strong-manned City; against which hee could no more preuayle (than the *Grecians* at the siege of *Troy*) by powerfull violence and fierce assault; still with his *Sinon*-like or rather Serpentine subtilties, he had perswaded vs vnder shew of loue and peace to put off our armour of created graces, and to pull downe with our own hands the walls of our defence. And then seeing vs thus weakened and disarmed; and yet lying in the drunken and drowsie sleepe of reckelesse security, hee entreth in vpon vs, accompanied with a crew of hellish Souldiers, the first and chiefe whereof were disobedience, vnbeliefe in God, and credulity to the Deuill, damnable pride, enuy, discontent, aspiring ambition, and vnthankfulnesse. All which being let in by that breach which our free will abusing its liberty had made in our soules, presently they all fell to burning, sacking and spoyling vs of all Gods rich graces, our created wisedome and holinesse, and surprize all our strong holds, making themselues conquerours of all our powers and parts, and euery one of this hellish crew and sinfull vices chusing for their dwelling and possession those places and parts which they thought most fitting for them. And as Souldiers hauing sacked a City, doe thrust the Citizens out of their Habitations and euery one make choice of such houses as best please them: so these in like case. As for example ignorance, errour, curiosity and many thousands of sinfull imaginations, like

the *Iebuzites* surprize and keepe the chiefe tower of the minde; worldlinesse and prophanesse, subdue and hold reason in subjection; peruersnesse and rebellion surprize the will; but in the heart there are encamped (as it were in the chiefe market place of the City) such a multitude of our hellish enemies, as cannot either bee named or numbred, euen many legions of vnlawfull lusts, infidelity, wicked hopes, hellish despaire, hatred of God, loue of the World, Pride, Disobedience, Deceit, Cruelty, Ambition, Couetousnesse, Voluptuousnesse with the rest. All which with innumerable others of this hellish Army, being entred; did not vterly raze downe this goodly built City, but onely killing and casting out Gods graces which were the naturall inhabitants, they kept their holds and places for their owne vse and dwelling. Neither were the substance of the soule or body, or the essentials, the powers, parts and faculties of them, lost, annihilated or vtterly destroyed by the fall of our first parents (although their energy and vertue was greatly impaired, their edge blunted, and vigour deaded) but onely those excellent qualities, and rich ornaments of heauenly wisdome, holinesse and righteousnesse, wherewith they were beautified after Gods owne Image, were quite taken away. The which (being as it were the strong Garrison which kept the City) were no sooner expelled, but the sinfull lusts triumphing in their victory, held all vnder their subjection to the Deuils vse as their chiefe Soueraigne.

§. Sect. 3. No conflict betweene the Flesh and the Spirit in the state of corruption.

Now there was not in either of these estates this combate & conflict in vs betweene the flesh and the spirit whereof we intreate; not in the state of innocency, for then was there in vs a sweet harmony and consent betweene all our powers and parts of soule & body, and there being no sinfull lust or vnruly passion in vs, but a great multitude of wel-agreeing graces, wee enjoyed a blessed peace. Nor in the state of corruption was there any such conflict, because the strong man Sathan possessing all, all that he possessed was in peace; onely (as it happeneth often among Souldiers of the same Band, who striue one with another about the booty and prey) there was some contention betweene the Will and the Conscience, and betweene one vnruly passion and another, but it was onely like those hot contentions betweene the Iesuites and the Priests, who much disagreeing about profit and soueraignty one with another, yet all agreed and joyned together, as one man, like true Vassals, to doe all seruice to their *Lord God the Pope*, yea (as it may probably be suspected) euen their quarrels and contentions were part of his seruice, and in their disagreeing they yeelded obedience to their holy Father: for so in the like manner in the hotteſt contention betweene our sinfull lusts, they yeelded their obedience to the Deuill as their chiefe Soueraigne, who if he saw by this strife any disaduantage arising to his hellish Kingdome through this hot contention, was both able and ready to accord their differences (as the Pope did those betweene the Priests and Iesuites) and so to joyne them together like friends in doing him seruice.

§. Sect. 4. The peace of the vnregenerate more pernicious than the most dangerous warre.

But this hellish peace was ten thousand times more dangerous and pernicious to our poore soules and bodies, than the most cruell and perillous warre to the weakest enemy; and so much the rather because wee had no apprehension of the danger, nor feeling of our owne misery. Because wee were borne the bond-slaues of the Deuill, and so still brought vp in doing him seruice in the vnfruitfull workes of darknesse, for which we had onely the present pay of worldly vanities, though when wee had laboured most in his toylesome workes wee were oftentimes coozened of our wages. Herein like vnto the *Israelites* vnder the *Egyptian Pharaoh*, who when they were best vsed, had but their Onions, Garlicke and Flesh-pots, whereby onely they were but better enabled to doe their drudgery and work in their brick-kils; and sometime in stead of these poore comforts, they had for all their labour, sore beatings and cruell blowes; and yet being bred in this seruitude and knowing no better, they rather chuse to returne vnto it againe, than to take any paines in going to the Land of promise. So and much worse was our miserable bondage to the *Pharaoh* of Hell, for at the best we had for all our drudgery, but the stinking Garlicke and Onions of worldly vanities, which hee gaue not for loue to vs, but in loue to himselfe, giuing vs this food (as the Rider giueth prouender to his horse) that wee might be the more hartened to doe him seruice. And out of his hellish hatred and cruelty towards vs hee often with-held from those who did him most faithfull seruice, this pay of earthly prosperity, and in stead thereof afflicted and misused them with the blowes and stripes of misery and affliction. Neuertheleſſe, being borne and inured to this hellish thraldome (such was the height of our misery) wee desired still to liue and die in it, taking our whole delight, and placing our chiefe happinesse in pleasing our tyrannicall master by seruing him in the workes of darknesse, and doing all abhominable wickednesse; although wee were sure after that we had beene toyled in his seruice and scorched in his brick-kils, we should for the accomplishment of our reward be cast into the fire of Hell.

§. Sect. 5. Gods infinite loue in sending his only

But when wee were in this desperate condition, and now come to this height of misery, that wee desired still to liue in it, and (like the *Israelits* with *Moses*) would haue

cap. 9 to redeeme vs, made way for this spirituall conflict.

haue been angry with any who should haue offered vnto vs meanes of deliuerance, because not onely our other parts and faculties, but also our wils and hearts, our loue and liking, with all other our affections, were enthralled in this seruice, and voluntarily leauing their Lord and creatour, wholy adhered to Sathan and delighted to doe his will: euen then our gracious God, infinite in all mercy and goodnesse, of his meere grace and free good will, sent his onely sonne into the world to redeeme vs with his precious death, to vanquish and subdue all the enemies of our saluation, and to set vs at liberty, who were embondaged, and so in loue with our thraldome, that wee did not so much as desire to bee freed from it. Who hauing thus paide the price of our redemption, and prouided a soueraigne salue for all our sores of sinne, doth not so leaue vs (for then wee should haue beene neuer the better) but applyeth the power and efficacy of his merits vnto vs, and (as it were with his owne hand) layeth the plaster vpon our mortall wounds, whilest by his word made effectuall by his Spirit, he maketh knowne vnto vs this excellent worke of our redemption, and the promises of grace and saluation made to all beleeuing and repentant sinners, by which he begetteth this faith in vs, wherewith, as with an hand, wee lay hold on and apply vnto vs his righteousnesse, death and obedience for our justification and redemption, and so in respect of right wee are freed from our sinnes, so as they cannot condemne vs, because God in Christ hath forgiuen them, and also from the tyranny and thraldome of Sathan, death, hell, and condemnation, so as they shall neuer bee able to hurt vs or lay any thing to our charge. And not resting here, our powerfull Sauiour sendeth his spirit with many legions of his graces into our hearts, who pull vs out of the dominion of sinne and Sathan, so as they cannot rule and raigne in vs as in times past; regenerate and purifie vs from the filth and corruption of sin by the power of the same death which deliuered vs from the guilt and punishment due vnto it, and enabled vs to serue God in newnesse of life, by applying likewise vnto vs the vertue of his resurrection.

Rom. 8. 1. 33.

§. Sect. 6. Sanctification begun and not perfected in the formall cause of this conflict, first because of the great contrarity betweene grace and corruption.

But this (as I haue before shewed) is onely begunne and not perfected and accomplished in this life; not for want of sufficient vertue in Christs death and resurrection, but through the weakenesse of our faith wee being but partly regenerate and partly vnregenerate, in part spirituall, and in part carnall. And that I may follow the similitude, though the great tyrant Sathan bee thrust from his throne, so as hee cannot any longer rule vs as a King, yet hee is not quite expelled out of our quarters, but still doe molesteth vs as an enemy, and though the legions of his lusts are beaten from the strong holds, and driuen out of the market place and chiefe gate of the City, yet they lye lurking in the suburbs and secret corners; and no sooner giue wee them through our retchlesnesse the least aduantage, but they steale through our sleepy watch and guard, or cunningly thrust in at some posterne gate, and so assault vs with all violence and malice. So that there may bee two maine and essentiall causes giuen of this conflict betweene the spirit accompanied with Gods graces, and the flesh attended with many sinnefull lusts; the one is the antipathy and contrarietie which is betweene them, which is exceeding hostile and full of all enmity and opposition, as it may appeare if wee consider the contrariety of their natures. For what is the spirit, I meane the created spirit infused into vs, but the quality of holinesse and righteousnesse renewed according to Gods image? And what is the flesh, but the defacing of this image, the depriuation of this originall righteousnesse, and the staine of naturall corruption which hath ouer-spread and defiled all the powers and parts of our soules and bodies? so that the flesh resisteth the spirit in a double opposition, both as it is a priuation and want of righteousnesse, and as it is a corruption making vs prone to all vnrighteousnesse. And therefore the contrarietie which is betweene them is as great and vnreconcilable as betweene light and darkenesse, health and sickenesse, heate and colde, good and euill, so that the prospering of the one is the ruine of the other; the encreasing of the one is the decreasing of the other, and the ones preuayling and victory, is the others weakening and vtter ouerthrow.

§. Sect. 7. Secondly because these enemies so contrarie and opposite dwell together.

The other is their cohabitation and dwelling together in the same place and subject, which ministreth vnto them mutually occasion, and imposeth a necessity of their continuall opposition, euen as when fire and water, heate and cold meete together, there can neuer bee any agreement, or so much as truce till the one of them haue gotten the vpper hand, and the other as much as lyeth in the power of the contrary quality, bee subdued and abolished. Neither are wee so to conceiue it, as though these enemies so opposite dwelled in the same City, but in diuers holds, or in the same man in respect of his diuers parts, but euen (as it were) in the same house and chamber, in the same faculties and parts. More plainely, the flesh doth not onely dwell in the body or inferiour and sensuall parts, and the spirit in the soule alone, or the intellectuall and reasonable faculties; for so they might part their bounds and dominions, shut the doore against one another, and sometime enjoy a peace or truce without the others molestation, but in the same

same vnderstanding and will, body and affections, so that the whole soule in respect of its diuers faculties, is partly flesh and partly spirit, and cannot bee deuided, but onely distinguished, the vnderstanding, will, affections and body being partly regenerate and partly vnregenerate, partly sanctified by Gods spirit, and partly sinnefull and corrupted with those reliques of sin remaining in them. For example, the image of God is in part renewed, and the image of sinne and Sathan in part remaineth. As in the vnderstanding ignorance is inchoatiuely dispelled and driuen away, and the light of knowledge shineth in it, not perfectly, but still the fogge and mists of ignorance remaining, obscure this light being wholy mingled with it. So the peruersenesse and rebellion of the will is changed into loyalty and obedience, but yet imperfectly, and therefore the reliques of corruption remaining, the same will obeyeth and rebelleth, willeth and nilleth both good and euill; the affections which were corrupted and disordered, are by the spirit sanctified and reduced to order, yeelding their obedience to their soueraigne holy reason; but this sanctification being but begunne and imperfect, the reliques of corruption doe still remaine, so that the same man loueth and loatheth both spirituall and carnall things, trusteth and distrusteth God, and contrariwise distrusteth and trusteth in the creatures, hopeth and dispaireth in Gods mercy, feareth God and immoderatly feareth man, humbleth himselfe before God ascribing vnto him the whole glory, and is puffed vp with pride, arrogating some part of that which is due vnto God onely, vnto himselfe. So the same appetite being but in part sanctified, is partly temperate and partly intemperate, partly sober and partly addicted to excesse; and the same body in the like respect, is partly the instrument of righteousnesse vnto holinesse, and partly the instrument of vnrighteousnesse vnto sinne. In which respect the new man and regenerate part, may fitly bee compared to a child, which is perfect in all the parts of a man in the first houre he is borne, but yet little and weake in respect of his strength and stature, notwithstanding still increasing and growing till hee come to be a man of ripe and perfect age. And contrariwise the part vnregenerate is as fitly resembled to an old man, worne out with age and decrepite, who also hath in himall the parts of a man, but yet weakened and enfeebled. Who, though hee hath a greater stature, yet is not much stronger than a childe: and though hee bee, yet herein is his disaduantage, that whereas the other encreaseth daily and waxeth stronger, hee decreaseth and decayeth, waxing euery day more feeble than other, till at last by death all his strength is wholy abolished, so as now the weake childe being growne to mans age, may tryumph ouer him and trample on his graue.

Q. Sect. 8. How such contraries can dwel together and not abolish one an other.

Yea but how can such mortall enemies and contraries so opposite, dwell together without the abolition and vtter destruction of the one partty, seeing they doe not onely like the *Canaanits* and *Israelits* dwell in the same land, or the *Israelits* and *Iebusits* in the same City, but in the same man, and which is more, not in diuers, but euen in the very same part and faculty? To this I answere, that though these contraries cannot dwell together in their prime vigour and full strength, and therefore in the state of perfection, there could bee no conflict, because there could bee no flesh, nor yet in the state of corruption, because there could bee no spirit; yet they may, when their degrees are abated and their vigour and full strength is somewhat blunted and deadded. In which respect this residence of the flesh and spirit, is fitly compared to the residence of the light and darkenesse in the ayre, in the twilight or dawning of the day, when as there is not one part of the ayre darke and another light, but the whole ayre partly light and partly darke, the darkenesse and light being mingled together; or of heate and cold in the same luke-warme water, where they are not diuided in place, but the whole water is partly cold and partly hot; or of water and wine in the same vessell, in which there is not one part wine and another water, but the whole mixture is partly water and partly wine; or of sicknesse and health in those which wee call weake and sickly, through some spice or reliques of an Ague or Feauer; of whom it cannot be said, that he is sicke in one part and sound in another, but that he is partly healthy in his whole body, so farreforth as he is recouered, and partly sicke so far forth as the reliques of his sickneese remaine in him. In all which these contrary qualities doe not friendly conjoyne themselues, nor agree one with another, neither doe they communicate their properties, vertues and contrary qualities to produce this mixture, but both of them stand still in hostile termes in the same subiect, labouring continually to get the victory, and wholly abolish his enemy and opposite.

CHAP. IIII.

Of the Combate it selfe and the manner how it is fought in vs.

Q. Sect. 1. When we are called by God to this conflict.

HAue shewed what are the causes of this conflict; and now we are in the next place to speake of the combate it selfe, and of the manner

manner how it is fought in vs. To which purpose we are to know, that the acceptable time and day of saluation being come, when as the Lord is purposed to deliuer vs eternally out of the hands and power of sinne and Sathan, raigning and ruling in our hearts as Kings, *yea Gods*, as the Scripture speaketh; holding the whole man with all the powers and faculties of his soule and body in subjection to doe their will; that for the time which remaineth, we may bee his seruants and souldiers, to obey him in all things, and to make warre vnder his standard, against the spirituall enemies of our saluation, it pleaseth him by the ministry of his word, made effectuall by the operation of his spirit, to open our blinde eyes, that we may see and plainely discerne, that wretched bondage vnder sinne and Sathan in which we liue, the innumerable miseries into which it plungeth vs for this present life, and that hellish condemnation and euerlasting torments, which if we liue and die in this thraldome, doe attend vs in the life to come. Thereby is discouered vnto vs the tyranny of the Diuell, whereby hee raigneth and rageth in vs, working our hearts to his will, and inclyning vs to drudge in his seruice, for no other reward but the vncertaine pay of worldly vanities, which shall bee accompanied with endlesse destruction; the vglinesse and intolerable waight of sinne which as an heauy burthen presseth vs downe to hell; the terrible wrath of God inflamed against vs by our sinnes; and the curse of the law ready to attach vs. Finally that our liues bee momentany and vncertaine, and therefore also the pleasures of sinne can be but alike vnsure and of short continuance; but the life to come and both the pleasures and ioyes, and the paines and torments of it are euerlasting, and that there is no hope to enioy the one and escape the other if wee liue and dye in our present condition. And thus when by the ministery of the word wee are brought to a sight and sense of our damnable and wretched estate, our sleeping consciences are awakened, our hard and flintie hearts are throughly humbled and softned, bruised and made contrite, so as our former carnall securitie being shaken of, wee relent and mourne in the sight of our sinne and misery. Being thus cast downe and humbled, the Lord by the preaching of the Gospell maketh knowne vnto vs his loue in Christ, the infiniteneſse of his mercy and goodnesse together with that singular pledge thereof his deare and onely sonne, giuen to the death for our redemption; the sweet promises of the Gospell assuring all of the mercy and forgiuenesse of their sinnes, and deliuerance out of the hands of all our spirituall enemies whom Christ by his death hath vanquished and subdued, and of eternall life and saluation of body and soule, if wee will lay hold vpon Christ and his righteousnesse by a liuing faith, and bring forth the fruits thereof by forsaking our sinnes and turning vnto God by vnfained repentance. Which meanes of comming out of our present misery and of attaining to a better estate, being made knowne vnto vs, wee begin to conceiue that there is some possibilitie of comming out of the thraldome of sin and Sathan, and of attaining to saluation; the which inflameth our hearts with an earnest desire to come out of our bondage, and to this end, to bee made partakers of Christ and his righteousnesse, who alone can helpe vs, and a firme resolution to deny our selues and all other meanes as vaine and vnprofitable, and to cast our selues wholy vpon our Sauiour Christ for our justification and saluation. From hence ariseth a constant endeauour in the vse of all good meanes to attaine vnto faith, whereby we may be assured of Christ and his benefits, and particularly apply them vnto our selues for our owne vse, which being likewise wrought in vs by the sweet and gracious promises of the Gospell and we thereby perswaded of the pardon our sinnes, of Gods loue and our owne saluation, in the next place we desire to haue our assurance confirmed more and more by a liuely sense and feeling, and an experimentall knowledge that wee are by Christ our redeemer deliuered out of the hands of our spirituall enemies. To which end wee desire the assistance of Gods grace and holy spirit, by which we may be actually deliuered out of the bondage of sinne and Sathan, that they may no longer haue dominion ouer vs; and to find and feele the vertue and power of Christ Iesus his death as effectuall for our sanctification as our justification, for the inriching vs with sauing grace, as for the assuring vs of eternall glory, for the mortifying and subduing of the corruption of sin, as for the freeing of vs from the guilt and punishment.

Phil. 3.

Which desires are no sooner wrought in vs by the ministery of the word, made effectuall by the inward operation of Gods spirit, but presently the Lord, rich in mercy and goodnesse, by the same meanes doth satisfie them, and sendeth his spirit accompanied with a strong army of sanctifying graces to take possession of vs for his vse, to raigne and rule in vs, and to thrust downe Sathan from his throne, and to depose him from his regencie or rather tyranny ouer vs; and to subdue, kill and mortifie all those garrisons of sinnefull lusts, so as they shall not bee able vnder their great Generall to rule and raigne in vs as they did in former times. For example he causeth knowledge, spirituall wisedome, judgement, discretion, holy

2. Sect. 2. The second summons to this conflict.

holy reason and spirituall cogitations to enter into the head, and by strong assault to encounter ignorance, curiositie, carnall wisedome, errour, rash giddinesse and carnall imagination; Christian resolution and holy obedience to enter the will, and to set vpon cowardly feare and vnconstancy, vnflexible stubbornesse and stiffe rebellion; faith and loue with innumerable numbers of holy affections to take possession of the heart, and to subdue and vanquish infidelitie, selfe-loue and loue of the world, with those many legions of vnlawfull lusts and vnruly passions which Sathan had placed in it; spirituall concupiscence and holy desires; temperance, sobriety and chastity, to seate themselues in the inferiour faculties and sensuall appetite, and to thrust out, and to hold possession against carnall concupiscence, worldly lusts, intemperance, wantonnesse and vncleannesse with the rest of their opposites; Finally puritie and honour, to seaze vpon the body and all the members thereof, and to driue out and cleanse it from all vncleannesse and noysomnesse, wherewith it had beene defiled like a filthy stye of impure beasts, through the inhabitation and abuse of sinnefull lusts.

§. Sect. 3. The manner of the conflict it selfe.

Which royall and heauenly army of Gods sauing graces, led vnder the conduct of his holy spirit, doe no sooner enter the field and encounter their enemies, but presently they put them to the worse, and causing them to retire doe get the victory. Satan the strong tyrant that held all in quiet possession and ruled as he list, is put to flight, spoyled of his power and regency, and the Spirit of God seateth himselfe vpon the throne, and the flesh and the lusts thereof in the first conflict receiue such deadly wounds, that they neuer recouer of them, but languish in a continuall consumption till at last they bee wholy abolished. And therefore being in the first battell thus weakened, foyled and discomfited, they haue neuer the courage afterwards in a martiall manner to proclaime warre against the spirit, and the army of Gods graces which doe accompany it, to bid them battell and to fight against them in a pitched field; but craftily and cunningly re-entrouping their scattered forces, they like the sauadges or *Irish* kernes, will onely fight vpon aduantages, and therefore make secret ambuscadoes, and hide themselues (as it were) in the woods and thickets, from which they sally out at vnawares, when we are most secure, and so skirmishing with vs they sometime wound and foyle vs and for a time cause vs to retire. And so otherwhiles they set out some booty of worldly profit or pleasure, with which they allure vs to come, when we thinke not of it, within the danger of their shot; and sometimes (as it were in the night) when wee are brought into a deepe sleepe of retchlesse securitie, they make some inroads vpon vs, wast and spoyle, and doe much mischiefe, firing our hearts with vnlawfull lusts, corrupting or gagging the conscience which as the centinell should giue vs warning of their approach, wounding and misleading the will vnto some peruersnesse, and carrying the members of the body as captiues vnto sin. But when the Spirit taking notice of these conflicts riseth vp to giue them battell, gathereth his scattered forces and entring the field soundeth the alarme to the fight, then the rebells quit their standings and runne away; or yeeld themselues as captiues to suffer the punishment which their rebellion hath deserued. Howbeit they doe not long continue in subjection, being onely kept vnder by slauish feare, but vpon euery opportunitie they rebell againe, and giue fresh assaults to Gods graces in vs, though in the end they are assured of an vtter ouerthrow. Like herein vnto theeues and cutpurses, who when they are apprehended and cast into prison, are onely restrained from their wicked courses, but not reclaimed and amended; or vnto gally-slaues who are forced to labour at the command of their enemies, whilest they are tyed in chaines and feele the smart of the whip, but no sooner doe they breake loose and make an escape, but they are ready to encounter with all fury the same persons who not long since they so seruilely obeyed; or finally like vnto their father the diuell, who though hee be continually foyled and put to flight, yet is so wholy transported with his inueterate malice, that he continually opposeth God in all things, especially in the saluation of his Elect, and maketh continuall warre against *Michael* the Arch-angell, or the Prince of Angels Iesus Christ, and the army of his Saints; though he bee not able to preuaile against them.

§. Sect. 4. That this fight is not corporall but spirituall.

Now this fight betweene these enemes is maintained on both sides not by handy blowes, sword and shield, pike and shot, for of the fight of the Spirit the Apostle saith, that *though wee walke after the flesh, yet wee doe not warre after the flesh. (For the weapons of our warfare are not carnall, but mightie through God to the pulling downe of strong holds) casting downe imaginations, and euery high thing that exalteth it selfe against the knowledge of God, and bringing into captiuity euery thought to the obedience of Christ. And hauing in a readinesse to reuenge all disobedience, when your obedience is fulfilled.* 2. Cor. 10. 3. 4. 5. But as the enemies are spirituall, so is the manner of the fight spirituall, by inward lusting and concupiscence, whereby motions and inclinations, either good or euill are stirred

stirred vp in the heart and soule. And thus there is a contrary lusting betweene these enemies: the flesh lusting against the spirit, and the spirit against the flesh, as the Apostle plainely teacheth vs.

In which their contrary lusting, they both of them mainely ayme at two generall ends. The first end at which the flesh in its lusting aymeth, is to stirre vp and incline vs vnto such lusts, desires and motions, as are sinnefull and contrary to the law of God, as to infidelitie, impenitency, pride, selfe-loue, hatred, enuy, vncleanesse, couetousnesse and such like; or to speake more distinctly, it endeauoreth to beget and stirre vp, preserue and nourish euill cogitations in the minde, wicked inclinations in the will and sinnefull affections, and desires in the heart, in which respect it is fitly compared to a fiery furnace or boyling pot, which continually send vp sparks and smoke; and by the Apostle *Iames* it is likened to a filthy harlot, which by her alluring baytes inticeth men to commit folly with her, vpon which followeth the conception and birth of sinne and death. And our Sauiour Christ telleth vs, that *from within, euen in the heart*, (that is, the sinnefull flesh and naturall corruption, which chiefely resideth in the heart) *proceed euill thoughts, adulteries, fornications, murthers, theftes, couetousnesse, wickednesse, deceit, lasciuiousnesse, an euill eye, blasphemy, pride, foolishnesse, &c.* Contrary to this is the lusting of the spirit, which endeauoureth to stirre vp and preserue good motions and inclinations in vs, as good meditations in the mind, good resolutions in the will, good desires and affections in the heart which are conformable and agreeable to the holy will and word of God. Thus the Apostle *Iohn* saith, *that wee haue receiued an vnction from the holy one whereby wee know all things.* And Saint *Paul* exhorteth vs not *to quench the spirit*, that is the good motions which arise from it, as it were sparkes from the fire. So *Dauid. I will blesse the Lord who hath giuen mee counsell; my reynes also instruct mee in the night season*, that is, those sweete meditations and motions which the spirit secretly in the night season putteth into our mindes and hearts. And the Prophet *Esay* saith, that *the eares of the faithfull shall heare a voyce behind them, saying: This is the way walke yee in it, when they turned to the right hand, and when they turned to the left.* Which is to be vnderstood not onely of the voyce of Gods Ministers, outwardly speaking vnto vs in the ministery of the word, but also of the voyce of the spirit, secretly by the good motions thereof leading vs into all truth. For so our Sauiour accordingly promiseth, that he *would send his spirit the comforter, who should conuince the world of sinne, righteousnesse and iudgement*; and that when hee is come, *hee should leade the faithfull into all truth; and reueale vnto them things to come.*

Gal.5.17.

1. Sect.5. The first end at which the flesh aymeth in lusting against the spirit.

Iam.1.14.15.

Mat.15.18.19.

Ioh.2.20.

1.Thes.5.19.

Psal.36.9.

Esa.30.21.

Ioh.16.8.13.

2. Sect.6. The second maine end at which the flesh aymeth in lusting against the spirit.

The second maine thing at which the flesh aymeth in this conflict is, either to represse and smother the good motions and inclinations which the spirit exciteth and stirreth vp in vs, or else to poyson and corrupt them, that they may become vnprofitable and turned into sinne. So when the spirit moueth vs to performe some good duty of Gods seruice, of iustice or mercy, it will labour to quench this motion, and to withdraw vs from it, either by alluring vs vtterly to neglect it, and to spend our time rather in pursuing worldly vanities; or by perswading vs, that there is such difficultie in it, that wee shall not bee possibly able to compasse and atchieue it; or if wee doe, that it will not bee worth our labour, or finally by intycing vs to deferre and delay it, because we may bee fitter, or haue better opportunities to performe it hereafter, than at this present; in which respect the Apostle saith, that through this opposite lusting of the flesh, *wee cannot doe the good wee would.* But if it cannot perswade vs either vtterly to neglect the duties of Gods seruice which hee commaundeth, or to deferre them till wee get some better opportunity, then it will endeauour to interrupt and distract vs in them, and to staine them with our corruptions and imperfections, that they may not bee acceptable. As when wee set our selues to pray or heare the word, it will put into our minds worldly cogitations and wandring thoughts, that so we may not intend these holy exercises, or else oppresse our hearts with drowsie dulnesse, deadnesse of spirit and carnall wearinesse, so as wee cannot performe them with any chearefulnesse. And of this the Apostle complaineth; namely, *that when hee delighted in the law of God in the inner man, he saw another law in his members, warring against the law of his minde, and and bringing him into captiuitie to the law of sinne which was in his members.* And this is the cause why our best righteousnesse becommeth like *a menstrous cloth*, and why our best prayers, neede to be perfumed with the sweete odours of Christs intercession, before they can ascend vnto God, and become sweete incense in his nostrils.

Gal.5.17.

Rom.7.22.23.

Esa.64.6.

3. Sect.7. The ends at which the spirit aymeth in lusting against the flesh.

Contrariwise the spirit labooreth and endeauoureth to suppresse and subdue those euill motions which the flesh rayseth in vs, and still moueth vs to take the first and best opportunities of serving God and doing his will. So also it purifieth our hearts by faith from all our sinfull corruptions, and maketh vs to labour and striue against our infirmities and imperfections, that we may with feruency of spirit and chearefulnesse of heart, performe all holy seruice vnto God; and when

when in these our endeauours wee come short of our desires, through this sinnefull flesh which doth so *easily encompasse vs*, it moueth vs to bewaile our imperfections, and still more and more to labour in the vse of all good meanes, whereby we may attaine vnto more perfection; as wee see in the example of the Apostle *Paul*, who kept vnder this body of corruption, beating it, as it were, blacke and blew, that he might hold it with the lusts thereof in subiection; whereof when hee fayled and was either hindred from doing good, or led captiue vnto sinne, he makes lamentable complaints of these rebellious lusts, and not contenting himselfe with that portion of grace and godlinesse vnto which hee had attained, he forgate what was past, and still did labour and striue to attaine vnto more perfection. And thus the spirit mastereth and subdueth the flesh, so as it cannot haue full liberty, and take its full swinge in sinne, as it desireth; according to that of the Apostle, *Whosoeuer is borne of God doth not commit sinne, for his seed remaineth in him, and hee cannot sinne* (namely like the vnregenerate with full swinge and consent of will) *because he is borne of God.*

Heb. 12. 1.

1. Cor. 9. 27.

Rom. 7. 23. 24.

Phil. 3. 12.

1. Ioh. 3. 9.

CHAP. V.

Of the manner of the fight betweene the flesh and the spirit in our seuerall faculties and parts.

1. Sect. 1. The conflict betweene the flesh and the spirit in the mind.

BVt let vs descend to some particulars, and consider the manner of this fight betweene the flesh and the spirit in our seuerall faculties and parts. And that both the superiour and inferiour faculties. In the superiour, as both the minde and the will, whether wee consider them seuerally or ioyntly. Concerning the former, the minde of the faithfull being but in part renewed and regenerate, the reliques of our sinfull corruption doe remaine in it, which continually fight against the renewed graces of the spirit, they labouring to expell and thrust them out, and the other to keepe their possession and continue in them. So *Nazianzen*: *There is in mee* (saith he) *a double mind, the one being good followeth that which is good, the other being euill followeth also euill. That cheerefully and willingly obeyeth Christ, and desireth the light; this contrariwise is deuoted to flesh and blood, and is ready to entertaine Beliall drawing vs to darkenesse. Whereof it commeth to passe that this is delighted in earthly things and in the slitting and fraile profits of this life, as though they were the chiefe good, and loueth riotous feastings, hatred, gluttony, and the filthinesse and wily deceits of the workes of darkenesse, and goeth the broade way, being compassed about with such a darke cloud of folly, that it saueth vnto it selfe pleasure out of its owne destruction. But the spirituall minde reioyceth in heauenly things, which we enioy through hope, placeth all confidence of life and saluation in God alone, esteemeth worldly profits subiect to vnnumerable casualties, as vile and contemptible smoke, loueth honest labours, pouerty and laudable cares, and taketh the narrow way that leadeth to life.*

Est mihi mens duplex, altera bona & boni sequax: altera mala & mali consectatrix: &c. Nazianzen. de calamit. animæ sua. Tom. 2. Pag. 934.

Now this conflict in the minde betweene the flesh and the spirit, may be diuersly considered in respect of the diuers faculties which belong vnto it. And first the vnderstanding being in part regenerate and sanctified, and in part vnregenerate and corrupted, partly inlightened with spirituall and sauing knowledge, and partly obscured with the reliques of ignorance; and not onely so, but also much defiled and depraued; there is a conflict maintained in it, betweene sanctified knowledge and spiritual wisedome on the one side, and carnall curiositie, palpable ignorance, and that wisedome of the flesh which is worldly and diuelliſh on the other side. For first carnall curiositie neglecting those things which are profitable, necessary and reuealed to this end that wee should know them, laboureth after nice and idle speculations and curious questions, which as they are vseleſse and vaine, so also abstruse and secrete; or else diueth into Gods hidden counsels which he hath forbidden vs to search and pry into. But sauing knowledge not onely leaueth *secret things as belonging to the Lord our God*, but also represseth and mortifieth, as much as may bee, that vaine curiositie, and restraining vs from going about *to vnderstand aboue that which is meete to vnderstand, it vnderstandeth in sobrietie, according as God hath deale to euery man the measure of faith.* It apprehendeth things reuealed as belonging vnto vs, and aymeth more at the vse and fruit in practice, than at the theorie and speculation, and to haue feeling and experience of a little, rather than a bare conceit and abilitie to discourse of much. And yet it resteth not in a small measure, yea in truth not in the greatest proportion, but still it laboureth after spirituall growth and encreaseth daily more and more vntill it come to perfection in Iesus Christ. Secondly, this sauing knowledge continually combateth with the contrary extreame, palpable ignorance; for our vnderstandings are but partly inlightened with the knowledge of Gods truth, and the reliques of ignorance doe in part remaine. So the Apostle saith, that *we know but in part and see but as through a glasse darkly*; and yet wee stand not at a stay, but labour to attaine vnto that perfection of knowledge whereby wee

2. Sect. 2. The conflict betweene the flesh and spirit in the vnderstanding

Deut. 29. 29.

Rom. 12. 3.

1. Cor 13. 12.

shall

shall know as we are knowne. And this is the cause of this conflict whilest ignorance striuing to keepe its place in the vnderstanding, rayseth thicke mists and darke fogges to obscure the light of truth, and to put out or dazle the eyes of the mind; and on the other side sauing knowledge doth endeuour with the Sun-shine of truth shining clearely in Gods Word, to dispell and scatter these misty fogs by little and little, vntill it shine forth brightly vnto perfect day.

3. Sect. 3. The conflict betweene spirituall & carnall wisdome. Iam.3.15.

Finally, spirituall and renewed wisedome fighteth with that wisedome of the World which *is earthly, sensuall and deuilish*, as the Apostle calleth it; the one being so wholy taken vp and exercised in spirituall and heauenly things, which it seeth, knoweth and esteemeth as most excellent, and therefore contemning worldly vanities as drosse and dung, yea losse, in comparison of them, it little looketh after them, whereof it commeth to passe, that it hath little policy, either to get and compasse, or to possesse and keepe them; the other being wholy deuoted to earthly things and transitory trifles, looketh onely downe-ward, and not being able to discerne the beauty of those diuine excellencies (no more than those eyes which hauing long pored in the darke, can behold the bright beames of the Sun, but are made more blind than any way illightened with them) it is onely delighted in beholding those things whose beauty is subject to the senses and naturall reason; about which being continually exercised, it groweth very wise and quick-sighted in discerning them, and very politique in plotting and vsing of all meanes both for the getting and keeping of them. And as these two vse contrary Organs and Instruments, the one a spirituall, the other a carnall eye, so also contrary meanes and lights to discerne their contrary objects. For the spirituall eye is best enabled to see diuine and spirituall things by the cleare light of Gods Truth shining in his Word, and the inward illumination of his Spirit, which maketh it better able to discerne those things which are spirituall and heauenly; but the carnall eye (like the eyes of Bats and Owles) not being able to endure this Sun-like brightnesse discerneth best of the excellency of worldly things in the night of ignorance, and then it is most cleare-sighted to hunt after them, and most wily and politique to catch and hold them. And thus it is said of meere naturall men, that the eyes of their minds doe only serue them to act cunningly the workes of darknesse, because they best suite with the darknesse of their vnderstanding, according to that of the Prophet; *My people is foolish, they haue not knowne mee, they are foolish children, and haue none vnderstanding, they are wise to doe euill, but to doe good they haue no knowledge.* So the Apostle telleth vs, *that they that are after the flesh doe mind or sauour the things of the flesh, but they that are after the spirit the things of the spirit*; where by sauouring or minding, he meaneth vnderstanding, approuing and magnifying these things. The which as it is true of diuers persons and subjects, so of the diuers parts regenerate and vnregenerate in the same person; and so whereas the Apostle saith, *that the naturall man vnderstandeth not the things that are of the spirit*; learned *Zanchie* vnderstandeth it not of him who is meerely carnall, but of the vnregenerate part of him who is sanctified. And so in truth must the like words spoken by our Sauiour to the Apostle *Peter* be necessarily vnderstood of his part alone which was vnrenued, *Math.16.23. Get thee behind mee Sathan, Thou art an offence vnto me; for thou sauourest not the things that be of God, but those that be of men*; seeing at this time hee was truly conuerted, and a famous Apostle of Iesus Christ, who a little before had shewed, that in his part regenerate hee sauoured the things of God, by that notable confession of his faith in Iesus Christ.

Rom.8.5. 1.Cor.2.14. Mat.16.23. Mat.16.16.

4. Sect. 4. The conflict betweene the iudgement of the flesh and spirit.

And thus wee see the conflict betweene spirituall wisdome and carnall; from which ariseth another betweene the iudgement of the flesh and the spirit, for so farre forth as the mind is illightened with spirituall wisedome and knowledge, answerably the iudgment discerning betweene truth & falshood, right and wrong, good and euill, doth allow, approue and esteeme the one, and disalloweth, rejecteth and vilifieth the other, but so farre forth as it still remayneth blinded and misled through naturall ignorance, the iudgment mistaketh errour for truth, wrong for right, and euill for good. So our Sauiour saith to the Pharisees, *yee erre not knowing the Scriptures.* And *Dauid* himselfe being ignorant of the state of the godly and wicked in this life in respect of prosperity and aduersity, and that these things happen alike to all, was ready by a false iudgement to condemne the generation of Gods children; but after that going into the sanctuary, his mind being inlightened with the knowledge of the truth, his iudgement then gaue right euidence. And the Apostle *Peter* being ignorant of the abrogating of the Ceremoniall Law after the death of Christ, and of the breaking downe of the partition wall betweene the Iewes and Gentiles, iudgeth the creatures of God vncleane which hee had sanctified, and that he was so confined within the Land of Iury, that hee might not preach the Gospell vnto the Gentiles: but when God by Vision had inlightened his mind with the knowledge of the truth, hee reformed also the errour of his judgement.

Mat.22.29. Eccles.9.2. Psal.73.15. Acts 10.14, 34,35. Acts 10.

5. Sect. 5. How these

And this is the conflict fought in the mind betweene knowledge and ignorance, true & false

faculties of the mind preuaile one against the other.

false judgement, in which they (as it were) stab and wound one another, and interchangeably either of them preuayle sometimes, and sometimes are againe foyled and get the worst. As for example, knowledge in the regenerate part of the minde assaulteth ignorance in the part vnregenerate, and with the light of Gods Truth, scattereth and dispelleth the darke mists of ignorance; and soone after ignorance through the neglect of reading, meditation, hearing the Word, Prayer and holy conferences gathereth strength, and bleareth againe the eyes of the vnderstanding, that it cannot so clearely, at least after a sauing feeling and experimentall manner, discerne the things of God, but then againe knowledge being renewed & strengthened by those holy exercises, recouereth it selfe and winneth the field. So truth in that part of the judgement which is regenerate entreth the lists, and striketh at errour in the vnregenerate part, giuing it such a deadly wound that it neuer recouereth throughly of it, and for the present, it may be, falleth into a dead sownde, but yet it oftentimes through the helpe of subtile sophistry, nice and subtle distinctions and cunning Paralogismes, brought in to ayde it by the World, and corrupt affections of the sinfull flesh, which make aduantage to themselues of vnprofitable errours, it recouereth strength, and truth getteth a foyle for the time; but being againe renewed and confirmed by the light of Gods Word, it giueth errour in the end a shamefull ouerthrow.

Q. Sect. 6. The cause why the godly learned differ in iudgement from one another.

From hence wee learne what is the cause why men not onely very learned, and enduced with a great measure of knowledge, but also regenerate, godly and religious, doe often in their judgement much differ from one another in points of Religion; namely, because their minds and judgements are but in part regenerate, so that the reliques of ignorance and errour do still remayne in them, which is the cause that they know but in part, and see the truth of God (as it were) through a glasse darkly; like the man in the Gospell who when his sight was first restored, discerned men walking, as it had beene trees; the which imperfection of their spirituall sight and knowledge, worketh in them onely a doubtfull opinion, and not any wel-settled judgement, which maketh them to take that way which their conceipt apprehendeth as the most likely and probable. Like diuers men intending to trauell towards the same City, who being vncertaine and doubtfull of the right way, doe choose diuers paths, one being more direct, and others leading them out of the way or much about; but yet all ayming to goe towards the same place, they are ready to returne into their way againe, and to make more haste in trauelling, when vpon inquiry receiuing better information, they doe perceiue their former errour. And this also is the cause why the same men otherwise godly and religious, doe leaue the way of truth and fall into errours after their judgements haue beene truly enlightened, the flesh preuayling ouer the spirit in a new assault, and dazling the eyes of their minde, whilest with its mists and fogs, it darkeneth the light which formerly did shine vnto them. The which befalleth them sometimes not onely in the knowledge of those points of Religion which are of lesse consequence, but also exceeding waighty & fundamentall, as we see in the example of the *Corinthians* and the *Galathians*, euen after the truth of the Gospell had beene preached vnto them, the one erring in the doctrine of the resurrection from the dead; the other in the mayne point of justification by faith in Christ without the workes of the Law. Where, by the way, we may note the errour of the Church of *Rome*, whilest it teacheth that the Church cannot erre. For euery man liuing, hath the flesh still dwelling in him, & with it the reliques of errour and ignorance, which sometime misleadeth and misguideth him; and that which is the condition of euery man, is the case of all, the same reason being of the whole and all the parts. And where as it may be obiected that the Church hath speciall promises of being enlightened by the Spirit and guided into all truth; to this I answere, that the like promises also are made to euery particular member of it, who notwithstanding may and doe erre in some particulars, and therefore the promise is to be limited, first, vnto all truth necessary to our saluation; and secondly, that they shall by the Spirit receiue this priuiledge, that whereas the wicked continue and perish in fundamentall errours, the faithfull though they may fall into them & continue in them for a time, yet they shall not liue and die in them, but shall in Gods good time after their going astray, heare the voice of Gods Word and Spirit reuoking and recalling them into the right path, *and saying, this is the way walke yee in it.*

Iohn 16.13. 1. *Iohn* 2.20,27.

Esay 30.21.

Q. Sect. 7. That this should make vs to conforme our iudgement to the analogy of faith.

Againe, seeing through the flesh dwelling in vs we are subject to ignorance and error, this should make vs to conforme our judgement and opinion to the analogy of faith, & as to hold fast those doctrines which are manifestly grounded vpon the Scriptures, so to be modest and sober in mayntayning such points as are doubtfull and controuersall, when as other of our Brethren differ from vs; because wee may erre by reason of those reliques of ignorance remayning in vs; and they may erre also out of humane frailty, & therefore are rather to be pitied than hated, and to be drawne not with rigour, but *with the spirit of meekenesse*. Finally, seeing the reliques of ignorance and errour will neuer leaue

Mark 8.24.

Phil. 3.15. *Gal.* 6.1.

leaue vs till death diuide vs, this must make vs labour continually in the vse of all good meanes, whereby our mindes may be more and more illightned and our judgements informed in the knowledge of Gods Truth, that so we may be strengthened against those sharpe encounters wherewith ignorance and errour will daily assault vs. And especially we are to heare the Word, study and meditate in the Scriptures, and call often and earnestly by feruent prayers for the assistance and illumination of Gods holy Spirit, whereby we may be preserued from all errours and led into all truth. For if *Danid* who was wiser than his Ancients, and had attained vnto more knowledge than his Teachers, had need to make that prayer; *Open mine eyes, O Lord, that I may see the wonderfull things of thy Law*; and if the Apostle *Paul* who was immediately taught by Christ, and had receiued such abundance of Reuelations, desired aboue all things still more and more to know Christ, and to find and feele the vertue and power of Christs Death and Resurrection, then how much more should we, who come farre short of their perfection?

Psal. 119. 18.

Phil. 3. 10.

§. *Sect.* 8. The conflict in our thoughts and imaginations.

The next conflict which is to be considered in the minde is betweene the actions and operations of it, which like vnto the minde it selfe being partly spirituall, and partly carnall; doe continually striue and fight against one another. And these are our thoughts and cogitations, our meditations and imaginations, which labour mutually to expell one another, and to keepe the minde in their sole possession. For when the Spirit lifteth vp the mind in diuine Contemplations, and causeth it to thinke and meditate on heauenly things as the end of our hopes; or on the seruice of God, the duties of Christianity, or of our lawfull callings, as the meanes whereby wee may attaine vnto them; then the flesh depresseth and pulleth it downe, and (as it were) clippeth the wings, or casteth vpon them the lime or slime of sin, when as it is soaring this lofty pitch, and by suggesting such thoughts as are simply worldly and wicked, or else impertinent and vnseasonable in respect of the present employment, doe cause it to stoop vnto earthly vanities, and so leauing the substance to catch a shadow. But the spirituall part finding it selfe thus defeated of those spirituall excellencies, which so earnestly it pursueth, doth not rest thus dejected and depressed, but shaking off the thoughts of sinful vanities and sensuall delights, and bathing it selfe in the precious bloud of Christ by a liuely faith, it is washed from the filth of earthly corruption, and as it were picking and pruning it ruffled feathers, when the Sun beames of Gods louing countenance shine vpon it, it leaueth the earth and vp againe it mounteth in spirituall & heauenly thoughts. And remembring that we are but Pilgrimes on earth, and that Heauen is our Country, it causeth vs by diuine Meditations to haue our conuersation there, whilest our bodies are on earth; and knowing that wee are risen with Christ, it maketh vs to seeke those *things which are aboue, where Christ sitteth at the right hand of God, and to set our affections on things aboue, and not on things which are on the earth.*

Phil. 3. 20. *Col* 3. 1, 2.

And this is the conflict betweene the flesh and the spirit in our mindes and vnderstandings. To this wee may adde the combats that are betweene them in our memories; for these being but in part regenerate, and the reliques of corruption remayning in them, there is a great conflict whilest the memory so far forth as it is spirituall, laboureth to blot out and deface all worldly, wicked and sinfull impressions, and to haue imprinted in it, those heauenly and spirituall documents and instructions which haue beene entrusted vnto it by the sanctified vnderstanding; and whilest it endeauoureth to cast out the rubbish and noysome filth of prophanenesse, ribaldry, scurrilous jests, maliciousnesse and all manner of impiety and wickednesse, that so it may be a fit, sure, and faithfull treasury of wise Sayings and Religious Discourses. And contrariwise whilest on the other side the flesh and vnregenerate part standeth in direct opposition to the spirit, by re-printing and repeating those lessons of impietie and prophanenesse which before our conuersion especially, and since also wee had learned in the Schoole of the Deuill and the World; & by working in vs obliuion and forgetfulnes of all good things, whereby these heauenly treasures and spiritual jewels are (as it were) presently cast out of doores, as soone as they are receiued, these holy lessons are no sooner written but they are presently blotted out & cancelled; and these waters of Life doe no longer stay with vs, than common water continueth in a leaking vessell, or in a Siue.

§. *Sect.* 9. The conflict betweene spiritual and carnall memory.

Finally, there is also the like conflict betweene the flesh and the spirit in the conscience, whereby I vnderstand not the fight betweene it and the will, affections, and carnal appetite, which may be in those who are vnsanctified and meerely naturall, of which I shall speake more in the following discourse; but that conflict which is in the same faculty, as it is partly regenerate and renewed by the sanctifying grace of the Spirit, and partly vnregenerate, the reliques of sinfull corruption remayning in it. For as it is regenerate, it is so inlightned and rectified by the Spirit of Grace, that like a true witnesse, it giueth an infallible testimony betweene God and vs, excusing vs when we doe well, that wee may proceed in well doing, and accusing vs when we haue done euill, that we may forsake it and recouer our selues by vnfained repentance, yea, before the doing of either of

§. *Sect.* 10. Of the conflict betweene the Flesh and the Spirit in the conscience.

them both, it giueth testimony and approbation vnto that which is good, that wee may imbrace and practise it, and also discouereth that which is wicked and sinfull, that wee may shun and auoid it. Neither doth it onely play the part of a witnesse, but also of a Iudge, and according to this true euidence, it either iustifieth vs or pronounceth the sentence of condemnation against vs. From the former whereof arise peace, comfort and spirituall joy in the Holy Ghost, whereby wee are incouraged to proceed in all holy duties, and from the other, either feare whereby we are restrained from falling into sinne, or sorrow *vndrepentance not to be repented of, causing saluation*; after that wee are falne. But contrariwise as the conscience is vnregenerate it remayneth blinded with ignorance & corrupted with maliciousnesse, and therefore is continually ready to play the part of a false witnesse, either dawbing and colouring ouer our sin with deceiptfull colours, that we may ignorantly fall into it; or excusing it, being committed as though it were veniall or none at all, that we may continue in it without repentance; or on the other side it is ready to accuse vs when we do wel, and in the seruice of God, or the vse of our Christian liberty about things indifferent, to raise in our minds superstitious feares and causelesse doubts, that so we being affrighted, may be hindered from Christian duties, or discouraged after wee haue done them. And so answerably it playeth the false Iudge, condemning where God and a good conscience iustifie, & justifying where they condemn. The which false sentence is the cause of carnall security, when we continue in sin, & of causelesse terrours & needlesse feares, when we are carefull to performe our duty. The which if at any time it be reuersed by a good conscience inlightened by Gods Word and holy Spirit, and the vglinesse and haynousnesse of sin be discouered and layed open; then the carnall and corrupt part of conscience which before seemed seared and senseless, being pricked and awakened, filleth the minde with loude cryes and grieuous accusations, with terrible horrours and hideous feares, and now as eagerly moueth to despaire, as it did before to security and presumption; telling vs that our sinnes are vnpardonable, and that it is too late to turne from them by repentance. But then againe the good conscience putteth it to silence, and allayeth and quieteth the fury of it, by witnessing vnto vs that our hearts are vpright with God, notwithstanding that wee haue beene ouertaken, and haue falne through frailty and infirmity; or at least by bathing it selfe from the filth of sin in the precious bloud of Iesus Christ, which is sufficient to purge vs from the pollution euen of those sinnes which are wilfull and presumptuous; with which washing of bloud applyed by the hand of a liuely faith, it causeth vs to joyne that washing of water, in the teares of vnfained repentance and amendment of life.

2. Cor. 7. 10.

CHAP. VI.

Of the manner of the conflict betweene the Flesh and Spirit in the will, heart and affections.

9. Sect. 1. Of the conflict betweene the carnall and renewed will.

AND thus haue wee shewed the conflict betweene the Flesh and the Spirit in the mind and vnderstanding with those faculties which belong vnto it. Come wee now to that fight which is between them in the will; the which is much more sharpe and sensible; for it likewise being partly regenerate and partly vnregenerate, there is a continuall combat betweene these contrary factions, whilest the regenerate part willeth and imbraceth that which is good, and nilleth and rejecteth that which is euill; and contrariwise the part vnregenerate willeth & chooseth that which is euill, and nilleth and refuseth that which is good. As for example, the spirituall part being guided by the vnderstanding, inlightned with sauing knowledge, chooseth and imbraceth God as the chiefe happinesse, and refuseth and contemneth the World and earthly vanities, the seruice of Sathan, and the momentany pleasure of sin, which in the end bring death & destruction, though they for the present be bitter to the flesh, and much more imbittered by afflictions, and these be sweet and delightfull to the carnall appetite. But contrariwise that part of the will which remayneth vnregenerate, being directed by that wisdome of the flesh which is worldly, sensuall and Deuillish, neglecteth and refuseth the present comforts of grace which it relisheth not, and the future hopes of heauenly happinesse, which it knoweth not, as being out of sight and beyond the apprehension of sense, vncertaine and not to be compassed without great difficultie; and contrariwise chooseth and imbraceth this present World with the vaine honours, vncertaine riches and sinfull pleasures of it because they are subject to the senses, and may be had in present possession. In which conflict they mutually encounter one another; and as they get their aduantages, sometimes the one and sometimes the other preuaileth, and causeth the aduerse part to giue ground. And this conflict with the issue of it the Apostle feels in himselfe, *Rom. 7. 15. For that which I doe I allow not; for what I would, that doe I not, but what I hate that doe I.* And againe, *To will is present with mee, but how to performe that which is good I find not; for the good I would, I doe not, but the euill which I would*

Rom. 7. 15.

would not, that I doe. So *Augustine* confesseth, *that whilest he desired his found conuersion, he found himselfe bound, not with other mens chaines, but by his owne Iron and obdurate will. The enemy* (saith he) *did hold my will, and thereof made a strong chaine to binde me; for out of peruerse will, sprung vnlawfull lust, and whilest I obeyed lust, it became a custome, and whilest the custome was not infringed it became necessity, with which linkes infolded one in another, a chaine, as I said, was made, and held me bound in a miserable seruitude. And my will renewed which begun to moue mee to worship and enioy thee freely my God, and only sure ioy, was not yet fit to ouercome the other confirmed by age. And so my two wils, one old, the other new, that carnall and this spirituall, did fight betweene themselues renting my soule in sunder by this their discords. And so I vnderstood in mine owne experience that which I had read, how that the flesh lusteth against the spirit, and the spirit against the flesh. And I surely was in both, but yet more I in that which I approued in my selfe, than in that which I disallowed. For in this rather I was not I, because for the most part I did suffer that vnwillingly which I did willingly.* And a little after. *Doe not diuers wils distract the heart of man when hee deliberateth what to preferre in his choyse? And all appeare good and striue with themselues, till at length one thing be chosen, vnto which all the will is carried, together which before was diuided in sunder. And so when eternity delighteth aboue, and the pleasure of temporall good detaineth below, the same soule doth not with the whole will, will this or that, and therefore it is distracted with much griefe, whilest it preferreth that in true iudgement, and yet cannot part with this through long acquaintance.*

Confess. Lib. 8. cap. 10.

Sect. 2. Of the conflict between faith and infidelitie and presumption.

And thus wee haue seene the combat betweene the flesh and the spirit in the vnderstanding and will seuerally; now let vs come to that conflict which is in them being joyntly considered, betweene faith and the contrary extreames, infidelity and vaine presumption. The which I referre to both these faculties, because (as I take it) the first beginnings and least degrees of faith are chiefly in the will and heart, euen as the perfection and highest degrees of it are in the mind and vnderstanding. For after a man by humiliation and contrition is fitted and prepared to receiue faith, and after that the Law hath brought him to a true sight and sense of his sins, of the punishments which by them hee hath deserued, and that by himselfe his estate is desperate and remediless, being vtterly vnable to come out of this miserable & forlorne condition; and that the Gospell hath generally shewed that Iesus Christ, sent into the World by his Father to this end, is an all-sufficient Sauiour, who by his bloud purgeth vs from the guilt and punishment of all our sins, and by his righteousnesse and obedience iustifieth sinners; then the Spirit of God assisting the Ministery of the Word, worketh thereby in his heart some earnest desires to be made partaker of Christ and these benefits, which wee call hungring and thirsting after his righteousnesse: and this I affirme to be the first degree of iustifying faith, and not onely a preparation vnto it, because they are pronounced blessed who thus hunger and thirst after Christ and his righteousnesse, and there is no blessednesse to those who liue in the state of infidelity. Then there is wrought in his will a firme resolution to chuse Christ alone for his Sauiour, and to rest and relye vpon him onely for his saluation, which is the second degree of true faith, vnto which when the Christian hath attained by the liuely sense and experimentall feeling of Gods loue in his holy Ordinances, of the vertue and power of Christs Death and Resurrection for the mortifying of his sins, and the renewing and quickening of him in all sauing graces, and finally, by his daily walking with God in the works of holinesse and righteousnesse, and that sweet communion which he hath with him in spirituall exercises, hee groweth from one degree of faith to another, till at last there be wrought in the mind not onely a certaine, but also a full perswasion of Gods loue, the remission of his sins and his owne saluaion. But yet the flesh and reliques of corruption remayning in vs, when wee haue attained vnto the greatest perfection which this life yeeldeth; as in the part regenerate, there is full and certain perswasion, so in the vnregenerate part dwelleth doubting, infidelity and vaine presumption, which continually assault one another, and sometimes the one, sometimes the other preuayleth and getteth the better in the particular skirmishes, although in the conclusion and end of the fight, faith alwayes ouercommeth and obtaineth a full and finall victory. In the meane time, euen after that by faith we haue laid hold on the promises, and haue growne to a great measure of strength, and to an high degree of perswasion, doubting and infidelitie taking the opportunity of some grieuous temptation, doe giue vnto our faith many wounds and foyles, of which notwithstanding it recouereth vpon the renewing of our couenant with God, receiving the Sacrament which is the seale of it, the applying afresh of Gods gracious promises, the remembrance of his former mercies, and the renewing of our repentance, especially for our latter slips and fals. And this we see in the example of *Sara* and *Abraham*, who after that by faith they had receiued Gods promise, were so farre foyled with doubting, that they could think of no meanes of bring-

Math. 5. 6.

Heb. 11. 11. Rom. 4. 19.

ing it to passe, but by substituting *Hagar* in her place. Of *Peter* who beleeuing in his Lord and Master, so rested vpon his Word and Power, that he walked towards him on the waters, but sunke into the water, after he had first sunke through doubting and vnbeliefe, when he saw a boysterous blast of wind threatning a storme, and therefore was reproued for his doubting. So the father of the possessed childe cryeth out, *I beleeue, Lord helpe mine vnbeliefe.* But most notably doth this appeare in the example of those great Worthies *Iob* and *Dauid*; for the former we shall see him sometime complayning as a man vtterly desperate, cursing the day of his Natiuity, and challenging God as his enemy, and at another time professing his faith and assurance of saluation, and resoluing that though God should kill him, yet hee would still trust in him. And for the other we shall see him in the Booke of the *Psalmes*, one while (as it were) a man vtterly rejected of God and forsaken, and soone after (as it were) riding in triumph after victory, and euen glorying in the strength of his faith and confidence in God. Whereby it appeareth that there is in euery man regenerate a notable conflict betweene faith and vnbeliefe, whereof it commeth to passe, that Gods dearest children may oftentimes, not onely be foyled with diffidence and doubting, but also in some grieuous temptations may fall into some despaire of Gods mercy and loue towards them; the which notwithstanding differeth from that despaire which is in the wicked and reprobate, in that theirs is totall and finall, whereas the faithfull lie in it onely for a time, whilest the violence of the temptation pressed vpon them by the Deuill and the flesh last, and is not totall, seeing their faith euen in the greatest brunt fighteth and striueth against it, and in the end getteth the vpper hand. Contrariwise, our faith is sometime assaulted with presumption, whereby the flesh moueth vs falsly to apply the promises, and to presume of Gods loue and our owne saluation, for though these doe potentially belong to all the faithfull, yet they cannot actually be applyed vnto them, so long as they liue and lie securely in some knowne sins without repentance, especially those promises which concerne temporary benefits, which are present pledges & pawns of Gods loue and fauour. But against these also faith preuayleth, when as it purifieth our hearts, bringing vs to a sight and sense of our sinnes, to a loathing and detestation of them, and to a constant resolution and earnest endeauour to labour to forsake them for the time to come; and so againe afresh applyeth the promises vnto vs, as hauing now iust interest and right vnto them.

Matth. 14 30.

Iob 3.1.3. & 7. 20. & 6,4.

Iob. 13,15. & 19.25.

Psal. 42.6. & 73 13,77,10. & 23 4.31.23.46.2.

¶. Sect. 3. That the conflict betweene the flesh and the spirit in the superiour faculties: the like may be obserued in the inferiour seated in the heart, as affections, passions and sensuall appetite; the which though they be no more corrupt than the other, yet the corruption in them is much more sensible, and though the conflict be no more dangerous, yet is it much more turbulent and violent. For as the poyson in the braine is as mortall and pernicious as any other, and not resting there alone, but diffusing it selfe into all the parts of the body, doth benumme and dead them; but that which is receiued into the stomacke is much more raging and painfull, sending vp poysonous vapours into the head wherewith it is annoyed and mortally affected: so the poyson of corruption hauing tainted the vnderstanding faculties, doth from thence descend to the heart and affections, infecting them with their malignity; but that which is infused into them, doth cause a more raging and violent disease, which is more sensible and grieuous, and becommeth more dangerous to the soule sick in sinne, because these inferiour faculties being corrupted, doe worke also vpon the will and vnderstanding, striking vp their poyson backe againe vnto them with redoubled violence. For as the outward obiects moue and affect the senses, and they the heart and affections, so they being thus moued doe moue the wil, and the will draweth also the iudgement and vnderstanding. But though these sensuall faculties are more grossely poysoned, and therfore seeme more desperately incurable; yet the Spirit of God working also vpon these parts, doth purge them from their contagious humours, and comforteth the heart with such spirituall cordials, and strengtheneth it with such heauenly antidotes, that spirituall health is in some measure recouered. But for as much as in this life the poyson of corruption is not wholly expelled, and so they are not fully perfected, there is a continuall conflict betweene health and sickneſse, the antidotes and the poyson, the heart and affections, as they are renewed and sanctified, and as they remayne corrupted and vnregenerate. For the hard stone in the heart striueth with the soft flesh, rebellion with obedience, corruption with grace, and whilest the Spirit draweth the heart vnto God, and spirituall and heauenly things, that it may inseparably cleaue and adhere vnto them, the flesh pulleth it backe & withdraweth it from them, and laboureth to keepe it still fixed and fastned vpon earthly & worldy vanities.

flict betwe ene the flesh & the Spirit is most turbulent and sensible in the affections & sensuall appetite.

¶. Sect. 4. Of the conflict betweene the affections and passions.

And from the same cause springeth that continuall conflict which is betweene the affections and passions, wherein sometimes the same affections diuided (as it were) betweene grace and corruption, doe fight and striue against themselues, and sometimes being crosse matched doe mutually oppose and

and encounter other affections and passions which are contrary & opposite vnto them; the former combate being exercised in contrary, the latter about the same subjects. Thus the loue of God, and of spirituall and heauenly things is assaulted with selfe-loue, loue of the world, and hatred of those Diuines excellencies; Affiance in God, his prouidence and promises, with confidence in the creatures, and diffidence in the all-sufficient creatour; zeale of Gods glory with carnall blind zeale, coldnesse and lukewarmenesse: the feare of God which is ingenuous and filiall, with feare of men, and that feare of God which is slauish and seruile; Hope in God, with earthly hopes; and also with presumption and despaire; sorrow for sinne, with worldly sorrow which causeth death, and also with retchlesnesse and carnall securitie; joy in the holy Ghost and spirituall rejoycing in God, with carnall joy in the pleasures of sinne, and desperate griefe for worldly losses; Alacritie and chearefulnesse in Gods seruice, with carnall chearefulnesse in pursuing our sensuall and sinfull lusts, and also with lumpish heauinesse, dulnesse, deadnesse of heart and carnall wearinesse. In which conflict though the spirit receiue many foyles through the raging violence of these wilde and rebellious passions, and is oftentimes so wounded, that in outward appearance there seemeth to bee no life remaining, yet it proueth to bee but a dangerous sownd, out of which recouering with redoubled valour, it reneweth the conflict and getteth the victory. Though it seeme but a small sparke remaining of a great fire, almost extinguished with a flood of passions, and so couered vnder the ashes of corruptions that it scarce appeareth, yet when the spirit of God doth blow vpon it, it encreaseth in strength to a great flame; and finally though whilest the storme lasteth, like a ship in a mighty tempest, it is so hid vnder the waues of sinfull passions, that scarce any shew or semblance of grace remaineth, yet the good spirit of God asswaging the tempest and becalming these rough and raging Seas, like the ship which seemeth lately suncke, they re-appeare & shew themselues in their former beautie, and being helped on with that diuine breath, they carry vs forward in all Christian courses (as it were) vnder full sayles, with a prosperous wind and tide.

CHAP. VII.

Of the effects which this Conflict betweene the flesh and the spirit produceth in vs.

Sect. 1. That the man regenerate cannot, with full consent of will chuse or refuse either good or euill.

HEE haue seene the manner of the conflict betweene the flesh and the spirit in our seuerall parts and faculties: now let vs briefly consider of the effects which it produceth in vs. And these are either in the will and desires, or in the workes and actions. Concerning the former; from this conflict betweene the flesh and the spirit, arising from the imperfection of our regeneration this effect is wrought and caused in the man regenerate, that hee cannot with his whole will and full consent, either choose and embrace, or refuse and reject either good or euill; because being partly regenerate and partly vnregenerate, his will is deuided, and accordingly doth at the same time refuse and choose, both the euill and the good. For when the will as it is regenerate would doe that which is good, or auoide and shun that which is euill, that part which remaineth vnregenerate struggleth and hindereth, and when this would embrace the euill or refuse the good, the regenerate part resisteth and opposeth. And this is that *Law* which the Apostle saith hee found in himselfe, namely, that when hee *would doe good, euill was present with him*; and that when hee *delighted in the law of God after the inner man, he saw another law in his members, warring against the law of his minde, and bringing him into the captiuity of the law of sinne which was in his members.* From whence ariseth a notable difference betweene the sins of the regenerate and the vnregenerate, which though they be all one in respect of the act and deed done, yet not in respect of the agent and manner of doing. For the regenerate man cannot commit a knowne sinne with full consent of will, but there is a reluctation and resisting against the flesh, not onely in his conscience, but also in his heart, will and affection. For being spirituall and regenerate in all the faculties of his soule, the chiefe and principall part of his will adhereth to the law of righteousnesse desiring in all things to yeeld obedience vnto it. And consequently it resisteth the motions of the flesh, willing that which it willeth; And if through frailty and weakenesse it be ouercome, it hateth and and detesteth that sinne with which it is taken captiue, and maketh the Christian to be much displeased with himselfe because hee hath committed it. Hee consenteth to the law of God that it is holy and good, and is more delighted in it, than in the bewitching pleasures of sinne. An example whereof we haue in *Dauid*, who though by his flesh he was drawne, not onely in his will to embrace, but also in his actions to practise some grieuous sinnes, yet hee truely saith of himselfe, that in his *heart hee hated euery falsoway, and that he would haue respect to Gods statutes continually.* But the vnregenerate man though he sometime feeleth some pangs of conscience checking him for his sinnes, so as hee cannot securely sleepe in them without disturbance, yet he liketh and loueth

Rom. 7. 21. 23.

Psal. 119. 104. 128.

loueth them with all his heart, he willingly obeyeth his sinnefull lusts, he pleaseth and delighteth himselfe in them; neither doth any thing trouble him, but the feare of a guilty conscience, apprehending and expecting deserued punishment; so that hee inuerteth the Apostles speech and is ready to say, *the euill I loue that doe I not, but the good I hate that doe I.*

Q. Sect. 2. The regenerate man cannot at all times doe the euill which the flesh chuseth. *Gen 39.9.*

The effects which arise from this conflict in the actions and workes of the man regenerate are diuers: first that hee cannot doe the euill at all times which the flesh chuseth and imbraceth. And this *Ioseph* intimateth in his deniall of the wicked suite which his mistresse made vnto him: *How can I doe this great wickednesse and sinne against God?* And what restrained him? surely the feare of God and his holy spirit which would not suffer him to fall into so great a wickednesse. Secondly that hee cannot commit sinne as the wicked doe with full consent of will; for sinne being deposed from its regency, cannot raigne and rule in the whole man as in times past, but is confined vnto a part alone; and so farre forth as wee are regenerate wee cannot sinne. According to that of the Apostle; *Hee that committeth sinne is of the Diuell, whosoeuer is borne of God doth not commit sin, for his seed* (that is regeneration or the seed of the spirit) *remaineth in him; and hee cannot sinne because hee is borne of God.* 1. *Ioh.* 3.9. Thirdly that hee cannot walke in the way of sinners, but propoundeth vnto himselfe to worship and serue the Lord in holinesse and righteousnesse; in which course though sometime he slippeth and falleth, and sometime erreth out of the right way for a little space, yet the Spirit of God dwelling in him and conuincing him of his sinnes, and shewing vnto him the digressions and errors of his life, exciteth him to rise againe after his fals, and to returne into his old and right way by renewing his repentance. Whereby it appeareth that they who liue and continue in knowne sinnes, and make a daily practice of committing wickednesse, haue not the worke of regeneration so much as begun in them, though they make neuer so glorious a profession, and (like *Herod*) doe many things prayse-worthy in the sight of men.

Q. Sect. 3. By reason of this conflict he cannot doe the good hee would.

Secondly, by reason of this conflict the man regenerate cannot doe the good hee would, nor yeeld that perfect obedience to Gods law which it requireth and hee desireth. So the Apostle out of his owne experience saith, that the flesh *lusteth against the spirit, and the spirit against the flesh, so that wee cannot doe the things that we would.* *Gal.* 5.17. *Rom.* 7.15.18. And againe; *what I would that doe I not, but what I hate, that doe I. To will is present with me, but how to perform that which is good I find not.* For when hee would runne the Christian race, the sinne that *compasseth him* doth clinge about his necke, and either maketh him for wearinesse to sit downe, or to runne forward slowly and with great difficultie. It giueth him such blowes and wounds, that hee is often foyled and faileth in his course; and when he recouereth himselfe and riseth by repentance, though hee laboureth and much desireth to redeeme his lost time with his future hast and swiftnesse, yet after his wrastling & combate, he goeth on his iourney but haltingly, yea and is often times so dazled and blinded with the deceits of the flesh, that he erreth and goeth astray, and oftentimes is haled with violence into the by-wayes of sinne and wickednesse. Whereof it is that our best obedience is imperfect, euen after wee are regenerate, and our best actions so stained and defiled by our sinfull flesh, that were not their imperfections couered with Christs perfect obedience, and their pollutions washed away in his blood, they would neuer be acceptable in the sight of God; for though they spring from the pure fountaine of Gods spirit, yet running through the filthy puddle of our sinnefull flesh, they are hereby defiled and loose their native beautie and puritie.

Heb. 12.1. *Hab.* 1.13.

Q. Sect. 4. That though the flesh cannot wholly hinder the spirit from good actions, yet it interrupteth it in them.

It is true, that the flesh in this conflict doth not wholly hinder and withdraw the regenerate man from performing of his duty, nor alienate his mind and heart from the study and embracing of godlinesse and righteousnesse, but yet it still endeauoureth to doe it, and though it cannot make him to stand still or turne backe againe, yet like a heauy burthen is presseth him downe and hindereth him in his iourney; though it cannot make him desist running the Christian race, yet it casteth many blocks in his way, and often trippeth at his heels to make him stumble & fall; though it cannot quench and extinguish his desire to serue and please God, yet it much abateth the heate and feruour of his zeale; and though it cannot quite crush and sincke him; yet it will so shrewdly bowe and buckle him together, that hee is ready to complaine with *Dauid*, that he *is crooked and bowed downe greatly, and therefore goeth mourning all the day long.* *Psal.* 38.6. The consideration whereof should moue euery Christian to bee humbled in the sight of his owne frailtie, wants and imperfections, to deny himselfe and his owne righteousnesse, that hee may wholy rest vpon the perfect and al-sufficient righteousnesse and obedience of Iesus Christ for his justification, and to ascribe vnto God the whole glory and prayse of his saluation. For the mind, will, heart and affections, which are the causes and fountaines from which all our workes doe spring, being in part regenerate, and in part vnregenerate, partly spirituall and partly carnall, all our workes and actions which proceed and spring from them *Esa.* 64.6.

them must needs bee of the like nature. So also it should moue vs to worke out our saluation *with feare and trembling, and whilest wee stand to take heede of falling*; seeing wee are so full of frailty, and are so much weakened vnto all good actions through the malignitie and continuall opposition of our sinnefull flesh. This should make vs to keepe a narrow watch ouer our hearts, that they *bee not hardened through the deceitfulnesse of sinne, and to lift vp the hands which hang downe, and the feeble knees, and to make straight pathes for our feete, least that which is lame be turned out of the way*, as the Apostle exhorteth. It should cause vs to mourne and grone in the sight and sense of our carnal corruption, hindering vs in all good actions, and leading vs captiue vnto sinne, and to cry out with the Apostle, *wretched man that I am, who shall deliuer me from the body of this death?* Finally it should moue vs to poure forth daily vnto God most feruent and effectuall prayers, desiring him to annoynt our stiffe limbes with the oyle of his Spirit, and to enlarge our hearts, that wee may runne more chearefully and swiftly in the way of his Commandments, to strengthen vs daily with his might, and to send continually into vs fresh ayds of his sanctifying graces, whereby wee may bee inabled to withstand the continuall assaults of the flesh, to subdue and mortifie it with the lusts thereof, that it may not bee able to resist the good motions of his Spirit, and hinder our Christian course in the way of godlinesse; and in his good time wholy to abolish this our enemy, and to giue vnto vs a full and a finall victory ouer it in Iesus Christ.

CHAP. VIII.

Of the subject of this Conflict betweene the flesh and the spirit.

§. *Sect.* 1. There can be no conflict in them that are perfectly sanctified.

THe next point to be considered in this conflict betweene the flesh and the spirit, is the subject of it where and in whom it is fought; The which is such persons as are regenerate, and the faithfull onely, whilest they liue in the world: for in them only is the cause of this conflict, which is the cohabitation of these enemies which assault and resist one another. Neither can there bee any such combate in the glorified Saints, because they are perfectly sanctified, and haue no reliques of the flesh or sinnefull corruption remaining in them, and consequently no enemy to oppose and resist the spirit. For whereas it may be obiected that there was a conflict in our Sauiour who was perfectly holy, when being in his agony he prayed to haue the cup passe from him, and then submitted his will to his Fathers, *Not my will but thine bee done*; To this I answere, that this was not the conflict betweene the flesh and the spirit; but as the Schoolemen speake betweene two wils in Christ, the superiour and the inferiour, or the will of reason, and the will of sensuality, the one being the will of the flesh or naturall appetite and concupiscence, the other the will of the man or the reasonable creature, as the Apostle *Iohn* seemeth to distinguish them. Thus the Disciples hauing long watched, by their inferiour will and sensuall appetite desired sleepe; But the will of reason should haue ouerruled this, and therefore because it did not, our Sauiour reproueth them, *Could you not watch with me one houre?* So a man may by his inferiour will desire to eate and drinke, and in his superiour will may desire rather to abstaine, that it may bee conformable to Gods reuealed will, requiring that wee should humble our selues by fasting and prayer. So when death approacheth a man may in his inferiour will and naturall appetite, desire to liue, and yet in his reasonable will submit himselfe to Gods good pleasure; Yea desire in many respects to bee dissolued and to bee with Christ. And thus our Sauiour being man and in all things like vnto vs, sinne onely excepted, desired that the cup of his passion might passe from him in his inferiour will and naturall appetite, which shunneth death and seeketh the preseruation of it selfe; but in his reasonable will considering the end why hee came into the world, which was by his death to glorifie God in perfecting the worke of our redemption, he ouerruled the naturall appetite and did wholy submit himselfe to the will of his Father. Neither is the sensuall will sinnefull and vnlawfull, when it is subiected to the reasonable, but when it goeth about of a subiect to become a Soueraigne, and to resist and ouerrule that vnto which it should yeeld obedience. Euen as it is no fault in a subiect to desire that his owne will in things lawfull or indifferent may bee done, so that when hearing the contrary pleasure of his Prince he doe not rebell against it, but is content willingly to submit himselfe vnto it. Or if wee would haue this strife and conflict to be in the same will of Christ, wee may say that it was a combate, not betweene grace and corruption, but betweene diuers desires in the same will, which may lawfully be in a man, if they bee grounded on diuers respects; as a man may at the same time lawfully desire to liue, that hee may glorifie God, or to dye, that hee may cease to sinne and be glorified by him; hee may desire to eate, for the refreshing of nature and the repelling of the paine of hunger, and to fast, that hee may bee fitted the better for some religious exercise.

Mat.26.42.

Iob.1.13.

Mat.26.42.

ercise. And so our Sauiour desired to haue the cup passe from him, hauing respect to the preseruation of his nature, and at the same time was willing to die, that he might yeeld obedience to his fathers will, and perfect the worke of our redemption, and yet as one saith, *Vtrobique Christus, neutrobique peccatum, Christ in both, but sinne in neither.*

Q. Sect. 2. That this conflict is not in the vnregenerate.

Secondly this conflict is not at all in those who are vnregenerate and vnsanctified, for in these one of the combatants which is the spirit is wanting, and they are wholy ruled by the flesh vnder their cheife commander Sathan, whose kingdome is not deuided in the carnall man, but hee quietly raigneth without any resistance, and possesseth all in peace. Neither is there in him any power of opposition, for hee is not onely sicke, but *Eph.2.1.* *starke dead in trespasses and sinnes*; and there is not any sparke of spirituall life and grace which is wholy from the spirit, according to that of the Apostle, *2.Cor.4.4.* *Eph.2.2.* *to be carnally minded is death, but to be spiritually minded is life and peace.* Sathans throne is set vp in them, and hee raigneth not onely like a King, but also like a God in the children of vnbeleife, hauing not onely their bodies and outward man, but euen their hearts and soules, their wils and affections at his command, so as they are neither able nor willing to make any resistance, but yeeld vnto him chearfull obedience. The flesh as Sathans Vice-roy also ruleth in them, and they willingly obey it in the lusts thereof. It raigneth in their mortall bodies, as the Apostle speaketh; *Rom.6.12.* yea in the most excellent parts of their soules, the mind and vnderstanding; for their wisdome is earthly, carnall and diuellish, *Iam.3.15.* standing in direct enmitie against God, and *Rom.8.7.* being in the flesh they doe only mind things *Eph.2.3.* of the flesh. And therefore the Apostle ioyneth both these together as being all one; fulfilling *the desires of the flesh and of the mind.* And as they are wholy flesh so all their actions are *Iob.3.6.* fleshly and carnall; for as our Sauiour saith, *that which is borne of the flesh is flesh*, and as the Apostle telleth vs; *when we were in the* *Rom.7.5.* *flesh, the motions of sinnes which were by the law, did worke in our members to bring forth fruite vnto death*; and being *the seruants of* *Rom.6.17.19.* *sinne, they yeelded their members as seruants to vncleannesse, and to iniquitie vnto iniquitie.* And therefore in those who are meerely naturall and vnregenerate there can bee no such conflict, because they are onely flesh and no spirit, *neither can it rightly be said* *August. Contra. Iulian pelagian. l.6.cap.11. Tit. 7.col.1136.* (as *Augustine* affirmeth) *that the spirit of any man can lust against his flesh, vnlesse the spirit of Christ doe dwell in him.*

Q. Sect. 3. That the conflict that is in the regenerate and that which is in the vnregenerate differ much, and first in their grounds and causes from which they arise.

Howbeit wee are to know, that there is euen in the carnall man another fight and skirmish, which hauing some seeming shew and similitude of the spirituall conflict, is by worldly and ciuill men mistaken for it; in which respect it will not bee amisse to distinguish them one from another. First then they differ in their ground and cause from which they arise; for whereas (as hath beene shewed) the spirituall conflict ariseth from the grace of regeneration and sanctification, whereby the gifts and graces of Gods Spirit, being infused into all our powers and faculties, doe make warre against our carnal corruptions & fleshly lusts; the conflict which is in the vnregenerate, ariseth from those reliques of Gods image defaced in vs, opposing the image of Sathan and our sinnefull corruption. For the minde retaineth some small sparkes of the light of nature, and certaine common notions, which receiue some little strength and lustre from the view and study in the booke of the creatures, and yet a larger increase of illumination from the word of God, which inlightneth the minde euen of a meere naturall man, with speculatiue & literall knowledge, whereby hee is in some sort enabled to discerne betweene good and euill, truth and falsehood, right and wrong. With which light of the vnderstanding the conscience being directed, it retaineth also a power to excuse vs when wee doe well, and to accuse, condemne, terrifie and torment vs when wee doe euill. So the Apostle saith, *Rom.2.15.* *that the Gentiles who had not the law, did shew the worke of the law written in their hearts, their conscience also bearing witnesse, and their thoughts the meane while accusing, or else excusing one another.* The will likewise retaineth a kinde of freedome, not only about things materially euill, but also such as are naturall, ciuill and meerely morall, though herein also it bee very weake, corrupt and defectiue. And these reliques are common to all men, and in some are much encreased, and rise to a farre higher pitch and degree, by the common gifts of the spirit and meere ciuill graces, which in a farre greater measure are conferred vpon some men, than vpon others. But there being mingled in all these faculties a sea of corruption, with some small droppes of those created reliques, ioyned with a world of wickednesse in the inferiour and sensuall faculties of the soule; and many of these carnall corruptions being in their speciall kinds contrary one to another (although they generally agree in being all sinfull and euill) from hence ariseth this warre and discord betweene them like vnto theeues and robbers, who all agree together in robbing and spoyling of a true man, but fall out among themselues when they come to deuide the prey. Thus the vnderstanding by the light of nature or common grace discerning in particular actions what is good and to be embraced, & what is euill to & be shunned, informeth

informeth the conscience accordingly, and leaueth it to its censure and determination, either to approue vs for the doing of good and forsaking of euill, or to condemne vs for the doing of euil and neglecting of good. Vpon which censure sometimes the will is excited and moued to embrace that which the conscience alloweth, and to refuse that which it condemneth; sometime being transported by its owne sinnefull corruption, and sometime ouerswayed with the violence of the inferiour will, carnall appetite and vnruly passions, it harkeneth vnto them and stoppeth the eares to reason and conscience. For example, the vnderstanding discerning that it is grounded on reason and equitie, that wee should serue God who created vs, and doth continually preserue vs, according to that of the Apostle; *For we are his workmanship created in Christ Iesus, vnto good workes which God hath before ordained that wee should walke in them*; propoundeth this to the conscience, that by the Law of creation, wee are all bound to serue him, the which approueth vs when we set our selues to serue him, and accuseth vs when we neglect the duties of his seruice. So the vnderstanding discerning Gods excellency, goodnesse and perfection, proposeth this to the conscience, that God aboue all is to be honoured and loued, the which light when it hath receiued from the vnderstanding, it accuseth and condemneth vs when wee loue or reuerence any thing more than him, condemning vs as guilty of sinne and liable to fearefull punishments; wherewith the heart being affrighted and terrified, it is cast downe with griefe and sadnesse, and oftentimes plunged into vtter despaire. But when the vnderstanding and conscience through the light of nature, helped and encreased by the Scriptures, haue thus in some poore sort and small degree performed their dutie, the will being peruerted with the baites of worldly vanities, doth rise vp in open rebellion against the vnderstanding and conscience, and though it acknowledgeth the truth of their propositions and conclusions, yet it commeth in with a *non obstante*, and resolueth notwithstanding they perswade to the contrary, that it will doe what it list, and goe on in its owne course, though it bee conuinced to bee the worst, because howsoeuer it hazardeth the soule for the time to come to the losse of Heauen and the torments of Hell, yet it bringeth the present fruition of earthly vanities. And no sooner is reason and conscience ready to subdue the rebellion of the will, and to perswade by other arguments vnto obedience, but presently a tumultuous route of vnruly affections and raging passions, come to rescue and strengthen the will in its rebellion by presenting vnto it the honours, riches and pleasures of the world, which it may gaine by following wicked courses; and if the reason and conscience oppose future dangers and would hinder the wils euill choise by further perswasions, they stop the mouth of reason with tumultuous rage, and with loud shouting and clamorous cryes drowne the voyce of the conscience, that it is constrained to cease directing and accusing, or to continue doing it in vaine and to no purpose. An example whereof wee haue in *Laban*; for though reason and conscience told him, that hee ought to vse *Iacob* well, and richly to reward his seruice because God blessed all hee had for his sake, yet his will being corrupted, and his heart and affections wholy caried away with worldly wealth, hee oppresseth and wrongeth him with one injury after another. So though reason and conscience told *Pharaoh*, that he did wickedly in disobeying Gods commandements and keeping backe his people from seruing of him, which made him sometime, when hee was on the racke of some present judgement, to confesse that hee had sinned, yet afterwards his heart was hardened, his will rebelled, and his affections being set vpon the profit of their seruice, did stop his eares to all perswasions, and to the accusations of his owne conscience. Thus *Saul* in his vnderstanding conceiued that *Dauid* was innocent; and therefore his conscience accusing him that hee did wickedly in pursuing him, made him to justifie him, and to condemne his owne vnjustice and faultinesse; *Thou art more righteous than I, for thou hast rewarded me good, whereas I haue rewarded thee euill*; but by and by his will and affections being wholy set vpon worldly honour, and transported with ambition, he harkeneth neither to reason nor conscience, but persecuteth him againe with more than wonted rage. Finally, thus *Pilate*, aduised by reason and conscience, justified our Sauiour as innocent and faultlesse, but his will and affections chiefly desiring to continue his esteeme with *Cæsar*, and to be applauded by the Priests, Pharisies and vulgar multitude, he reuerseth the sentence of reason and conscience, and vnjustly condemneth the innocent to dye with malefactours.

Ephes.2.10.

Exod.9.27.34.

1.Sam.24.17.

Secondly the conflict betweene the flesh and the spirit, differeth from that which is betweene the reason and will, the conscience and affections in the mouing causes, for the spirit is moued to assault the flesh by the true loue of God, which causeth it to make warre against carnall lusts, because they are odious vnto him, as being enemies to his grace, and contrary to his holy will; and by a filiall feare of his Majestie which maketh the man regenerate loth to yeeld vnto any motions of sinne, lest hee should hereby offend and displease him; but the combate betweene the con-

9. Sect.4. The second difference is in the mouing causes of these conflicts.

conscience and affections ariseth from selfe-loue and seruile feare, which make the man vnregenerate to withstand the motions of sinne in the will and affections for feare of those punishments, which will accompany his sinnes, as horrour of conscience, shame, corporall paine, eternall death and hellish condemnation, like the slaue who dare not offend his master, not because hee disliketh the fault, but because hee feareth the whip: or the thiefe who is restrained from robbing, not in obedience to the law, or because hee hateth sinne or loueth iustice and truth, but because hee feareth to be hanged on the gallowes. And so likewise they differ in their ends; for the end at which the regenerate man aymeth in fighting against the flesh, is that he may glorifie God in his victory ouer his sinfull lusts, and be more & more assured of his loue and his owne saluation; but the end at which the conscience of the man vnregenerate aymeth in opposing his corrupt will and carnall affections, is that hee may the better compasse his worldly desires, either in the obtaining of some earthly good, or the auoyding and escaping of some imminent euill. In which regard although the same effect be produced in them both, & both the man vnregenerate and regenerate doe or leaue vndone the same thing, yet the like actions which make a like glorious shew in outward appearance, are farre vnlike in the iudgement of God, because they arise from contrary causes, and are directed to contrary ends; and therefore the same actions done by the one are approued and accepted as lawfull and good, and of the other rejected and condemned as euill and wicked.

Q. Sect. 5. A third difference between the conflict in the regenerate and the vnregenerate, is that this is betweene diuers faculties and that in the same.

Thirdly there is a difference betweene these conflicts in respect of the combatants; for in the combate betweene the flesh and the spirit, there is a conflict betweene grace and corruption, in the same faculties, knowledge and ignorance, spirituall wisedome and carnall wisedome, in the same vnderstanding; willing and nilling good and euill in the same will; accusing and excusing for euill in the same conscience; loue of God and loue of the world, feare of God and feare of men, trust in the Creatour, and trust in the creature in the same affections; temperance and intemperance in the same appetite. And here all the powers and faculties of the whole man as they remaine vnregenerate, doe with vnited forces fight against the spirit, the reason, mind and conscience not excepted. But in the combate which is in the vnregenerate, the conflict is betweene diuers faculties, which are all carnall and corrupted, fighting one of them against another, as betweene the reason and the will, the conscience and the carnall concupiscence, passions and affections; in which whithersoeuer party preuaileth still the vnsanctified man is drawne vnto sin. And so also they differ in the manner of the fight, for that which is betweene the spirit and the flesh is done by contrary lusting the one against the other in a practicall, reall, and effectuall manner; but that which is betweene the reason and the will, the conscience and the affections, is maintained by logicall disputes, and mentall discourses, whilest the conscience inferres fearefull conclusions of punishments, and Gods ensuing iudgements vpon the wicked choyse of the will, and their yeelding to satisfie their carnall affections. For though in the creation the will was in subiection to reason, and embraced or shunned that which it approued or disallowed, and though this order bee commonly obserued betweene the faculties, euen in this state of corruption; yet after that man rebelled against his chiefe Soueraigne, there followed rebellion therupon in the inferior faculties against their superiour in the little common-wealth of man; and now the will yeelding obedience no further than it liketh and lusteth, doth often resist reason which is his King, and refuseth to follow its directions, and to allow of its conclusions, but rather embraceth the cleane contrary. Now whilest reason is earnest in perswading by arguments, and the will rebellious and violent in crossing and thwarting it, the conscience being awakened and rowsed vp, commeth in to the rescue of reason, restraining the will from embracing that euill it liketh, by the terrours of punishment which it adjudgeth the offender vnto, vpon the committing of the sinne: wherewith oftentimes when the violence of the will is abated and the courage thereof cooled, so that it beginneth to stagger and faint in its resolution, then enters in a tumultuous troope of passions & affections, as fresh aydes to strengthen the will in rebellion, which being themselues first hyred and corrupted to doe seruice vnto Sathan in sinnefull desires and actions, with the present pay or expected wages of worldly vanities, doe by the same proffers perswade the will to continue stiffe and obdurate in rebellious courses, and with all resolution to oppose it selfe against reason and conscience. But yet consider, that in all this conflict betweene these diuers faculties, there is no enmitie & contrariety betweene them in their natures, neither is there more grace or lesse corruption in the reason and conscience, than in the will and affections, for they as well as these doe like and loue sin with the pleasures and profits of it in its owne nature, if they were not deterred with the fearefull consequents of Gods iudgments and punishments, which they see will necessarily follow vpon such sinfull premises. Nor is there lesse enmitie betweene them

Rom. 2. 14.

them and Gods grace and goodnesse, for were they out of the gun-shot of danger, they would as willingly imbrace the pleasures of sin, as doe the affections and will; but here onely is the difference, that they are more politique enemies to God and all goodnesse, and more wisely louing themselues dare not seeke pleasure in such sinfull attempts, as will cause more bitternesse and sorrow in the end, through sense of punishment, than can be counteruailed with the short joy which they shall take in the fruition of their wicked delights; whereas the other being more rude and sensuall, doe onely looke vpon present objects, and therefore when they see a bait and booty of sin set out before them, they run vnto it with a headlong violence, not fearing nor caring for the imminent danger of denounced punishments.

6. Sect. 6. The conflict betweene the flesh and the Spirit is in the same faculties.

But it is farre otherwise in the conflict betweene the spirit and the flesh, which is not betweene diuers faculties all still remayning and agreeing in their naturall corruption, & onely differing one with another, like Souldiers in the same Campe, and fighting vnder the same Generall, vpon their diuers reasons and grounds in the managing of the Warre, the one being more willing in running into dangers, the other more wary to auoid and escape them: but it is betweene the same faculties, fighting against themselues, reason against reason, and will against will, not arising from a Syllogisticall discourse vpon outward grounds of ensuing mischiefes, but from a reall change of their nature wrought by Gods Spirit, the which because it is but begun and imperfect, the reliques of sinfull corruption remayning and dwelling in the same house and heart with spirituall and renewed graces, these being euen in their owne nature as contrary one to another as fire to water, light to darknesse, good to euill, there necessarily followeth a continuall conflict betweene them, in which, as vnreconciliable enemies, they seeke to destroy one another; not moued hereunto by discourse of reason, no more than in the fight betweene the Lion and the Dragon, the Dogge and the Beare, the fire and water, but by the antipathy and contrariety which is in their natures. Whereof it is that a new born babe in Christ who hath little learning, and a small degree of knowledge and spirituall vnderstanding, doth with as great resolution withstand the encounters and motions of sinne, and endeauours to please God, though hee be scarce able to render a reason of his doings, as those who are growne vnto a riper age, and haue attained vnto an higher degree of learning and wisdome. An example whereof we haue in many poore, simple and illiterate men, who as conscionably auoid all sin, & practise the holy duties of a Christian life, as other Christians who are learned and haue a greater measure of knowledge and wisdome; and also in many Martyrs, who being vnlearned and not able to maintaine the truth of their cause by syllogisticall disputes, did yet as resolutely oppose themselues against Idolatry & Popish Heresies, and as willingly and couragiously seale the Truth with their bloud, as others who had attained to the greatest Learning. Which plainly sheweth that their opposition to errour and falshood, was not chiefly grounded on mentall Discourses (for then those who most excelled in learning & knowledge should haue as much exceeded in their resolution and opposition) but vpon that secret change of nature, made in them by Gods Spirit, by which they opposed that which was euill, not onely in their reason and vnderstanding, but also in their will, hearts and affections, with all other powers and parts of their soules and bodies. By which it appeareth that the Christian is no sooner conceiued of the seed of the Spirit, and by communication of sauing grace, receiueth spirituall life, birth and being, but he presently becommeth one of Gods Souldiers, and as naturally and voluntarily by vertue of his regeneration, fighteth against the Flesh, the World and the Deuill, without any pressing by the conscience, or inticement by the promises, or inforcing by the terrours of the Law denouncing punishment, if he goe not on this Warfare, onely out of his loue and obedience towards God and his owne inclination carrying him against these enemies, as it were by a naturall antipathy and inward contrariety, as the fire striueth against the water, health against sickneesse or life against death.

7. Sect. 7. The fourth difference is in their contrary effects.

The fourth difference betweene the combat of the Spirit and the flesh in the regenerate, and betweene the reason and will, the conscience & affections in the vnregenerate, is in their contrary effects; for by the conflict betweene the flesh and the Spirit, our faith is confirmed in the assurance of our regeneration, seeing the Spirit of God, which is one of the Combatants dwelleth in vs; of Gods loue and fauour, seeing hee hath chosen vs for his Souldiers to fight his battels; & of our owne saluation, seeing Gods Spirit fighting in and for vs, wee are assured of victory (for who can withstand his power or resist his will?) and of the Crowne of victory, euerlasting glory promised by truth it selfe to all those who ouercome. But contrariwise from the conflict of conscience in the vnregenerate (where in oftentimes the worser part preuaileth) ariseth doubting and incredulity, terrours, feares and vtter despaire in the apprehension of Gods wrath & those dreadfull punishments which sin hath deserued. Secondly, from the combat of the flesh and spirit, vnfained repentance is begun, or renewed and increased in those who are regenerate,

nerate, for there is a change in them, principally in their wils, hearts and affections, whereby in all things they oppose the flesh, hating that which it loueth, and louing that which it hateth, willing what it nilleth, and nilling that which it willeth; vpon which followeth the purifying of the heart and the purging of it from all sinfull corruptions, the hating and forsaking of all sinne, and a hearty desire and earnest endeauour to serue the Lord in holinesse and newnesse of life; and not onely a reformation in part, but totall obedience in all our affections and actions, in the renouncing of all sin, and the imbracing of all good duties in the whole course of our lines. But there is no such change following the conflict betweene the conscience and affections, reason and will, onely there may be some pangs of sorrow and shedding of teares, caused not by the loue of God or hatred of sin, but by the apprehension and expectation of deserued punishments. There may be also some confession and acknowledgement of sin, whilest they are vpon the racke of conscience, and are terrified with the feare and apprehension, or pinched with the present sense and smart of punishment; and some promise, or it may be purposes, of leauing and forsaking their wicked courses, as we see in the example of *Pharaoh*, who whilest the hand of God was vpon himselfe and his people, confessed his sin and promised amendment. And finally, they may out of this seruile feare, leaue the most of their sins, and outwardly reforme themselues and conforme their practice in many things to such obedience, and to the performance of so many good duties, that they may thinke themselues and perswade others that they are notable Conuerts, as we may see in the example of *Herod*; and yet for all this, there is in them no sound repentance, no change of nature, no purging & remouing, but onely a temporary restraynning of their corruptions, wrought in them not by grace and the Spirit, but by other corruptions of a different nature, namely, seruile feare and terrour of conscience; As hereby it plainly appeareth, in that when as they are taken from the racke, and secured in their conceit from the feeling of further punishment, they returne againe to their wicked courses, and become more obdurate and rebellious than they were before, or if there is any shew of some amendment, yet it is not a through reformation, or a purging of the heart from all the filth of sin, such as followeth the conflict of the spirit and the flesh, but a reducing of the vnregenerate man from extremity to some mediocrity, from being a Publican and notorious sinner, to be a Pharisie, Hypocrite, or at the best a meere ciuill man, conformable to the Politique Lawes in the state, and no opposer to outward Discipline and Order in the Church. And this also is the worke of naturall reason, which perswadeth them to this reformation for worldly respects: whereas the other is the worke of the Spirit, which in loue and obedience to God beginneth and continueth this amendment in them; the fruit and benefit whereof redoundeth chiefly to the preseruation of humane society, the good of Common-wealths in the mayntayning of externall Discipline, which could not stand against the rage and fury of tumultuous passions and affections, were it not that their strength is abated and their violence restrained by the conflict of conscience; whereas the fruits of the combate betweene the spirit and the flesh are much better; namely, the aduancement of Gods glory by our worshipping and seruing him in spirit and truth, the strengthening and increasing of our faith, the inward purging and purifying of the heart and conscience from the hidden and secret corruption of all sin, humiliation in this life, and glorification in the life to come; for all that thus fight shall surely ouercome, and receiue for their reward, the Crowne of victory, euerlasting blessednesse. Thirdly, the warre betweene the spirit and the flesh causeth vnto vs the most secure peace, euen peace with God, when as becomming his Souldiers we fight vnder his Standard, against his and our enemies; peace betweene the faculties of our soules when as the inferiour faculties are in quiet subjection to the superiour, the affections harkening vnto and obeying the conscience, the will yeelding voluntary obedience to reason as Gods Vice-roy, and all to God as their supreame Soueraigne. It bringeth also with it vnspeakable comfort, spirituall rejoycing & joy in the Holy Ghost, because it assureth vs of Gods loue and gracious assistance, of a full and finall victory ouer all our enemies, & the Crowne of Victory euerlasting Glory. But the conflict of conscience in the vnregenerate causeth continuall garboyles and hot dissention, tyranny in the superiour faculties ruling onely by seruile feare, and rebellion in the inferiour, when as they haue power to breake the yoke of Gouernment; horrour and anguish of minde, disconsolate sorrow and hellish despaire, when the affrighted conscience beareth sway; or the mad and tumultuous joy of frantique men, when the wilde affections and disordred passions, by gagging and silencing the conscience, doe get the vpper hand, the which oftentimes lasting no longer than a blaze of thornes, doth leaue behind it redoubled griefe and desperate despaire. Finally, the conflict betweene the spirit and the flesh maketh the man regenerate with more care and diligence to obserue his own heart, and more conscionably to watch ouer all his wayes, that

Marke 6. 20.

that he giue no aduantage to his sinfull flesh. It causeth him studiously to affect and earnestly to endeauour, in the vse of all good meanes, whereby the spirituall part may be more and more strengthened, and the flesh with all carnall lusts may be mortified and subdued; that so it may not rebell and gather strength to preuayle against it, as wee see in the example of the Apostle. But the conflict of conscience is commonly joyned with secure retchlesnesse; whereby the vnregenerate man doth carelesly neglect the causes and occasions of this bitter conflict, vntill he be ouer-taken with them, and onely auoideth the punishment and not the sin which causeth it, or the sin onely, when hee is sensible of the punishment. It worketh in him no care to mortifie his sins, vnlesse it be onely in outward fact, and that alone for seruile feare of paine and smart, and not in loue and obedience vnto God: yea, still hee loueth them as his dearest darlings, and when he dare not giue them place and entertainment in his workes and actions, as it were, in his outward roomes, hee secretly lodgeth them in his heart, as in his secret closet or priuate Chamber. It doth not make him vse any meanes to subdue his flesh and mortifie his corruptions, yea, rather it bringeth him into a sluggish despaire, which maketh him to cry out, that *there is a Lion in the street*, to starue his soule because hee will not take paines to plucke his hand out of his bosome and put it to his mouth; to stop his eares against all good counsell; and to harden his heart against all instruction and exhortation, whereby he is taught the way whereby he may come out of his misery, or is incited and stirred vp to walke in it, complayning that all these meanes are vnto him vseless & boordlesse, seeing hee is already irrecouerably plunged into a desperate condition. Or else if he vse at all the meanes of his recouery, it is onely in hypocrisie, not with a desire to profit by them, but onely to stop the cry of conscience, vpon this perswasion that God will be contented with this formall seruice, notwithstanding that he still goeth on in his wicked courses.

Luke 9.27.

§. Sect. 8. The fift difference is in the subiect matter or occasion.

The fift difference is the subiect matter or occasion, about which these conflicts are made by these diuers enemies. For the Flesh and the Spirit do in all things oppose against one another; the Spirit, the Flesh in all that is euill; the Flesh, the Spirit in all that is good. For there is no good action which the spirituall man performeth, but the flesh interposing, hindreth and interrupteth him; as in Prayer, hearing the Word, receiuing the Sacrament, Sanctification of the Sabbath, the workes of Iustice and Mercy, Temperance, and Sobriety, sometime wholy withdrawing him from them, and sometime distracting and disabling him in them, which maketh him to complaine with the Apostle; *To will is present with mee, but I find not how to performe that which is good. For I find a Law, that when I would doe good, euill is present with me*; the which is to be vnderstood, not only of particular actions but also of our whole life and conuersation. And contrariwise there is no euill knowne to the spirit, and done by the flesh, wherein the spirit doth not crosse and oppose it, (no not those sins which by carnall men are thought sleight and veniall) either hindering and restraining the regenerate man, that he may not fall into it, or mouing him being falne to rise againe by vnfained repentance. But the conflict of conscience extendeth not to the whole course of life, but onely to some particular actions, and yeelding vnto the will and affections in lesser, common and ordinary sins, it onely contendeth with them about the committing of such sins as are hainous and outragious, and especially those which are against the second Table, not so much regarding or restrayning them in those which are committed against the first.

Rom. 7. 18, 21.

§. Sect. 9. The last difference is in respect of time.

The last difference betweene these diuers conflicts is in respect of time; for the combat betweene the flesh and the spirit beginneth at the time of our regeneration and conuersion, and not before; and being begun it is constant and continuall to the very end of our liues, though it may haue some intermissions in respect of our sense and feeling, as when the spirit through the thicke vapour of corruption raised by the flesh, is cast into a slumber, or by some mighty blow wounding the conscience, astonishing the senses, and hardening the heart, is (as it were) cast into a sowne, and hath no signes of spirituall life remayning in it, out of which it alwayes recouereth being excited and re-enliued by Gods quickening Spirit. But the combat of conscience doth begin oftentimes long before conuersion, euen as soone as wee haue the vse of reason and vnderstanding, receiuing common notions from the light of Nature; but it is neither constant and continuall but only by pangs and fits, vpon the occasion of some grieuous sin already acted, or about to be committed; nor yet alwayes permanent and lasting to the end of life, seeing oftentimes by customable sinning the conscience becommeth so deaded & seared, that it taketh no notice of sin, nor opposeth against the will & affections, but (as it were) casteth the reines in their necke, neuer at all checking or curbing them in, but suffering them to run on in an head-long course, vnto the committing of all manner of wickednesse.

CHAP. IX.

That the Conflict of Conscience is not in all that are vnregenerate nor in them onely.

Q. Sect. 1. That no comfort ariseth out of the conflict of conscience.

AND thus we haue shewed the many differences betweene the combat of the Flesh and Spirit, and of the Conscience and Affections. Whereby it is plaine, that as the former giueth vnto vs comfortable assurance of our Regeneration, Adoption and Saluation, so there can no such hope arise from the other. For, as we see, it may be, and most commonly is in the wicked and reprobate, it hath no reference to God, nor springeth from Faith, Loue, filiall feare and obedience, but from carnall selfe-loue, and seruile feare of iudgement and punishment; not from any dislike of sin, the which the wicked in the hottest of this conflict doe loue with all their heart, but onely because they desire to auoide the punishment, like vnto children, whose teeth water when they see licorous meats, but yet dare not touch them for feare of the rod. An example whereof wee haue in *Balaam*, who with all his heart would haue sinned in cursing Gods people, that he might haue gained the reward of vnrighteousnesse, but yet durst not doe it for *Balaacs* Kingdome, because he was afraid to bee ouer-whelmed by Gods fearefull vengeance. And though these Combatants fight one with another, yet are both corrupt and sinfull, and both Souldiers in Satans Campe, joyning together in the common cause, howsoeuer dissenting in some particular quarrels, and fighting one against another, like contrary vices, prodigality against couetousnesse, presumption against despaire, rash foole-hardinesse against base cowardize; or like Pirats in the same ship who fall together by the eares about some particular wicked designes; though they all agree to rob the Merchant.

Q. Sect. 2. That the conflict of conscience may bee in the regenerate.

But howsoeuer this conflict of conscience be in the wicked and reprobate, yet weeare to know that it is not in them onely, nor yet in all. For this combat may also be in the faithfull and regenerate; yet not in the part regenerate, for the sanctified will and affections doe not oppose the sanctified conscience and reason, but there is a goodly harmony betweene them, the will and affections being guided & ruled by the vnderstanding, & it by God our supreame Soueraigne, and conscience approouing of this holy gouernment and subjection. But in the vnregenerate part euen the faithfull themselues doe feele this conflict in them betweene conscience accusing for feare of judgement & punishment, and carnall concupiscence drawing them to sin. The which is more weake on that side of passion, because their corruption is much abated and subdued, but stronger on the side of conscience, because it is excited with a greater illumination discouering more manifestly the odiousnesse of sin, and fearefulnesse of those punishments which it deserueth. Howsoeuer in another respect the violence of it is abated, namely, as it terrifieth with seruile feare, and denounceth against the offender hell and condemnation, from which those who are in Iesus Christ are freed and deliuered. But let vs know that though this fight be in the faithfull, yet it bringeth not (like that of the spirit & the flesh) any comfort or assurance of Gods loue, sanctification, adoption or saluation, because it is not proper to the godly, but is also common to the wicked and vnregenerate. *Rom. 8. 2.*

Q. Sect. 3. This conflict of conscience is not in those who are extremely ignorant.

Secondly, this conflict is not in all the vnregenerate. For first it is not in them who are either extremely ignorant or outragiously wicked. The former are of two sorts, first, such as are not capable of knowledge, as young children, Ideots, and madmen, who though they haue the facultie of reason habitually or potentially in respect of the vse, yet not in the act or exercise of it; & therefore their conscience receiuing no illumination from their vnderstanding, putteth no difference betweene good and euill, neither accuseth them for any sin, nor at all resisteth their will and affections. For though they haue conscience in them in respect of the faculty, yet like those that are in a dead sleepe, they haue it not in act and operation. Secondly, such as being capable of knowledge, haue through their negligence or wilfulnesse suffered those sparkes of the light of Nature to goe out for want of blowing vpon them by vse and exercise, or nourishing them with fit meanes (as it were) necessary fuell, which is the case of many Ethnicks, and Barbarians, yea, of some who would be called by the names of Christians, who through affected ignorance, are so farre from the illumination of grace, that they haue quite obscured and extinguished the light of Nature. Those also who are outragiously wicked haue seldome in them the conflict of conscience, because the Lord punisheth their other sins by giuing them ouer to their owne vile affections and a reprobate mind, whereof it commeth to passe, that their vnderstanding being darkened, and euen quite blinded, the common notions and the light of Nature being cleane put out and extinguished, their cōsciences also are seared & senseles, so as they neuer checke and controule them for any sins, and such a callum and thicke skin ouergroweth their hearts, and so hardeneth them through their often committing of knowne wickednesse, that without any feeling or remorse, they commit any manner of sin with

with delight and greedinesse. An example whereof wee haue in those Idolatrous Heathens of whom the Apostle speaketh, who not worshipping God according to that light which they had by nature, and by looking into the booke of the creatures, they *became vaine in their foolish imaginations, and had their minds so darkened*, as that they gaue *the glory of God* to the basest of the creatures; whereupon *God gaue them vp to vncleanesse, to their owne vile affections, and to a reprobate minde to do those things which are not conuenient.* So else where he saith of them, that they walked in *the vanitie of their minds, hauing their vnderstanding darkened, being alienated from the life of God, through the ignorance which was in them, because of the blindnesse of their heart, and being past feeling, had giuen themselues ouer vnto lasciuiousnesse to worke all vncleanesse with greedinesse.* And writing to *Timothy* hee speaketh of some in these later times, who should *haue their consciences seared with an hote iron:* Wherby they become so senseless, that they take no notice of any sinne, nor accuse for the committing of any wickednesse. For as the greatest blowes which light vpon an anuile, doe not at all moue it, but it causeth the waightiest hammer to rebound back againe; and as the deepest gashes and most griesly wounds, giuen to a member which is mortified, or to a part gangrened, are not at all felt; and therefore the partie vpon whom they are inflicted neuer complaineth nor shrinketh for them: So when the gangrene of sin hath ouerrun the intellectuall faculties, blinding the vnderstanding and deading the conscience, though there be deepe gashes made in them they feele them not, and therfore bewray neither feare nor griefe by accusing and complaining of the causes of their euils.

Rom. 1. Verse 21. Verse 31.

Ephes. 4 17, 18, 19.

1. Tim. 4. 2.

2. Sect. 4. The conflict of conscience is seldome in simple people.

And among all these the conscience and affections, the reason and will are at a secure, sensles se and sinfull peace. There are diuers other sorts of men in whom their peace is not so continuall and permanent, but yet there is often a truce betweene them, which is sometimes of shorter, and sometimes of longer continuance according as the occasions be of their agreeing or discording with one another. The first are ignorant and simple people whose consciences through defect in knowledge and want of vnderstanding, wanting illumination and direction, doe seldome checke them for any thing they doe, vnlesse it bee so grossely wicked, that euen the light of nature doeth discouer and condemne it. And here the reason and will, the conscience and affections, continue friends and maintaine peace, because they are not able to discerne those iust causes which are offered of discording from one another; like enemies who lye quietly in their tents in the darke night, when the aduerse party doeth goe a spoyling and forraging, because they haue no light to discouer their attempts. Opposite vnto these are those carnall men who hauing a great measure of speculatiue knowledge, art, and learning, are able by their paralogismes and subtill sophistry, their nice distinctions, and cunning shifts, to make blacke seeme white, darkenesse light, falsehood trueth, and good euill: whereby they blinde the eye of reason, stoppe the mouth of conscience, and so corrupt and dazle the iudgement, that they can do what euill they list, and satisfie in all things their carnall lusts and affections vncontrouled and condemned. Of these it is truely said, that they haue much science and litle conscience, like those *Lamiæ* who were sharpesighted when they went abroad, but starke blinde, when they entred into their houses; or the Pharisees who sitting in *Moses* chaire were able to teach others their duties, and to rebuke and controule them for their smallest sinne, but were not able to see their owne carnall worldlinesse, hellish pride and damnable hypocrisie, & as our Sauiour chargeth them, could discerne a mote in their neighbours eye, though there were a beam in their owne. In these there is no conflict of conscience because like crafty and skilfull Lawyers, they can with false colours and collusions blinde the eyes of the Iudge, making their euill cause seeme just and good; or like cunning Theeues, they doe so subtilly and secretly atchieue their wicked designes, that when they come to be arraigned they shift off and elude the most pertinent accusations.

Matth. 7. 5.

2. Sect. 5. That the conflict of conscience is not in proud Iusticiaries and ciuill Worldlings.

Vnto these wee may adioyne proude Iusticiaries, who taking away from the Law of God the life and vigour of spirituall sense, do expound it after a grosse and literall manner, that so they may satisfie it with their grosse obedience; and because their obedience cannot reach to the spirituall meaning, therefore they frame a meaning sutable to their carnall obedience. And so justifying themselues as though they had done all which the Law requireth, their consciences sleepe securely in all their sinfull courses, & neuer accuse them for any sin; of which we haue an example in the Pharisies, who justified themselues when our Sauiour most condemned them; in the young Iusticiary who boasted that hee had done all which was required, when as he had done nothing; and in the vain-glorious Papists, who farre out-strip them both, affirming that they can fulfill the Law, and doe more than it requireth; for which indeed they haue speciall helpes, seeing they giue what sense they list to euery Commandement; and if they can make no sense seeme sensible & probable to their too dim-sighted followers, then for more surety they will quite cancell and blot it out, as they deale with the second Commandement, condemning their Imagery and Idolatry, and ha-

Luke 18. 11. Matth. 19. 20.

uing made none of one, they make of one two, by diuiding of the tenth, and so filling vp the number, that their theft and falsehood may not be discouered. Like vnto these are our ciuill Worldlings and ignorant Protestants, who placing all Religion in outward abstaining from haynous faults, as perjury, whoredome, drunkennesse & such like, and in performing formall seruice to God, according to the Princes Lawes, and morall duties of honesty and justice to one another, doe thinke that God is throughly satisfied when they haue attained to this period of perfection, which themselues haue pitched. And therefore their consciences are quiet, and suffer them to enjoy a secure peace, though they liue in ignorance and vnbeliefe, in the neglect of Spirituall Seruice, Swearers, Sabath breakers, and in all things follow those courses, which Ambition, Couetousnesse, Voluptuousnesse and Selfe-loue will prescribe vnto them.

§. Sect. 6. That the conflict of conscience is seldome in those who are transported with violent passions.

Finally, wee may adde vnto these such others, as are violent and furious in their affections, who whilest the fit and feauer of their passion lasteth, can commit any wicked out-rage, and neuer feele any conflict of conscience. Not because reason is quite blind, and conscience dumbe, but because seeing & speaking, they are not heard and discerned; no more than the speech of a wise Citizen & Senator in a tumultuous vproare of common people. Not because they vtterly refuse to doe their office and make resistance, but because they are so carried away and hurried with the violence of the throng, that they are not able to keepe their standing or hinder their proceedings. Or if we will, wee may here compare reason and conscience in them, to that they are in Drunkards, which are so hindred & disabled with intoxicating fumes, that they are not able to doe their functions, till by naturall heate they be spent and scattered. But in these commonly, when the heate and violence of passion is somewhat spent and abated, reason, and conscience especially, doth recouer strength, and (like a Prince foyled and put to flight by his rebellious subjects) recouering by force his state and dignity, of a King becomes a Tyrant, and so much the more seuerely keepeth them vnder, by how much hee hath tasted more sensibly of the mischiefes accompanying their rage and disloyalty. For thus experience teacheth vs, that when conscience hath beene foyled and wounded with rage and passion, their power being spent by their owne fury, it doth afresh set vpon them, and beating them out of their holds doth put into their place affrighting terrours and astonishing feares, & so terrifieth the heart with its vehement accusations, that oftentimes it sinketh into the gulfe of despaire; the which wee see manifest in the example of *Caine*, *Saul*, *Iudas* & many others. And these are the men in whom either a peace or truce is maintayned betweene the conscience and affections, there being whilest it lasteth no conflict betweene them. Now if we would know in whom principally this combat is fought, it is in such vnregenerate men as haue still remayning in them some common notions of the light of Nature, encreased by their study in the Volume of the Creatures, and in the Booke of holy Scripture, and their obseruation of the due execution of Gods fearfull judgements. In such whose conscience remayneth liuely and sensibly soft and vigorous, because it is not yet cautherized and seared with the often and wilful committing of haynous sins. Finally, in such whose affections are somewhat gentle and moderate, and whose hearts are not so hardened nor wholy taken vp with wicked infidelity, but that they giue some credit to Gods fearefull threatnings.

CHAP. X.

Whether the Conflict betweene the Flesh and Spirit be in all the regenerate, and whether, if it be, it bee in same manner and measure.

§. Sect. 1. That this spirituall conflict is in all the regenerate that are of yeeres.

WE haue shewed that the conflict betweene the flesh and the spirit is onely in the regenerate, and how it differeth from that conflict of conscience, which is oftentimes in many of the wicked; now let vs consider whether that combate bee in all the regenerate. Secondly whether it bee in all in the same manner and measure. Thirdly how we may know whether this conflict bee in vs or no. And lastly, if it bee when it beginneth and how long this conflict is to continue. Concerning the first wee are to know, that this conflict betweene the flesh and spirit is in all the regenerate, who haue receiued spirituall illumination, and haue the vse of their reason and vnderstanding, being possessed of Gods sanctifying graces, not onely in their habites but also in their acts and operations, not in the faculties alone, but also in their functions and exercises. For as long as these cursed corruptions (like the *Canaanite* in the land) doe co-inhabite with vs, they will continually be *as scourges to our sides, and thornes in our eyes*; and still there will bee warre betweene vs, whilest they labour to hold their possession, and wee endeauour to roote them out. And howsoeuer our chiefe Commander may sometime sound a retraite, and giue vs some intermissions for the renewing of our forces, and recouery of our breath, yet vtter dismissions wee shall

Iosh. 23. 13.

not

not haue from this warlicke seruice, till hauing (like our Head and Sauiour) by death ouercome all our enemies, wee shall receiue the crowne of victory, and for euer tryumphantly rejoyce in the security of our peace.

§. Sect. 2. What we are to thinke of Infants and Ideots.

But whereas I say that this conflict is in all the regenerate who haue the vse of reason and vnderstanding, I doe from among them exempt such infants and ideots as want the vse of reason, and yet belong to Gods election; in whom God worketh for their iustification, sanctification and saluation, after an extraordinary, secret and wonderfull manner, applying Christ vnto them his righteousnesse, obedience, and the vertue of his death and resurrection by his holy spirit, who al-sufficiently supplyeth vnto them the defect of all inferiour instruments & meanes, and hereby purgeth and cleanseth them from the guilt, punishment and corruption of all their sinnes. Now in these there cannot actually bee this conflict betweene the spirit and the flesh, because they haue not the acts and operations of spirituall graces, but only the seeds of them, which though they may haue their potentiall inclinations to this conflict, yet no present actuall exercise and voluntary imployment of them in this spirituall warfare. Although it may bee, thus much may bee granted, that seeing by their regeneration there is a change in their nature, by which they are spiritually renewed in all their powers and faculties, there may bee in them all, an auersenesse in their renewed nature to their olde corruptions (as it were) by an holy instinct and disposition, wrought in them by Gods spirit, although there bee no discourse of reason or vse of vnderstanding, euen as wee see by naturall antipathy fire and water, light and darkenesse contending and striuing against one another, though they haue no will or reason to stirre them vnto the fight. For though (as wee haue shewed) the conflict of conscience ariseth out of logicall disputes and the discourse of reason and vnderstanding, and therefore can onely bee in them who haue the vse of these, yet this combate of the spirit springing from another fountaine, euen the change of a nature through spirituall regeneration, there may (in that sense which I haue shewed) euen in children and ideots, bee some kind of conflict betweene the spirit and the flesh, the seed of grace and of corruption striuing against one another. All which is to bee vnderstood not of all infants belonging to Gods Election, but onely of those which dye in their infancy, who hauing much to bee done for the quicke perfecting of that great worke of their saluation, whilest they are going that short passage betweene the wombe and their heauenly inheritance, God to manifest his infinite wisedome, power and goodnesse, doth thus worke in them after a wonderfull and extraordinary manner. And as for those who liue to riper age, and vntill they haue the vse of reason and vnderstanding, they haue not this conflict in them before their regeneration and conuersion, because then onely the spirit and its sanctifying graces doe begin to dwell in them, and to make warre against their carnall corruptions.

§. Sect. 3. That this conflict is not in all the regenerate in like manner and measure.

As touching the second point, we are to know, that the conflict betweene the spirit and the flesh is not in all the regenerate after the same manner, nor in the same measure, but diuersly as it pleaseth the Lord to glorifie himselfe in the manifestation of his wisdome, goodnesse, and omnipotencie, either by giuing vnto his seruants a great measure of strength and spirituall grace by which they obtaine an easie victorie, wherein the bounty of his goodnesse clearely shineth, or a lesse and scanter proportion, by which notwithstanding they are inabled as certainely, though not so speedily to ouercome, hereby magnifying the all-sufficiencie of his power, which more manifestly appeareth in our greater weakenesse. For according as the measure of our spirituall strength and riches of Gods grace, as also of carnall corruption differ in respect of their diuers proportions; such is the difference in this Christian combate betweene one faithful man and another. For some receiue but a small measure of spiritual illumination, the least degrees of faith, confidence, loue and other spirituall graces; and these through their weakenesse, commonly make weake assaults against the flesh and fleshly lusts, and as weakely withstand their encounters, whereof it commeth to passe that they stand in the battaile with much more faintnesse & frailetie, and receiue many wounds, foyles and falls, before they obtaine the victory. Though the Lord performing euen to these his gracious promises, doth not suffer them to bee tempted aboue their power, but either assisteth them by his owne might, or fitteth them with slight tentations, according to their weakenesse. Sometimes there is in the regenerate lesse reformation of their corrupt natures by the restraining grace of God and the common gifts of the spirit, by reason whereof the flesh is of greater strength and the corruptions thereof are much more malignant, raging and violent in all the faculties of their soules, especially in their wils, passions and affections. So that though they haue a great measure of strength and spirituall grace, yet they cannot with any ease, or in short time get the vpper hand, but there is much struggling and wrastling, sharpe and fierce assaults on both sides, as is betweene mighty enemies equally matched, and sometimes the one, sometimes the other preuaileth, and wound-

2. Cor. 12. 9.

eth and foyleth the aduerse party; like those warres of old betweene the Romanes and Carthaginians, and those mighty enemies the Turkes and Persians in these dayes. And because both parties continue in their great strength, hereof it commeth to passe, that these sharpe and fierce encounters doe also last euen to the end of their liues, vntill the Lord by death do put an end to the battaile, giuing vnto the spirituall man full and finall victory ouer all his enemies, and the crowne of victory euerlasting happinesse.

9. Sect. 4. That this conflict is often weake in strong Christians.

Finally the Lord to shew the riches of his bounty, doth sometimes giue vnto his seruants such a large measure of spirituall strength, sauing grace, knowledge, faith, loue, Christian magnanimitie and the rest, that like those mighty worthies in the time of *Dauid*, none of their spirituall enemies are able to withstand them, but in the first encounters after this strength receiued, they foyle, wound, and vanquish them, either leading them captiue without any great resistance, or else putting them to a shamefull flight. So as they neuer againe gather their scattered forces, nor once dare to enter the field; onely they may perhaps after a treacherous manner lye in ambushment, and make some attempt vpon some great aduantage. And in this case the spirituall souldiour gloriously tryumpheth ouer his spirituall enemies, and keeping them vnder with vnresistable power, doth enioy his victory with much peace and heauenly comfort. But all this while wee are to remember that the Christian Champion, and the Lords great Worthy, doth not thus preuaile by vertue of any naturall strength which hee hath aboue others of his fellow souldiers, but (like *Sampson*) through the gifts of the spirit, and the power of God communicated vnto him; which because through their pride and selfe-loue they are apt to forget, and being swollen vp in their owne conceipts, to rob God of his glory, by arrogating some part of the prayse of their spirituall strength and victories vnto themselues; the Lord leaueth them by spirituall defections vnto their owne abilities, and letteth loose their enemies to assault and encounter them. In which case they are vtterly vnable to stand in the least conflict, but are shamefully foyled, put to flight, and led captiue of sin, as wee see in example of *Noah*, *Lot*, *Iob*, *Dauid*, *Peter*, and many others. And then being discouraged and discomfited they complaine with *Iob*, that *God opposeth them as a mighty enemie, making them his markes, and shooting against them his enuenomed arrowes*; With *Dauid*, that God *hath forsaken them, will be no more intreated, but hath shut vp his kindnesse in displeasure*, that his *terrours doe fight against them, dry their bones, and drinke vp their spirits*; And finally with the Church they cry out; *O Lord, why hast thou made vs to erre from thy wayes, and hardened our heart from thy feare? Be not wroth very sore O Lord, neither remember iniquitie for euer.* On the other side the flesh all this while proudly swelleth in victorie, insulting ouer the spirit, and saying, *is this the man that tooke God for his hope?* And carryeth away the spoiles, vaunting it selfe in a wicked tryumph. But though God hath withdrawne himselfe a little, that the spirituall man might more earnestly seeke him, yet hee doth not vtterly forsake his souldiers and seruants, and those his graces in them; and though in respect of sense, motion & outward operation, they seeme quite dead and vtterly extinguished, yet in truth they are but in a swound, and (as it were) couered ouer with the ashes of corruption; and therefore when the Lord reuiueth them, bloweth vpon them with his spirit, and cherisheth their inward heate, by fresh fuell, and a new accesse of sauing grace, then *Sampsons* haire growing out againe, hee recouereth his strength, and the Christian Champion being grieued and ashamed for his former foyles, gathereth together his scattered forces, and with more than wonted valour and resolution encountering his enemies, he putteth them to flight, obtaineth the victory, and for euer after holdeth them vnder in more base subjection.

Iob.6.4.

Psal.22.1.& 77.8.

Esa.63.17.& 64.9.

CHAP. XI.

How wee may know whether this conflict bee fought in vs, that is, whether the spirit of God dwell in vs or no.

9. Sect.1. That euery faithfull man may and ought to be assured that the Spirit of God dwelleth in him.

THe third point propounded is how a Christian may know, whether there bee in him this conflict betweene the spirit and the flesh, or no; which is in effect as much as to know, whether we bee sound Christians, whether wee bee the children of God, whether wee belong to Gods election; and finally whether we haue in vs any sauing grace yea or no; seeing in all these, and these onely, this conflict is or wilbe fought, as soone as they are regenerate and conuerted vnto God. The which waighty question hath already in part beene resolued, when as I shewed the differences betweene the combate of the flesh and spirit, and the conflict of conscience, and the will and affections; and now commeth to bee more fully and directly handled. For the clearing whereof we neede not to make any further search, but onely to examine whether the Spirit of God accompanied with his sauing graces which is one of the combatants doth reside and dwell in vs or no. For if it doe, then there is no question but this

this conflict is in vs, seeing it no sooner entreth and taketh possession of vs, but presently it maketh warre against our flesh with all the carnall lusts thereof, deposeth them from their regency, giueth them deadly wounds, holdeth them in subiection, and laboureth all it may, vtterly to displace and roote them out. Now euery faithfull man ought to be assured of this, namely, that the Spirit of God dwelleth in him; or if he haue not this assurance as yet, hee is neuer to be at rest, till it bee euident and cleare in his owne heart and conscience, as being the greatest question, and the waightiest and most important case of conscience, that can bee propounded or knowne of vs. The which as it may bee knowne, so no Christian ought to bee ignorant of it; as the Apostle implyeth by that interrogation: *Know yee not that yee are the Temple of God, and that the Spirit of God dwelleth in you?* And againe, *Know yee not that your bodies are the temples of the holy Ghost?* And therefore wee must not content our selues with the doubtfull opinion of the Papists, nor with the vncertaine and vngrounded hope of carnall gospellers, but labour after certaine assurance that we are the Temples of God, and that his holy Spirit dwelleth in vs. Which that wee may studiously indeauour to attaine vnto, let vs consider, first that God in his Word reuealeth this truth of the Spirit's dwelling in euery faithfull Christian, by many infallible marks and signes, to this end and purpose, that we may take notice thereof, and labour to attaine to the knowledge and assurance of it, being a truth so important and comfortable. Secondly, if we doe not know that the Spirit dwelleth in vs, wee cannot know that wee haue any part in Christ; and consequently, that wee are true Christians, seeing the holy Spirit is the principall bond of the vnion betweene him and vs, by which he dwelleth in vs, and wee in him. Thirdly, if wee doe not know that the Spirit dwelleth in vs, wee cannot know that wee are justified; for wee haue nothing to doe with Christs righteousnesse by which wee stand righteous before God, till by our spirituall vnion he is made ours, whereby wee haue right and interest in all his benefits; we cannot know that we are adopted the children of God, vnlesse we know that wee haue the *spirit of Adoption*, whereby *we cry in our hearts, Abba Father*. Nor that we are sanctified, vnlesse we haue the sanctifying Spirit which is the beginner and perfecter of all our holinesse; nor that our prayers are heard of God, seeing of our selues *wee know not how to pray as we ought*, but it is the Spirit of supplication, *which helpeth our infirmities, and teacheth vs to pray with sighes and grones which cannot bee expressed*. Neither doth the Lord heare any Prayers but such as the Spirit inspireth, because such only are according to his will. And when without his helpe wee pray, *Wee aske and receiue not, because we aske amisse*, as the Apostle speaketh. Fourthly, vnlesse wee know that wee haue the Spirit, wee cannot know whether we are in errour or truth, or whether our Religion which we professe, bee true or false, because he is the Spirit of illumination, who onely inlightneth vs, and teacheth and leadeth vs in all truth. Now how shall hee shew vs other things, so as wee may know that he sheweth them, if hee doe not shew vs himselfe, and make it knowne vnto vs, that he dwelleth in vs, and teacheth vs? Fiftly, if wee be not assured that hee is in vs, wee can haue no sound comfort, because hee is the onely true Comforter, from whom all sound comfort springeth, and all other comforts of which hee is not the author, are false, vngrounded and meere delusions. Lastly, wee must labour after the knowledge of the fruits of the Spirit dwelling in vs, as that we haue faith, and that Christ dwelleth in vs, and therefore wee must also bee assured that wee haue the tree and roote; for the effect argueth his cause as well as the cause his effect, and not to know that wee haue the Spirit, is not to know that wee haue any grace.

Now wee may know whether the Spirit of God be in vs or no: First by the Ministery and meanes which it vseth to make entrance, and to take possession of vs the which is the Ministery of the Word of God: For when the flesh with the lusts thereof are somewhat amazed and affrighted with the Cannon shot of legall threatnings, making (as it were) a large breach into the heart and conscience, and the trumpet of the Gospell soundeth, offering remission of sinne and eternall saluation to all that beleeue and repent, then this victorious captaine maketh his entrance, assaulteth the flesh and driueth it into corners, taking possession of all for Gods vse, the great Monarch of Heauen and Earth. And this the Apostle sheweth, where he saith, that the *Galathians receiued the spirit, not by the workes of the law, but by the hearing of faith*; that is, the doctrine of faith contained in the Gospel of Iesus Christ. Whereof it is that the Ministers of the New Testament are by him called the *ministers of the spirit*; because by their preaching they prepare the way for the spirit, as *Iohn the Baptist* for Iesus Christ, and are (as it were) his harbingers, to take vp a lodging for him in our hearts and soules. So that wee may discerne the spirit by the meanes whereby it entreth, which is not by dreames, and extraordinarie reuelations, for this is the fanaticall spirit of Anabaptists, and Familists; nor by the preaching of the law only; For he commeth not in this *great and strong wind*, that rents the Mountaines, & breakes

in

1.Cor.3.16. & 6.19.

Deut.29.19.

Rom.8.15.

Rom 8.26.

Iam.4.3.

Ioh.2.10.27. Ioh.14.26.

2.Cor.13.5.

9. Sect.2. The first infallible signe is the ministry and meanes by which it hath beene wrought in vs,

Gal.3.2.

2. Cor.3.6.

1. King.19.11, 12.

in pieces the Rockes; nor in this *earthquake* which shaketh the foundations of mans heart, not in this *fire* which consumeth all sinners that come in the way of it: But when these haue gone before (like a peale of Canons that giue warning of the comming of this mighty Prince) then *the still voyce* of the Gospell is vttered by the Ambassadours and Heralds of the great King, and with it he entreth and seateth himselfe in our hearts (as it were) vpon his royall throne.

Q. Sect. 3. The second signe is the effects and fruits of the Spirit: and first by the nature of the gifts in vs wee may discerne the Spirit.

Secondly wee may know whether the spirit dwelleth in vs, and fighteth against the flesh, by the effects and fruits of it. And first generally by the nature of the things wrought in vs, and then by their constancie and continuance. For if the gifts and endowments which wee haue be but meerely naturall, or such as may be attained vnto by our owne art, industrie and indeauours, then are they no infallible notes of Gods sanctifying Spirit or sauing graces dwelling in vs, the which are supernaturall, diuine, and sent downe (as it were) from Heauen into vs. Whereof it is that the Apostle opposeth this Spirit of God and that which is in worldly men, the one against the other. *Wee haue receiued not the spirit of the world, but the spirit which is of God.* And a little after, *the naturall man perceiueth not the things of the Spirit of God.* Againe, if they bee but the common gifts of the Spirit, as meerely Morall vertues, and restraining graces, which are common to ciuill worldlings, and haue been also in many Heathens and honest infidels, then cannot wee by them gather any assurance that the sanctifying Spirit dwelleth and warreth in vs against the flesh, onely there is a fight betweene conscience and affections, vice is curbed and ouerruled by vice, and one corrupt facultie by an other of the same kinde.

1. Cor. 2. 12. 14.

Q. Sect. 4. The graces of the Spirit may be knowne by their constant and continuall actions and operations.

Secondly the Spirit and the sauing graces thereof are constant and continuall in their actions and operations, daily more and more mortifying and subduing the flesh and carnall corruptions, and inciting vs vnto all Christian and holy duties; like the Sunne which from the rising shineth still more gloriously vntill noone day, or a liuely fountaine which continually springeth and sendeth forth its cleare and sweet streames; but the common gifts of the restraining Spirit doe worke and shew themselues onely by fits, like flashes of lightning which suddenly appeare and as suddenly vanish, leauing nothing behind them but grosse and palpable darknesse; or like standing waters and winter brookes, which swell and ouerflow vpon the fall of raine and descent of land waters, but soone after fall and are dryed vp in the time of drought. So the sauing graces of the sanctifying Spirit are lasting and permanent, euer continuing with increase euen to the very end of our liues; but all gifts meerely naturall endure but for a time, and (like the body) after they are growne to their full strength and ripenesse, they decrease, till by a daily consumption they come to nothing, as wee see in naturall knowledge and wisedome, which decayeth with age, vntill at last it commeth to dotage and childish ignorance.

1. Iob. 2. 17.

Q. Sect. 5. Of the particular effects of the Spirit, the first whereof is spirituall illightning.

But let vs descend to some particular effects which the Spirit worketh, for these arguing their Cause will plainely shew the residence and abiding of this holy guest in vs. And first the Spirit of God is the Spirit of illumination, inlightning our blinde eyes, reuealing vnto vs the things of God, and leading vs into all truth, according to that of our Sauiour; *But the Comforter which is the the holy Ghost whom the Father will send in my name, hee shall teach you all things.* And that of the Apostle; *But yee haue an vnction from the holy one, and yee know all things.* And againe; *But the annoynting which yee haue receiued of him abideth in you; and yee needs not that any man teach you; but as the same annoynting teacheth you of all things.* And hence it is, that this holy Spirit is called the *Spirit of wisedome and reuelation in the knowledge of God.* Yea but the wicked also may haue some illightning of the Spirit, as the Apostle sheweth, and which is more, they may haue a *taste of the heauenly gift*, be partakers of the *holy Ghost*, that is of the gifts and graces of the sanctifying Spirit, and haue also *a taste of the good word of God, and of the powers of the world to come*, yea and hereby they may attaine vnto a farre greater measure of knowledge than those who are truely regenerate, and how then can this be a difference, whereby wee may discerne the one from the other? To which I answer, that though there be no difference betweene the knowledge of the regenerate and vnregenerate in the quantity, in which respect the knowledge of the wicked, yea of the Diuell himselfe, doth oftentimes exceed the knowledge of the godly and faithfull, yet there are many other differences betweene them; for first the knowledge of the regenerate is much better grounded, euen vpon that infallible foundation of the holy Scriptures, the which they carefully and conscionably heare, reade, study and meditate in them, that they may bee more and more edified and inlightned, grounded and built vpon this sacred authoritie, as vpon the firme and vnmoueable corner stone; whereas the knowledge of the vnregenerate is chiefly founded vpon humane authorities, the doctrines and traditions of men, which as they are sometimes true, so sometimes false and erroneous, and neuer in themselues certaine and infallible. So also their knowledge is confirmed by the experience which they

Iohn 14. 26.

1. Iob. 2. 20, 27.

Eph. 1. 17.

Heb. 6. 4.

they haue of the things they know in themselues, by a liuely and powerfull sense and feeling of the operation of it, in their owne hearts and consciences, purging and purifying them from all sinfull corruptions, and renewing them to all obedience, and inuiting and prouoking them to the performance of all Christian duties of holinesse and righteousnesse; which moueth the Lord to reueale vnto them his great secrets and the mysteries of his Kingdome; according to that; *The secret of the Lord is with them that feare him, and he will shew them his couenant*; and againe, *his secrets are with the righteous*. Whereby they not onely know the things themselues barely vttered, but also Gods secret will and purpose in them. But the knowledge of the wicked is onely in theory and speculation, whereby they are enabled onely to talke and discourse of the things they conceiue, and haue no sense, feeling or experience of that powerfull working of it for their inward sanctification or outward reformation, but still lye frozen in the dregs of their sinnes, and neuer conscionably practise any duties, though they can learnedly and eloquently discourse of them. In which respect it is said, that the *seed of the word taketh no roote in them*, because their knowledge is not setled and grounded vpon these onely true foundations which neuer faile. Secondly the knowledge of the regenerate is more cleare, distinct, and particular, and therefore sufficient to direct and guide them, not onely after some generall manner, but also in all particular duties and actions; but the knowledge of the vnregenerate is more generall, confused and darke, onely inabling them to set downe generall rules of duties, or if particular, yet rather to others than to themselues, who are so blinded with their passions and carnall lusts, that their knowledge giueth them no sufficient direction for their owne cariage in particular duties. Thirdly the knowledge of the regenerate still applyeth the things knowne to particular vse, bringing the word of God home to their owne hearts and consciences; as the threatnings of the law for their humilation to driue them to Christ, to restraine them from sinne, when they are ready to fall, and to raise them being fallen by vnfained repentance. So *Iob* kept his *eyes* vnder couenant, that they should not *glaunce wantonly vpon women*, because hee *knew that destruction was to the wicked, and a strange punishment to the workers of iniquitie*. And hereby *Ioseph* was restrained from harkning to his mistresses wicked suite. *How can I doe this great wickednesse and sin against God?* And so likewise hereby they are inticed & spurred forward vnto all good duties, when as they feele themselues dull and slow. For so the Apostle hauing spoken of Gods fearefull judgement, he applyeth this knowledge to particular vse; *knowing therefore* (saith he) *the terrour of the Lord wee perswade men*, as though hee should say, I dare not knowing this terrible judgement, but perswade you to obedience and dehort you from sinne, lest neglecting my duty, I also bee lyable vnto it. And thus also knowing the promises of the Gospell, they apply them for their owne consolation; according to that of the Apostle; *Whatsoeuer things were written aforetime, were written for our learning, that wee through patience and comfort of the Scriptures might haue hope*. But the wicked by their knowledge apply not or misapply, they either apply all vnto others, or apply falsely vnto themselues, arrogating all the promises of life and saluation, though they doe not at all belong vnto them. Fourthly, the knowledge of the regenerate drawes them neerer vnto God, and vnites them more firmely vnto him in loue and true obedience. First in loue of God and of that truth which he hath reuealed vnto them; for when hee hath made knowne vnto them not onely his infiniteneſse in all perfection; but also his goodnesse and mercy towards them, then this flame of Gods loue kindleth in their cold hearts the fire of loue towards God againe, which maketh them to thinke nothing too much or enough which they can doe or suffer for his sake; whereby they are moued to make an holy vse of all they know, both for the auoyding of all which God hateth, whom they so loue, and the embracing and practising of all which hee loueth and requireth. But the knowledge of the vnregenerate is a light onely without heate which drieth them further from God, and alienateth their hearts from him, because they cannot apply to their owne vse his sauing attributes, but rather are terrified with his wisdome, power and justice, whereby he is able and willing to punish and take vengeance on all sinners. Neither doth it stirre them vp to any obedience, (vnlesse it bee for seruile feare) but rather enableth them to rebell and disobey more securely, whilest by their great learning, their subtill shifts and nice distinctions, they can more cunningly vntwist the cords of Gods Commandements which should binde them to their dutie, and so winde themselues and slip their neckes out of the yoke of Gods Law, that it cannot hold them, and whilest thereby they are enabled to defend their sinnes with their subtill sophistry, and to preserue themselues from just censures, their names from deserued shame, and to stop the cry of their consciences, that they may not checke and accuse them for their sinnes. Finally the knowledge of the regenerate bringeth them to true humility, and the better and more clearely they conceiue

Psal.25.14. Prou.3.32.

Mat.13.6.7.

Iob.31.1.3.

Gen.39.9.

2.Cor.5.11.

Rom.15.4.

ceiue of Gods goodnesse, power and glorious Majestie and of their owne misery, sins and imperfections, the more they abase themselues and become vile in their owne sight, as we see in the example of *Abraham*, who when he most neerely and familiarly conuersed with God, had the meanest conceit of himselfe, acknowledging that he was but *dust and ashes*; in *Dauid* who hauing attained vnto a greater measure of spirituall knowledge than his teachers, confesseth that he was *but a worme and no man*; in *Iob* who hauing come vnto a more cleare knowledge of God by seeing him with his eyes, *abhorred himselfe in dust and ashes*; and in *Agar*, who being inlightened with a large measure of heauenly wisedome, professeth that he was *more brutish than any man, and had not the vnderstanding of a man*. But contrariwise the knowledge of the vnregenerate puffeth them vp with pride, according to that of the Apostle, *knowledge puffeth vp, but loue edifieth*; and causeth them to vilifie and contemne others in comparison of themselues, as we see in the example of the Pharisies, who despised all them who confessed the truth concerning our Sauiour Christ as ignorant and simple ideots; *But this people who know not the law are cursed*. And the reason is because their knowledge is onely speculatiue, confused and generall, and doth not bring them to any sense and feeling of their sinne and misery, or to a liuely and experimentall apprehension of Gods sauing attributes.

Gen. 18.27.
Psal 22.6.
Iob. 42.5.6.
Pro. 30.2.
1. *Cor.* 8.1.
Iob. 7.48.49.

CHAP. XII.

Of the second effect of the Spirit whereby wee may know that it dwelleth in vs.

Q. Sect. 1. How the Spirit prepares our hearts for faith and then workes it in vs.

A Second effect of the Spirit whereby wee may bee assured that it dwelleth in vs, is the preparing of our hearts to receiue the grace of a liuely and iustifying faith, and the effectuall working of it in vs being thus prepared. It prepareth them, first by enlightning our minds, and by shewing vnto vs our sinne and misery by the Law of God, and that in respect of our selues wee are brought into a damnable and desperate condition, out of which wee cannot recouer by any means of our owne, nor by all the helpe of men and Angels. And when hereby it hath throughly humbled vs and made vs despaire of all our owne abilities, then it reuealeth vnto vs the infinite mercies of God, his free grace and eternall loue in his Sonne, and the al-sufficient merits of Christ, together with the sweete promises of the Gospell made in him, offering grace and mercy, for the forgiuenesse of sinne, and the saluation of our soules, to all that will receiue them by the hand of faith, and will turne vnto God by vnfained repentance; vnto which truth of God reuealed in the Ministery of the Word, the holy Spirit by a secret operation worketh an assent as being most infallible, seeing it proceedeth from him who is truth it selfe and cannot lye; which assent being effectuall worketh in our vnderstandings a perswasion that our sinnes though many and haynous, are yet pardonable; and in our iudgements a most precious esteeme of Gods mercies and Christs merits, from and by which alone wee receiue remission. In our hearts also this effectuall assent worketh an earnest and constant desire that they may bee pardoned, and to this end an hungring and thirsting after Christ and his righteousnesse; in our wils a firme resolution to rest vpon Christ imbracing him as our onely Lord and Sauiour and casting our selues vpon him alone for iustification and saluation; and in our actions a conscionable endeauour in the vse of all good meanes, whereby we may bee more and more assured, that wee shall haue our parts in the mercies of God and the merits of Christ. And these are the first degrees of iustifying faith which who so want are destitute of it; the which being wrought in vs, the Lord blesseth the meanes of saluation, which the beleeuer conscionably vseth with a desire to profit by them, as the Word, Sacraments, Prayer and the rest for the increasing of these first degrees in vs, vntill they grow from a graine of Mustard seed to a great tree, from an assent to an apprehension and application of the promises, with some assurance that Gods mercy and Christs merits belong vnto vs. Vnto which degree the most Christians who labour after it doe attaine, if death preuent them not and hinder them from comming from their spirituall infancy to their riper age in Christ. Now this faith being come to application of Christ and the promises, and some assurance that they belong to the Beleeuer, groweth daily in the carefull and diligent Christian to more strength, by his often feeling and experience of Gods loue, by his acquaintance with him in his holy Ordinances, by testifying and approouing of his loue towards God againe, in his continuall fruits of new obedience, the exercises of a Christian life in good workes, and by his cheerfull readinesse to suffer any thing which it pleaseth God to call him vnto for his sake, vntill at last it come to that plerophory and full perswasion of Gods vnchangeable loue, and our Election, Adoption and Saluation which was in the Apostle *Paul*, who was fully perswaded that nothing in the World was able to separate betweene Gods loue and him. And this is accompanied with such peace of conscience,

Rom. 8 38.39.
1. *Iob* 4.18.
1. *Pet.* 1.8.
Rom. 5.3.

ence, as passeth all vnderstanding. For when we are assured that we haue the remission of our sins, and are quite freed from them both in respect of their guilt and punishment, then the terrours and feares which did accompany them are taken away, and both Sathan and our owne consciences which did continually accuse vs are put to silence, so as they can no longer affright vs nor disturbe our peace. From whence springeth spirituall joy vnspeakable and glorious, whereby wee rejoyce not onely in the fruition of Gods benefits, but also in afflictions and tribulations, as the Apostle witnesseth, when as wee see our selues freed out of the hands of all our spirituall enemies, the wrath of God, the curse of the Law, Death, Hell, and Condemnation, and now brought into an happy and blessed estate of grace and saluation, in and by Iesus Christ, and his benefits apprehended and applyed by faith. Which effects who so find thus wrought in them, they may be assured that they haue the spirit which is the cause and authour by which they are wrought, euen as the Light bringeth vs to the Sunne, the streames to the fountaine, and the branches and fruit vnto the root from which they flow and spring.

Sect.2. The differences betweene a iustifying faith and the faith of presumptuous carnall worldlings.

Yea, but Hypocrites and vnregenerate men doe boast most of their faith and assurance of saluation, and therefore they also may haue the Spirit, or else this faith is no infallible signe of it. To which I answere that they haue no true faith, but (as it were) in a dreame and dotage, they delude themselues by mistaking their carnall and secure presumption for a liuely and justifying faith. But how shall wee discerne the one from the other, seeing they seeme to haue oftentimes as strong confidence and assurance of their saluation as the best Christians? I answere that though there bee betweene them some seeming similitude, yet there is as great difference as betweene pure Gold and a rotten post gilded ouer. For first true faith is grounded on the Scriptures and the Word of God; but presumption hath no ground but an idle conceit arising out of pride and selfe-loue. True faith alwayes followeth vnfained humiliation in the sight and sense of our sin & misery; whereas the presumptuous man was neuer humbled, but hath a proud conceit of his owne righteousnesse and worthinesse. Faith followeth illumination and knowledge, and first wee must know God and his Christ, before we can truly beleeue in them; but presumption riseth commonly out of ignorance, and the more destitute the worldly man is of the knowledge of God and his wayes, the more bold and confident hee is in his perswasion. True faith is joyned with all other graces, as loue, zeale of Gods glory, humility, patience and obedience, manifesting it selfe by the fruites that it bringeth forth in good workes: But presumption is seuered from them all, & goeth alone without any such company and Attendants. True faith is not discerned before sound conuersion, and then it beginneth in some small and weake degrees; but presumption is borne & bred with vs, and in an instant commeth to its full strength; which maketh the secure Worldling to brag, that hee hath alwayes beleeued, and is so strong in faith, that he neuer doubted of his saluation. True faith is not attained vnto without great difficulty, it being no lesse a worke to beleeue the Gospell than to fulfill the Law; but presumption voluntarily creepeth into our hearts, and the lesse paines wee take in the vse of Gods holy Ordinances, the more easily it entreth, and the stronger it waxeth. Faith is alwayes assaulted with doubting, and the one being a fruit of the Spirit, the other of the Flesh, there is a great and continuall conflict betweene them; but presumption is bold and confident, and he who is possessed of it, professeth that hee neuer doubted of his saluation, neither feeleth hee any conflict in him, because he is wholy carnall, and corruption warreth not against corruption, but onely runneth out of one extreme into another; for when the secure Worldling being by some meanes awakened out of his Lethargy ceaseth to presume, then hee beginneth to despaire. Faith purifieth the heart and worketh by loue, and is neuer seuered from vnfained repentance; but presumption nourisheth and increaseth all sinfull corruptions, & they who most presume are most destitute of all true loue towards God and their Neighbours. And howsoeuer they leaue some grosse sins for worldly respects, yet they repent of none, there being no change in their affections, but onely in their actions; yea, in this respect also they nourish many sins in their bosomes which they thinke most sweet and aduantageable, and will by no meanes be perswaded to part with them. Faith vniteth and applyeth Christ vnto the Beleeuer for all vses for which God gaue him, that is as well for his sanctification as for his justification and saluation, and applyeth the vertue of his precious bloud, for the taking and purging away of the pollution and corruption of sin, as well as the guilt and punishment; and as it taketh hold of Christ to make him ours, so it giueth and offereth our soules and bodies vnto Christ, that wee may become his, and be wholy deuoted and dedicated to his worship and seruice: but presumption onely apprehendeth Christ for the remission of sin and the obtayning of euerlasting Life, & not for the mortification of sin by vertue of his death, nor spirituall quickening and renewing by power of his Resurrection; and so also it is onely a receiuer but no giuer, it taketh all in shew which Christ offereth,

Rom.12.1.

offereth, but it will in lieu of thankfulnesse returne nothing vnto him againe. Faith finding its owne weaknesse, and the sharpe encounters of doubting and incredulity, laboureth earnestly in the vse of all good meanes whereby it may bee more and more increased and confirmed, as hearing the Word, receiuing the Sacrament, Reading, Prayer, Meditation and such like; but presumption finding no such assaults, securely neglecteth all these helpes, feeling it selfe then the strongest when it is most destitute of them. Finally, true faith endureth in the day of fiery tryall & temptation, and euen when God seemeth to frowne, to withdraw outward testimonies of his loue, and in stead of them sendeth afflictions and crosses, then the Beleeuer with *a Abraham, hopeth aboue hope, and beleeueth against beliefe*, it pierceth through all these clouds of discomfort with a liuely and spirituall eye, and beholdeth the face of a louing Father in Christ, euen when hee still holdeth the rod in his hand; yea, though it haue no sensible comfort, nor present feeling of Gods fauour, yet being the *substance of things hoped for, and the euidence of things not seene*, it still maketh the Beleeuer to flee vnto God, and to rest vpon him alone for freedome from euil or fruition of good. But the presumptuous man swelled with the wind of confidence like a bladder, letteth out all with the pricke of a pin, & after all his Thrasonicall braggs of strength and fortitude, hee fainteth and cowardly yeeldeth, when hee is first encountred with crosses and afflictions. His courage is presently cooled, his confidence turned into distrust, his proude presumption into affrighting terrours and hellish despaire; and as it was chiefly grounded on outward things & worldly *prosperitie*, so when these are taken away then it also quaileth, faileth, and commeth to nothing.

Rom. 4.18. Iob 13.15. & 19.25.

Heb. 11.1.

CHAP. XIII.

Of the differences betweene iustifying faith, and that which is temporary and hypocriticall.

§. Sect. 1. Of the first difference in preparation vnto them.

BVt though presumptuous Worldlings haue no true faith, and consequently haue not the spirit dwelling in them; yet perhaps Temporaries and Hypocrites may, seeing in the Scriptures they are said to beleeue, and therefore they also may haue the Spirit. I answere, that though this temporary faith be a common gift of the Spirit, yet it differeth much from a true iustifying faith, and therefore is no signe that Gods sanctifying Spirit doth dwell in them that haue it. For first they differ in the preparation whereby men are fitted to receiue them. For before true iustifying faith goeth sound humiliation, a true sight and sense of sin, as sin, and not onely in regard of punishment, and an earnest desire to be vnburthened of it: But the temporary is neuer thus throughly humbled, for whilest he seeth some sins hee winketh at others, hee grieueth and groneth, rather vnder the punishment, than vnder the sin; he is willing to part with some sins which rather pinch his conscience than please his affection, but esteemeth others no burthen, yea, rather his chiefe delight; and though hee leaueth many, yet he truly repenteth of none, because there is onely a surceasing of the action, but no change of the heart and affection.

Luke 8.13. Iohn 2.24.

§. Sect. 2. The second difference in their nature and parts.

Secondly, they differ in their nature and parts. For true faith highly esteemeth Christ, and preferreth him and his righteousnes before all the World, counting all things in comparison of him dung and losse; and therefore is ready to forsake all that it may injoy him: but temporary faith preferreth the World before Christ, and though it make some account of him in an inferiour place, yet it will rather leaue him than leaue the World, if the one of necessity must be parted with. Secondly, true faith effectually assenteth to the whole Word of God, as being his vndoubted Truth, and especially to the promises of the Gospell concerning the remission of sin, reconciliation with God, and eternall saluation of all that beleeue; Whence arise those desires in the heart, and resolution in the will before spoken of, whereby the Beleeuer hungreth after Christ and his benefits, and casteth himselfe vpon him alone for iustification: But temporary faith either assenteth onely to the truth of some part of the Word and not to some other, as to that which will stand with humane reason and a mans owne experience, but not to that which is aboue or contrary vnto them; to the promises of the Gospell, not to the threatnings of the Law, or to some of either, and not all of both; or if to all, yet this assent is not effectuall, as appeareth by the differences that are in the desires and resolutions of true Beleeuers from those that are in Temporaries and Hypocrites. For the desires of the true Beleeuers to be made partaker of Christ & his benefits are exceeding feruent and earnest, like the desires of a couetous men after riches, of b *Rachel* after children; of the c louing Bride after her beloued Bridegroome, of the d dry and chopped ground after pleasant showres, e of the hungry and thirsty, after meate and drinke, f of the woman with childe after desired meates, who so longeth that shee is ready to miscarry and perish, if her longing desire be not satisfied. But the desires of temporary faith are faint and cold, and though they can be content to haue the things belonging

1. Cor. 2.2. Phil. 3.9. Gal. 6.14.

a 2. Cor. 14.1.
b Gen. 30.1.
c Cant. 2.5.
d Psal. 143.6.
e Math. 5.6.
f Psal. 119.20. 40.

longing to saluation, if they will come with ease and small cost, they chooſe rather to be without them, than that they ſhould be ouer-chargeable, or take vp too much of their time and labour. Secondly, the deſires of true faith are alwayes joyned with a carefull indeuour in the vſe of all good meanes whereby they may be ſatisfied, and in auoiding all contrary meanes whereby they may be hindred: But the deſires of temporary faith are ſo idle and ſlothfull, that they neglect all meanes whereby they might atchieue their deſires as wee ſee in *Balaam*, who deſired to die the death of the righteous, but could not be content to imitate them in their liues. Thirdly, the deſires of juſtifying faith are conſtant and continuall like *Dauids* whoſe *ſoule breaked, for the longing that it had to Gods iudgements at all times*: but the deſires of temporary faith are but by fits & flaſhes, as when they are at a Sermon, & haue their conſciences conuinced with the powerfull Miniſtery of the Word, when they are in the houſe of mourning, and haue before their eyes ſpectacles of their mortality; when they ſee ſome notable example of the Worlds vanity and mutability, or of the happineſſe of thoſe who feare God, & make conſcience of their wayes; when they are caſt downe by ſome grieuous affliction, and find themſelues croſſed in all their earthly deſires. Secondly, there is great difference betweene the reſolutions of faith in true Beleeuers, and thoſe who are but Temporaries and Hypocrites. For true juſtifying faith reſolueth to cleaue vnto Chriſt alone, and to forſake all rather than to be ſeuered from him: But the faith of Temporaries cauſeth them to cleaue vnto Chriſt ſo far forth as the World will let them, and if they may ſhare with him in his benefits, and not be hindred of their worldly deſires, they are willing then to giue him entertainment; but if they be put to part with all, that they may haue him, this is an hard ſaying, and they cannot abide it, but though they came rejoycing to Chriſt, they will goe away (with the young man) ſorrowfull, and will not buy him and his benefits at ſo deare a price; Like herein vnto Merchants who like the beſt Wines when they taſte them, but leaue and let them goe, when as they heare how deare they are prized.

Pſal.119.21.

9. Sect.3. The third difference betweene them is in their properties, 1.Tim.1.1,5.

Thirdly, juſtifying and temporary faith doe differ one from another in their properties and qualities. For true faith is hearty and vnfained, and therefore is called by the Apoſtle *ἀνυπόκριτος*, Faith that is not fained, and if there be any hypocriſie lurking in the heart, it is an enemy vnto it, and laboureth to purge and root it out: but the faith of Temporaries is hypocriticall and purpoſely affecteth and delighteth in diſguizing and diſſimulation. Againe, true faith is conſtant and courageous to indure the fiery tryall; It will come vnto God and catch hold on him for mercy, when hee frowneth and ſeemeth angry; It applyeth the promiſes, when they ſeeme void and hopeleſſe, and wayteth Gods leyſure, when he deferreth to performe them. *For he that beleeueth* (as the Prophet ſpeaketh) *ſhall not make haſt*. It cleaueth vnto the Lord when hee ſeemeth to reject and ſhake vs off, and will not leaue the profeſſion and practice of his Truth, when it is beaten from it by afflictions and perſecutions. But temporary faith though it make a glorious and golden ſhew in the time of proſperity, yet it becommeth droſſe in the fiery tryall; and though it commeth joyfully to God, when he inuiteth with benefits, yet it will cowardly run away, when he threatneth or correcteth. It ſpringeth and ſprouteth, when it is watered with the ſhowres of proſperity, but withereth and fadeth, when the hot Sunne of perſecution ariſeth; and though the temporary be ready to receiue all good from God, yet hee is not patient with *Iob* of receiuing euill alſo.

Eſay 28.16. Habac.2.3.

9. Sect.4. The fourth difference in reſpect of their concomitants.

Fourthly, juſtifying Faith differeth from the Faith of Temporaries in reſpect of the companions which doe accompany them. For true faith is joyned alwayes with a great conflict betweene it and doubting, which maketh the poore Chriſtian to cry out with the Father of the poſſeſſed child, *I beleeue, Lord, helpe mine vnbeliefe*; and with the Apoſtles, *Saue vs, Lord, we periſh*. Neither doth it obtaine the victory ouer vnbeliefe, & get quiet poſſeſſion of our hearts, without much ſtruggling, ſtriuing, and painfull labouring in the vſe of all good meanes, whereby it may ſtrengthen it ſelfe, and weaken its enemy. But the faith of Temporaries is eaſily attained without any great oppoſition or long labour, for no ſooner doth hee heare the Word, but preſently hee receiueth it with joy, and as ſoone as the ſeed is caſt into the ſtony ground, it forthwith ſpringeth and ſhewеth it ſelfe in the greene blade of a glorious profeſſion. It rejoyceth before it grieueth, & comfort commeth before mourning; It is exalted before there was any humiliation, and triumpheth in victory without any conflict. And the reaſon is, becauſe the Temporary Beleeuer is not much croſſed in his preſumptuous conceit by Sathan or his owne fleſh, who are content to let him flatter himſelfe with a ſhadow and ſemblance of faith which is without vſe or fruit, that reſting in this, he may neuer labour after ſuch a faith as is ſound and ſubſtantiall; knowing well enough, that it will nothing profit him, ſeeing within a while his inlightning will turne to greater darkneſſe, his beleeuing to deſperate denying or deepe deſpairing, his waſhing and cleanſing, to greater pollution and defiling, and that hee may at pleaſure make his re-entrance with *ſeuen ſpirits worſe*

Mat.13.20. Mark 9.24. Mat.8.25.

Heb.6.4,5,6. Mat.12.44,45.

2. Pet. 2. 20.

than himselfe, and so make the last end of this man worse than his beginning. Againe, true faith is joyned with all other sanctifying & sauing graces, for from this fire of Faith riseth the flame of loue and zeale; from this holy root springeth the fruit of all new and true obedience; From this fountaine floweth affiance in God, Feare, Hope, Humility and the rest; all which as they are the effects of faith in respect of their birth and being, so are they companions, props and stayes of it after they are wrought in vs. But especially the most knowne and apparant companion of a liuely Faith is a good Conscience. For he that assuredly apprehendeth Gods loue in Christ maketh conscience of all his workes and wayes, carefully doing those things which may please him who hath so loued him, and whom he so loueth, and flying those things which may offend him. Whereof it is that the Apostle joyneth them together; *The end* (saith he) *of the Commandement is Charity, out of a pure heart, and good conscience, and faith vnfained.* And againe, *Let vs draw neere with a true heart in full assurance of faith, hauing our hearts sprinkled from an euill conscience, and our bodies washed with pure water,* But the Temporary, as he hath onely a seeming faith, so hath he also but counterfeit and seeming graces; he hath no true loue of God and his Brethren, but such as springeth from selfe-loue and loue of the World; no affiance in God longer than he vnderproppeth it with secondary meanes and sensible helpes; no hope, longer than the promises are joyned with present performance; no feare of God but seruile and slauish; no zeale, but (like that of *Iehu*) such as will further his worldly ends; neither doth he make conscience of imbracing and practising all duties commanded, but some onely, which best fit, or least crosse, his carnall affections; nor of mortifying and forsaking all manner of sin, but of such onely as bring least pleasure or profit; and that little which he doth, is not performed in loue and obedience towards God, but out of pride and vain-glory, selfe-loue, seruile feare, or worldly respects.

1. Tim. 1. 5. & 3. 9.

Heb. 10. 22.

Q. Sect. 5. The fift difference in their effects. First, True faith purifieth the heart.

Lastly, justifying faith differeth from that which is temporary in their fruits and effects. For true Faith purifieth the heart from all manner of sin, especially those inward and secret corruptions which are knowne onely to God and a mans owne conscience, and not onely bindeth the hands to the good behauiour, but reneweth and changeth the affections of the heart, causing it to hate mortally those vices which it formerly loued, & to resist and subdue them in their birth and first beginnings. But the Faith of Temporaries doth not purifie the heart, but onely seemingly reformeth the outward actions; or if it purgeth it from any sins, it is from such as are contrary to naturall appetite, or from those which are least pleasing and profitable, and not from those whereunto nature chiefly inclineth, and wherein the corrupt heart doth especially delight.

Secondly, justifying Faith worketh by loue, and is fruitfull in the duties of holinesse and righteousnesse, and not by fits & starts, but as an holy root and tree of Gods planting, it beareth and bringeth forth ripe fruits continually in due time; and as a liuely fountaine of grace and goodnesse, it sendeth forth the pleasant streames of good workes, and vertuous actions: But the faith of Temporaries worketh seldome and but by fits, and onely when they haue some pange of deuotion wrought in them by the power of the Word conuincing their consciences, or out of naturall passion moued with some pitifull object. Neither are these true fruits of holinesse and righteousnesse, because they spring not from a liuely faith, vnfained loue, and true obedience, but from selfe-loue, prayse of men or other worldly respects; they are not ripe fruits fit to be reaped and carried into the Barne, but onely greene blades, semblances and shewes which wither before the time of harueft.

Q. Sect. 6. The second effect, wherein they differ is in respect of their operation.

Gal. 5. 6. Psal. 81. 3. Iohn 4. 14. & 7. 37, 38.

Thirdly, true Faith causeth peace of conscience, and joy in the Holy Ghost, which is no slight nor flitting joy, but as the Apostle calleth it, *vnspeakable and glorious*, the which in the nature of it is spirituall, like the authour which worketh it, and most sheweth it selfe, when as we are exercised about spirituall objects and exercises, as hearing the Word, reading, meditation, praying, holy conferences, and such like: But temporary faith bringeth no such peace; *For there is no peace, saith my God, to the wicked.* And howsoeuer they haue some joy, yet there is great difference betweene it, and that which proceedeth from true faith. For the faithfull delight in the Word, as being the Word, not of man, but of God himselfe, and because they find it his strong power (whatsoeuer the instruments be) to their sanctification and saluation. But Temporaries rejoyce in it for nouelties sake, and as it is the word of man, not so much in respect of the spirituall matter, as the manner how, and the person by whom it is deliuered, because they loue him as a friend for worldly respects, or for his naturall gifts and parts, because he is learned, witty and eloquent; the which joy ceaseth and turneth oftentimes into anger and spleene, when as the word commeth home to the conscience, and reproueth him sharply for his darling sins. Secondly, the faithfull man rejoyceth in spirituall things, the assurance of Gods loue, the remission of his sins and his owne saluation: and though hee taketh some joy and comfort in the things of this life, yet it is but small

Q. Sect. 7. The third effect respecteth peace and joy. 1. Pet. 1. 8.

Esay 57. 21.

Math. 13. 20. 1. Thes. 2. 13. Rom. 1. 17.

small in comparison of the other. But the temporary Beleeuer contrariwise taketh some small joy in spirituall things, as hauing some little taste of them; but his chiefe rejoycing is in things worldly and earthly, which maketh him to neglect the other joy, when as they crosse one another, and will not stand together. Thirdly, the joy of the faithfull, like the cause of it, which is our faith, is small at the first, but increaseth by degrees vntill it come to fulnesse of joy, like that of *Dauids*; *Thou hast put gladnesse in my heart, more than in the time, that their corne and their wine increased:* but the joy of Temporaries is greatest at the first entrance, and then decayeth by little and little, till at last it be vtterly consumed and come to nothing. Finally, the joy of true Faith is strong and constant, and not only continueth in the fruition of worldly prosperity, but also in affliction and persecution, as wee see in the example of the holy Apostles, who rejoyced and sung Psalmes vnto God, when as they were persecuted for preaching the Gospel: But the joy of Temporaries, like that of the Grashoppers, continueth onely whilest the Summer of prosperity lasteth, but decayeth and dieth in the Winter of afflictions.

Psal. 4.7.

Rom. 3. 28. & 5. 1. & 16 25.

b. Sect. 8. The fourth effect respecteth confession and Christian Apologie. Rom. 10. 10. 1. Pet. 3. 15.

Fourthly, true Faith, as it inwardly in the heart *beleeueth vnto righteousnesse*, so outwardly with the *mouth it confesseth to saluation*: and the true Christian, as he beleeueth in Iesus Christ, so hee is alwayes ready to render a reason of his faith and hope that is in him, when the glory of God or good of his Neighbours requireth it, although it be with the hazard & losse of his goods, lands, liberty and life. And being indued with the *spirit* of faith, hee is ready to say with the Psalmist and Apostle, *I beleeued, and therefore I haue spoken*: But the Temporary Beleeuer confesseth his faith when as it will stand with his worldly credit or aduantage, but smothereth his profession in time of danger, and vtterly denieth it, rather than hee will vndergoe any damage for it.

Psal. 116. 10. 2. Cor. 4. 13.

b. Sect. 9. The fift effect respecteth contentment. 2. Cor. 5. 7. Rom. 1. 17. Hab. 2. 4.

Fifthly, true Faith giueth a Christian comfort and contentment in all estates; *for he liueth and walketh by faith and not by sense*, and therefore when hee wanteth Friends or Wealth, and such like worldly helps, he resteth contented, because his chiefe treasure & sufficiency is in Gods neuer failing prouidence, vpon which he chiefly relyeth; according to that of the Apostle, *I haue learned that in whatsoeuer estate I am, therewith to be content.* And againe, *Neuertheless I liue, yet not I, but Christ liueth in me; and the life which I now liue in the flesh, I liue by the faith of the Sonne of God, who hath loued mee and giuen himselfe for mee.* But the Temporary Beleeuer liueth by sense and not by Faith, and trusteth in God when as hee hath in his hands the pledges and pawnes of earthly benefits, but distrusteth in his promises and prouidence when as secondary helps and inferiour meanes faile, and therefore vseth vnlawfull meanes to helpe himselfe.

Phil. 4. 12. Gal. 2. 20.

b. Sect. 10. The sixt effect is the ouercomming of the world. 1. Ioh. 5. 4. 5.

Sixtly, true Faith ouercommeth the World, according to that of the Apostle, *Whosoeuer is borne of God ouercommeth the world, and this is the victory that ouercommeth the world, euen our faith. Who is he that ouercommeth the world, but he that beleeueth that Iesus is the Sonne of God?* And it contemneth all earthly things as vaine and worthlesse, in comparison of spirituall grace and heauenly glory. But the temporary Beleeuer when hee is at the best, is but a meere Worldling and a deuoted slaue, to his worldly lusts and desires after honours, riches and pleasures. And therefore embraceth grace and glory so farre forth onely, as they will stand with the fruition of his earthly Idols, but rejecteth and renounceth his part and interest in them, when as they crosse, and will not stand with his earthly desires.

b. Sect. 11. The last effect reioycing to thinke of Christs comming to iudgement.

Lastly, true justifying Faith maketh vs to rejoyce when as we thinke of the appearing of our Saviour Christ vnto judgement, and euen to long for this time as being the day of our full redemption, when both in body and soule wee shall bee freed from all sinne and misery, and enjoy all glory and endlesse happinesse, according to that of our Saviour; *When these things begin to come to passe, then looke vp and lift vp your heads for your redemption draweth nigh.* And so the Apostle saith, that *we which haue receiued the first-fruits of the Spirit, euen wee our selues groane within our selues, waiting for the adoption, to wit, the redemption of our body.* The which joy in thinking on this day, and mourning because it is deferred, commeth through our assurance of faith and confidence of hope. For therefore doe wee desire to leaue this World and to be dissolued, because wee know, *that if our earthly house of this Tabernacle were dissolued, wee haue a building of God, a house not made with hands, but eternall in the Heauens*: and because *through the Spirit, wee waite for the hope of righteousnesse by faith.* But no such joy or longing accompanieth the faith of Temporaries, because they haue no such assurance of this happinesse, and are besides so besotted with the loue of worldly things, that they cannot without terrour and amazement thinke of that Day, which when it commeth will wholy depriue them of all their earthly joy.

Luke 21. 28. Rom. 8. 23. 2. Cor. 5. 1. 5. Gal. 5. 5.

CHAP. XIV.

Of two other effects of the Spirit, whereby wee may know that it dwelleth in vs.

9. Sect. 2. The third effect is the spirit of adoption

A Third effect of the Spirit dwelling in vs is to perswade and assure vs that wee are the children of God, and to entitle vs as heires to our heauenly inheritance; the which is a priuiledge and prerogatiue that belongeth to all the faithfull, and to them alone, according to that of the Euangelist: *But as many as receiued him, to them gaue he power to become the sonnes of God, euen to them that beleeue on his name.* And this is an vndoubted fruit of the spirit, as the Apostle witnesseth; *For yee haue not* (saith hee) *receiued the spirit of bondage, againe to feare, but yee haue receiued the spirit of Adoption, whereby wee cry, Abba, Father. The Spirit it selfe beareth witnesse to our spirit, that we are the children of God; and if children then heires, heires of God, and ioynt heires with Christ.* And againe; *Because yee are sonnes, God hath sent forth the Spirit of his Sonne into your hearts, crying, Abba, Father.* In which regard the Spirit of God dwelling in vs is called the *spirit of Adoption*, which doth not giue vnto vs a doubtfull testimony of this inestimable priuiledge, but certainly assureth vs, that it doth belong vnto vs. In which regard it is called *an earnest*, which God therefore giueth vs, to put vs out of all doubt, that hee will make good this heauenly bargaine which he hath promised vnto vs. *Which is* (saith the Apostle) *the earnest of our inheritance, vntill the redemption of the purchased possession.* And in the same respect it is called *a Seale*, which by the powerfull impression, that it imprinteth in vs, assureth vs, that God will make good vnto vs the promise of grace and saluation in Iesus Christ. So the Apostle saith; *In whom also after yee beleeued, yee were sealed with that holy Spirit of promise. And grieue not the holy Spirit of God, whereby yee are sealed vnto the day of redemption.* If therefore by this earnest and seale wee haue attained vnto this assurance of our Adoption and right vnto our heauenly inheritance, we may be assured also that the Spirit of God dwelleth in vs, for the cause and the effect cannot bee seuered, and our assurance of our heauenly bargaine doth plainly argue, that wee haue receiued this earnest and seale by which alone it is confirmed vnto vs. But that wee may not be deceiued with a false and counterfeit seale, let vs remember that this seale onely is annexed vnto the couenant of grace, which requireth on our part the condition of faith and repentance, and as it is Gods priuy Seale, according to that, *the Lord knoweth them that are his*, so there is a broad Seale ioyned with it, *Let euery one that nameth the name of Christ depart from iniquitie*; and therefore those who liue in their infidelity and impenitency, haue not receiued this Seale, for what haue they to doe with the Seale, to whom the Couenant doth not appertaine?

2. Tim. 2. 19.

9. Sect. 2. The fourth effect is the spirit of supplication.

A fourth effect of the Spirit is to enable vs vnto Prayer, and to powre forth our soules vnto God in such an acceptable manner, as that our suites and petitions are heard and granted by him; whereof it is called by the Prophet *Zecharie*, *the spirit of grace and supplication*, which the Lord promiseth *to power vpon the house of Dauid, and vpon the inhabitants of Ierusalem*, that is, all the true members of the inuisible Church militant here on earth. So the Apostle plainly telleth vs, that *we know not for what to pray as we ought, but it is the spirit which helpeth our infirmities, and maketh intercession for vs with groanings which cannot bee vttered.* And therfore the Apostle *Iude* knowing our insufficiency in our selues to performe this duty, doth exhort vs to *pray in the Holy Ghost.* Whereby it appeareth, that the Spirit of God dwelleth in all those, who in the sight and sense of their owne spirituall wants doe powre forth their hearts and soules vnto God in Prayer, with faith and feruency of spirit, which properties I require in that Prayer, which assureth vs that the Spirit dwelleth in vs, and not ability on the sudden vpon euery occasion to conceiue a Prayer, & to vtter it in eloquence of words, choice phrases, or a continued and ready discourse of speech. For it is not said, that the Spirit teacheth vs words & fluent phrases, but to pray in the heart and Spirit, with sighes and groanes which cannot be vttered, which language God that searcheth the heart vnderstandeth and accepteth, as the Apostle speaketh; yea, being a Spirit and requiring to bee worshipped in Spirit and Truth, he esteemeth not the most eloquent Prayers conceiued and vttered, without this sight of our wants, zeale and feruency of Spirit; and contrariwise where these are, he heareth and granteth our suites and supplications, though with *Ezechias*, wee are not able to expresse them, but chatter like a *Crane or Swallow*; or with *Hannah* onely moue our lips, yea, in truth though wee should not so much as moue them, so that with her we speake vnto him in our hearts. Neither hath the Lord promised, that he will hearken vnto them, who can speake eloquently, but that he *will satisfie the desires of them that feare him, heare their cry and saue them, and that he will be nigh vnto them that call vpon him in truth.* Of which wee haue an example in *Moses*, who though he were

Rom. 8. 15, 16. Gal. 4. 6.

Iohn 1. 11.

Ephes. 1. 14.

Ephes 1. 13. & 4. 30.

Rom. 8. 26.

Iud. vers. 20.

Rom. 8. 27. Iohn 4. 24.

Esay 38. 14. 1. Sam. 1. 13.

Psal. 145. 18, 19

Exod. 4. 10, 16.

not

not eloquent, but so slow of speach that hee needed to haue *Aaron* to be *his spokesman, and in stead of a mouth vnto him*, for the deliuery of his ambassage to *Pharaoh* and the people, yet God gaue audience vnto his slow and vnready suites, rather than vnto *Aaron*, who exceeded him in eloquence, in so much that when *Moses* must pray in the behalfe of the people, *Aarons* office was to stay vp his hands, that hee might more fitly continue and persuere in this holy exercise. Againe to conceiue a prayer vpon euery occasion, and to vtter it in a continued and eloquent phrayse of speech, is no assured signe, that the Spirit of God dwelleth in vs, because it is neither proper to the faithfull, nor commune to them all. For an hypocrite may attaine vnto this abilitie, yea euen excell in it by vertue of his naturall endowments, memory, eloquence and liberty of speech, boldnesse and suchlike, especially when as he hath had vertuous education, and hath beene instructed in the doctrine of godlinesse, and also trained vp in these Religious duties not onely by precepts, but by the examples of the godly, which hee is able to imitate by helpe of these naturall endowments in the exercise of Prayer, as well in the function of Preaching and Ministery of the Word. And so likewise it is not commune to all the faithfull to haue this ability, for there are many who haue a great measure of grace, light of sinne, and sense of wants, feruent desires and strong faith, who are so disabled through naturall imperfections, want of memory, and boldnesse, or slownesse, or vnreadinesse of speach, that they are not able to performe this duty, especially when they are in the presence of others. And this I write not to detract any thing from the excellency of their gifts, who are able vpon all occasions to expresse the desires and prayers of their heart in good words and conuenient discourse of speach; seeing this is a gift of God, which not onely stirreth vp our owne deuotion, but is profitable also for the edification of others, who can onely conceiue of holy desires, as they are by vtterance made knowne of those that haue them; but partly to giue vnto the prayer of the heart and soule a superiour excellency, farre aboue the prayer of the lippes, euen then also when it is without it; partly that none should please themselues in it, though they could rauish others with the admiration of their gifts, if they be not as earnest, deuoute, and feruent in the desires of their hearts as they are able and eloquent in the prayers of their mouthes: for of these in their greatest excellency, it may be truely said, that they are in Gods estimate but meere lip-labour, which will for reward draw vpon vs that just censure, *this people draweth neare vnto me with their lips, when* Isa. 29. 13.

their hearts are farre from me. And partly, yea especially, for the comfort of all those, who hauing holy desires, through want of naturall parts, haue no ability to vtter them, seeing if such can but make their suites knowne vnto God by their sighes and grones, it is an euidence vnto them, that the Spirit dwelleth in them who enableth them thus to pray, and whose suits and supplications are sure to bee heard and granted. But yet wee are not truely capable of this comfort if wee doe not labour after perfection and striue to *attaine vnto the best gifts*, much lesse if wee are disabled for the performance of these holy duties, not through want of naturall gifts but of spirituall grace, and through sloth and negligence which hindreth vs from imploying and vsing them. Of which this is an euident signe, when as wee haue libertie of speach and plenty of words, to discourse readily and freely, vpon all occasions of worldly and earthly things, but are then onely tongue-tied, when wee should speake vnto God, and can finde no fit words to expresse our minds in any sensibly manner, when as by prayer wee should make our suites knowne vnto him. 1. Cor. 14. 1.

Chap. XV.

How wee may know that Gods Spirit dwelleth in vs by our sanctification and the qualities and gifts of holines infused in vs.

1. Sect. 1. The first effect of the Spirit Is the worke of sanctification.

The first effect of the Spirit, whereby he may bee knowne to dwell in vs, is the worke of sanctification, and the qualities of holinesse infused into vs, which is so proper and peculiar to the Spirit, that none besides him can effect it. For as impossible it is for any man to giue vnto himselfe this spiritual renewing, as it was at first to be the cause of his owne being; as vnable are we to be the causes of our regeneration, as we were, to be of our generation; and therefore as the Creature euidently proueth that it had a Creatour, and the Child that it had a Father, so alike certainly may we bee assured by our renewing and regeneration, that the Spirit of God dwelleth in vs who hath beene the sole authour of this worke. And thus our Sauiour ascribeth it to his holy Spirit, where he saith, *that vnlesse wee bee borne of Water and the Spirit wee cannot enter into the Kingdome of Heauen.* So the Apostle hauing told the *Corinthians* that they had beene notorious sinners, saith that they were washed and sanctified by the Spirit of our God. And hereof it is that hee is called not onely the holy Spirit, but the Spirit of holinesse, the Spirit of sanctification or the sanctifying Spirit, not onely because hee is infinitely Ioh. 3. 5. 1. Cor. 6. 11. Rom 1. 4.

holy himselfe, but also doth sanctifie and make vs holy who were in our selues corrupt and sinnefull. The which sanctification hee worketh by begetting a liuely faith in vs which purifieth our hearts, and so applyeth vnto vs the vertue of Christs death and resurrection, whereby wee are cleansed from our filthie corruptions and quickened in the inner man to holinesse of life; the which sanctification, mortification, and spirituall quickening alwayes beginneth at the heart, minde, will and affections, and then afterwards sheweth it selfe in our outward actions. And therefore whosoeuer finde this worke of sanctification thus begun in them, they may be assured, that the Spirit of God dwelleth in them.

Sect. 2. Of the sixt effect of the Spirit, which is repentance and of the preparation thereunto. Iob. 16. 8.

A sixt effect of the Spirit dwelling in vs is like vnto the former, namely vnfained repentance and amendment of life; vnto which it maketh the same preparation, that it doth for faith. For first by the Ministery of the Law, the Spirit (as our Sauiour speaketh) *conuinceth vs of sinne*, shewing vnto vs both the hainousnesse of our sinnes, together with their multitude, and also the grieuous and endlesse punishments which they haue deserued. And this it doth commonly at the first in a more generall and confused maner, amazing and astonishing vs with terrours and feares horrours of mind, and panges of conscience, when as we see the huge masse or mountaine of our manifold and grieuous sinnes (as it were) in the whole lumpe; and the wrath of God, the curse of the Law, the plagues and punishments of this life and the life to come, which wee haue by them deseruedly and (in respect of our own meanes) inuitably drawne vpon vs; and afterwards more particularly and distinctly it setteth our sinnes in order before vs; and especially presenteth to our view those sinnes which wee are most guiltie of, and by which wee haue most dishonoured God and wounded our owne consciences. By all which it worketh in vs that which we call penitence, contrition, and humiliation, whereby wee are cast downe vnder the heauie waight of our sinnes and lye grieuing and groning vnder them; as it were vnder an intolerable burthen, finding no rest or comfort in our selues, or in any worldly things besides. And thus the spirit by the Law (as it were) with an yron hammer, bettereth & bruiseth our hard and stony hearts in pieces, that he may mixe with them, being made contrite, the oyle of his spirituall graces; and vseth it like a plow to breake vp these clunge, stiffe, and fallow grounds, that being thus prepared hee may sow in them these holy seedes. For when hee hath thus cast vs downe and throughly humbled vs, then he raiseth vs vp againe, by reuealing vnto vs the mysterie of saluation, the mercies of God, and merits of Christ, offered vnto all who will receiue them by faith. And then (as hath beene shewed) it worketh in vs an hungring desire after Christ and his righteousnesse, and a carefull, earnest and constant endeauour in the vse of all good meanes, as the hearing of the Word, Prayer, and the rest, whereby wee may bee made partakers of them. The which by his inward and secret operation, hee so blesseth and sanctifieth vnto vs, that they become effectuall to worke in vs a liuely faith, whereby wee lay hold vpon Christ and his benefits, and so are assured of the mercie of God and the remission and pardon of all our sinnes, of Gods grace in this life, and eternall glory in the life to come.

Ier. 4. 3.

Sect. 3. That faith is the cause and foundation of our repentance.

And thus being possessed by faith of all these inestimable benefits, our hearts are rauished with the apprehension of the infinite loue of God, and our Sauiour Christ, and inflamed with vnfained loue towards them againe; which faith thus working by loue doth cause a change and alteration which is called repentance, beginning in the minde and heart, and so proceeding to the outward parts and actions; and worketh in vs a godly sorrow because by our sinnes we haue so much offended and displeased so gracious a God and a good Father; a true hatred of those sinnes and corruptions which wee haue either formerly committed, or which yet adhere and cleaue vnto vs, and a setled resolution and constant purpose to mortifie and subdue, leaue and forsake them for the time to come, and to serue the Lord in holinesse and newnesse of life. All which wee doe not out of seruile feare, but out of childe-like loue and affection, which maketh vs willing and desirous by our new obedience to please and glorifie our heauenly Father, not for feare of condemnation, but because through the mercies of God, and merits of Christ, wee are assured that wee shall neuer bee condemned. Where, by the way, we may note a notable difference betweene that sorrow for sinne which the spirit worketh in the regenerate, and that which is in carnall men: For though these may sorrow and grieue after they haue sinned, yet it is not for sinne it selfe, the remembrance whereof is pleasant vnto them, but for the punishments, which they either presently feele, or feare and expect in time to come: where as the sorrow of Gods children is a floud or streame that springeth from faith and loue, making vs to bewaile our sinnes because wee haue offended and dishonoured so good a God, who hath freed vs from the guilt and punishment of them by giuing his onely Sonne to death as the price of our redemption.

Sect. 4. That the Spirit dwelling in

So that if the Spirit of God dwell in vs, then hath it wrought in vs, this worke of re-

vs purgeth vs from our natural corruptions.

repentance in all the parts thereof and hath made in vs an happy and blessed change, from euill to good, from sinne to holinesse, and from corruption to grace. For as in nature corruption goeth before generation, the abolishing of the old forme, before the bringing in of the new; so before we can be spiritually renewed, the old man must bee killed and crucified, and then the new man will bee quickned and reuiued; sinne and corruption is purged away, and then holinesse and righteousnesse is wrought in vs. First then in effecting this worke of repentance, the Spirit of God dwelling in vs, purgeth and purifyeth vs from all our sinfull corruptions in all the parts of our soules and bodies, by applying vnto vs the efficacie and power of Christ Iesus his death, which mortifieth and crucifieth them in vs, so as they do no longer raigne in our mortall bodies as in time past. As for exaumple it causeth the scales of ignorance to fall from the eyes of our minde, it freeth in some measure our iudgements from errour, our imaginations from vanitie, our consciences from dead workes, our hearts from hardnesse, our wils from peruersenesse and rebellion, our affections from corruption and disorder, and all the members of our bodies from the seruitude of sinne. All which are the proper and peculiar workes of the spirit, and the fruits of our regeneration, and new birth, according to that of the Apostle; *Whosoeuer is borne of God doth not commit sinne: for his seed remaineth in him, and he cannot sinne because he is borne of God.*

1.Ioh.3.9.

9. Sect. 3. That the Spirit is knowne to be in vs by his quickning of vs in the inner man.

Yea but in the vnregenerate also there may seeme to bee some mortification, some mourning for sinne, some leauing and forsaking of it: As we see in *Herod* who heard *Iohn* the *Baptist* gladly, and did many things according to his instructions: In *Simon Magus* who for a time left his sorcerie, beleeued and was baptized: In *Ahab*, who humbled himselfe before God, wearing sackecloth, and going mournfully: In *Iudas*, *Demas*, *Ananias* and *Sapphira*, with many such like, and how then may we discerne the one from the other? I answere, that though there bee some seeming similitude betweene them, yet there are many great and essentiall differences whereby wee may know the one from the other. For the regenerate man mortifieth and forsaketh his sinnes out of loue and obedience to God, but the vnregenerate out of selfe-loue for the obtaining some temporall good, or the auoiding of some euill. Hee renounceth all sinne, and laboureth most in the mortification of those corruptions vnto which he is naturally most inclined, as wee may see in the example of *Dauid*, who shewed his vprightnesse before God, by *keeping himselfe from all his iniquities, by hating euery false way, and esteeming all Gods precepts.* So that his repentance and mortification is without restraint or limitation, and extendeth to the subduing and rooting out of all sinne without exception. But the other in his fained repentance renounceth onely some sinnes which he can best spare, as being least pleasant or profitable; but as for those which are most aduantageable and delightfull, hee keepeth them like sugar vnder his tongue, and will rather part with any thing, euen the *first borne of his body*, as the Prophet speaketh; yea loose his owne soule, than leaue and forsake it; As wee see in *Herod* and many others. The man regenerate is constant in his repentance and casteth away his sinnes with detestation like filthy rags, with a purpose neuer againe to returne vnto them; but the Hypocrite onely leaueth them for a time, and then returneth vnto them againe, hee layeth them aside like his apparell, with a purpose to resume them when hee hath fit opportunitie, and there is not a through diuorce betweene him and them, but onely a temporarie separation (as it were) by mutuall consent. Hee leaueth his sinnes willingly and chearefully, because they so *beset him*, and clinge about his necke, that he cannot in such hast flie from them as hee desireth, therefore hee is content that the Lord should pull him out of this sinnefull Sodome with some violence, burne away his drosse with the fire of tribulation, and cut the throate of those which hee hath esteemed his darling sinnes, with the sword or razor of afflictions; but the other vnwillingly forsaketh his darling sinnes, and when he is dragged from them by the feare of Gods approaching iudgements, he doth with *Lots* wife, looke backe vpon them, as being loath to part with them, vnlesse hee were constrained by meere necessitie. From whence another maine difference plainely ariseth betweene them. For the sound Christian by his repentance hath his minde and affections changed, and whereas in the dayes of his ignorance he allowed and approued, loued and liked his sinnes; now hee condemneth, loatheth and disliketh them; so that hee is freed, not onely from the outward act of sinne, but also from the inward loue, yea more from the corrupt affection, than from the sinnefull action, as wee see in the example of the Apostle *Paul*, who did *the euill which he hated*, and was *delighted in the Law of God in the inner man, when by the Law of his members hee was led captiue of sinne*: But the vnregenerate doe onely leaue their sinnes in respect of the outward act, when as in the meane while their hearts and affections doe cleaue vnto it. As wee see in the example of *Balaam*, who rendereth this as the reason why hee would not curse the people of Israel, nor because he loued them,

Tit.3.5.

Eph.2.1.

Iob 20.13. Mic.6.6.

Esa.58.5.

Heb.12.1.

Rom.7.15.23.

Num.23.20.26.

Psal.119.6.128. Ioh.6.63.

as being the Church of God and his peculiar and choſen people, but becauſe the Lord would not giue him leaue; whereby hee implyeth that he would very gladly haue done it, that by gratifying *Balaac* he might haue receiued the wages of iniquitie; but was reſtrained by the terrours of the Almightie, ſo as hee durſt not for his life preſume to doe it. In which reſpect it may bee truly ſaid, that *Pauls* ſinning through infirmitie, and in ſome ſort vnwillingly, was leſſe ſinfull, than *Balaams* not committing of that act of ſinne in curſing the people, yea than his bleſſing of them, ſeeing all hee did was through feare and conſtraint, which made him to bleſſe them whom hee curſed in his heart, as appeareth by that his curſed counſaile which he gaue vnto *Balaac*, namely that hee ſhould by alluring the people to commit firſt carnall, and then ſpirituall fornication, vtterly diſarme them of Gods protection, and leaue them naked to their enemies. And the Lord doth not ſo much regard the hand as the heart; nor the outward action, as the minde and inward affection.

Num.24.14.& 25.1.2.& 31.16.

Q. Sect.6. That the Spirit is knowne to be in vs by his quickning of vs in the inner man.

Secondly as the Spirit mortifieth and crucifieth the old man with the luſts thereof, ſo it quickeneth vs in the inner man and reneweth in vs all ſanctifying and ſauing graces; as it maketh vs to flye all euill, ſo to imbrace that which is good; as it cauſeth vs to forſake our old ſinnefull workes, and corrupt converſation, ſo it inableth vs by our new obedience to ſerue the liuing God. Thus our Sauiour aſcribeth to the Spirit this ſpirituall life and quickening; *It is* (ſaith he) *the Spirit that quickeneth*; And the Apoſtle telleth vs, that *God according to his mercie hath ſaued vs, by the waſhing of regeneration, and renewing of the holy Ghoſt.* If therefore the Spirit of God dwelleth in vs, then are wee who were *dead in treſpaſſes and ſinnes, quickened with ſauing grace*, and raiſed and inabled vnto new obedience; our vnderſtandings which were darkened with ignorance are inlightened with the knowledge of Gods truth, the worke of redemption, and myſteries of godlineſſe. Our iudgements are informed ſo as we can diſcerne betweene truth and falſehood, good and euill. Our minds which onely minded earthly vanities, are now ſet, not on *things beneath, but vpon thoſe, that are aboue; our conſciences which were loaded with dead workes, doe now ſerue the liuing God*, performing that dutie for which they were created, in excuſing vs when we doe well, and accuſing vs when wee doe euill. Our wils which were ſtubborne and rebellious, are now obedient, pliable and ſubiect to the will of God. Our hearts of ſtone, are made hearts of fleſh, and becomming broken and contrite are fit ſacrifices which God accepteth. Our corrupt affections are now ſanctified and brought in order; our loue of the world is changed into the loue of God, and of ſpirituall and heauenly things; our confidence in the creature into aſſiance and truſt in God; Our feare of men into a godly feare which reſtraineth vs from ſinne, and inciteth vs to all good duties; Our carnall joy into ſpirituall rejoycing; our corrupt anger into godly zeale, which ſcreeth it ſelfe againſt all the impediments of Gods glory, eſpecially our owne ſinnes. And finally being freed from the ſeruice of ſinne, wee are now become the ſeruants of righteouſneſſe, ſetting before vs the whole Law of God, as the rule and ſquare of our lines, and all our actions, and conforming our ſelues in obedience vnto all and euery of the commandements both in the hating and forſaking of whatſoeuer it forbiddeth and condemneth, and in the imbracing and practiſing of whatſoeuer it commendeth and injoyneth.

Joh.6.63.

Tit.3.5.

Eph.2.1.

Col.3.2. Heb.9.14.

Pſal.51.17.

Q. Sect.7. The differences betweene the quickning of the Spirit in the regenerate, and that which ſeemeth to be in the vnregenerate.

But here let vs take heede that wee doe not deceiue our ſelues; for though thoſe onely in whom the Spirit dwelleth are thus truely quickened, yet there may bea ſhew of it in them that are vnregenerate, as we may ſee in the example of the Angell of the Church of Sardis, who had *a name that he liued, and yet was dead*: and of the Church of Laodicea, who thought himſelfe quicke ſighted and rich in all ſpirituall grace, when as hee *was wretched and miſerable, poore, blinde, and naked.* And though all new and true obedience is the fruit of the Spirit, yet there is in the vnregenerate ſome reſemblance and ſhewes of it, though it be not in them in truth; euen as there are many things done by beaſts, which a man would thinke did proceede from reaſon and vnderſtanding; where as in truth they are by inſtinct of nature; they propounding no ends vnto themſelues in all their actions, but are directed vnto them by him that made them; and by phantaſie and imagination, reaſons Ape, which inableth them to produce ſuch ſtrange effects, that diuers being hereby deceiued, haue thought them reaſonable. Now that we may not be thus deceiued, let vs remember, that he who is led by the Spirit, performeth ſimple obedience vnto the Law of God, becauſe hee requireth it, but the vnregenerate in diſſimulation for worldly and ſiniſter reſpects; hee yeeldeth totall obedience vnto the whole Law of God, and with all the powers and faculties of his ſoule and body; but the other onely in the outward man and that vnto ſome commandements alone, making no conſcience of the reſt. Hee is conſtant in his obedience, becauſe the cauſe thereof Gods loue towards him, and his loue towards God is conſtant and permanent; and hee walketh daily and continually in Gods

Apoc.3.1.17.

Law,

Law, as in this way; but the other is obedient by fits only, going forward and backward, as he is spurred on, or curbed and rayned in, by worldly respects, which being mutable and vnconstant doe make his obedience like vnto them. In which respect the motion of the vnregenerate in the wayes of godlinesse may be said to be dead and accidentall, incited and stirred on by outward causes, as the horse which would not goe vnlesse he were compelled by the spurre, or like the wheeles in the clocke, which no longer moue than the waights and poyzes doe hang vpon it: But the motion of the regenerate is liuely and naturall, proceeding from an inward cause, euen the Spirit of God dwelling in vs, which quickneth vs (as it were) with a new soule of life and power, whereby wee are inabled to goe on in the wayes of godlinesse, euen as a man naturally moueth and walketh by vertue of his soule; which quickeneth and strengtheneth his body to the performance of those actions. So that in a true Christian there is the right perpetuall motion, whose cause is not outward, but in himselfe, making him constantly and continually to goe on in his holy way as kindly and naturally, by vertue of that godly nature whereof he is made partaker by the holy Spirit, euen as the fountaine springs and the riuer runnes. And howsoeuer there may bee both in the regenerate and the vnregenerate an heate of loue and zeale which is the cause of all their motion and actions, yet there is great difference betweene them, for the one is like the heate in a bath, whose cause is naturall and in it selfe, and is therefore constant and continuall, and not abated and lessened but rather intended and increased by the outward cold of crosses and afflictions; but the other like the heate of ordinarie hot water, which being naturally cold, and onely hot by accident and heate of the fire, is not constant, but though for a time it may be much more hot than the other, yet the cause being not in it selfe, but outward and accidentall, when this is put out, the heate continueth not, but againe returneth to more than wonted coldnesse. For so the heart in the vnregenerate being onely caused by outward prosperitie and temporall benefits, they seeme feruent in their loue towards God whilest these continue, but if this fuell which nourisheth it, be taken away, and they bee compassed about with afflictions and persecutions, they become more cold in their loue and zeale towards God than euer they were before. Or else they may be resembled to a liuing body, and a dead carkase, the one whereof is hot by an inward cause, euen the radicall and vitall heate which warmeth the bloud in all the veines; but the other howsoeuer it may bee made hotte by the heate of the fire and by much friction and rubbing, yet it continueth not any longer than these meanes are applyed, because it hath no inward cause, but they being remoued, it becommeth againe as cold as a stone, or the earth and clay whereof it is made.

Chap. XVI.

The former operations of the sanctifying Spirit illustrated by diuers similitudes.

And these are the effects respecting our repentance which the Spirit worketh in vs, the which are also implyed by diuers metaphors or similitudes, by which in the Scriptures it is represented vnto vs. For it is likened vnto winde, because like it (yea much aboue it) it is mighty and powerfull to cast downe all that standeth in the way, as proud reason, stubborne will, and rebellious affections; and to make the strong Oakes and lofty Cedars equall with the lowest shrubs. Secondly in respect of its secret operation and the vnknowne liberty which it taketh in working where it listeth. Thirdly, because the more it bloweth vpon vs, the more it causeth vs to burne and flame out in the feruent zeale of Gods glory. And fourthly because it hath a cleansing and purifying vertue, whereby it purgeth vs from the contagion and corruption of our sinnes, euen as the winde purgeth the wheate and driueth away the chaffe, cleanseth the ayre, and purifieth it from all hurtfull and dangerous infection. Secondly it is likened to oyle, and the operation thereof to outward annointing, in respect of that suppling and softning vertue which it hath, whereby it mollifyeth our hard and stony hearts, and makes them to become flesh; tender and pliable to Gods will and word, and also because our powers and parts being spiritually annoynted with this holy oyle, they are made strong and vigorous, nimble & actiue to runne in the wayes of Gods Commandements; as our limbes annoyted with materiall oyle, are made more agill and fit for any bodily exercise or feates of actiuity. And finally it is likened to oyle because like it, it maketh a chearefull countenance, whilest it comforteth and cheareth the heart, bringeth peace of conscience, which passeth all vnderstanding, and repleniseth our soules with such inward joy as is vnspeakable and inestimable.

Thirdly, it is compared vnto water, *For I will* (saith the Lord) *powre water vpon him that is thirsty, and floods vpon the dry ground; I will powre my Spirit vpon thy seede, and my blessing vpon thy off-spring*; because in many things

1. Sect. 1. The Spirit compared to Winde and Oyle.

Ioh. 3. 8.
2. Cor. 10. 5.

2. Cor. 1. 21.

1. Ioh. 2. 20.

2. Sect. 2. The Spirit, compared to water.
Esa. 44. 3.

things it doth resemble it, for it cleareth the eyes of the mind, (as materiall water doth the eyes of the body) and maketh vs much more perfectly to behold the wayes of God and mysteries of his Kingdome; to which end the Lord promiseth his Church that hee will powre the water of *his Spirit vpon all flesh*, the effect whereof should be this, that they should *prophecy, their young men see visions, and their olde men dreame dreames*. Secondly like water it cooleth and refresheth vs, when wee are scorched with the heate of Gods displeasure, with afflictions and persecutions, and are ready to faint with wearinesse, as we are trauailing in our journey towards our heauenly country. Thirdly (like water) it quencheth our spirituall thirst, by applying vnto vs the liuing spring and fountaine of liuing waters, Iesus Christ his bloud, his righteousnesse and obedience; to which purpose is that speech of our Sauiour to the woman of *Samaria; Whosoeuer drinketh of the waters that I shall giue him, shall neuer thirst; but the water that I shall giue him, shall be in him a well of water springing vnto euerlasting life*. And that proclamation which hee made at the feast; *If any man thirst let him come vnto me and drinke. Hee that beleeueth in me, out of his belly shall flow riuers of liuing water*: the which (as the Euangelist expoundeth it) *hee spake of his spirit which they that beleeued on him should receiue*. Fourthly, he is compared to water, because like it he hath a cleansing vertue, to purge vs by the application of Christs merits and bloud-shead from the guilt, punishment and corruption of all our sinnes. So the Apostle saith to the *Corinthians*, that *they were washed and cleansed from their sinnes, in the name of the Lord Iesus, by the Spirit of God*. Lastly like water, it watereth our dry and barraine hearts, and maketh them fruitfull in holines and righteousnesse, for so the Lord hauing said, that he would powre the water of his Spirit vpon his Israel, addeth in the next words, *and they shall spring vp as among the grasse, and as willowes by the water courses*. And againe, *Thou shalt bee like a watered garden, and like a spring of water, whose waters faile not*.

Ioel.2.28. Esa.61.3.30 Ioh.4.14. and 7.37. 1.Cor.6.11. Tit.3.5. Heb.10.22. Zach.13.1. Esa.44.45.

2. Sect.3. The Spirit compared to to fire. *Ioh.3.11. Act.2.3.*

Finally it is compared to fire, according to the Baptists speech of our Sauiour Christ, *Hee shall baptise you with the holy Ghost and with fire*: and so when hee descended vpon the Apostles; it is said that there appeared vnto them, *clouen tongues like as fire, and it sate vpon each of them*. The which similitude is most likely to signifie and represent the vertue and operation of the holy Ghost. For first like fire it giueth light, euen in the darkest places and dispelleth and scattereth the blacke and thicke fogges of ignorance and errour, so that all things about it which were hidden and secret are spiritually discerned, in which respect hee is called the a Father of lights, which causeth the b light of grace bringing saluation to shine vnto vs, by which wee are c illightned who sate in darknesse, and in the shadow of death, that wee might d know the things of God, which cannot otherwise bee discerned, and might haue our feete guided into the wayes of peace. Secondly as fire burneth all things that are combustible, as straw, wood, chaffe and such like; so the Spirit of God burneth and consumeth in vs whatsoeuer may be consumed, as sinne, corruption, and all manner of fleshly lusts, and so offereth vp our bodies as *a liuing sacrifice, holy, acceptable and without blame*, which would not bee acceptable vnto God, vnlesse like the whole burnt offring, it were thus salted, seasoned, and purified with this holy fire, as our Sauiour speaketh. Thirdly, as fire by consuming the rust and drosse doth refine and purifie the mettall, so that the more it is tryed the purer it waxeth. So this holy spirit consuming the rust and drosse of our sins and corruptions, doth make vs pure and refined mettals, yea it also (like the fire) hath the vertue of separation, parting asunder our Tinne and Copper, from right Siluer and Gold, that so wee might bee a treasure vnto God, and (as it were) fit vessels for his owne Table. So the Lord promiseth; *I will turne mine hand vpon thee, and purge away thy drosse and take away all thy Tinne*. And againe, *Euery one that is written among the liuing in Ierusalem, shall be called holy, when the Lord shall haue washed away the filth of the daughters of Zion, and shall haue purged the blood of Ierusalem from the middest thereof, by the spirit of iudgement, and by the spirit of burning*. Fourthly, as it is the propertie of fire to turne things into its owne nature, and to make them like vnto it selfe: so the Spirit doth turne and transforme vs, making vs of earthy, naturall and carnall, to become heauenly, supernaturall and spirituall. More specially as it is the propertie of fire, to take from yron its owne qualities when it is put into it, and to communicate vnto it such qualities as it selfe hath; and whereas naturally it is blacke and hard, cold and heauy, it maketh it bright and shining, soft and liquid, hot and light, so that a man would thinke that the yron were transformed and changed into fire it selfe; So it is the property of the Spirit to communicate the like qualities to the naturall man, for whereas naturally he is darkned in his vnderstanding through blacke and palpable ignorance, it inlightneth his mind with the bright beames of sauing knowledge whereby he is enabled to see and vnderstand the high and deepe mysteries of Gods Kingdome. Whereas his heart is so hard and obdurate, that nothing will make it relent, but it will rather breake than

a Iam.1.17. b Tit.2.11.12. c Luk.1.79. d 1.Cor.2.13.14. Rom.12.1. Mark.9.39. Esa.1.25. Esa.1.25. Esa.4.4. 1.Cor.2.14.10. Eph.4.18. Esa.42.16. Psal.36.9. 1.King.22.19. Act.2.37.

than bow and incline to any good; the Spirit of God maketh it to melt like the heart of *Iosiah*, and so suppleth and softneth it, that it becommeth flexible to Gods will, and fit to receiue any impression which hee is pleased to stampe vpon it, or any forme which hee will frame it vnto; as if it were no more Iron, but now become clay or waxe. So wheras he is naturally of a more than earthly coldnesse and like Iron, which maketh other things cold with the very touch thereof; Gods Spirit so heateth and inflameth him with feruent loue and ardent zeale, that hee hath not onely liuely heate in himselfe, but spirituall fire hee communicateth his heate and warmth of holinesse and righteousnesse euen like to all that are neere vnto him; making them which were cold and dull, hot and zealously feruent in all Christian and holy duties.

Ephes.5.1. Psal.34.48.

Finally, whereas like Iron hee is naturally so lumpish and heauy, that he is wholy fixed and fastened to the earth, minding onely worldly things, and can no more mount vp aloft in holy and heauenly meditations, than Iron of it selfe can ascend into the ayre; or if by some outward force his thoughts be raised vp to minde those things which are aboue, no sooner is the strength of the outward agent spent, but presently like an Iron bullet it falleth downe againe, and euen presseth it into the earth with more than wonted waight & violence; contrariwise when as his earthy massinesse is attenuated with the fire of Gods Spirit, he not onely becommeth more light, but being throughly heated in this holy forge, hee sendeth vp the sparkes of spirituall Meditations, and now forgetting his old earthy nature, hee doth no longer lie groueling on the ground, minding onely earthly things, but being risen with Christ, hee seeketh not things beneath, but those things that are aboue, and euen whilest his body is on earth, his conuersation is in Heauen, and though hee cannot corporally ascend, yet he continually sendeth vp thitherward the sparkles of holy and heauenly thoughts, and euen taketh his chiefe comfort and delight to spend his spirits in diuine contemplation. Lastly, as fire by the warmth and heate thereof refresheth and cheareth those creatures which are frozen and benummed with cold, and communicateth vnto them the operations of life, strength and nimblenesse: So this holy fire of the Spirit giueth spirituall life and quickening vnto vs who are dead in trespasses and sins; and by the diuine heate of Gods loue, it warmeth, cheareth and refresheth, our icy and benummed hearts, and inflameth them with a feruent zeale of his glory, and an ardent loue towards him who hath so loued vs, and also to our Neighbours for his sake; whereby it commeth to passe, that we who were frozen in the dregs of our sinnes, and so weake and stiffe, that wee were not able to stirre a limbe for the doing of any good action; are now made by this vitall heat, strong and actiue for all good duties. So our Sauiour saith, that *it is the spirit that quickneth, the flesh profiteth nothing*; and the Apostle telleth vs, *that the spirit giueth life*. And therefore he calleth him, *the law of the spirit of life*; and saith, that *this Spirit is life because of righteousnesse*.

Col.3.2. Phil.3.20.

Iohn 6.63.

2.Cor.3.6. Rom.8.2,10.

If therefore we would know whether the spirit of God dwell in vs or no, we must examine our owne hearts, and try our selues, whether there be in vs these operations and effects of the Spirit which are resembled by these Metaphors and similitudes; as first if it haue like a mighty winde cast downe the strong holds of sinne, and (as it were) laid flat on the ground our proud carnall reason and rebellious will subiecting them to the will of God and the rule of his Word; if it hath caused vs, not onely to burne in loue of Gods Majesty, but euen to blaze out in the zeale of his glory, and if it hath cleansed vs like pure wheate from the chaffe of our corruptions, and from the light corne of humane inuentions and vngrounded superstitions. Secondly, let vs consider and try our selues, if like an Oyle it hath suppled and softned our hard and stony hearts, so as they are plyable to Gods will; if by this spirituall anoynting we be made more strong, actiue and nimble to performe holy and Christian duties, than euer we haue beene in time past; and finally if it haue comforted and cheared our hearts in the assurance of our reconciliation with God, and remission of our sins, filling them with spirituall joy, and hath brought peace of conscience which maketh vs to looke with a chearefull countenance, euen whilest the World frowneth vpon vs. Thirdly, let vs examine, if like water it hath cleared the eyes of our minds, and hath giuen vnto vs a sauing, feeling and experimentall knowledge of God, our selues, and his holy Truth; if it hath cooled and refreshed vs who were scorched with the apprehension of Gods anger for our sins, or with the heat of troubles and afflictions, and hath quenched our spirituall thirst by applying vnto vs Christs righteousnesse and bloud-shed (as it were) a Fountaine of liuing waters; if it hath by applying vnto vs the vertue of Christs death, cleansed and purged vs, not onely from the guilt and punishment, but also from the corruption of our sinnes, so as though they dwell, yet they doe not raigne in our mortall bodies; and lastly, if it haue watered our hearts, as it were, dry and barraine grounds, and hath made them like a fertile soyle, to bring forth plentifull fruits of holinesse and righteousnesse. Finally, let vs examine and try our selues, if it haue been vnto vs a spirituall fire,

Q. Sect.4. That wee may know that the spirit dwelleth in vs by the operations signified by the former Metaphors.

to

to giue vnto vs light who sate in darkneſſe and in the ſhadow of death; if like a fire it haue conſumed the droſſe and ruſt of our corruptions; and in ſome meaſure hath refined and made vs veſſels of grace, fit for Gods vſe; and finally, if it hath warmed our cold and frozen hearts with the zeale of Gods glory, and the loue of him and our Neighbours, ſo as we who were ſtiffe and benummed are become ſtrong, liuely and actiue in performing all holy and Chriſtian duties which we owe vnto them. And if wee find theſe effects and operations in vs, then may we be aſſured, that the Spirit of God which is the cauſe and authour of them dwelleth in vs, though they be not in vs in perfection, if they be in ſincerity and truth. But if vpon tryall we find that they are altogether wanting, then haue wee not the Spirit of God, which can no more be ſeuered from theſe effects and ſignes of it, than light from the Sunne, or theſe effects before ſpoken of from the winde and Oyle, the water and the fire.

CHAP. XVII.

Of the laſt effects and operations of the Spirit whereby we may know that it dwelleth in vs.

§. Sect. 1. That the ſpirit worketh in all thoſe in whom it is ſanctifying and ſauing graces.

THe laſt effects which are infallible ſignes of the Spirits dwelling in vs, are all the ſaning and ſanctifying gifts and graces which it worketh in vs; as firſt a liuely faith apprehending the promiſes, and applying vnto vs Chriſt Ieſus and all his benefits, of which I haue already ſpoken. The ſecond fruit of the Spirit is vnfained loue of God, not onely for his benefits receiued or expected, preſent proſperity, the confluence of worldly benefits, and euerlaſting ſaluation; but alſo in his owne nature and in reſpect of his goodneſſe, mercy, iuſtice, holineſſe and all other his ſauing attributes. In which the faithfull in their loue reſemble children, who loue their Parents out of naturall affection, ſimply and ſincerely, when as they haue no other outward motiue, euen when they croſſe them in their deſires, and doe correct and chaſtiſe them for their amendment. For ſuch is the loue of Gods Children, free and generous, (although their loue may be increaſed, and made vnto them much more ſenſible by temporall benefits and heauenly hopes,) in which reſpect they are ſaid to haue receiued a free ſpirit, and ſo ſerue God in the liberty of it. Whereas contrariwiſe if there be any loue towards God in the wicked, it is onely ſeruile and ſlauiſh, not for his owne ſake, or out of their owne diſpoſition and naturall affection, but onely for the hire of worldly proſperity, honours, riches, pleaſures, peace, health, eaſe and ſuch like temporary benefits; the which when hee doth at any time take from them, and inflict vpon them the contrary croſſes, then the cauſe of their loue ceaſing, their loue it ſelfe alſo ceaſeth; as wee ſee in the example of *Saul, Iehu, Iudas, Demas*, and many others. Thirdly, the Spirit bringeth with it peace of conſcience, which is a fruit of faith that the Spirit worketh in vs, aſſuring vs of the remiſſion of our ſinnes and our reconciliation with God; for ſo the Apoſtle ſaith, *that being iuſtified by faith, we haue peace with God through our Lord Ieſus Chriſt*: and therefore hee alſo reckoneth it among the fruites of the Spirit. Fourthly, by this aſſurance of faith and inward peace, it alſo worketh in vs inward comfort and conſolation, which maketh vs with patience to indure all afflictions, and to ſtand againſt all the temptations of our ſpirituall enemies, in which reſpect our Sauiour Chriſt calleth the holy Spirit, *the Comforter*, becauſe hee is the authour and fountaine of all conſolation. Fourthly, from this peace and comfort, hee raiſeth ſpirituall joy and rejoycing in God, our hearts being raiſhed in the aſſurance of his mercy, and the ſenſe and feeling of his loue and fauour in Ieſus Chriſt, in the freedome out of the hands of all our ſpirituall enemies, and our aſſured hopes of heauenly happineſſe, the which alſo is a fruit of the Spirit, as the Apoſtle reckoneth it in the ſame place; and is ſo to bee ſeene in the faithfull, not onely when their *wine and oyle abounds*, in which the wicked alſo may rejoyce but alſo when in the abſence of theſe, the light of Gods countenance doth ſhine vpon them, which cauſeth vs to joy and rejoyce euen in the middeſt of croſſes and tribulations, as the Apoſtle telleth vs. Fiftly, from all theſe ariſeth thankfulneſſe vnto God, from whom we haue receiued all theſe benefits, the which is ſhewed not with our lips alone, but by our conſcionable care and zealous endeauour to glorifie God in all our thoughts, words and actions; and our earneſt deſire to approue our ſelues vnto God in all things, and to retaine his loue and auoid his diſpleaſure, in louing and practiſing whatſoeuer hee loueth and requireth, and in hating and forſaking all that hee abhorreth and forbiddeth.

2. Tim. 3. 14.

Rom. 5. 1. Gal. 5. 22.

Ioh. 15. 26.

Gal. 5. 22.

Pſal. 4. 6, 7.

Rom. 5. 3.

§. Sect. 2. Of other ſpeciall fruits of the ſpirit reſpecting our Neighbours.

Vnto which duties immediately reſpecting God, the Apoſtle alſo joyneth as fruites of the Spirit, diuers others reſpecting our Neighbours and our owne perſons. As firſt, *long-ſuffering*, when as conſidering how the Lord hath borne with vs, when he might haue conſumed vs with his wrath, wee doe alſo beare with our brethren, and when they wrong & injure vs, indure it with patience, or elſe at leaſt deferre and put off our anger,

Col.3.12. or restaine and moderate the rage and heate of it; according to that of the Apostle; *Put on as the Elect of God holy and beloued, bowels of mercies, kindnesse, humblenesse of minde, meekenesse, long-suffering, forbearing one another, and forgiuing one another, if any man haue a quarell against any: euen as Christ forgaue you, so also doe yee.* The second is *gentlenesse*, whereby a man carryeth himselfe courteously and affably in his words, and friendly and kindly in all his actions vnto all men, mildly to his inferiours, and reuerently and respectiuely to his Superiours. And this the Apostle requireth, that wee should *be no brawlers, but gentle, shewing all kindnesse vnto all men.* The third is *goodnes*, whereby we are ready by all meanes we can to doe good vnto our Neighbours, both in the duties of iustice and mercy vnto their persons and states, soules, bodies, & name. And this we are bound vnto by Gods Commandement, namely, that we *should by loue serue one another*; and also by that bond of the Spirit which vniteth vs together in one body vnder one Head Christ, which should cause vs to demeane our selues towards one another, as it becommeth members of the same body. The fourth is *faith or fidelitie*, whereby in our words we keepe all our lawfull promises and couenants, though it be to our owne hinderance, and in our actions carry our selues truly & honestly without falshood, lying and deceit. The fift is *meekenesse*, which consisteth in two things; the first *patience*, in forbearing to reuenge by our owne priuate meanes, wrongs and injuries, from which our Sauiour would haue vs so farre, that wee should rather offer our selues to beare new injuries, than reuenge the old; and the other *lowlinesse*, whereby laying aside all proud conceit of our own worth and excellency, we thinke better of others than of our selues, and in giuing honour, striue & labour to goe before them.

Tit.3.2.

Gal.5.13.

Matt.5.

9. Sect. 3.
Of some other speciall fruits of the spirit respecting our owne persons,

In respect of our owne persons the fruits of the Spirit are principally two; the first whereof is *temperance*, whereby a man rightly ordereth, ruleth and moderateth his appetite in his meate, drinke and apparell, pleasures and recreations, according to the rules of Gods Word, hating and forsaking gluttony and drunkennesse, excessiue braue-ry and strange fashions, sinfull delights and vnlawfull and excessiue pastimes. The other is *sobriety*, which especially teacheth vs the right vse of all Gods blessings and benefits both temporall & spirituall. And for the first this sobernesse of mind maketh vs contented with that measure of earthly blessings which we enjoy, as being that portion which God hath allotted vnto vs; and not so much as to desire any more, but when the Lord offereth it vnto vs by honest and lawfull meanes. Contrary whereunto are the desires and indeauours of worldly men, who when they haue little, murmure and repine against Gods prouidence, and are ready vpon all occasions to vse vnlawfull meanes for the bettering of their earthly estate, and when they haue much and more than enough, are not contented & satisfied with their abundance, but still labour after more, carking and caring as though they were in want, and biting at euery bayt which promiseth gaine, although the hooke of sinne bee hid vnder it. Secondly, from contentation springeth thankfulnesse, whereby wee ascribe all wee haue receiued vnto God, as being his gifts, and hauing nothing else to returne, doe render vnto him prayse and thanksgiuing. Whereas contrariwise those who are wicked and vnregenerate, howsoeuer they rejoyce in the fruition of his temporall benefits, yet not in him; for they doe not giue vnto him the glory of his owne gifts, but rather glory in themselues, *and sacrifice* (as the Prophet speaketh) *vnto their owne nets*, and kisse their hands, as though by their own wisdome and prouidence, industry and painfull indeuours, they had made themselues owners of all these things; whereby they are mooued to an high and proud conceit of their excellency and sufficiency, and in comparison of themselues to contemne all others. So in the second place this sobriety of minde appeareth in the right vse of spirituall graces; For the spirituall man looking vpon them as the gifts of God, and beholding them as the first-fruits of the Spirit, which are not perfect but only begun, and seeing the many faylings, defects, wants, and weaknesses which are in them, and the strong corruptions which are mixed with them, hee resteth contented and satisfied with the portion which he hath receiued, but like *a new borne babe, hungreth and thirsteth after the sincere milke of the Word, that he may grow vp thereby*, and still inlargeth his desires, and striueth and indeuoureth in the vse of all good meanes, whereby hee may attaine vnto more and more perfection; in the meane time waiting vpon the Lord with faith and hope, meekenesse and patience for his blessing vpon these meanes, whereby they may become effectuall and profitable for the ends for which they vse them. As we see in *Dauid* who *expected and waited for the Lord more than they who watch for the morning*; and as *the eyes of seruants looke to the hands of their Masters, and of the Maiden vnto the hand of her Mistris, so his eyes waited vpon the Lord his God, vntill hee had mercy vpon him.* But yet the faithfull doe not so looke after more increase of spirituall graces, as that they forget to be thankfull vnto God for that measure which they haue already receiued, but considering that they are no naturall gifts and endowments, but Gods free and

Hab.1.16.

1.Pet.2.1.2.

Psal.130.6.

Psal.123.2.

gracious gifts, which of meere loue he hath granted vnto them, without any their deserts; denying them to many others which are by nature as good as they; this maketh them not onely for the present to enjoy the graces they haue receiued with contentation and much comfort and spirituall rejoycing, but also to laude and magnifie Gods mercy and goodnesse towards them, and to render vnto him all thankes and prayse for his gracious gifts.

CHAP. XVIII.

Of the euent and successe of the fight betweene the Flesh and the Spirit.

Q. Sect. 1. Of the foyles which the spirit receiueth in this conflict.

THe last thing to bee considered in this conflict betweene the Spirit and the flesh, is the euent and successe of the fight betweene them, which is two-fold; the first whereof is the repulses & foyles which the spirit receiueth and suffereth through the malice and fury of the flesh; the second is the victory & triumph of the spirit ouer it; the first being Temporary and lasting onely for a time; the other permanent and euerlasting. Concerning the former, the Spirit is often foyled in this combat, when as by the subtilty or violence of the flesh, it is hindred in the course of godlinesse and allured or forcibly drawne to the committing of sinne; Of which the Apostle complaineth: *I see* (saith he) *another law in my members, warring against the law of my minde, and bringing me into captivity to the law of sinne which is in my members.* Rom. 7. 21, 22. And againe, *I find then a law, that when I would doe good, euill is present with me.* The which happeneth either through the weaknesse of the spirit or want of watchfulnesse, and spirituall care to keep the whole armour of God fast buckled vnto vs. Of which foyles there follow two notable effects; the first is vnfained and bitter griefe and sorrow for our slips and fals; the other an earnest and feruent desire to rise againe, to be deliuered from the bondage of the flesh, and hauing regained the victory to subdue and keepe it vnder for the time to come. Of the former we haue an example in the Church, which finding her failings and fals into sin, pittifully complaineth and cryeth out vnto God for helpe; *O Lord, why hast thou made vs to erre from thy wayes? And hardened our heart from thy feare? Returne for thy seruants sake, the tribes of thine inheritance.* Esay 63. 17. Wherein we may obserue an apparant difference, betweene the fals of the faithfull and vnregenerate. For whereas these being false willingly doe liue and lie in their sinnes with pleasure and delight. The godly being surprized at vnawares or being ouercome through their frailty, and weakenesse, and the violence of tentation, doe mourne and grieue for their sinne, and labour to rise out of it by vnfained repentance; and whereas they yeeld vnto it voluntary and cheerefull obedience, as vnto their lawfull King and Soueraigne; the other being held vnder a forcible and tyrannicall subjection, doe bewayle their thraldome, and are neuer at rest till they haue found out some meanes to be deliuered out of it.

Q. Sect. 2. That from the foyles of the spirit arise earnest desires to bee freed from the slauery of sinne. *Rom. 7. 24.*

And from hence arise vehement and earnest desires to be freed from the slauery of sinne, (like that of the holy Apostle;) *O wretched man that I am, who shall deliuer me from the body of this death?* And to serue the Lord in the duties of Holines and Righteousnesse: For as the Needle in the Dyall which is touched with a Loadstone, may by a forcible motion turne and winde too and fro, but will neuer stand fixed and stedfast till it bend vnto its owne proper point; so the heart of the regenerate touched with Gods holy Spirit, howsoeuer through the violence of the flesh, and strength of Sathans tentations, it may be auerted from God, and turne this way & that way, after the vanities of the world, & the deceitful pleasures of sin, yet it neuer resteth till it be againe returned and inclined towards him from whom it had first motion and being. It may be whilst the storme of tentation lasteth, the Spirit may be hid like the Sun vnder a thick cloud, or a ship couered ouer with the waues; but afterwards the beames and beauty of it will burst through and dispell these foggy mists, and like a goodly ship it wil againe aduance it selfe and appeare vnder full sayles, speedily hasting towards the holy Land. And finally, though these carnall lusts (like those cursed *Amalekites*) may on a sudden make inroades, waste, spoyle, sacke, burne, lead captiue and carry away a great booty for some small way, yet the spirit (like *Dauid*) being excited by Gods Oracle, will rise vp, pursue these enemies, obtaine victory, and vindicate and recouer all out of their hands. Where againe wee haue a notable difference betweene the regenerate and vnregenerate. For whereas they being ruled by a free and generous spirit, do after their foyles earnestly desire and labour to regaine their liberty, and repaire and increase their strength, that giuing a new on-set, they may put their enemies to flight, and obtaine victory; the other being of a slauish disposition after they are once subdued, doe contentedly liue in the bondage of sin, neuer labouring or endeuouring to come out of it and better their estate. Or if there be in them any strugling at all, it is onely out of seruile feare and terrours of conscience, arising from expectation of deserued punishments, which (as hath beene shewed) may make some assaults against the will

will and affections, and yet neither part be more ſanctified or leſſe corrupted than the other, but (like the good Witch which vndoeth that which the bad Witch hath done,) they remayne both cuill and the limbes of Sathan, agreeing well enough in their common deſignes of wickednesse and impietie.

Q. Sect. 3. Secondly, an indeuour in the vſe of all good meanes to be preſerued from ſuch foyles for the time to come.

But it is not thus with the man regenerate, who after his foyles receiued from the fleſh, not onely earneſtly deſireth and indeuoureth to recouer himſelfe from the captiuity of ſinne, but hauing obtained his deſire, vſeth all good meanes whereby hee may for the time to come be preſerued from being againe ſurpriſed by the like ſtratagems and aſſaults. To which purpoſe he doth firſt keepe a narrow watch ouer all his wayes, and eſpecially ouer his owne heart, wherein the fleſh hideth its chiefe ambuſhments, not eaſily and ſuddenly yeelding to the ſatisfying of euery deſire of profit and delight, but firſt trying and examining them by the rule of Gods Word, whether they are to be lawfully imbraced as Gods bleſſings, or to be rejected ſeeing they cannot be compaſſed without ſinne. Secondly, he will be moſt carefull to comfort and ſtrengthen the ſpirituall part, to keepe the Armour of God faſt buckled on him, to be alwayes well prouided and furniſhed with weapons and munition before the time of conflict; or rather becauſe this conflict with the fleſh is continuall, hee will take care, that hee may neuer bee found vnprouided. Finally, he will ſhew the like care in weakening and diſabling his enemy the fleſh, by withdrawing from it the chief weapons and munition whereby it hath formerly preuailed, and will ſtudiouſly indeuour to be ſo furniſhed at all points, that hee may be able to incounter it in the open field, or to defeate the politique ſtratagems and eſcape the ſecret ambuſhments which it layeth to intrap him. Thirdly, the regenerate man after his fals will more zealouſly hate his ſinne (and eſpecially that wherewith he hath beene ouer-taken) than euer hee did before, and in this deteſtation will auoide and flee from it; yea, the oftner he hath falne into it, the more his hatred increaſeth againſt it, as againſt his greateſt enemy from whom hee hath receiued moſt wrong and damage. Euen as a man moſt feareth & ſhunneth that ſickneſſe which hath moſt vexed him, abhorreth that meate whereon hee hath dangerouſly ſurfeited, and moſt hateth that Serpent the venome & poyſon of whoſe ſting hath moſt afflicted and tormented him. Laſtly, after his foyles and fals he will carefully performe all holy duties which are contrary to his former ſinnes, as if hee haue falne by couetouſneſſe, hee will being riſen exerciſe himſelfe in bounty and liberality; if by pride, he will abaſe himſelfe in all humbleneſſe and meekneſſe of ſpirit; if by ſurfeiting and exceſſe in meates and drinkes, he will practiſe moderation in diet, and oftentimes faſting and totall abſtinence. Yea, the regenerate man after his relapſes into the ague fits of ſin, will much increaſe and thriue in his ſpirituall ſtature, being much more feruent and zealous in all holy and Chriſtian duties than he was before, redeeming his loſt time by future diligence, and running after hee is riſen vp ſo much the more ſwiftly, by how much he findeth himſelfe hindered in his ſpirituall race by his ſlips and fals.

Q. Sect. 4. How farre the fleſh may preuayle againſt the ſpirit, firſt, common graces may be loſt for a time,

But here a waighty queſtion may fitly and ſeaſonably be moued and determined; namely how farre the fleſh in this conflict may preuayle againſt the Spirit, and whether it may by the furious aſſaults thereof, be not onely foyled, but for a time quite ouercome, not onely cooled but vtterly quenched, loſt and extinguiſhed. For the reſoluing of which doubt, wee muſt firſt diſtinguiſh betweene the gifts of the Spirit, and the perſons in whom they are. The gifts may be conſidered both in their kind and in their qualitie. Concerning the former, the gifts and graces of the Spirit are either common to the regenerate and vnregenerate, or proper and peculiar to the Faithfull and Elect. The common graces are eſpecially thoſe Morall vertues of wiſdome, ciuill honeſty, Fortitude, Temperance, Patience and ſuch like, which may not only be loſt and extinguiſhed in worldly ciuill men, but alſo in the faithfull, becauſe they are not eſſentiall to a Chriſtian, but rather ornaments than parts of the ſpirituall man. And thus *Danid* may be a foole in ſeeming ſo, and be ſpiritually mad whileſt he counterfeiteth naturall madneſſe; thus he was diſhoneſt in his dealing with *Bathſheba* and much more with *Vriah* his faithfull ſeruant; and both vnjuſt and vngratefull in that vnrighteous ſentence for *Ziba* againſt *Mephiboſheth*, the innocent and diſtreſſed ſonne of his deareſt *Ionathan*. Thus *Noah* made a temporary forfeiture of his Temperance, *Lot* of his Chaſtity, *Ieremy* and *Ionah* of their Patience, and many other of Gods beſt ſeruants of the like graces. But as for thoſe ſanctifying and ſauing graces, proper and peculiar to the faithfull which are ſo eſſentiall vnto a Chriſtian, that without them he ceaſeth to be the Childe of God, a member of Chriſt, and in the ſtate of grace and ſaluation, the like judgement is not to be giuen of them; for being once had, they can neuer be loſt, nor be vtterly extinguiſhed with all the power and malice of the Deuill and the Fleſh, *ſeeing the gifts and calling of God are without repentance*, and Chriſt who holdeth them *is ſtronger than all*, neither is there any power able *to pull his ſheepe out of his hand.*

Rom. 11. 29.

Ioh. 10. 28.

Q. Sect. 5. Secondly, the

Secondly, the ſanctifying and ſauing gifts and graces of the Spirit may be conſidered

ſhewes & ſemblances of ſauing graces in Temporaries may periſh vtterly.

in their quality; For they are either true, ſincere and ſubſtantiall, or falſe, hypocriticall, and but in ſhew and ſemblance onely, In which regard they haue their diuers ſubjects and perſons in whom they are; the former in the faithfull and regenerate alone; the latter in Hypocrites and Temporaries who continue but only for a time. Now theſe may loſe their illumination, faith, loue and zeale, whether wee conſider them as common gifts, or as they are ſhewes and ſemblances both to themſelues and others of ſauing graces, becauſe in this ſenſe they are not ſo in them in truth, ſimple and ſincere, but hypocriticall, counterfeit and onely but in ſhew. And thus our Sauiour hauing ſaid, *Mat.25.29.* *that from him that hath not, ſhall be taken away, euen that which he hath*, expoundeth his meaning by another Euangeliſt; *Luke 8.18.* *Whoſoeuer hath not, from him ſhall be taken, euen that which hee ſeemeth to haue, or thinketh that he hath.* As though he ſhould ſay, doe you aske how a man can haue that taken from him which hee hath not? Why know that there are many men that haue no gifts truly, that yet doeſeeme to haue them, and from theſe ſhall be truly taken the gifts that they ſeeme to haue, or the ſhew and ſeeming of their gifts, that is, euen that Apiſh imitation which they haue of Gods ſauing graces ſhall be taken away, and ſo their Hypocriſie being diſcouered, it ſhall plainly appeare that what ſhow ſo euer they haue made, yet they neuer had them in ſincerity and truth. For example, though the vnregenerate may haue ſome illightning in ſpeculation, which at the firſt appearance may reſemble that ſauing, feeling and experimentall knowledge, which is in the faithfull, yet indeed there is (as hath beene ſhewed) many and great differences betweene them, and therefore that ſhew and ſemblance whereby for a time they deceiue themſelues and others, wil in a while vaniſh, when as being ſeuered from al power of godlineſſe and fruits of obedience, it ſhall be diſcouered to haue beene in reſpect of the quality of it falſe and counterfeit. Though they may ſeeme to haue a true and juſtifying Faith, becauſe they giue aſſent to the whole Word, and eſpecially to the gracious promiſes of the Goſpell, which cauſeth in them ſome temporary joy; yet being vneffectuall, and neither working in their will any conſtant reſolution to imbrace Chriſt, and to be ready to forſake the World and earthly vanities, nor in their hearts any hungring and thirſting deſire after him and his righteouſneſſe for their juſtification, but onely as it may ſtand with their worldly deſignes and ends; it continueth not in the time of tentation, but either when they are allured with the baits of proſperity, or preſſed and pinched with croſſes and perſecution, they fall away and become Apoſtates from the Faith.

So though their mortification may ſeeme to reſemble, yea, and ſometimes to goe before that which is ſincere and in truth, yet it is not generall and indefinite, but alwayes limited either to ſome few ſinnes, or all ſauing ſome few; and ſtill the Hypocrite and Temporary Beleeuer hath ſome darling and beloued ſinne which hee nouriſheth in his boſome, and holdeth (like ſweet meates) vnder his tongue, as wee ſee in *Herod*, *Iudas*, *Demas*, and many others; which as it preſently diſcouereth to thoſe that diſcern it, that their mortification is but counterfeit, (for if it proceeded from loue and obedience towards God and not from worldly reſpects, it would as effectually crucifie all their corruptions, as onely ſome of them) ſo it will like a fretting Canker eate out the heart of their mortification and put a quicke end vnto it; ſeeing thoſe ſinnes retained and nouriſhed, will make way for all the reſt, whilſt they harden their hart againſt Gods feare, & ſeare & dead the conſcience (as it were) with an hot Iron, whereby they will become ſecure and ſenſles in the committing of any wickedneſſe. In which reſpect the Apoſtle fitly compareth ſuch, as by this counterfeit mortification & fained repentance cleanſe themſelues from many ſinnes, to the Swine, which being waſhed doth ſoone after returne to wallow againe in the ſame myre becauſe he was onely cleanſed from the outward filth, but not inwardly freed and purged from his ſwiniſh nature; yea, becauſe not their quality but onely the outward act is changed, they not onely returne to their old courſe, but alſo become much worſe than they were before, as the Apoſtle ſheweth. That reſtraint maketh them more eager in the purſuite of the ſins they loue, and to run with more head-long violence, when as the bands that tyed them being vntwiſted or broken, they are now left to their licentious liberty. Finally, though there may ſeeme to be in the vnregenerate ſome renouation and new obedience, ſome heat of loue & zeale of Gods glory, yet being not in truth, but ſpringing out of ſelfe-loue and ayming onely at worldly ends; there is no conſtancy and continuance in theſe ſeeming graces and counterfeit fruits; but when the cauſe and foundation of them faileth and ſinketh, then preſently all vaniſheth, and all their goodly building commeth to vtter ruine. But all this proueth not, that the Spirit or the ſauing graces of it, may in the conflict of temptations receiue deadly wounds, die and periſh in thoſe who are truly regenerate; becauſe thoſe which are but ſemblances, ſhewes, and Apiſh imitations of them in the wicked and vnregenerate, may be loſt vtterly, and quite extinguiſhed.

John 8.10 12. *2.Pet.2.22.*

And thus wee haue ſhewed what graces of the Spirit, both in reſpect of their kinde and

9. Sect.6. True ſauing

graces in the regenerate may be loſt ſeemingly.

and qualitie may bee loſt and quenched, namely common gifts in all men, & ſeeming ſauing graces in the vnregenerate. Now let vs conſider a little further of this queſtion, and examine whether in this ſpirituall conflict, true ſanctifying and ſauing graces in the elect and regenerate may bee vtterly killed, or for a time quenched, or no. For the anſwere whereof wee are to know, firſt that as ſeeming graces in the vnregenerate may bee truely loſt, ſo true graces in the faithfull may bee loſt ſeemingly, though not in deede, for our Sauiour hath promiſed, that *to thoſe that haue ſhall bee giuen, and they ſhall haue abundance*; and that *euery branch that beareth fruite ſhall bee purged that it may bring forth more fruite.* How be it, they may (as I haue ſaid) ſeemingly looſe thoſe graces which they keepe in truth. For example they may ſeemingly looſe their illumination and ſauing knowledge, whenas through the reliques of ignorance remaining in them, they fall ſometimes into groſſe errours, & when through the ſubtile ſophiſtry of the World and the Fleſh, they are already fallen or ready to fall into Schiſmes or hereſies. They may alſo ſeemingly looſe their faith, when as being violently aſſaulted with the temptations of their ſpirituall enemies, it receiueth grieuous foyles, and lyeth hid and couered with doubting and incredulitie, like fire vnder the aſhes, or the Sun beames vnder a darke cloud. So they may ſeeme to haue loſt the grace of repentance, when as they are ouertaken afreſh with their old ſinnes; and when their corruptions after they haue receiued a deadly wound, doe ſeeme to reuiue againe, and to recouer ſome ſtrength, by exerciſing their vigour in their earthly members; eſpecially when as after they are cleanſed, they relapſe and fall into the ſame groſſe ſinnes, not onely ignorantly and through infirmitie, but alſo wittingly and willingly againſt their owne knowledge and conſcience. Finally, when as they are growne colde or luke-warme in their loue and zeale, and ſlacke and negligent in the performance of all Chriſtian duties, becauſe they doe not ſtirre vp Gods graces in them, or doe ouerwhelme them with fleſhly cares, or the eager purſuite of worldly vanities. And yet all this while theſe ſauing graces are not loſt, but onely hid and couered; they are not outright killed, but onely brought into a deadly ſownd, the faculties themſelues are not quite periſhed, but the functions and operations of them onely for a time are hindred and interrupted.

Mat.25.29. Iob.15.2.

§. Sect.7. Other graces ſpringing from theſe which are fundamentall may for a time be loſt.

Secondly, though the prime and principall, the radicall and fundamentall graces which are eſſentiall to the life and being of a Chriſtian cannot be loſt, as faith, hope, charitie, affiance and the true feare of God, without which a Chriſtian ceaſeth to be a Chriſtian, and of the Child of God becommeth the Child of the Diuell. *for the iuſt ſhall euer liue by their owne faith*; yet other graces which are ſecondary fruits ſpringing from them, and neceſſary to the wel-being of a Chriſtian, as fulneſſe of perſwaſion peace of conſcence; zeale of Gods glory, the ſenſe and feeling of Gods loue and fauour, the comforts of the Spirit; familiar acquaintance with God, and ioy in the holy Ghoſt, which are the life of our life, may for a time through the aſſaults of the fleſh and violence of temptations be much blunted and deaded, yea, in reſpect of preſent apprehenſion, quite loſt and extinguiſhed; as wee ſee in the example of *Iob*, who ſometimes conceiued of God, as of his enemy, and in *Dauid* who complaineth that hee was rejected *and forſaken*, & that the *terrours of God did fight againſt him*, & prayeth that God would *create in him a cleane heart, and renew a right ſpirit in him*; that he would *make him to heare ioy and gladneſſe, and reſtore him to the ioy of his ſaluation.* Implying by theſe phraſes that theſe graces were ſo vtterly loſt in his ſenſe and feeling, that being quite aboliſhed and adnihilated, there needed not onely a renouation and repayring but a new making and creation. Euen as a man by ſickneſſe may looſe his beauty and complexion, his fleſh, ſtrength, and the kindly motion of his pulſe and vitall Spirits, his memory and diſcourſe of vnderſtanding, and with them all the pleaſure and comfort of his life, and yet remaine a man, becauſe theſe are not eſſentiall to his humane nature and being. And when theſe are gone for a time the chiefe principles of nature, the radicall heate and moyſture, the breath, life and reaſonable ſoule may ſtill continue, though much weakened in their functions and operations, and within a while recouer and reſtore him to all which was loſt in as great perfection as euer they were before. And ſo a Chriſtian may looſe the fruits of his chiefe graces, which are the delight and comfort of his life and being, yet thoſe eſſentiall, radicall and fundamentall vertues euer remaining, hee continueth ſtill a Chriſtian and the Childe of God; and theſe preſeruing his life and being, will recouer and reſtore the other to their former or greater perfection, ſo that when hee dyeth hee ſhall bee richer in all ſpirituall grace, than hee euer was in the whole courſe of his life. Neither can grace and vertue more decay in the faithfull and regenerate, than ſinne and corruption in the wicked and vnregenerate, in whom there may bee ſome intermiſſions or temporary ſurceaſing in reſpect of the acts of ſinne and practice of wickedneſſe, though they be habitually as corrupt as euer they were, and the more they are for carnall and worldly reſpects reſtrained from the committing of

Hab.2.4.

Pſal.32.1.& 38. & 51.8 10, 11. 12.

ſinne, the more in their longing deſires, hearts and affections they adhere and cleaue vnto it; for ſo alſo there may be ſome interruptions in the practice of godlineſſe, and ſome ſurceaſing of the acts and operations of Gods ſauing graces, and yet the graces themſelues doe not dye and periſh; and in theſe intermiſſions the ſound Chriſtian hath reſtleſſe longings after the ſenſe and feeling of renewed graces, and ſhewes as much feruency of affection and entireneſſe of loue towards them by his bitter mourning for their abſence, as hee formerly did by his ioy and rejoycing in their preſence, and his comfortable fruition of their ſweete ſocietie.

6. Sect. 8. That ſauing and fundamental graces may be loſt in ſome degrees or left in reſpect of their operations.

Lastly thoſe fundamentall graces themſelues, howſoeuer they cannot by the aſſaults of the fleſh be wholly or finally loſt, yet may they, in ſome ſenſe bee weakened and impaired in reſpect of their degrees. As for example the ſtrong faith may be ſhaken with doubting, the moſt feruent loue may be cooled and looſe the firſt degrees of heate, the moſt aſſured hope and affiance may ſomewhat quaile and bee abated; and ſo in the reſt. The which wee ſee in the example of *Iob*, *Dauid*, *Peter*, the *Galathians* and the Angell of the Church of *Epheſus*, who is reproued for hauing *loſt his firſt loue*; and of *Sardis* who is exhorted, to *ſtrengthen the things that remained and were ready to dye*. Yea theſe graces may be not onely ſhrewdly ſhaken and ſore wounded, but alſo caſt into a dead ſwonde in which there will appeare, neither to others, nor thoſe that haue them, any motion, breathing or ſigne of life, ſo as there ſhall bee little difference betweene them, whileſt this trance laſteth, and thoſe carkaſes which are dead in ſinne. But yet as I take it (ſubmitting my judgement herein to the godly learned) all this is to be vnderſtood of the functions, acts, and operations of theſe graces, which may decay in their degrees, till they ſeeme periſhed and loſt; but as for the habits of theſe graces themſelues, they neuer decay in Gods Children, not ſo much as in their degrees, but are in a continuall growth vntill they come to their full ſtature and perfect age in Chriſt. In which regard they are ſaid to be *trees of righteouſneſſe* of Gods own planting, which are not one yeere larger and taller, and the next leſſe and lower, but in continuall growth, till they bee tranſplanted into the heauenly Paradiſe; and howſoeuer they may haue ſometimes leaues and fruite, and ſoone after beare neither, yet in reſpect of their eſſentiall parts as roote, body and boughes, they are ſtill in growing, the roote in the winter of affliction, the body, and branches, in the ſpring-time of proſperitie. So they are called *Gods building*, in which after the foundation is laid, the wiſe builder proceedeth to bring them to perfection, that they may be fit Temples for himſelfe to dwell in, and doth not one day ſet vp, and another pull downe, a courſe better befitting *Penelopes* webbe, than ſo excellent workemanſhip of ſuch a maſter builder. They are alſo the *children of God*, who grow till they come to their full ſtature and *to a perfect age in Chriſt*, as the Apoſtle ſpeaketh; And wee know it to be a monſtrous thing in nature, that the ſame perſon ſhould interchangeably bee this yeere of good ſtature, and the next yeere a little dwarfe. Finally theſe graces are *fountaines of liuing waters*, which are not like ſtanding pooles, ſometimes full and ſometimes empty, but are continually ſpringing and ſending forth their ſweete and pleaſant ſtreames. And in this reſpect the wiſe man compareth *the path of the iuſt to the morning light, which ſhineth more and more vnto the perfect day*. Againe the wicked which are the children of Sathan, doe ſtill grow in wickedneſſe, vntill their meaſure being full, God ſweepeth them away with his iudgements, and howſoeuer their growth is ſometimes leſſe and ſometimes more, yet they ſinne, euen whileſt they ſeeme to leaue ſinning, and commit euill whileſt they appeare to doe good; and whatſoeuer their particular actions may be, yet ſtill they grow and goe on in their wicked courſes, ſo that it may be truly ſaid, that his laſt eſtate is his worſt eſtate, and the longer hee liueth the more he *treaſureth vp wrath againſt the day of wrath*, daily piling vp fuell to maintaine the fire of Hell, in which he ſhall euerlaſtingly bee burned. And ſo in like manner the children of God doe ſtill grow in ſpirituall grace, and when they doe actually euil, through Gods mercy it tendeth and turneth to the furthering of their growth in grace and goodnes. Finally if there might bee a ſurceaſing of their ſpirituall growth, and that their graces in part and in ſome degrees might bee loſt and periſh; then might they alſo be wholly aboliſhed ſeeing the ſame reaſon is of the whole which is of the parts, and if the finger bee corruptible, then alſo is the whole body, if one drop of water, or the leaſt mote of the Sunne, might be annihilated, then alſo might the maine Ocean and the whole World.

Epheſ. 4. 13. 14. 15.

Eſa. 58. 11.

Pro. 4. 18.

Apoc. 2. 4.

Apoc. 3. 2.

Math. 13. 43. *2 Pet. 2. 20.* *Rom. 2. 5.*

Pſal. 1. 3. *Eſa. 61. 3.*

Pſal. 92. 14.

7. Sect. 9. Whether *Dauid* loſt any degree of his fundamental graces when he committed adultery and murther.

Yea but did not *Dauid* looſe ſome degree of his graces when hee committed thoſe fearefull ſinnes of murther and adultery; and the Apoſtle *Peter* when hee denyed his Maſter? I anſwere that there might bee a decay, yea an vtter ſurceaſing of them for a time, euen till they were renewed by repentance; yet not in the habits, and (as it were) the eſſence of their graces, but onely in their actions and operations. So the Sunne ſhineth continually in his full brightneſſe, and yet it is often hid from our eyes by the darke

darke clouds or opacous Earth. The fire ſtill retaineth his naturall heate, and may increaſe it ſelfe in combuſtible matter, when it is couered with aſhes, or is ſo pend in through the cloſeneſſe of the place, that it cannot for the preſent bee ſeene or felt. The faculties of the ſoule are not loſt or leſſened in the time of ſleepe or in a dead ſwond, although there bee a ſurceaſing of the actions. A Child which is growing doth not in the fit of an ague looſe his growth, and howſoeuer the fleſh may be abated and ſtrength impaired, yet the radicall moyſture and heate being inwardly preſerued, well may his growth bee a little while hindred, but when the ague is loſt and paſt, hee groweth faſter than euer before. So the ſtreames that come from the fountaine may bee for a time ſtopped in their courſe, but in the very time of the ſtopping they are multiplyed and encreaſed, vntill at laſt they grow ſo ſtrong, that they beare downe that which hindreth their courſe, or riſe ſo high, that they ouerflow and runne ouer it. And that I may fit the ſimilitude to our preſent purpoſe, a worthy Champion may be ſo tyred in the fight, that hee may haue no more ſtrength than a Childe to performe any valorous enterpriſe; and yet the act and operation of his ſtrength is onely hindered for a time; and as for the habite it ſelfe it is not impaired, but much increaſed by this martiall exerciſe, and will alſo appeare more able for like employments after a little reſt, and much more vigorous and ſtrong euen in reſpect of act and operation. And thus it is with the faithfull in this ſpirituall conflict; their outward foyles doe not impaire their inward valour, but rather excite them to vnite all their forces againſt their enemie, that they may recouer their loſt honour; and their falls in the Chriſtian race, doe not take away their habituall ſwiftneſſe, but make them more earneſt after their riſing to ſhew it more apparantly, whileſt they labour to recouer that diſaduantage by making better ſpeed than they did before. Gods graces in them increaſe in the fountaine when they are ſtopped from running in the ſtreame; and when this holy fire is kept by ſome outward obſtacle and (as it were) the Antiperiſtaſis of ſinnefull corruption, ſo as it cannot flame out, nor extend the heate farre off, then doth it increaſe inwardly; and when it burſteth out doth burne with greater heate than it did before, when it had full liberty, and was not curbed in with any outward violence.

Q. Sect. 10. That our ſpirituall graces in the conflict doe not ſtand in their owne ſtrength.

By all which it appeareth, that the chiefe and fundamentall vertues by which a Chriſtian is a Chriſtian and the Child of God, are not in reſpect of their habits and eſſentiall being, ſo much as impaired in the leaſt degree in the ſpirituall conflict with the fleſh, but onely in regard of their actions and operations, which for a time through the ſtrength and violence of corruption may bee hindred, intermitted, yea in outward appearance wholy annihilated & aboliſhed. But wee muſt take heed that wee doe not aſcribe the permanency and growth of theſe ſauing graces to any propertie or excellency which they haue in themſelues, as though they were able in their owne vertue and ſtrength to withſtand all temptations and to continue and increaſe in their perfection. For if *Adam* in the ſtate of innocency could not thus ſtand in the ſtrength of his graces, which were farre more perfect and excellent, than any meere man euer ſince the fall attained vnto; then how much leſſe can wee, whoſe graces are mingled with imperfections and ſtained with corruptions, eſpecially the weakeſt of Gods Children, whoſe faith is like *the ſmoking flax and bruſed reede*, which in their owne nature are ſoone quenched and eaſily broken; or like the *graine of muſtard-ſeede*, which is (as our Sauiour ſpeaketh) *the leaſt of all other*. But yet euen of their firſt and ſmalleſt ſeeds of graces, it may be as truely ſaid as of the ſtrongeſt, that they are not, no not in reſpect of their degree abated and impaired, for then being already the leaſt degree, if they ſhould fall from that, they ſhould come to nothing, but that in the middeſt of the temptations of Sathan and their owne fleſh, they ſtill grow from one degree to another vnto a perfect age in Chriſt, euen as the little infant thriueth as certainly in the naturall growth, notwithſtanding his weakeneſſe and all outward lets and impediments, to childhood and youth, as the youth doth to ripe and perfect age. But this our ſtanding and thriuing in the ſtate of ſauing graces, is to bee aſcribed to the power and promiſes of God, to our vnion with Chriſt, from whom wee receiue liuely ſap and iuyce, by which wee are nouriſhed in all grace and goodneſſe, and to the continuall and gracious aſſiſtance of our good God, who ſtrengtheneth and ſupporteth vs againſt all the power of Hell.

*Mat.*13.20.& 17.20.

Q. Sect. 11. An obiection againſt the former doctrin anſwered.

But ſome wil ſay, that this doctrine is lyable to much abuſe, ſeeing many wil take occaſion hereby to become preſumptuous and ſecure, becauſe being (as they ſuppoſe) indued with theſe graces which are eſſentiall to a Chriſtian, they ſhall neuer looſe them, no nor ſo much as in ſome degrees, but euen when they ſinne their graces are in the ſpirituall growth vnto perfection. To which I anſwere, that ſo is the doctrine of juſtification through Gods free grace by faith, yea Gods mercy, redemption by Chriſt, and all the promiſes of the Goſpell; For where as the Apoſtle taught, that *where ſinne abounded, grace abounded much more*, ſome

*Rom.*3.7.8.& 6.1.

were

were ready to ſay, *Let vs ſinne then, that grace may abound*; and when with beſt caution wee deliuer the truth, wee ſhall finde that that which to ſome will bee *the ſtrong power of God to ſaluation*, will bee to others *a ſtumbling blocke of offence*, to others *fooliſhneſſe*, and that the ſame *Word of God*, wil bee as to the elect, *the ſauour of life vnto life, ſo the wicked and reprobate the ſauour of death to their deeper condemnation*. But it is not poſſible that any ſound Chriſtian who is indued with theſe graces in truth, ſhould thus abuſe that which hath beene ſaid to ſecuritie and preſumption; for though the Spirit of God fighting in them againſt the fleſh cannot be ouercome, yet may it bee ſhrewdly ſhaken and foyled in the conflict; though wee cannot looſe theſe fundamentall vertues, neither in whole nor in part, yet through our neglience, vnworthineſſe and corruption, they may bee ſuſpended by God from their functions and operations, and all their ſweet fruits and effects, the peace of conſcience, aſſurance of Gods loue, and joy in the holy Ghoſt, may be taken from them, which is their chiefe comfort and the very life of their life, without which it is but a continuall torment, and painefull agony of bitter death; they may looſe the ſenſe and feeling of all theſe graces themſelues, and be brought into ſuch an apoleptical fit, that no life of grace will appeare in them, either to themſelues or others. In which eſtate there can bee to them nothing but horrour and vexation of Spirit; out of which they cannot recouer but with great difficultie and appearance of danger. For before they can purchaſe their former peace, they muſt paſſe through the painefull purgatorie of bitter repentance, ſhed from their eyes many a ſalt and briniſh teare, if not from their hearts drops of bloud, they muſt ſend forth many a deepe ſigh and bitter grone, haue outwardly leane bodies, and pale viſages, and inwardly afflicted minds, and many a pinch & pange in their wounded conſcience; and the longer that they lye ſecurely ſnorting in their ſinnes without bringing forth the timely fruit of repentance, the liker it is to bee the Hedg-hogs birth, which the longer it *is* deferred, the more dangerous and painefull it alwayes proueth. For if wee bee preſumptuous Children, the Lord like a wiſe Father will make vs drinke ſo deepe of the cup of his wrath, and feele the waight of his heauy hand, that after we haue taſted of this bitter potion, wee will euer after be more carefull of preſeruing our health, that wee may not be forced againe to take ſuch phyſicke, and *hauing felt his ſtrength* wee will neuer willingly neglect any meanes of *maintaining peace with him*, as the Prophet ſpeaketh. Which who ſo well conſidereth, he will worke out his ſal-

Rom. 1. 16. *2. Cor* 2. 16.

Eſa. 27. 5.

2. Cor. 10. 13.

uation *with feare and trembling, and whileſt hee thinketh that hee ſtandeth, hee will take heed of falling*. Hee will giue kind entertainment to the good Spirit of God, auoiding all things which might vexe and grieue it, hee will earneſtly vſe all meanes whereby the graces thereof may be increaſed, and diligently auoide the contrary meanes, whereby they might bee weakened and impaired; hee will keepe a narrow watch ouer all his wayes, and buckle cloſe vnto him the whole Chriſtian armour whereby hee may bee able to ſtand in the day of tentation; hee will labour and ſtriue with all diligence to make his calling and election ſure, and courageouſly reſiſt all the encounters of his ſpirituall enemies; and knowing that hee ſtandeth more firmely in the power of Gods promiſes than in his own ſtrength, hee will oftentimes lay claime and challenge to them by feruent prayer, crying out with *Dauid, O Lord remember the promiſe made to thy ſeruant, wherein thou haſt cauſed me to truſt*.

Phil. 2. 13.

Pſal. 119. 49.

The ſecond thing to bee conſidered in the ſucceſſe of this conflict, is the aſſured victory which the Spirit alwayes obtaineth ouer the fleſh; for though it be often weakened and wearied, yet it can neuer bee vtterly vanquiſhed, but ſtill recouereth ſtrength and courage, whereby againe it preuaileth and putteth the fleſh to flight; though it receiue many wounds, foyls and fals in the combate, yet the wounds are recured by applying of the precious balſum of Chriſts bloud, by the hand of faith, and it recouereth of the foyles and fals through the power and promiſes of God apprehended by the ſame meanes, and through the gracious aſſiſtance of Gods Spirit which ſupporteth our weakeneſſe, and when wee are ready to faint and ſinke, ſendeth freſh ſupplies of renewed graces which re-enforcing our decayed bands, encourage vs to giue fierce aſſaults, againſt the fleſh and the luſts thereof, and enable vs to obtaine the victorie. Neither is it poſſible that the fleſh or the Diuell himſelfe ſhould finally preuaile againſt the man regenerate, not becauſe hee is mightier than they, or is ſuperiour in power or policie, (for herein euen the ſtouteſt Champion commeth far ſhort of our ſpirituall enemies) but becauſe God hath in many places of holy Scripture promiſed vnto them victorie, and that if they will reſiſt and fight, their enemies ſhall flee and be diſcomfited, and therefore the iſſue of the battell reſteth not vpon their ſtrength, but vpon the infallible truth of God which can neuer faile. Secondly, becauſe wee fight not with our owne weapons, but with the ſword of the Spirit which nothing can withſtand; we ſtand in the field not in our owne armour, but in the compleat armour of God, which being of

Eph. 6. 10. 11.

9. *Sect.* 12. Of the aſſured victory which the ſpirit obtaineth ouer the fleſh in this conflict.

of his making, muſt needs bee high proofe, and will not by its weakeneſſe and inſufficiencie diſcredit the workeman; wee goe not on warfare in our owne priuate quarrell, but (like *Dauid* againſt *Goliah*) wee goe out againſt them in *the name of the Lord of Hoſts, the God of the armies of Iſrael whom they deſie*, and his battailes we fight who is all-ſufficient by his ſole word to giue vs victorie, and therefore wee are ſure to preuaile in ſo good a quarrel, neither will our Grand-captaine, let his mightieſt enemies deſtroy the weakeſt of his ſouldiers, who beare his colours & fight vnder his ſtandard, ſeeing it is his owne cauſe, and he is able alone without other helpe euen with a word of his mouth to vanquiſh them all, and put them to a ſhamefull flight. Thirdly, becauſe it is the ſpirituall conflict wherein the Spirit of God with the royall armie of his graces, fighteth againſt the Diuell and his chiefe-taine the fleſh with the luſts thereof; and therefore wee cannot doubt of victory, vnleſſe we ſhould imagine, that the holy Spirit ſhould want power to preuaile againſt the wicked Spirit, or hauing it, would in his wiſedome ſuffer himſelfe to bee ſo much diſhonoured as to bee vanquiſhed in the conflict. Finally, we are ſure of victory, and that the enemies of our ſaluation ſhall neuer be able to preuaile againſt vs, becauſe our victorious *Eleazar* Ieſus Chriſt hath already ouercome them all, and onely putteth vs to fight againſt conquered enemies; yea and that we may receiue no mortall hurt in this conflict, hee holdeth vs by *the right hand and biddeth vs to fight without feare*, yea himſelfe holdeth vs in his right hand, and as he is powerfull to keepe vs, ſo he hath bound himſelfe by his gracious promiſe, that none of our enemies ſhall pull vs from him. Yea which is moſt of all, he hath inſeparably vnited vs vnto himſelfe by his holy Spirit, and made vs liuely members of his body, and therefore being powerfull to defend vs, he will neuer ſuffer vs to periſh, for ſo ſhould his owne bleſſed body receiue a mayme.

1 Sam. 17. 45.

Eſa 41. 10. 11. 12 & 42. 6.

Iob. 10, 18.

Q. Sect. 13. An obiection againſt the former truth anſwered.

Now whereas it may bee obiected that there are many Chriſtians, who by themſelues and others are reputed members of Chriſt, that yet quite fall away from him, and become limmes of Sathan; to this I anſwere that the members of Chriſt generally ſo called are of two ſorts: Firſt ſuch liuely members as are inſeparably vnited vnto him by his holy Spirit and a liuely faith, the which neither the Diuel, nor the fleſh, nor all the power of Hell can plucke away from him. Secondly, ſuch as are improperly called Chriſts members, being dead and fruitleſſe, and onely ſo in their outward profeſſion; the which they making onely for worldly reſpects, muſt neceſſarily fayle when they fayle, and bee quite ſeuered from Chriſt, when their outward profeſſion which is the onely bond of their vnion is taken away. Euen as a woodden legge which is tyed to a liuing body with ſtrings and points, muſt needs fall from it, when they are cut in ſunder; the which ſeparation doth not proue that the true members of Chriſt may periſh, but rather that theſe who haue thus periſhed, were neuer the true members of his body. As for the liuely members of Chriſts body, they can neuer bee parted from him in reſpect of their ſpirituall vnion, becauſe the Spirit of God which is the chiefe band of it can neuer faile. It is true that there may bee a temporary ſeparation betweene our bridgroome Chriſt, and the Chriſtian ſoule eſpouſed vnto him, but not in reſpect of their ſpirituall vnion, for hee *betrotheth her vnto himſelfe for euer, in righteouſneſſe, iudgement, louing kindneſſe, mercie and faithfulneſſe*, as the Prophet ſpeaketh; and not ſinne it ſelfe can ſeparate them, for it is one branch of the mariage couenant, that he will *forgiue her ſinnes and remember them no more*; nor death, for they are both immortall. Onely they may be parted for a time in reſpect of communion, and fellowſhip, and of that ſweet influence of his ſpirituall graces, at leaſt in her feeling and apprehenſion. Euen as the wiſe and louing husband may for the hainous faults of his wife, ceaſe for a time to communicate vnto her his perſon in reſpect of ſweet ſocietie, & delightful familiarity, & yet the vnion of marriage remaining firme, he may receiue her againe vpon her repentance into his wonted fauour, & communicate vnto her himſelfe with all teſtimonies of his loue. But this chaſt ſpouſe, the Chriſtian ſoule, can neuer ſleepe in ſecuritie nor reſt contented in this eſtate, but with the Church in the Canticles, ſhee lamenteth the abſence of her deareſt loue; ſhee neuer ceaſeth ſeeking of him in his holy ordinances, and in the exerciſes of faith and repentance, till ſhee haue found him, and haue the ſenſible fruition of his ſweet ſociety; whereby ſhee approueth her ſelfe to bee vnited vnto Chriſt in coniugall affection, ſeeing it is as vndoubted a ſigne of it, to mourne for the abſence of our bridegroome, as to rejoyce in his preſence, and fruition of his loue.

Hoſ. 2. 19.

Ier. 31. 34.

Cant. 3, 1.

Now being thus vnited vnto Chriſt, the faithfull are ſure to obtaine the victory; yet not all at once, for there are two principall degrees of it; the firſt in this life, in which this conqueſt ouer the fleſh is but inchoate and begunne, the carnall luſts thereof not being wholy aboliſhed, but onely in part and in ſome degrees mortified; to which purpoſe one ſaith, that *theſe vnlawfull motions of the fleſh cannot bee taken from vs, as long as wee carry this body of fleſh about vs, the violence onely of moning may bee abated.*

Q. Sect. 14. That there are two degrees of the Spirits victory, firſt in this life.

Gregor. in 1. Reg. lib. 5. Cap. 11.

Neither

Neither can wee wholy hinder it, but that the Law of the flesh will moue the members, but yet we may take from the flesh the violence of its motion. By reason whereof the conflict betweene these enemies continueth (because these cursed Cananites are not quite rooted out but remaine still in the land) not onely in our first conuersion, when as wee are but babes in Christ, but euen throughout the whole course of our liues. But still, for the most part, the end and issue of it, is the victory of the Spirit ouer the Flesh, although it be obtained with many foyles in the fight. And howsoeuer the spirituall man may haue such mists of ignorance cast before his eyes, that he sometime erreth; though he may be sometimes allured with the baytes of worldly vanities to turne aside out of the right path, and sometimes may be thrust out of it through afflictions, and the violence of tentations, yet his generall course whereof he hath resolued, and wherein he hath constantly set himselfe, is the great Kings high way of holinesse and righteousnesse, out of which if at any time hee hath erred he returneth into it againe, and trauelleth in it with more than wonted diligence; whereof it is that the Apostle maketh it a signe of those who are *in Christ Iesus*, that they *walke not after the flesh, but after the spirit*, whereby is meant that whatsoeuer their particular slips or errors may be, yet it is an infallible marke of a sound Christian, that hee generally and for the most part constantly holdeth on in his Christian course of holinesse and righteousnesse, notwithstanding all the encounters of his spirituall enemies, and the manifold blockes which they cast in the way.

Rom.8.1.

Q. Sect.15. Of the second degree of victorie at the houre of death.

But yet whilest we continue in this life, the victory is neither gotten nor held without a conflict, wherein the Spirit is often foyled; and so thrust on with a kind of violence into sinfull courses, and interrupted and hindered in its holy indeauours, that the spirituall man is forced to complaine often with the Apostle, that *he omitteth the good he would, and doth the euill which he would not*; and that there *is a Law in his members warring against the Law of his minde, and bringing him into captiuitie to the Law of sin.* But in the end of this life we shall obtaine a full and perfect victory ouer the flesh and the lusts thereof, which shall not onely bee mortified and kept from raigning, but also wholy abolished and rooted out, so as it shall haue no residence or being in vs, for then we shall tryumph ouer all our enemies, and so trample them vnder feete, that they shall neuer be able to rise againe, & disturbe our peace; and then there shall bee no place or time for fighting, but for receiuing the Crowne of Victory, and the enjoying of euerlasting peace, and with it glory, immortalitie, and endlesse happinesse in Gods Kingdome. According to that of the Apostle, *I haue fought a good fight, I haue finished my course, I haue kept the faith; henceforth is laid vp for mee a crowne of righteousnesse, which the Lord the righteous iudge shall giue mee at that day*: And the promise of our Sauiour; *To him that ouercommeth, will I grant to sit with me in my throne: euen as I also ouercame and am set downe with my Father in his Throne.*

Rom.7.19.23.

1.Tim.4.8.

Apoc.3.21.

CHAP. XIX.

Of the reasons which may encourage vs to this conflict against the flesh.

Q. Sect.1. The first reason because it is the will of God that we should fight against it.

AND thus haue we shewed, both the nature of this enemy the flesh, and of the conflict betweene it and the spirit: now we are to speake of the meanes whereby we may obtaine the victory in this combate; vnto which there are two things required. First a due preparation to the fight; and secondly a wise and valourous cariage and behauiour in the conflict it selfe. Vnto the former also two things are required. First a serious consideration of those reasons and arguments which may put courage into vs, and make vs resolute and valourous in assaulting this enemy. Secondly a right vse of certaine meanes whereby wee may bee enabled to ouercome. The reasons which may incourage vs to set vpon this enemy are many: first because it is the will of our graund Captaine, the Lord of Hosts, that we should encounter this enemy, vnto which he doth no lesse often and earnestly presse vs to yeeld our obedience, by his expresse commandements, than that we should make daily warre against the World and the Diuell. As first that we should depose it from the throne of regency; *let not sinne raigne in your mortall body, that you should obey it in the lusts thereof.* That we should giue it no satisfaction or content: *walke in the spirit, and yee shall not fulfill the lust of the flesh.* Yea rather that we should vtterly renounce it; for *the grace of God which bringeth saluation teacheth vs, that wee should deny these worldly lusts, and that wee should liue soberly, and righteously, and godly in this present world.* So the Apostle from God requireth, that we should *put off concerning the former conuersation the olde man; which is corrupt according to the deceitfull lusts*; yea that we should *mortifie these earthly members*, and doe our best, not onely to subdue them, but to put them to death, yea to a shamefull death, *crucifying the flesh with the affections and lusts*, as the Apostle speaketh. The which commandement hath a grieuous cõmination and

Rom.6.12.

Gal.5.16.

Tit.2.11,12.

Eph.4.22.

Col.3.5.

Gal.5.24.

and gracious promise annexed, whereby wee are prouoked and encouraged to yeeld our obedience vnto them; namely, that if we *liue after the flesh, we shall die*; but *if through the spirit we doe mortifie the deeds of this body of sinne, we shall liue.* That is either die temporally and eternally, or liue the life of grace heere, and of glory in the life to come.

Rom. 8. 13.

§. Sect. 2. The second reason is the necessity of this conflict.

Secondly, let the necessity of this fight animate & encourage vs to enter into it, seeing we can haue no peace or truce with our sinful flesh but vpon most wofull and miserable conditions; if we doe not fight against it, it will fight against and ouercome vs; if we delicately bring vp this slaue from his youth, he will not onely be as a Sonne, but as a tyrannous Lord and Master at the length; if wee hold it not strictly vnder in base subjection, it will lead vs captiue vnto sinne, and inthrall both our soules and bodies in most wretched bondage; so that much better it were for vs to be miserable Galley-slaues to the merciless *Turkes*, than to be held in this cruell bondage, although a generous and noble death were much to be preferred to either of them. Better it were with the Prodigall sonne to become Swine-heards and feed filthy Hogs, than to become seruants and slaues to these sensuall and more filthy lusts, which make vs to take delight in nothing but in wallowing in the myre and sink of sinne. Now how vnworthy is it our being and breeding, that wee who were by our creation the sonnes and children of the glorious Creatour of Heauen and Earth, should by yeelding our selues to our carnall and sinfull lusts, become slaues to such cruell Tyrants; who will make vs imploy our bodies and mindes which were created for the seruice of the great God, in the miserable bondage of sinne and Sathan? The Heathen man could say that he was more noble, and borne to more excellent ends than that hee should become a slaue to his owne body; and should not we who farre exceed him in spirituall Nobility, as hauing God for our Father, and Iesus Christ for our elder brother, fight rather in this Warfare vnto bloud and death, than to become captiues and thrals to a farre worse Master, euen the body of sinne and death which dwelleth in our members?

Prou. 29. 21.

Maior sum & ad maiora genitus quam vt mancipium sim mei corporis, Seneca.

But as the flesh is hatefull for its base and cruell tyranny; so is it in respect of the pollution and filthinesse thereof most odious & lothsome; for there is no filthy sinke, no stinking carrion to bee compared vnto it. *Now which of vs* (as one saith) *ennobled by birth, and liberally brought vp, that being clothed with loathsome rags, sprawled on with filthy spittle, and in most beastly manner defiled with noysome excrements and filth, that would not exceedingly loath and abhorre them, hastily strip them off, and with indignation cast them away.* And therefore hee who findeth not his garment, but himselfe within, vnder his garment, to be such an one, it becommeth him to grieue so much the more, and to be astonished in his minde, because he beareth, and is faine to carry about with him, that which being much more neere, is also much more loathsome and abhominable.

Bernard. lib. de dilig. Deum.

Thirdly, let the manifold euils which are done vnto vs by the flesh, make vs to vndertake this combate against this malicious and pestilent enemy with all courage and resolution. For it is more mischieuous vnto vs than the Deuill himselfe, who (as hath beene shewed) could neuer hurt vs, if we were not first betrayed by this inbred enemy. Yea, it is worse than Hell and Damnation, as being the cause of them both, and without it Hell were no Hell, neither could condemnation fasten vpon vs, vnlesse we walked after these carnall lusts. It is the root of all sinne, and the wel-head and fountaine of all other wickednesse, from which Idolatry, Blasphemy, Murther, Adultery, and all impiety and vnrighteousnesse grow and spring. Consequently it is such an enemy as maketh God himselfe our enemy, exposing vs to the hot flames of his fiery wrath; and would innumerable times cast vs head-long into the euerlasting torments of Hell fire, if the infinite mercies of God did not stay vs in the way. It is the prouoker and inticer to all wickednesse, and all the outrages and horrible crimes which are committed in the World, may challenge the flesh as their chiefe cause and Authour. From it came *Caines* Murther, *Lots* Incest, *Dauids* Adultery, the malice of the Iewes and Priests which moued them to slander, apprehend, accuse, condemne, whip, crowne with thornes, and crucifie the Lord of life. It was it that pierced our Sauiours hands and feet, that thrust the Speare into his side, that made him to be in that agony and perplexity in the Garden and vpon the Crosse, & which moueth men daily to crucifie him afresh, and to trample his precious bloud vnder their filthy feet, as though it were an vnholy thing; and can wee find in our hearts to haue any peace or truce with such a malicious enemy to our blessed Sauiour? And shall we not rather with implacable anger and constant resolution assault, pursue, wound and kill it which offered all these indignities to our dearest Lord? Moreouer, as it is the cause of all sinne, so also of all punishment in this life, of all our miseries, of sickenesse and diseases of the body, trouble of conscience, and terrours of minde, of pouerty and penury in estate, losse of our good names, shame and reproch, and all other deserued punishments of sinne, and for conclusion of all, of death in the end of our liues and of euerlasting condemnation and destruction in the World to come.

§. Sect. 3. The third reason taken from the mainfold euils which are done vnto vs by the flesh.

come. For if *we liue after the flesh wee shall die*, the death of body and soule, and not onely be depriued of Gods fauour, of the eternall fruition of his heauenly Kingdome, and those vnspeakable ioyes which shall neuer haue end, but for euer be plunged into the Lake of perdition, where is weeping and gnashing of teeth. Now what can iustly more incense our anger to take sharp reuenge vpon such an enemy, than to consider that it is vnto vs the authour of all mischiefe, and plungeth vs into all euill both of sinne and punishment?

§. Sect. 4. The fourth reason is taken from the assurance of victory.

Lastly, let this encourage vs to fight, in that if wee make warre against our flesh and the lusts thereof, we shall be sure to obtaine the victory, and not onely ouercome them, but with them the World, the Deuill and all other enemies of our saluation. To which purpose *Augustine* excellently speaketh, *There* (saith hee) *the inuisible powers which are at enmity with vs are ouercome, where the inuisible lusts are conquered and subdued. And therefore wee who ouercome the desires of worldly things in our selues; it is necessary, that wee should also ouercome him who by these desires raigneth in man, &c.* For within vs we ouercome those who assault vs without, whilest wee ouercome our lusts by which they raigne and rule in vs; as on the other side those whom they find like vnto themselues, them they draw with them into the like punishments. For as I haue said these outward enemies haue no power to hurt vs, but when this secret Traytour betrayeth vs into their hands; they haue no weapons that can pierce and wound vs, vnlesse our owne corruption both steele and point them, and also disarme and leaue vs naked to their malice and fury: they cannot enter and sacke our soules, robbing and spoyling them of all spirituall treasures, and leading them captiue vnto all manner of sinne, vnlesse the flesh did open the gates, disarme vs of Gods protection, and breaking downe the wals of our defence, did expose and lay vs open to their mercilesse cruelty.

Ibi ergo vincuntur inimice nobis inuisibiles potestates, vbi vincuntur inuisibiles cupiditates, &c. Aug. de Agon. Christ. lib. cap. 2. Tom. 3. col. 762.

CHAP. XX.

Of the meanes whereby we may be enabled to ouercome the Flesh.

§. Sect. 1. The first meanes, that we put on the whole armour of God.

AND these are the reasons which may encourage vs to this fight. Now of the meanes whereby we may be enabled to ouercome: the which are principally two; the first that we take vnto vs and put on the whole spirituall armour of God; the second that we carefully obserue and put in practise diuers rules fit for this purpose. For the former, the battell is to be maintained against the flesh, and therefore the weapons of our warfare must not be carnall, seeing they will rather strengthen and cherish, than wound and mortifie fleshly corruptions, but they must be spirituall, euen that whole armour of God described by the Apostle in the sixt Chapter to the *Ephesians*. For as the Apostle telleth vs, *though wee walke in the flesh, yet wee doe not warre after the flesh; for the weapons of our warfare are not carnall, but mighty through God to the pulling downe of strong holds, casting downe the imaginations, and euery high thing which exalteth it selfe against the knowledge of God, and bringing into captiuity euery thought to the obedience of Christ.* But of this spirituall armour I shall not need to speake in this Treatise, hauing already intreated of it in the first part of this Christian Warfare. Onely let me perswade euery Christian that is willing and desirous to get the victory in this Christian Warfare, that they doe with all diligence put it on, not onely by piece-meale; for spirituall death, as well as corporall, can make entrance by one place vnarmed and defended, as if the whole armour were left off; but wee must be armed at all points, that all being couered none may be indangered. Otherwise wee shall neuer bee able to maintaine this fight with any true valour or hope of victory. For howsoeuer a Souldier may be, euen vnarmed and without weapons, foolehardy and desperate, yet hee can neuer be truly valorous, and though hee may be rash in making attempts and rushing into the fight, yet can he not being vnarmed and receiuing one wound after another, be courageously constant in holding out vnto the end of the conflict, but is fitter by reason of his lightnesse to run away, than to maintaine such a fight as yeeldeth vnto him no hope of victory. And in the second place let vs perswade euery one who fighteth in this Warfare, that they doe not trust in their owne strength, but in the power of Gods might, nor in the spirituall armour and weapons, which in themselues are farre too weake to beare off the Canon-shot of our mighty enemies, but in the promises of God which assure vs of victory, and in his gracious assistance which wee are daily to craue by feruent Prayer, whereby, and by nothing else we shall be enabled to obtaine the victory.

2. Cor. 10. 3, 4.

§. Sect. 2. The second meanes is to obserue certaine rules for the weakning of the flesh. And first that wee doe not nourish the enemy which we would ouercome.

The rules of direction which are to be obserued and practised of those who desire to get the victory in this spirituall conflict are of two sorts. For either they tend to the weakening and subduing of the flesh, or to the nourishing and strengthning of the spirit. The former also are of two kinds. The first is that we withdraw and withhold from the flesh all meanes whereby it may gather strength; the second that we vse the contrary meanes, whereby it may be weakened and dis-

disabled. Concerning the former: it is the care of all men that are to fight against mighty enemies, to deale with them as the *Philistims* with *Sampson*; first curiously searching where their chiefe strength lyeth and wherein it consisteth, and then in the next place vsing all meanes to disable and depriue them of it; whereby the victory becommeth more easie and assured, and lesse dangerous and disaduantageable to the conquerours. The which course must be held also by vs in this combate with the flesh, if we desire to ouercome. To which purpose let vs obserue these three rules. The first is, that we doe not nourish and strengthen the enemy which we desire to ouercome. As for example we must not feed our flesh with sinfull pleasures and carnal delights, nor giue it ease and contentment by satisfying and glutting it with all worldly superfluities; we must not cocker and pamper it with ease and delicacy, with gluttony and drunkennesse, with vnlawfull sports or immoderate vse of honest recreations, with chambering and wantonnesse, merry meetings and the voluptuous delights of worldly men. For though this might goe for good policy betweene Nation and Nation, to helpe foward their enemy in their voluptuous delights, because hereby they are weakened and made effeminate; yet it is not so in this conflict with the flesh, seeing the more it is effeminated and pampered with carnall delights, the more it is strengthened against the Spirit. Now what folly is it to victuall a mighty Enemy which warreth against vs, and to put weapons into their hands, whereby they may kill or put vs to flight? The which notwithstanding is daily committed by innumerable Christians, who professe themselues enemies to the flesh, and yet in the meane time giue themselues ouer to all voluptuous courses, and take more care to satisfie the lusts of the flesh, and to nourish and strengthen it with worldly delicacies, than euer they did for the enabling of the spirit, that it might obtaine the victory against our spirituall enemies. And as wee are not to nourish the flesh by ministring food vnto it, so are wee not to leaue it to its owne liberty, and to make free prouision for it selfe without restraint; which if we doe, it will need no other Purueigher to prouide victuals enough, for the satisfying of our carnall lusts. To which end let vs remember that it is far vnfit that the flesh should haue the liberty of a sonne and friend, seeing it is a base slaue and bitter enemy: and therefore if wee doe not put it (as it were) vnder hatches, and keepe it like a Gally-slaue in fetters and chaines, no sooner shall those great Pirats Sathan and the World set vpon vs, but it will joyne with them, and betray vs into their hands. There is no enemy that maketh warre against another, when as he hath besieged their City, will send them in prouision of victuals, neither yet will they suffer them to vse their liberty in going out and in at their pleasure, to forrage in the fields, and to furnish themselues withall necessaries to mayntaine them in the time of siege; but they begirt the wals on al sides with trenches and Bulwarkes, and keepe a narrow watch and strong guard to restrain them from all liberty; and thus must we deale with our enemy the flesh, if euer we meane to get the victory. For if we doe not keepe a diligent watch and strong guard ouer it, but giue it liberty to roue and range at its owne pleasure, it wil be to small purpose that the spirituall man doth not puruaigh for it, seeing it will make enough prouision for the satisfying and nourishing of our carnall lusts, and for the strengthening of it selfe against the spirit. If we lay the reines in the necke, and suffer it to go which way it will, it will quickly carry vs out of the narrow path into the broad way which leadeth to destruction. If wee suffer our deceitfull hearts (*Dinah*-like) to wander about and gaze vpon worldly vanities, they quickly meete with wicked Copes-mates, who will dishonest and allure them to commit spirituall whoredome. If we giue them leaue to enjoy their liberties without restraint, to follow their pleasures, and euen to seeke after the occasions and meanes of euill; it will not be long ere the flesh will preuaile, and lead vs captiue to the committing of sin. When wee with care and diligence keepe vs in our wayes, we haue promises from God of his protection and assistance, and of our own safety and preseruation: but if with *Shemei* we will for our worldly aduantage passe the appointed bounds, and go such wayes as our owne hearts can tell vs, are full of danger; it is no great wonder if we be surprized, and pay a deare price for our presumption, as we see in *Dauids* example, who giuing ease and liberty more than ordinary to his flesh, and keeping no watch ouer his senses, was easily ouertaken, and made a captiue and slaue to his filthy lusts. And therefore if we would auoid the like danger, let vs carefully keepe our selues within holy limits, & bridle and curbe in the flesh by religious feare, not pleading for vnlawfull liberty, or esteeming it too great strictnesse and precisenesse to auoid, not onely all sinne, but euen the occasions and meanes which bring vnto it, for if we giue the least liberty to the flesh it will draw vs on from one degree to another, till at last it bring vs to all manner of licentiousnesse.

Psal. 91. 11.

The second rule is, that wee doe not only not giue willingly liberty to the flesh to make its owne prouision for the satisfying of its carnall lusts, but also when it would take it whether we will or no, that we forcibly restraine it; and like those who besiege their ene-

9. Sect. 3. We must withdraw from the flesh the prouision and munition whereby it is strengthened.

enemies in a City, that we stop all passages by which it might be victualled; whereby being famished and starued, it will be forced to yeeld vnto the spirituall part. Whereas on the other side if we suffer it to be stored with prouision and to be fed vnto the full with all carnall dainties, it will waxe stronger than the spirit, despise its forces, and sally out vpon it, committing many outrages, and doing much damage and mischiefe vnto the Christian soule. Yea, it will waxe proud and insolent, foyle the regenerate part, and force it to liue in most miserable bondage. To which purpose one saith, *That is fareth with the flesh and the spirit as with two mortall enemies in the field; for he that by any meanes aideth and strengtheneth the one, doth thereby make way for the vanquishing of the other. He that ioyneth with the flesh doth oppose the spirit, and he that standeth on the spirits side, doth bring the flesh into bondage and oppression.* If then we would haue the flesh kept vnder the rule of the spirit; *we must vse it* (as *Augustine* speaketh) *as men vse to feed Horses or pamper Asses and resty jades, which because when they are full fed, are ready to kicke against their Master, to wince and fling, and either to cast the rider, or getting the bridle betweene their teeth, to carry him out of the high way, ouer hedge and ditch, and places of danger; therefore as they are trauailing they keepe backe the prouender, and giue them neuer more then necessity requireth; that so they may rand him with hunger whom they cannot rule with the bridle and spurre.* For so must wee weaken and tame the vnruly flesh with fasting and abstinence, when it is growne so lusty and insolent, that neither the bridle of comminations nor the spurre of Gods iudgements will keepe it in order. And hereby we shall adde strength vnto the spirit. For as one saith; *The weakenesse of the flesh increaseth the strength of the spirit; euen as contrariwise the strength of the flesh doth bring weakenesse to the spirit; and indeed what great wonder is this, if a man be made stronger by the weakening of his enemy?* But yet we are not to vnderstand this of the naturall strength of the body, as though the weakenesse of it did giue strength to the regenerate part, or did represse and subdue the vnruly passions and sinfull lusts of the flesh, seeing these may remayne in their full strength in a leane and weake body; but of the power and vigour of the body of sinne and carnall corruption, which by the exercises of mortification, fasting and abstinence, are weakened and held in subiection, because the flesh, by the body, as by an organ and instrument, doth enioy its sensuall delights, and carnall pleasures, whereby it is strengthened to the committing of sinne, by which the spirituall part is wounded and weakened. In which respect (as *Cyrill* well saith) *We giue stings and weapons to the flesh, arming and strengthening it against the spirit, when as we pamper the body with delicacy, inflame it with wine, handle it daintily and effeminately, and nourish in it all entisements and prouocations to lust.* Which who so doth; what doth he else but strengthen his enemy for his owne ruine and ouerthrow? What doth hee but cocker a slaue, and famish a sonne? There are (saith one) two by God committed to thy custody, a noble man and a slaue, on this condition, that thou shouldest feed the slaue like a captiue with bread and water, and entertaine the Noble man with all prouision befitting his dignity. But thou contrariwise consumest and killest the Noble man with hunger, thirst, & many injuries; but nourishest the slaue with all dainties and delicacies; whereby making him insolent, hee becometh a rebell against his Lord, and rising against him in armes, hurteth, woundeth, and at last killeth him. What then wilt thou answere vnto him, who hath committed both vnto thee? Thou hast shewed thy selfe cruell, who hast not refreshed the Noble man, the Spirit, with the dainties of vertue, with the fat and marrow of deuotion; but hast nourished the contumacious slaue delicately, and pampered the flesh, with gluttony, drunkennesse, and the sinfull pleasures of this life. And so it rebelleth against the Spirit, wounding, killing and constraining it to become a seruant vnto sinne.

But what is the prouision of the victuals which must be withheld from this our enemy? And from what places and parts is it to be kept backe that it may receiue no benefit by it? To the later I answere first, that the flesh is resident in all the parts and faculties of our bodies and soules, and therefore our care must bee generally and particularly to keepe it from all and euery of them. Now the prouision it selfe which wee are to withhold from it, are all the meanes whereby it may be nourished and strengthened, and so enabled to resist the Spirit. As for example, we must vse our best indeuour to keepe from our corrupt minds all sinfull cogitations, and from our phantasies all vaine imaginations, wee must not entertaine wicked deliberations, and vngodly counsailes, pernicious errours, and false doctrine, but cut them off, when they are approching, or cast them out, as soone as they are entred. And contrariwise let vs furnish our minds in the regenerate part, with holy thoughts, and diuine meditations, with religious counsailes, wholsome instructions, and pure doctrine, concerning God and his Will, according as in his Word hee hath reuealed it vnto vs; following herein the Apostles counsaile, *Set your mind on things aboue, not on things on the earth.* So let vs keep out of our consciences all manner of sinne, and purge them daily

Si carnem nutriatis, & ipsam frequenti mollitie, ac ingi delicarum fluxu fouatis; insolescet necessario aduersus spiritum & fortior illo efficitur, Cyril. in Leuit. l. 9. Col. 129

Perinde atque in acie hinc atque hinc infrulta ad consilium qui alterius parti fert suppetias facit vt alter eincatur, Basil. de ieiunio

Aug. de Cantico nouo lib cap. 3. Tom. 9 cap 936

Carnis infirmitas robur spiritui auget & subministrat vires; ita è contrario nouerit carnis fortitudinem debilitatem spiritus operari, Bern. serm. 29. in Cant.

In Leuit. lib. 9. Col. 129.

2. Sect. 4.
Wee must stop all the passages to keepe backe prouision from the flesh.

Col. 3. 3

Heb. 9. 14. *from all dead workes, that wee may serue the liuing God;* Let vs as much as in vs lyeth preserue them from the hotte searing Iron of knowne, voluntary and presumptuous sins, from vaine excuses of that which is euill, and false accusations for doing good; from the deepe lethargie of carnall security, and from the tormenting corrasiues of terrours and feares, and let vs labour to keepe them pure, peaceable and tender. Let vs keepe or blot out of our memory the remembrance of sinfull pleasures, vnlesse it be to repent of those that are past, and to loath and flee from those which are present and to come; of ribald speeches, obscene jests, injuries receiued with a purpose of reuenge, with all other lessons of impiety imprinted in them by Sathan, the World, or our owne corruption, and let vs write and euen engraue in them all holy documents which out of the Word haue beene imparted vnto vs. Let vs preserue our hearts from all vnlawfull lusts, wicked desires, vnruly passions, and vngodly affections, especially from couetousnesse, ambition, and carnall voluptuousnes; and labour to haue them fixed and fastened on spirituall and heauenly things, and to be wholy taken vp & constantly possessed with sanctified affections and holy desires. Let vs keepe out from our appetite intemperance, and all desire of excesse, and nourish in it temperance, sobriety, modesty, and chastitie. Let vs preserue our tongues from all corrupt communication, our eares from vngodly and dishonest discourses, our eyes from wanton and wicked obiects, and finally, our bodies from sloth and idlenesse, effeminate delicacie, excessiue sleepe, and all manner of carnall and sinfull pleasures; and contrariwise let vs entertain watchfulnesse, sobriety, man-like exercises, befitting our spirituall Warfare, and when being too full fed it beginneth to bee wanton, let vs keepe it vnder with fasting, watching, and painfull labours.

Col. 3. 13. Phil. 3. 20.

1. Pet. 5. 8, 9.

9. Sect. 3. We must take heed especially of some principall sins which most strengthen the flesh.

More especially we must take heed of such principall sinnes as are the chiefe prouision whereby the flesh is nourished and strengthened against the spirit, as ignorance of God and his Will, whereby the eyes of our vnderstanding being hood-winkt or quite blinded, we may easily be misled into all the by-wayes of sinne, infidelity and vnbeliefe, which nourisheth the flesh in all impiety, whilest neither beleiuing Gods promises nor threatnings, wee neither care to please him, hauing no assurance of reward, nor to offend and displease him, because wee doe not feare his judgements; security, impenitency and hardnesse of heart, than the which nothing more confirmeth the flesh in all wickednesse, because hereby it goeth quietly on in sinne without cheeke or remorse, and putteth the euill day farre out of sight. But especially we are to take heed of the loue of the world, and of setting our hearts and affections vpon earthly things. For this will easily weaken the spirit, and quench all the good motions which crosse and hinder vs from the fruition of those momentany and mutable vanities, honours, riches, and pleasures; it will root out of our hearts the loue of God from which springeth all true obedience; & thrust vs headlong into noysome tentations and all manner of sinnes, which promise vnto vs the satisfying of our earthly desires. And therefore he who will be a good Souldiour in this spirituall Warfare, must *not intangle himselfe with the affaires of this life*, but labour chiefly *to please* and approue himselfe *to him who hath chosen him to be a Souldiour*. Hee that will haue Heauen for his City and Country, must haue his conuersation there, euen whilst he liueth in the World, and *if we be risen with Christ, wee must seeke and set our affections on things aboue, and not on things on the earth*. But chiefly let vs flee couetousnesse and voluptuousnesse; For they that *will bee rich fall into tentations, and snares, and into many foolish and hurtfull lusts, which drowne men in destruction and perdition. For the loue of money is the root all euill*. So also we must take heed of voluptuous pleasures, as surfeiting and drunkennesse, chambring and wantonnesse, lust and vncleannesse, sloth and idlenesse. For the more we pamper the body, the more we pine and starue the soule; and no more effectuall are these meanes for the fatning of the naturall flesh, than for the strengthening and increasing of sinfull corruption, and the weakening and wasting of the spirituall part. And this wee see in the example of *Noah*, who giuing liberty to his voluptuous appetite, was ouer-taken with drunkennesse; of righteous *Lot*, who by the same meanes became not onely drunken but incestuous; and of holy *Dauid* who neglecting the duties of his Kingly calling, and giuing way to drowsie sloth and idlenesse, was further foyled by his flesh, and drawne to the committing of those shamefull sinnes of adultery and murther. And this is the cause why the Lord so strictly restraineth vs from the immoderate vse of these fleshly pleasures, and so much and earnestly vrgeth, Temperance and Sobriety, Fasting and Abstinence, Modesty, Sobriety and painfull labour in our honest callings, because they are notable meanes to mortifie and subdue our carnall corruptions, and to strengthen the spirit vnto all holy and Christian duties. Euen as with like earnestnesse he forbiddeth the contrary, because thereby the spirit is weakened and disabled, and the flesh nourished & strengthened vnto all manner of wickednes. To this purpose one saith, that (as the flesh injoying quiet rest) the spirit fainteth and faileth, so contrariwise the flesh being sicke, the spirit injoyeth health. As soft and delicate

Iames 5. 5. 1. Iohn 2. 15.

2. Tim. 6. 9, 10.

2. Tim. 2. 4.

Phil. 3. 20. Col. 3. 1, 2.

1. Tim. 6. 9, 10.

Sicut enim carne quiescente spiritus deficit, ita ea laborante conualescit, &c. Greg. In 7. Psal. Pœniten. expla. 32. Psal.

cate things nourish the flesh, so those which are high and hard doe aduance the spirit. That is fed with delights, this strengthened and made more vigorous with bitter diet. That is cherished with such things as are tender and effeminate, but this exercised and strengthened with such as are seuere and rough. And againe, as harsh vsage woundeth the flesh, so ouer tender handling doth weaken the spirit; and as that is wasted and consumed with laborious exercises, so this is pinched with voluptuous delicacy. And this is the reason why when God seeth our impotency in ruling our sensuall appetite, he tieth our hands and maketh temperance which is so profitable to become also necessary, by with-drawing from vs that worldly plenty, in which he suffereth wicked Worldlings to abound and to fat and pamper themselues to their perdition. Finally, this is the cause why he teacheth vs temperance, not onely by his Word but also by his example; for being to feed his beloued Prophet, in stead of strong men to attend his Table, hee sent him his meat by silly Rauens; and surely they were no great dainties that were of their dressing and prouiding. And when hee would more immediately feast him by his owne hand that hee might goe forward in his iourney, with more strength and cheerefulnesse; hee that could haue prouided for him all manner of Delicacies, doth onely set before him a Cake baked on the coales and a pot of water, not regarding the pleasing of his appetite, but hauing respect onely to the necessity of Nature. And thus when our Sauiour Christ would by miracle feast the multitude, hee prouided onely Bread and Fish for their cheere, the ground both for their stooles and table, and the grasse for their cloth and carpet; whereas hee was as able (if hee had seene it as fit) to haue furnished this Feast with all manner of Dainties, which either Water or Land could haue yeelded vnto him: because hee well knew that the satisfying of our fleshly appetite, doth not for the present bring so much pleasure and contentment to the body, as it doth afterwards griefe and vexation to the spirit.

1. *Kings* 17. 6.

1. *Kings* 19. 6.

Math. 14. 19.

9. Sect. 6. Wee must moderate our selues in the vse of things lawfull and indifferent.

It is not then enough that we restraine the flesh from things wicked and vnlawfull, whereby it is nourished and strengthened, but wee must also moderate and diet our selues in the vse of those things which in their owne nature are lawfull; yea, there must not onely be a sober and moderate vse of meates and drinkes, and worldly pleasures, but sometimes also, as occasion serueth, totall abstinence, for the better taming and subduing of the flesh. So one saith, *That he onely saileth not in things vnlawfull, who sometimes wisely and warily restraineth himselfe from those which are lawfull.* And *Augustine* telleth vs, *That the best way to restraine the flesh from vnlawfull pleasure, is to refraine sometimes from those which are lawfull delights; for he who abstaineth from no delights that are lawfull, is in the next neighbourhood to those that are vnlawfull. Marriage is lawfull, and adultery vnlawfull: and yet temperate men, that they may be farre off from vnlawfull adultery, doe moderate themselues in the vse of lawfull Marriage. Sufficiency in diet and drinking is lawfull, and drunkennesse vnlawfull; and yet modest men, that they may bee farre off from the beastly filthinesse of drunkennesse, doe somewhat restraine themselues of the liberty of society.* And this is need full for vs to doe, because (as another Father saith) *Whilest we giue free liberty for our refreshing, we are often deceiued and carried beyond our bounds; and whilest the mind flattereth it selfe with a conceit of necessity, it is allured and deceiued with the will and appetite, &c. And whilest we doe vnwarily condescend to necessity, we become slaues to our lusts and appetite.* And again, *we are to know* (saith he) *that voluptuousnesse doth so cloake it selfe vnder necessity, that the most perfect man can scarcely discern it. For whilst necessity calleth vpon vs to pay our debt to nature, voluptuousnesse doth satisfie it lust and appetite; and so much the more securely doth gluttony carry vs away with headlong violence, by how much the more cunningly it couereth it selfe with the honest name of supplying necessity. And oftentimes in the way of eating, pleasure stealingly followeth after, & sometime impudently taketh the way and goeth before; now it is easie to see when pleasure goeth before necessity; but very hard to discerne when in our eating it followeth after.*

Qui enim à nullis refrenat licitis vicinus est & illicitis, Augustin. de vtilitate ieiunii, tract. 9. Col. 1167.

Sed sæpe dum incauti necessitati condescendimus, desiderijs deseruimus, Greger. Moral. lib. 30. cap. 14.

In eodem capite.

Yet heere wee are also to take heede of the contrary extreame, namely that wee doe not destroy the body whilest we indeauour to tame the flesh, nor kill or hurt our friend, whilest we intend warre against our enemy; as when by watching, fasting and such strict exercises, we so weaken our bodies that they are disabled vnto all good duties. For as we are not so to pamper it, as that it should become a fit slaue for the flesh, so wee are not so to afflict and weaken it, as that it should bee made vnfit for the seruice of God. So the same authour saith, *that sometimes whilest wee doe immoderately withstand our naturall desires, wee thereby increase the miseries of necessitie. And therefore there is a certaine kind of art of continency and temperance to be learned, so as wee may not kill the body, but the corruptions of the flesh. For oftentimes whilest it is restrained more than is fit, it is weakened and disabled for the execise of good workes, and so a man is made vnfit for praying and preaching and such like duties, whilest with vndiscreete hast he would at once choake the inticements to vice. For wee haue our bodies*

9. Sect. 7. That we are to auoid the other extreame of hurting our bodies whilest wee goe about to tame the flesh.

Greg. Moral. lib. 30. *cap.* 14.

Solus in illicitis non cadit, qui se aliquando & à licitis cauè restringit, Greg. in Moral.

Sæpe verò dum in illo hostem insequimur, etiam eiusmodi quem diligimus trucidamus, ac sæpe dum quasi teneri parcimus ad prælium hostem nutrimus.
Gregor. moral. lib. 30. cap. 14.

bodies giuen vs as helpers of our spirituall intentions; and as in them dwell the prouocations to lust and wantonnesse, so they also are the instruments of well-doing. But oftentimes whilest in them wee pursue an hated enemy, we doe vnawares kill a beloued friend, and whilest we spare a friend, we nourish an enemy to fight against vs.

The last rule is, that we spoyle our enemy the flesh of its armour, munition and weapons wherewith it fighteth against vs, imitating herein the pollicy of the Philistins, who would not suffer their enemies to haue any swords or speares, nor yet any smethy to forge them in, or smith to make them; and so shall wee get an easie conquest, when as our enemy being disarmed and left naked, hath neither meanes to defend himselfe nor offend vs. Now these weapons are those fiery lusts, and those darts and speares of temptations, wherewith the flesh encountreth vs, and forceth vs as much as in it lyeth to commit sin, either in our thoughts, words or actions, of which wee are to depriue the flesh by taking away the matter whereof they are made, and all occasions and means of them, as neere as we can. Or if we cannot preuent their making, yet if it be possible, we are to wring these weapons out of our enemies hands, and to turne the point and edge of them against himselfe, by taking occasion from these temptations to the committing of sinne, of performing some holy duty contrary vnto it. As when it encountreth vs with wicked thoughts, to take occasion thereby of exercising our selues in diuine and spirituall meditations; when it prouoketh vs to corrupt and sinnefull speaches, which either tend to Gods dishonour, to the disgrace of our neighbour, or wounding of our owne soules, that wee take occasion by this temptation, to vtter some godly and wholesome discourse, tending to Gods glory & the edification of the hearers. And finally when it tempteth vs to any euill actions, to take occasion therby of being more forward vnto all religious duties and more zealous of good workes. Or if we haue not power enough to pull these weapons out of our enemies hand, then must we vse all diligence & good means, wherby we may break the point & blunt the edge of them, that they may not pearce and wound vs, or at lest so to arme our selues with the Christian armour, especially the shield of Faith and sword of the Spitit, that by the one we may beare off these fiery darts and cruell blowes of temptations, and by the other beate backe our enemies and put them to slight. And, being alwayes thus well appointed, let vs continually stand vpon our fence, watching with a quicke and vigilant eye, on which side or part our enemy striketh at vs; whether on the right side with temptations of prosperitie, or on the left side with temptations of aduersitie and affliction; whether it assaulteth our head with errours and heresies, or our hearts with vnlawfull lusts; our eyes with rotten and corrupt speeches, or our eares with wanton and wicked objects, that as soone as we obserue to what part the blow is intended, we may instantly cast the shield of faith betweene it and vs, and (according to the example of our Sauiour fighting with the Diuell) make a contrary thrust or blow against our enemy, and so not onely defend our selues, but also offend him by wounding, foyling, or putting him to flight. And all these are required by the Apostle in our conflict against our spirituall enemies. As first that we should be sober, pining and famishing them, by withdrawing all prouision of food whereby they should bee nourished; then that hauing on the whole Christian armour, we should keepe watch and ward, that we be not surprised on the sudden, nor receiue any wounds for want of vigilancy; and lastly that we should resist them stedfast in the faith, which if we do they wil not stand to it, but betake themselues to a shamefull flight. *1. Pet. 5. 8, 9.* *Iam. 4. 7.*

Sect. 8. That we must take from the flesh the weapons and armour whereby it most preuaileth.

Chap. XXI.

Of other meanes whereby the flesh may be subdued and ouercome.

Now hauing thus farre proceeded in the withdrawing of all meanes whereby the flesh is nourished and strengthened, wee must not rest heere, but in the next place vse all good meanes whereby it may bee subdued and ouercome. And first of all wee must keepe a narrow and diligent watch ouer our selues, and ouer our enemie, not onely to preuent all occasions whereby it may circumuent and surprise vs at vnawares, but also that we may take the fittest opportunities, and best aduantages for killing and crucifying of all our fleshly lusts. And this carefull watch is most necessary, for in this life we get not a full conquest ouer the flesh, but after we haue gotten the better in many conflicts, haue put it to shamefull flight, wounded, weakened it, and brought it in subjection, as a captiue and bondslaue, yet still it is plotting and practising new treasons. For the atchieuing whereof it hath great aduantages; for it not onely lyeth about out Citie walls, but euen in euery secreet corner of our streetes, and no sooner doe our forraigne enemies, the Diuell and the World, beseige and assault vs, but presently this lurkling traytour is ready to open the gates of our soules, and letting them in, to joyne with them to work our ouerthrow. In which regard who would not appoint a continuall centinell, and keepe a very narrow watch? who would giue any place to carnall secu-

Sect. 1. We must keepe a narrow watch ouer our selues and ouer our enemies.

ritie, and carelesly sleepe in the middest of these dangers? who can walke securely among Serpents and Scorpions and rest quietly in his bed when the enuious man watcheth about his house with a purpose to fire and burne it? Heere in this World is no place of safetie, and therefore let there be no time for securitie. Wee shall bee onely safe in Heauen when as wee shall haue a full and finall victory ouer all our enemies, and therefore let vs not bee retchlesse on Earth, but let circumspection and watchfulnesse accompany vs euen vnto Heauen gates, not onely beginning but working out our saluation with feare and trembling. *Phil.2.12.*

Q. Sect.2. That we must keepe this watch all in things.

Now this watch as it must be kept at all times, so also in all things, for euen one gate of the Citie vnguarded, is sufficient to let in an whole army of enemies, though all the rest bee carefully watched; and therefore following the Apostles exhortation vnto *Timothy*, *wee must watch in all things.* For it is not enough that wee keepe this watch about things, simply and in their owne nature euill, that wee may auoide them, but euen in things indifferent, that we doe not abuse our Christian libertie vnto sinne; yea in those actions which are in their owne nature good, that wee may doe them in a good manner and to a right end, least otherwise they be turned into sinne. For example we must keepe this watch ouer our selues when we pray, least our minds being caried away with wandring thoughts, we call vpon God with deceitfull lips, our bodies being present, but our hearts in the meane time farre from him. So likewise our Sauiour warneth vs to take heede when wee giue almes, because we are in danger to be tainted with pride, and to ayme at the applause and prayse of men. Now if there be such neede of watchfulnesse, when as we are exercised in the duties of Gods seruice, and in the best actions which we performe, then how much more in the vse of things indifferent, which become sinfull if they be not vsed with much caution and moderation? how much more when we intermeddle with wordly affaires and earthly things, which like birdlime are apt to defile and intrap vs, and are commonly vsed by Sathan, the World and our owne corruption, as snares and nets to intangle and catch vs, and as baites to couer the hookes of sin, which will mortally choake vs, if wee swallow them downe, vnlesse wee cast them vp againe by vnfained repentance. *2.Tim.3.18.* *Luk.8.18.* *Mat.6.4.*

And as we must keepe this watch in all things: so ouer all the parts and faculties of our bodies and soules, especially ouer our senses which being the gates of our soules, do either let in, or keepe out both our friends & enemies; and therefore these gates must be well watched and strongly guarded, seeing wee haue so many forraigne enemies who besieging vs, doe watch all opportunities of getting entrance, and so many secret traytors within vs, which are daily and hourely ready to open these gates and to betray vs into their hands. Thus we must watch ouer our eyes, that they doe not wander after wanton and wicked obiects, and with *Iob* keepe them vnder couenant, that they doe not by lustfull glances betray vs into the hands of our enemies. And before we walke abroad and looke into the world we are to forecast the dangers which may come by giuing them their full liberty to wander after vanities, that wee may preuent them. And because our owne prouidence is not sufficient without Gods assistance, wee are to pray with *Dauid*, that hee *will turne away our eyes from beholding vanities.* Neither are we to take lesse care in watching ouer our eares, because they being the instruments of the most learned sense, and the conduit pipes to conueigh vnto our minds all notions and instructions, either good or euill, therefore we must take heede how we heare, and what wee heare, whether the language of Canaan for our edification and instruction, or the voyce of the Serpent, Dragon, or bewitching Syren, tending to corrupt, poyson and destroy vs; whether it be sauoury communication *powdred with the salt of spirituall wisdome, which ministreth grace vnto the hearers*, or wanton iests, scurrilous speeches, wicked blasphemies, backbiting and slandering with such like euill words, which if wee giue them admittance, will, as the Apostle telleth vs, *corrupt good manners.* We must hauing gotten the victory ouer our enemies, like the *Gilsadites* take all the passages, and strongly guard them against them, and if those who goe by, giue vs the watch word, wee may giue them entrance, and if they speake plainely the language of our spirituall & heauenly countrey, and pronounce *Shibboleth* let them passe as friends, but if they say *Sibboleth* and by their lisping language, appeare to be our enemies, let vs not onely stay them from entring, but wound and slay them. Thus also must wee set a straight watch ouer our tast and appetite, least giuing liberty vnto it, our spirituall enemies prevaile against vs and draw vs to intemperance and excesse in dyet. And this counsell the wise man giueth vs; *Put* (saith hee) *a knife to thy throate* (*sitting to eate with a ruler*) *if thou be a man giuen to appetite*; *Bee not desirous of his dainties,* *Q. Sect.3.* That we must keepe the watch ouer all the faculties and parts of our soules and bodies. *Iob.31.1.* *Psal.119.37.* *Col.4.6.* *1.Cor.15.33.* *Iudg.12.6.* *Pro.23.2.*

dainties, for they are deceitfull meate. Which temperance if we vse, it will bee vnto vs a wall of defence to preserue vs against the assaults of our spirituall enemies. Whereas contrariwise, if wee doe not rule our tast, and bridle our appetite, wee shall bee like vnto a Citie, whose wals being broken
Pro.25.28. downe is made an easie prey, and lyeth open to the spoyle: as the wise man speaketh.

9. Sect.4. That we must keep a speciall watch ouer our tongues.

With no lesse diligence are wee to set a carefull watch ouer our tongues, which the flesh abuseth as a notable instrument of all euill, and as a razour and sharpe two edged sword, not onely to wound our neighbours, but also our owne soules and consciences. Whereof wee haue an example in *Dauid*,
Psal.39.1. who resolued with himselfe, *to take heede vnto his wayes, that hee might not sinne with his tongue, & to keepe his mouth as with a bridle*, that his tongue might not passe its bounds and take vnto it selfe licentious liberty.
Psal.108.1. Which if *Dauid* had neede to doe, whose tongue and heart were continually prepared to prayse the Lord, how much more had wee, who are apt to vtter so much vanity and lyes? If he found it necessary, who cals
Psal.57.8. his *tongue his glory*, because it was such a notable instrument of glorifying God, why should not wee much more, who haue just cause to call our tongues our shame, because they vtter so many vaine and euill speeches, wherby his holy name is much dishonoured? But that this necessitie of keeping a strict and narrow watch ouer our tongues may better appeare, let vs further consider, first that God requireth it, and so bindeth vs to
Psal.34.13. this duty vpon our allegeance vnto him; according to that of the Psalmist, *Keepe thy tongue from euill, and thy lips from speaking guile*, where is required not onely that wee doe not speake euill, but that we keepe our tongues vnder a narrow watch, that wee doe not speake it. Secondly, consider that this narrow watch is of great importance in respect of that power and potency which is in the tongue to draw vs to good or euill, life or death, according to that of the wise
Pro.18.21 & 13.3. man: *Death and life are in the power of the tongue, and they that loue it shall eate the fruit thereof.* In regard whereof hee saith in another place, that *he who keepeth his mouth keepeth his life: but he that openeth wide his*
& Chap.21.23. *lips shall haue destruction.* And againe, *Who so keepeth his mouth and his tongue, keepeth his soule from troubles.* Thirdly, the naturall maliciousnesse of this little member should make vs to watch ouer it with great care, for as the Psalmist, and the Apostle *Paul*,
Psal.52.4. Rom.3.13. describe the effects and fruits of it; *It deuiseth mischiefe & like a sharpe razour worketh deceitfully, it speaketh deceit, and loueth to lye, rather than to speake righteousnesse; it delighteth in deuouring words, it cutteth as a sword, and the poyson of Aspes is vnder the lips.* So the the Apostle *Iames* telleth vs that the tongue as much needeth restraint, as an vnruly horse the bridle; and compareth it to the Helme of a ship which being little Iam.3.5.6.7.8.
turneth about the whole body, and to a fire inflamed by Hell and setting on fire a whole world with wickednesse; affirming that it defileth the whole man, that it is hardly tamed being an vnruly euill full of deadly
Iam.3.2. poyson. Finally, let vs consider that Christian perfection consisteth in well ordering of the
Iam.1.26. tongue; *For if any man offend not in word, the same is a perfect man, and is able to bridle the whole body.* Whereas on the other side though we seeme neuer so religious, yet if we doe not bridle our tongue, *we deceiue our own hearts, and our religion is vaine*; as the same Apostle pronounceth. Now in this our watch we are to keepe our tongues from euil speaking, whether it be such impious words as are directly darted against Gods owne Majesty, by blaspheming his holy name, prophaning his word and ordinances, scorning and abusing his workes and creatures; or such dishonest and vnjust words, as are vttered to the preiudice and hurt of our neighbours, as by infecting and poysoning them with scurrilous iests, ribaldry and such corrupt and rotten communication, or taking away their goods or good name by lying and obtrectation, backbiting and slandering. The former whereof the Apostle forbiddeth: *Let no corrupt communication* (saith hee) *proceede out of your mouth, but that which is* Eph.4.29. *good to the vse of edifying, that it may minister grace vnto the hearers*; the other in the ninth commandement, and in the nineteenth of *Leuiticus*; *Thou shalt not goe vp* Leuit.19.16. *and downe as a tale-bearer among the people*; like vnto a pedlar which carryeth his packe from house to house, venting here a little and there a little, vntill at length he hath vttered all his wares. And the Apostle dissuadeth it by a waighty argument: *Speake not euill* Iam.4.11. (saith he) *one of another, brethren: he that speaketh euill of his brother, and iudgeth his brother speaketh euill of the Law and iudgeth the Law*; namely, by doing that which it forbiddeth and condemneth. Secondly, wee must containe them from idle speaking and consequently from much speaking; for if we speake much, we can hardly keepe our selues from speaking vainely and to little purpose, and by venting vanities, wee shall easily be brought to set our tongues on sale to speake also that which is wicked and euill. And therefore the wise man telleth vs, that *in the* Pro.10.19. *multitude of words there wanteth not sinne, and that in this respect, he that refraineth his lips is wise.* And againe, *that hee who hath knowledge spareth his words, where as with a foole is much babling. That euen a foole when hee holdeth his peace is counted wise, and hee that shutteth his lips is esteemed a man of vn-*

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derstanding. Now that we may thus refraine our tongues from much babling and idle speaking, let vs remember that fearefull saying of our Sauiour, *namely that euery idle word that men shall speake, they shall giue account thereof at the day of iudgement*, and this will make vs carefull to speake then, when as our speech is better than silence.

Mat.12.36

Q. Sect.5. That aboue all other parts we must keepe this narrow watch ouer our hearts.

But aboue all other parts wee are with greatest care to guard our hearts, and to set a strickt and strait watch ouer them, according to the counsell of the Wiseman: *Keepe thy heart with all diligence, for out of it are the issues of life.* And this is most necessary first because aboue all other parts it is most cunning and crafty, according to that of the Prophet: *The heart is deceitfull and wicked aboue all things: Who can know it?* And therefore as wee are carefull to keepe a vigilant eye when as we haue to deale with a cunning couzener, or deceitfull thiefe, and keepe a narrow watch ouer subtile and politique traytors, who are still ready to spy all opportunities to betray and deliuer vs into the hands of our malicious enemies that seeke our liues and indeauour to spoyle our goods: so must we deale with this couzener, thiefe and traytour which doth intend nothing more than our vtter ruine and destruction. Secondly, because it is the chiefe Monarch and commander in this little world of man, which ruleth and commandeth all the other parts; It is their guide and captaine which leadeth and directeth them in all their courses; It is like the *primum mobile* which moueth all the inferiour spheares, and the first and chiefe wheele in the clocke which setteth all the rest on going. It is the spring and fountaine of all our thoughts, words and actions, which being defiled defileth them, and being purged doth communicate vnto them its purity & cleanesse. For according to the direction of the heart, the tongue speaketh, the hand worketh, the eye seeth, the foote walketh. *A good man out of the good treasure of his heart* (saith our Sauiour) *bringeth forth that which is good, and an euill man out of the euill treasure of his heart, bringeth forth that which is euill: For out of the abundance of his heart his mouth speaketh.* And againe: *Those things which procede out of the mouth, come forth from the heart, and they defile the man. For out of the heart procede euill thoughts, murders, adulteries, fornications, thefts, false witnesse, blasphemies.* And therefore it neerely concerneth vs at all times, in all places, and vpon all occasions, in our mirth and in our mourning, in our properity and in our affliction, when we are alone, and when we are in company, in our abstinence and in our eating and drinking, in our painefull labours and in our honest recreations, in our dealings which we haue with God, as hearing, reading, meditating, praying, receiuing the Sacrament; and in our commerce and affayres with men, talking, walking, buying, selling, in those actions which we performe abroad, and those which are done by vs in secret in our own houses and priuate chambers, that wee keepe a narrow watch ouer our hearts, that they be vpright with God, honest, just & mercifull towards our neighbours, pure and holy, sober and temperate towards our selues, least they be surprised and ouertaken with the tentations of the Diuell, the World and our own Flesh, and being corrupted and misled doe defile and mis-guide all other powers and parts. And seeing our owne watchfulnesse is not sufficient, because they are so wilye and subtile that we cannot know them, and so stubborne and rebellious that wee cannot rule them; let vs continually pray vnto the Lord, who alone searcheth the heart and reines, and ruleth and turneth euen the hearts of Kings like the riuers of waters, that hee will keepe a straite watch ouer them, and taking them into his hand will rule and guide them, so as they may bee alwayes subject vnto his will, that so with themselues they may bring all our other faculties into this sauing subjection; that hee will cause them to loue that which he loueth, to loath that which hee hateth, and to flee that which hee forbiddeth, and to doe that which he commandeth. Let vs earnestly desire him with the Prophet *Dauid, that hee will apply our hearts vnto his testimonies and not to couetousnesse; that our hearts may be found in statutes, that so wee may not be ashamed; that hee will create in vs cleane hearts, and renew a right spirit within vs:* and because they are naturally flitting and remouing, that he will *knit them fast vnto him that wee may alwayes feare his name.*

Luk.8.45.

Mat.15.18.19.

Mat.19.18.18.

Psal.141.3.

Psal.119.36.

Psal.51.10.

Psal.86.11.

Q. Sect.6. That we must keepe this watch in our spirituall armour.

And thus you see what is the Christian watch ouer our enemy the flesh: Now we are further to consider, that we are not to watch vnweaponed and disarmed, but as wee are to haue our compleate armour on our heads and backes, so especially the shield of faith and sword of the Spirit in our hands, that we may be ready to assault the flesh and the lusts thereof, as soone as euer they appeare and approach towards vs; sometimes beating them downe, wounding, and killing them with the terrible threatnings of the Law, and sometime piercing and thrusting them through, or beating them backe and putting them to flight with the sweet promises of the Gospel, encouraging vs to a godly life, and the remembrance of Gods loue in Christ, and what our sweete Sauiour hath done and suffered, to free vs from our sinnes. Yea we must not onely in some generall manner vse this sword of the

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Spirit againſt the fleſh and our ſinfull corruption (as it were) in the whole lumpe; but we muſt draw it out, and fight with it againſt euery particular luſt, when it ſetteth vpon vs. As when it withdraweth vs from the ſeruice of God, to the ſeruice of Sathan and the World; let vs withſtand the tentation, by remembring that wee are bound by Gods Law *to worſhip and ſerue him* and no other; and that wee are purpoſely redeemed by him, that vve ſhould *worſhip and ſerue him in holineſſe and righteouſneſſe all the dayes of our lines.* When it moueth vs to neglect good workes, let vs remember, that vve are *Gods workemanſhip created vnto them*; that he hath therefore *purged vs, and made vs his peculiar people; that wee might be zealous of good workes.* When it perſwadeth vs to deferre our repentance, let vs remember, that wee are commanded *to remember our Creator in the dayes of our youth*: & that euen *to day we muſt hearken vnto Gods voyce and not harden our hearts.* When as worldly luſts doe ſet vpon vs, let vs remember, that the *amitie of the world is enmitie with God*, and that *whoſoeuer maketh himſelfe a friend to the world doth in the very act, make God his enemy*; that wee muſt *not loue the world nor the things of the world, for if any man loue the world, the loue of the Father is not in him.* When the luſts of pride do aſſault vs, let vs call to minde, that *God reſiſteth the proud, but giueth his grace to the humble*; *that a mans pride ſhall bring him low, but honour ſhall vphold the humble in Spirit; that the heart of a man is haughty before deſtruction, and before honour is humilitee.* So when the luſts of couetouſneſſe doe fight againſt our ſoules, let vs beate them backe and foyle them by the ſword of the Spirit, calling to minde, that *Godlineſſe with contentment is the greateſt gaine, and that the loue of money is the roote of all euill*; That we haue an expreſſe charge from God, to haue our *converſation without couetouſneſſe*, and that wee ſhould be content with ſuch things as wee haue, hauing this gracious promiſe from him, *that hee will neuer leaue vs nor forſake vs* if we ſtill depend vpon him. And thus muſt we vvith the ſword of the Spirit, giue euery other ſpeciall luſt, ſpeciall blowes and vvounds, that they may be foyled and get no ſtrength to preuaile againſt vs. Yea not onely are wee thus our ſelues to draw out this ſpirituall ſword, but alſo in the publique miniſterie of the Goſpell, wee are to lay open and naked all our ſinnefull luſts to thoſe powerfull blowes and thruſts, which Gods Miniſters by the Word ſhall make againſt them, ſuffering meekely the Word of exhortation, admonition and reproofe, and by diligent application bringing it home to our owne hearts and conſciences, for the wounding and killing of all our ſinnefull corruptions.

Exod.20.3. Deut.6.13. Mat.4.10. Luk.1.74. Eph.2.10. Tit.2.14. Eccle.12.1. Pſal.95.7.8. Iam.4.4. 1ob.24.15. 1.Pet.5.5. Pro.29.23. & 18.12. 1.Tim.6.6.10. Heb.13.5. Ezek.16.63.

Chap. XXII.

Of two other rules to bee obſerued of thoſe whoe ould ſubdue the fleſh.

THe third rule in reſiſting and aſſaulting of the fleſh is, that we withſtand it in all occaſions which it taketh, and meanes which it vſeth to preuaile againſt vs, and that wee doe with equall care auoide and ſhunne them, as we doe the ſinnefull luſts themſelues, or the wicked actions vnto which they doe incline and tempt vs. To which purpoſe one ſaith, that *this ſhall bee vnto vs the occaſion of the greateſt ſecuritie, if wee will not onely carefully flee ſinnes, but alſo the meanes whereby they doe ſupplant vs &c. For as hee who goeth vpon the edge of a ſteepe and craggie Rocke, though hee falleth not, yet with feare trembleth, and ſo falleth through his trembling: ſo hee who leaueth not ſinne aloofe and farre off, but approcheth cloſe to the brinke of it, hath iuſt cauſe to liue in feare, ſeeing hee is apt often to ſlip into it.* He that feareth death, if he be wiſe, hee will not drinke poyſon, nor thruſt himſelfe into needleſſe and dangerous quarrels, nor expoſe his perſon to any other perils, which threaten his deſtruction. Hee that would preſerue the riches which hee loueth, will not entertaine occaſions of needleſſe expences, much leſſe will he ſuffer his doores to ſtand wide open in the night, or inuite knowne theeues to lodge with him; and he who would not haue his houſe burned, will not be ſo fooliſh to bring and leaue fire careleſſely in the roome where is ſtore of flaxe, gunpowder, or ſuch like matter as is combuſtible: How much greater care therefore becommeth it vs to vſe, to withſtand all meanes and occaſions of ſin vnto vvhich our corrupt natures are ſo much inclined? For if vve bee ſo frayle and vveake through our corruption, that of our ſelues we are prone to fall, when as there is no outward meanes or occaſion to moue vs thereunto; how much more ſhall we be ouertaken and foiled with our fleſhly luſts, when as their obiects doe preſent themſelues, and both time, place and company inuite vs to imbrace them, and offer all opportunitie of inioying our ſinfull pleaſures. Eſpecially conſidering, that by expoſing our ſelues to theſe needleſſe dangers we do tempt the Lord, & moue him to giue vs ouer to our owne weakenes and to the malice of our ſpirituall enemies, that ſo by our fals and lamentable experience of our foole-hardineſſe, we may for the time to come be more wiſe and wary. Hee therefore who would withſtand the fleſh tempting him to idolatry, muſt auoide the meanes and occaſions which bring vnto it, as wil-worſhip, ſuperſtition, making of images

Q. Sect.1. The third rule is that wee withſtand the fleſh in all the occaſions and meanes of ſinfull luſts.

Chryſoſt. ad pop. Antiot. Hom.15. T.5.Col.141.

images for religious vses, company and alliance with idolaters; for though he were as wise as *Salomon* himselfe, yet if he auoide not these meanes and occasions hee will be ouertaken with this sinne. Hee that wil resist the flesh tempting him to murther, must also auoide vnjust anger, reuiling speeches, needlesse quarrels and desire of reuenge, wherewith the heart being enraged, will excite also the hand to the shedding of blood. Hee that will resist the flesh prouoking him to commit fornication, adultery or other vncleanesse, must turne away his eyes from beholding vanitie, and keepe them vnder couenant, that they looke not with wanton glaunces vpon a woman; and shut his eares against filthy communication and obscæne jests, which wicked men as the bawdes of the Diuel and the Flesh, doe vse to defile our hearts and allure vs vnto sinne. And this is the reason why the Apostle hauing forbidden fornication and vncleanesse, doth in the next place forbid the naming of them, together with filthy and foolish talking, and dishonest and scurrilous iesting, which are the meanes and occasions of those sinnes. For if *Dauid* giuing himselfe to ease and sloth, and suffering his eyes to gaze on strange beauty, was ouertaken and foyled by his sinnefull flesh, how shal vve stand and get the victory ouer our fleshly lusts, if we giue them the aduantage of meanes and opportunitie? Thus hee who would not hearken vnto the flesh sollliciting him to theft and sacriledge, must not with *Achan* cast a lusting eye vpon the wedge of gold and Babilonish garment; nor looke vpon his neighbours vineyard with a greedy desire to haue it from the owner, though it were vpon a just price; seeing if he cannot thus preuaile, he is ready in the next place with *Ahab* to wrest and wring it from him with wrong and cruelty. In a word if we would resist the flesh tempting vs vnto any sinne, let vs not entertaine the meanes and occasions of them, when it offereth them vnto vs. But principally let vs auoide the societie and company of wicked men, which are the Diuels brokers, and the flesches bawdes to sollicite vs vnto all euill. For though they doe not finde vs like vnto themselues, yet if wee consort with them, they will make vs such, like vnto those who being tainted with the plague or leprosie, which are ready with their contagion to infect those who being sound doe keepe them company. So the wise man telleth vs. *Hee that walketh with wise men shall bee wise, but a companion of fooles shall be destroyed.* And the Sonne of *Syrach*; *He that toucheth pitch shal be defiled therewith: and he that hath fellowship with a proude man shall bee like vnto him.* And therefore *Dauid* hauing resolued to keepe Gods Law, doth first baniſh from him euill company; *Away* (saith he) *from mee yee wicked, I will keepe the Commandements of my God.* And thus the Apostle forbidding the workes of darkenesse, doth vse this phrase, that we should haue no fellowship with them; implying that if we keepe company with the workers of iniquitie, we should hardly restraine our selues from their workes and actions. Now if any shall pretend, that it is a thing of too great precisenesse and strictnesse, yea of difficultie and impossibilie to auoide these meanes and occasions, or to bridle our appetite and carnall lusts from seeking after them; let such know that if they cannot restraine themselues from these occasions and meanes, which oftentimes in and for their owne sakes are not much desireable, much lesse shall they be able to restraine and curbe in their vnruly lusts when as they haue once gotten the aduantage of these opportunities, and when being mad and headstrong in themselues, they haue these goads and spurres in their sides to pricke them forward.

Iob.31.1. *Gen.39.10.* *Eph.5.4.* *Pro.13.20.* *Eccl.13.1.* *Psal.119.115.* *Eph.5.11.*

The fourth rule for the resisting of the flesh is somewhat like the former, namely that we withstand the first beginnings of sinne, and labour to quench our fiery lusts when they are first kindled in vs. As soone as sin appeareth to be sin, and maketh vnto vs the least shew of euill wee must presently flee from it, according to that of the Apostle; *Abstaine from all appearance of euill.* For being the spawne of the old wilie Serpent, it resembleth the Father in subtiltie, pressing first to get in the head, and then easily gliding in with the whole body. So *Hierom.* *The Deuill* (saith he) *is a slippery Serpent, & if we doe not keepe out his head*, that is, *his first suggestions, it is not to be doubted, but that he will stealingly slide into the most secret corners of the hearts.* Hence it is that the Apostle *Iude* requireth, that we should be so farre off from giuing entertainment to this enemy our sinfull corruption, that wee should not suffer his weedes to abide in our sight, and so farre from louing the body of sin, that wee *should hate the garments which are spotted with it.* For if we giue sinne an inch, it will take an ell; it knoweth better how not to begin, than hauing begunne to make an end; and with more ease may we keep it from entring into the outmost suburbs of our soules, than hauing come thus farre, to stay it from going on into the very heart of the City. At the first perhaps it will seeme maidenly and modest, and not come in before it haue knocked at the doore of our conscience, but if we giue way to it, and doe not shut it out with bolt and bar, it will quickly grow familiar and rush suddenly vpon vs without giuing vs any warning. To this purpose, one saith, *That a man though otherwise wicked, before hee hath committed sin, commeth more slowly*

Q. Sect. 2. The fourth rule that wee resist the flesh in the first beginnings of sinne.

Hieron in Ieſ. cleſ.9. *Iude.21.23.* *Chriſoſt.in mat. 4.Hom.6.T.2. c.799.*

slowly to the worke of wickednesse; but when he hath done it, hee is afterwards more ready for euery sinfull worke. Herein like vnto a beast which though hee be naturally sauage, yet if he be not prouoked will not easily set vpon any; but hauing once killed a man or beast, and thereby gotten a taste of his bloud, he is now so fleshed, that no sooner doth he see a man, but without any delay hee presently fleeth vpon him. Let vs therefore take heed lest wee taste of sin, for though we haue now no great stomacke to it, yet as it fareth with vs in our corporall diet, so heere wee shall find, that one bit will draw on another, vntill at last we euen surfet of sinne, and take more paines and griefe in getting it vp, than euer we tooke pleasure in swallowing it downe. It is of the nature of sweet meats to our carnall appetite, which deluding and bewitching vs whilest they please the pallet, doe make vs to eate too much before we euer thinke that we haue enough, and so become lothsomely bitter in the disgestion, which were but too pleasant in the eating. From which danger if we would be secure, our best way were not to taste them, for much more easie is it to abstaine altogether, than hauing eaten a little to restraine our carnall appetite from eating more; and a much surer course were it for our spirituall estate, to haue no dealing with sinne, than to breake off the bargaine when as we haue receiued the least earnest. *Exhort one another daily* (saith the Apostle) *while it is called to day, lest any of you be hardened through the deceitfulnesse of sinne.* Implying that the flesh is a wily enemy, which if it be not denied in the very first motions, will more and more grow vpon vs, vntill by often acts it bring vs to a custome of sinning, and allure vs to proceed from one degree to another, till at last wee grow to a habit of wickednesse, and haue our hearts so hardned, and our consciences seared, that we are now fit instruments for all impiety.

Heb. 3. 13.

If then we would get the victory ouer our sinfull lusts let vs preuent them with our speed, take them vnprouided, and set vpon them before they are aware; for so much the more difficult and doubtfull wee make the conquest, by how much we are more slacke & slow in setting vpon our enemies. If we take them as they lie scattered, and single out our fleshly lusts by one & one as they appeare vnto vs, we shall easily ouercome; but if we giue them time to muster their forces, and to march against vs in huge multitudes, like a well ordred Army, we shall neuer be able to withstand their power. It is our best course here to vse *Pharaoh* his policie (not fearing in this kind the censure of tyranny and cruelty) designing our fleshly lusts to be drowned in the waters of repentance, as soone as they are borne, if wee cannot hinder them from being conceiued; for otherwise they will increase vpon vs and grow too strong for the native subiects of the spirituall Kingdome. If wee would imitate wise Warriours wee must labour to keepe these mighty enemies from setting foot in our Country, or from shooting an Arrow or Bullet into our Citie; But if at vnawares they haue approached, planted their Ordinance and made a breach in our wals, we must either countermure against them, or blow them vp when they make their assault, or stand in the breach and fight valiantly against them; for more easily shall we repel and keep them from entrance, than expell and driue them out when as they are entred; with lesse paines and danger shall we keepe them out of the gates or breach of the wall, than being entred from comming to the Market-place and making themselues Masters of the whole City. We must destroy sinne in the first conception, and choake and smother corruption in the heart, and as it were, in the wombe, not suffering it to receiue birth and breath in our words and actions; that so that which bred it may also entombe it; for if we suffer it to liue, it will receiue growth and strength to our perdition, seeing (as the Apostle telleth vs) *When lust hath conceiued, it bringeth forth sinne, and sinne when it is finished, bringeth forth death.* So that our sinfull lusts are a viperous brood, which if we let liue after they are conceiued, will eat out the belly in which they are bred. They are of the Cockatrices kinde, which must bee crushed in the shell, seeing if wee spare them till they be hatched their very sight will bee fatall vnto vs. At least-wise if through our negligence they haue had their birth and being, yet let vs not suffer them to come to their growth and strength, lest prouing to hard for vs, we be forced to giue them lodging, because wee want power to thrust them out of doores. And therefore let vs dash this Babyloniſh brood against the stones, whilest yet being in their swath-clouts they are vnable to make resistance. *Let vs obserue well* (saith *Augustine*) *the Serpents head, that we may giue it mortall wounds, or keepe it from entring and gliding into our hearts; and what is the head of the Serpent, but the first suggestion and temptation vnto sinne?* we must deale with the flesh, as *Cyprian* would haue vs to deale with the Deuill, seeing it is his child and much resembleth the wicked father. *Withstand* (saith he) *the Deuils first alluring suggestions, neither let vs cherish the Snake, least within a while it grow to a Serpent.* The motion of sinne is but too too naturall, and therefore it is our best course to stop it at the first, when as it is but slow and weake, for the longer it lasteth, the more it increaseth in strength and violence. It is an exorbitant and vnlimited euill which admitteth of no bounds, if wee let it haue full liberty to inlarge it selfe; and (like *Elias* Cloud)

Iames 1. 15.

Caput Serpentis obserua; quod est caput Serpentis? prima peccati suggestio, Aug. in Psal. 103. T. 8. cap. 1212.

Diaboli primis titillationibus obuiandum est, nec coluber foueri debet donec in Serpentem formetur, Cyprian, de ieiunio.

¶ Sect. 3. The longer we defer the fight the more difficult & doubtfull we make the victory.

Cloud) though at first it seeme so small, that it can scarsly be discerned, it will extend it selfe to such a largenesse, that it will hide from vs all our heauenly hopes, & let vs haue no warmth nor comfort by the light of Gods countenance.

9. Sect. 4. That if we doe not withstand the first assaults of the flesh wee are not so wise as worldlings in their generation.

O then that we were as wise for our soules, as we are wise in our generation about the things of the earth. For who hauing fire cast into his bosome, will not as soone as hee discerneth it, presently cast it out? Who is not ready with all speed to quench it, when as it first taketh hold of his house? And what folly and madnesse would we thinke it, if any should let it alone because the fire is but new begun, supposing that it may more conueniently be quenched when it is increased to a great flame? Wee cause our garments to be mended when the rent is but small, because it will then bee both best and most easily done; whereas if wee let them alone, euery thing catcheth hold, and will by increasing the rent spoyle the vesture. If the waters haue made a breach in the bankes, wee thinke it our wisdome presently to mend and make it vp, and if we spie a leake in our ship we presently stop it, and doe not stay till it be ready to sinke with water. And why should wee then suffer our sinfull lusts to burne in our brests, and not rather cast out this hellish wild-fire as soone as we perceiue it hath inflamed vs? Why should wee not be as carefull for our soules, as we are for our houses, and with all speed extinguish the flames of carnall concupiscence, as soone as they are kindled, when as wee may doe it with more ease and farre greater safety and security. *The least sparke* (saith one) *groweth in time to a great flame; and oftentimes the seed of the Viper hath destroyed a man. And therefore knowing this; let vs flee and shunne the least fault, seeing though it be small, yet it will become greater if we suffer it to goe on.* A small errour and digression in the beginning of the way, becommeth great in the end of the journey; and whereas when wee begin to erre out of the right path into some by-way, we might recouer soone our errour by returning backe or crossing ouer to the way whence wee so lately digressed; if wee hold on, the longer we trauel (like the lines in the Circumference drawne from the Centre) the further we shall be from the right end of our journey; and so our errour will not be amended without great trauell and labour. O why doe wee not then presently mend the rents, which sins newly committed haue made in our consciences, because being thus torne and tottred, new sins will more easily catch hold, and make them farre worse than they were at the first? Why should not wee make vp the breach when it first appeareth, but suffer it still to be more & more increased, vntil we be ouer-flowed and drowned with a flood of wickednesse? And why should we not presently stop the leakes which sin hath made in the ship of our soules, but put it off to the time of sickenesse and death, when as being full of all impiety we are ready to sinke into the gulfe of Hell? Excellently speaketh *Augustine* to this purpose; *As soone* (saith hee) *as any sins haue stolne vpon and surprized vs, let vs presently take care to cure the wounds of our soules by applying the medicine of vnfained repentance. The stitching Needle and Playster are fruitfully applyed to wounds whilest they are yet warme, and the sore is soone healed which is not suffered to fester and rancle with negligent handling. And therefore as oft as wee offend, let our sinnes find vs Iudges and not Patrons, Accusers and not Defenders. Doe thou acknowledge and God will forgiue; and how shall God vouchsafe to forgiue, if wee will not vouchsafe to acknowledge that wee haue offended him?* For the good of our bodies wee are carefull to obserue the rules of Physick, meeting and preuenting approching diseases before they seize vpon vs, because health is with more ease and safety preserued whilest we haue it, than recouered when it is lost, or if we haue neglected this, yet wee are ready to withstand the beginnings of our diseases by the vse of all good meanes, because we know that the medicine is prepared too late, when as the sickenesse hath taken fast hold, and is increased to its full strength. Let vs then be as wise for our soules: for what is sinne but a spirituall sickenesse which causeth and bringeth euerlasting death? And therefore our best course is to preuent it; and the next, quickly to cure and remoue it. It is the Gangrene of the soule, which is cut off with little danger when it first tainteth, and but slightly toucheth a member; but if it be let alone, it will creepe and spread it selfe ouer one part after another, vntill at last it grow desperate and incurable. It is a spirituall plague which first insensibly infecteth the ayre, and by it the spirits, and so spreadeth ouer the whole body till it come to the heart; and therefore here if euer the Physicians rule is good to be obserued, *Cito, longè, sarde*, for wee cannot flee from it too speedily, nor goe too farre from it, and it will be much too soone and exceeding dangerous, if wee doe at any time returne vnto it. Sinne is that euill seed which the wicked one soweth in our hearts, which if it be watered and cherished, will insensibly grow first to a blade, and then to an eare, and so bring forth a plentifull haruest of all manner of wickednesse; and therefore our best course is to preuent the casting of it into the ground, or if it be sowed, quickly to weed and pull it vp by the roots. It is a plant of the Deuils planting, which is easily plucked vp when it is new set, but if wee let it grow till it be deeply rooted, wee shall not stocke

Vel exigua scintilla flammam ingentem accendit, & hominem sæpenumerò vipera semel perdidit, &c. Nazian. in sent.

Aug. de tempore serm. 83. Tom. 10. cap. 785.

Malum nascens facilè curatur, Cicero de Offic.

Vitia corporis non sunt emenda coalescere, sed in exordijs statim euecanda sunt, &c. Hilarius enarrat. in Psal. 36. pag. 194.

stocke it vp without great difficulty, nor cut it downe when it is growne to a great Tree, without many blowes and much labour. To which purpose one saith, *That wee must not suffer these fleshly vices to grow and spring, but wee must presently kill them in their first beginnings. For these lusts proone dangerous when they are growne to their strength, and being come to ripenesse they are hardly killed. And it is much more easie to pull them vp when they first spring, to cut them downe when they are yong, and to writhe them which way we will when they are tender and flexible.* Carnall corruption is best killed in the root, and whilest yet it remayneth hidden in the heart, and hath not brought forth fruit in our words and actions; the which is best done when as we often, yea, continually lop this tree of vnrighteousnesse, and as much as in vs lieth, neuer suffer it to beare any fruit. For as the spirit is soonest quenched when as we smother the flames thereof in the duties of holinesse and righteousnesse by restraining them from hauing any vent; And as this tree of Gods planting is soone killed in the root, if we will not suffer it to bring forth fruit in its due time and season; and contrariwise, if we let it haue a free passage, increaseth to a great flame, and the more fruit it beareth, the more liuely and strong it waxeth; the many acts of holinesse and righteousnesse increasing and strengthening the habits of these graces in vs: so fareth it also with our carnall corruption, the more vent we giue these fiery lusts in our words & actions, the more hotly they rage and burne, and the onely way to extinguish and quench them, is by stopping the vent and returning vpon them their owne flame and smoke. The more fruit of wickednesse these trees of vnrighteousnes beare, the more they may beare, and the meanes to strengthen these lusts, is to fulfill them. For habits are strengthened and intended when as they are exercised in their acts: and euery actuall sinne addeth to our habituall corruption; leauing behind it a blot and staine in our soules, whereby they are made more apt and actiue to the committing of more wickednesse.

¶. Sect. 5. How dangerous it is to giue way to the first motions vnto sinne shewed by examples.

And this will manifestly appeare by examples in the Scriptures. Because *Caine* did not repent of his prophanesse and wicked enuy, towards his Brother hee proceedeth to horrible murther. Because *Salomon* gaue way to the excessiue vse of lawfull pleasures, they brought him vnto those that were vnlawfull, and not repenting of them, hee is drawne by carnall whoredome with strange Women to spirituall Whoredome with strange Gods. So *Ionas* not mortifying his priuy pride, which made him to respect his owne credit more than Gods glory, is moued thereby to flat disobedience and open rebellion, and giuing way to his impatiency, hee falleth to direct chiding with God, and that after he had so largely tasted of his mercy & goodnesse in his maruellous deliuerance. Thus *Sampson* not quenching at the first his fiery lusts, is moued by them to marry with the enemy of God and the Church, contrary to his Commandement. And holy *Dauid* giuing place to sloth, is drawne first to gaze on a strange Woman, then to lust, then to commit the act of adultery, and not seasonably repenting of this sin, to adde vnto it one more haynous, the murther of his faithfull seruant. Thus *Herod* not repenting of his incest, cutteth off *Iohn* the Baptist his head; and *Iudas* nourishing his couetousnes, groweth discontented with Christs seruice, because it yeelded no more profit, and then betrayeth and selleth his Lord and Master for thirty pieces of siluer, who could not bee valued with many Worlds. And therefore let vs by these mens harmes learne wisdome, and labour to mortifie our corruptions and fleshly lusts in their first and weakest degrees, seeing if out of our security we neglect this duty, they will gather more and more strength, and (like carrion Crowes) hauing seized vpon vs, will call others to joyne with them, vntill at last they grow so strong and numerous, that we shall be vtterly vnable to withstand or ouercome them.

CHAP. XXIII.

Of thee other Rules to be obserued for the subduing of the flesh.

¶. Sect. 1. We must think no sin so small as that we may willingly commit it, to which end consider first that by the least sin Gods Law is transgressed.

THe fift Rule to be obserued of those who desire to resist and subdue the flesh is, that we do not esteeme any sinne so small and veniall, as that we may safely giue it entertainment, & continue in it without repentance. But contrariwise that wee judge our selues, euen for the least sinnes, and flee from them with so much the more diligence, by how much we are naturally more apt to neglect them as slight and of no great importance. For as one saith, *It is not the least thing in mans life to neglect such things as seeme to be least; and I know not concerning what faults wee may be secure, seeing we must be iudged euen for sins of ignorance, and giue an account of our idle words and thoughts.* And euen the Heathen Orator could say, *That we are with greater diligence to auoid those vices which seeme so small, that they are not knowne of the most to be faults.* To this end let vs consider, that euen by the least sins Gods Law is transgressed, his Iustice violated, and his wrath prouoked; and wee must not esteeme that to be small which doth offend his infinite Majesty. To this purpose *Hierome* saith well; *I do not know how we can esteeme that a light*

Non est minimum in vita hominum negligere minima, &c. Euseb. emissen. ad Monach Hom. 5. *Cic. 1. de Offic.*

Hieron. de ratione piè viuendi ad Celantiam

Ne conſideres quod parua ſint peccata, ſed quod magnus ſit Deus cui diſpliceant.
Nullum enim peccatum adeò paruum, quod non creſcat neglectum. Non enim conſiderandum quid fecerit, ſed quem offenderit Aug. de Penitent. vera & falſa, cap.8, T.4. Col.1042. *Aug. de contrit. cordis, cap.4. T.9 Col.837.*

§. Sect.2. The great euils which come of the leaſt ſins.

ſin, which is committed in contempt of God. And hee is moſt wiſe who doth not ſo much conſider what is commanded, as who he is that hath commanded it, nor the extent and quantitie of the gouernment, as the dignitie of him that gouerneth. And againe; *Doe not conſider the ſmalneſſe of thy ſins, but the greatnes of thy God who is diſpleaſed with them.* So Auguſtine: *There is no ſin ſo little which being neglected doth not increaſe, and wee muſt not conſider what we haue done, but how great he is whom we haue offended.* Let vs conſider further that the eternall Sonne of God ſuffered the bitter death of the Croſſe, as well for the leaſt, as the greateſt ſins; and can we thinke any ſin ſmall which could not otherwiſe be purged away, but by the precious bloud of our Sauiour Chriſt? *Perhaps* (ſaith *Auſtine*) *Thou eſteemeſt ſome ſin to be but ſmall; but (alas) doth not euery ſin by preuarication diſhonour the perſon of our Lord: how dare then a ſinner call any ſin ſmall: when as the Sonne of God gaue his life for it, aboue which nothing in the World can be eſteemed?*

Secondly, Let vs conſider the great euils which come of the leaſt ſins; for firſt euen our ſmalleſt ſins defile our perſons, and leaue ſuch blots and ſtains behind them, as make vs vgly and loathſome in the ſight of God, eſpecially when as we giue vnto them voluntary entertainment, and willingly liue in them againſt knowledge and conſcience. Now how ill doth it become vs, who are the Temples of the Holy Ghoſt to haue in vs ſuch ſluttiſh corners, and noiſome filth as is odious & abhominable to this bleſſed gueſt? How ill beſeemeth it vs who are eſpouſed vnto Chriſt, to come into his preſence ſpotted and blemiſhed with loathſome defilements? Wee will not (as neere as we can) ſuffer our faces to be ſprinkled with the leaſt ſpecks of ſtinking channell dirt, nor to haue our apparell beſpotted with noyſome excrements; and ſhall we make more eſteeme of our apparell than of our perſons, and take more care for our corruptible faces, than for our immortall ſoules, to preſent them to our Bridegroome without ſpot or wrinkle, holy and vnblameable, that he may preſent vs ſuch to his heauenly Father? Againe, the leaſt ſinnes doe wound, and being often committed doe ſeare the conſcience, euen as ſlight labours being continuall, doe brawne and bring an hard thicke skin vpon the hands, many little drops doe dint the hardeſt ſtone, and many ſmall blowes cut downe the ſtrongeſt Oake; and as they ſeare the conſcience, ſo they harden the forehead, make the countenance to become impudent, and take away all ſhamefaſtneſſe and bluſhing. According to that of *Chryſoſtome*; *by often ſinning the ſoule is made impudent; for euery ſin when it is committed, and is come to its perfection, doth leaue behind it a poyſon in the ſoule.* And ſo being fleſhed in wickedneſſe, wee are made more bold to venter vpon the committing of thoſe which are more haynous: For as one ſaith, *when we bend from the right courſe by lighter faults, we afterwards feare not to commit thoſe which are greater, vſe and cuſtome ſmoothing the way that leadeth vnto it.* And the Heathen Satyriſt could ſay; *Who hath made an end of ſinning, when as they haue giuen ouer their bluſhing? Or whom haſt thou obſerued of theſe men to reſt contented with one crime?* Furthermore, if we would know how much euen thoſe ſinnes which in the World, and according to the judgement of the fleſh are eſteemed ſmall, doe prouoke the Lords wrath againſt vs, wee may eaſily diſcerne it by thoſe ſeuere and grieuous puniſhments which hee hath inflicted on offenders in this kind. *Nadab* and *Abihu*, becauſe they did offer ſtrange fire, in ſtead of that which was continually to haue beene preſerued in the Temple, were preſently deſtroyed with fire ſent from God. Becauſe *Vzzah* put out his hand to ſtay the Arke in the Cart, which he with the reſt of his Brethren ſhold haue carried vpon his ſhoulders, was ſmitten with preſent death. Becauſe *Achan* tooke of the ſpoile of his enemies a Babyloniſh garment, a wedge of gold, and two hundred ſhekels of ſiluer, which in it ſelfe had beene lawfull enough, had not God forbidden it, diuers of the people were ſlaine with the Sword of their Enemies, and he with all his, were ſtoned to death and burnt with fire. Becauſe a man in contempt of Gods Commandement gathered ſticks on the Sabbath Day, hee likewiſe by expreſſe order from God was put to death. Becauſe *Ananias* and *Saphira* in the hypocriſie of their hearts, kept backe part of the price of their owne poſſeſſions, after it was dedicated to the common vſe of the Church, they both died for it in a fearefull manner. But aboue all, moſt dreadfull and terrible is the example of our firſt Parents, who by the eating of the forbidden fruit (a ſinne very light and ſmall in the eſtimate of worldly men, although in truth it were not ſo, all circumſtances being rightly conſidered) brought death, the curſe, depriuation of Gods Image and their owne happineſſe, all the miſeries and puniſhments of this life, and eternall condemnation in the World to come. So that no ſmall euils and miſchiefes doe come of thoſe which ſeeme to the World but ſmall ſins; but although our ſins when they are repented of become ſmall, veniall and nothing through Gods infinite mercy, yet they are made great vnto ſinners through their negligence and impenitencie. What lighter offence, and lightlier eſteemed, than to be vnaduiſedly angry with our Brother, and in our heate to call him *Racha* and Foole, and yet this alone as our Sauiour teacheth vs will indanger vs to judgement, and our

Cum per leuia delicta deſtillimus, vſu cuncta leuigante, non timemus poſtea grauiora committere, Greg. in Moral lib.10 cap.14. *Nam quis peccandi finem poſuit ſibi, quando recepit exitum ſemel attrita de fronte rubore? quiſnam hominis eſt, quem tu contentum videris vno flagitio?* Iuuenal Satyr. 13. in fine.

Leuit.10.1,2.

2.Sam.6,6.

Ioſu.7.

Numb.15.32.

Act 5.

Chryſoſt. in Act 29. Homil.42. T.3. col.716.

Hæc peccata eſſe parua ſint per miſericordiam, ſiunt magna peccatoribus negligentiâ, Aug. de penit. vera & falſa, cap.8, T.4. Col.1042. *Matth.5.22.*

our bodies and ſoules to be caſt into Hell? What ſeemeth to the iudgement of fleſh and bloud more ſlight and veniall than to vtter now and then ſome idle words? and yet euen of theſe we ſhall giue an account at the Day of Iudgement; and thoſe that are Accountants are ſure to be caſt into the priſon of vtter darkneſſe, if our Sauiour Chriſt who hath fore-warned vs of it, doe not himſelfe diſcharge vs by paying our reckoning. *If then* (as *Auguſtine* ſaith well) *it ſeeme a ſmall & little thing vnto thee to call thy brother foole; yet let the fire of Hell ſeeme great vnto thee. If thou contemneſt the leaſt ſinne, yet be affrighted from it by the greatneſſe of the punishment.*

Mat.12.36.

Si parum tibi videtur aut modicum fratri dicere, fatue, vel gehenna ignis videatur tibi magna, &c. Auguſt. in Pſal. 129. Tom. 8. Col. 1507.

Thirdly, That wee may not giue way to the leaſt ſinnes let vs conſider, that if we willingly entertaine them, they will prooue no leſſe dangerous than the greateſt, becauſe they are the continuall errours of our liues which are much more often committed than haynous offences, and therefore what they want in waight they haue in number. Now conſider, that of many ſmall graines of corne is made a great heape, that the greateſt flouds which ouer-flow the Countrey come of the little drops of raine; that the richeſt treaſures are made by the multiplying and gathering together many little pieces of gold and ſiluer; and that the talleſt ſhip may be ſunke by the waight of the ſmalleſt ſands. Excellently ſpeaketh *Auguſtine* to this purpoſe. *Thy treaſure ſhall be found* (ſaith he) *in the day of wrath; thou diddeſt lay it vp daily by little and little, but afterwards thou ſhalt find a maſſe; thou diddeſt put it into thy treaſury by ſmall pieces, but thou ſhalt finde an heape. Doe not looke vpon thy daily ſins as being ſmall: For great riuers are filled with ſmall drops.* And againe: *But thou wilt ſay, that thy ſinnes are ſo ſmall, that this life cannot be without ſuch. Why, doe but gather the leaſt things together, and they will make a great heape. For graines of Corne are but ſmall; and yet they make a maſſe; & drops are ſmall and yet they fill riuers, and carry downe the ſtreame things of great waight.* And therefore deſpiſe not *ſmall ſins, for though thou doeſt but lightly eſteeme them whileſt thou doeſt waigh them, yet at leaſt feare, when thou beginneſt to number them.* It is true that hainous ſins are more terrible, becauſe they waſte and deſtroy the conſcience at once, and caſt men into Hell with headlong fury; but little ſinnes are no leſſe dangerous if they be not repented of, ſeeing they cauſe a conſumption of piety, and bring men by degrees to eternall condemnation. By them the Deuill (as it were) with cables and yron chaines draweth men to Hell: by theſe as with cartropes, which though they be not ſo ſtrong as the other, yet are they of ſtrength ſufficient, if they be not cut and broken off by vnfained repentance. They (as *Auguſtine* compareth them) are like vnto ſauage beaſts which deuoure vs at one bit, or like *Ionas* his Whale which ſwallowed him vp at once; theſe are like thoſe little vermine which with their multitude plagued *Pharaoh* and his people, and by little and little deuoured proud *Herod* and *Antiochus*. But what ſpeake I of multitudes and heapes of theſe ſins, ſeeing the leaſt of them vnrepented of, is ſufficient to condemne vs, eſpecially when being neglected it is often committed. For as one little chinke in a ſhip if it be not ſtopped, will in time let in water enough to ſinke it, as well as a great leake, or that ſtrange ſpout ſpoken on by Trauellers, which from on high falleth downe into it like a great Riuer: ſo will theſe little ſins drown vs in perdition as well as the greateſt, if wee careleſſly commit them, and ſecurely continue in them. *A Ship* (ſaith *Auguſtine*) *cannot be ſo cloſe built and well pitched, but that betweene the ribs and ioynts it will let in ſome ſmall quantity of water; and if Mariners ſhould neglect it becauſe it comes in by little at once, and not labour euery day to empty it out by the pumpe, it would as well indanger it as the greateſt flouds and waues which ouer-flow and daſh into it, and ſo if we doe not take notice of our leſſer ſinnes, which are daily committed, to caſt them out of our ſoules by vnfained repentance, they will make vs ſinke into a ſea of deſtruction.*

Aug. de diuerſis, ſerm. 34. T. 10. Col. 1646.

Hoc facit ſentina neglecta quod facit fluctus irruens, paulatim per ſentinam intrat, ſed diu intrando, & non exhauriendo mergit nauem, &c. Aug. in Ioan. 5. tract 12. T. 9. c. 113.

Aug in Pſal. 93. T. 8. Col. 1047.

Aug in Pſal. 129 Ne contemne peccata parua: etſi parui facias dum expendes, time ſaltem quando annumeras.

Fourthly, Let vs conſider that if wee be carefull to flie the leaſt ſins, it will be a notable meanes to preſerue vs from falling into thoſe which are greater. For example, he that will giue no place to the firſt motions of couetouſneſſe, he is ſafe from vſury and bribery, extorſion and oppreſſion, theft and robberies. Hee that keepeth his tongue from ſpeaking any thing irreuerently of God, is hereby eaſily preſerued from curſing and blaſpheming; and hee that maketh conſcience of vain ſwearing, is in no danger of periury and falſe ſwearing; hee that keepeth his eyes vnder couenant, that he doth not ſuffer them to looke wantonly on a Maide, is not ſubiect to the peril of vnlawfull luſting, and much leſſe of committing actually whoredome and vncleanneſſe. *It is a good caution* (ſaith *Hierome*) *in auoiding ſin, to take heed of the leaſt, as though they were the greateſt, for ſo much the more eaſily ſhall wee abſtaine from any offence, by how much the more wee are affraid of committing it.* Neither doth a man eaſily proceed to the greater, who is affraid of doing the leſſe. Where as if wee ordinarily ſwallow ſmaller ſins, it makes our throates wider to let downe thoſe that are great, and if we once begin to go downe the Ladder of ſinne, one ſtep will bring vs to the next, vntill wee come to the bottome of wickedneſſe; according to that of the ſonne

Satis proderit ad cautionem dicimus etiam minima pro maximis cauere, &c. Hieron. ad Celantiam deinſtit. matriſſam.

¶. Sect. 3. Small ſinnes willingly entertained are no leſſe dangerous than the greateſt.

¶. Sect. 4. That auoiding ſmall ſins is a notable meanes to preſerue vs from greater.

Eccluſ.19.1.

of *Syrach*; *He that contemneth ſmall things, ſhall fall by little and little.*

Q. Sect.5. That euen the leaſt ſinnes are the poyſon of the ſoule and the liuery of Sathan.

Fiftly, Let vs call to minde that ſin is that deadly poyſon which Sathan the great Red Dragon caſteth out of his mouth, and who would drinke that which he hath diſgorged out of his venemous ſtomacke? who would be allured to ſwallow downe theſe poyſons which are ſo mortall becauſe they are delightfull to our carnall appetite? Let vs conſider, that ſin is the liuery of Sathan, which who ſo willingly weare, they doe acknowledge his ſoueraignty and their owne ſeruitude; the which is not onely true of haynous crimes, but euen of the ſmalleſt ſinnes, which (like a Badge vpon the ſleeue) though they be ſmall in quantity, are ſufficient, if we liue in them without repentance, to put a plaine difference betweene the Seruants of God and the ſeruants of Sathan, although they goe in the like Liuery of an outward profeſſion. And although thoſe who are moſt perfectly ſanctified haue ſtill their imperfections and frailties, their ſlips and falls, yet to like and liue in the leaſt ſinnes againſt knowledge and conſcience, and to commit them freely with full conſent of will, is an euident ſigne that we are not come out of the Deuils bondage. For as if the Bird be but catched by one foot or toe in the ſnare, it is as euident a ſigne that ſhee is wholy in the power of the Fowler, as if her whole body were couered with his Net: ſo if the Deuill that ſubtle Fowler haue ſurely taken hold of vs in any part with the ſnares of ſinnes, hee keepeth vs as ſurely in his cruell bondage, as thoſe that are guilty of many crimes; and therefore the Apoſtle *Iohn* telleth vs, without any exception of few or ſmall ſins, or limitation vnto thoſe which are many in number or haynous in quality, that *Hee who committeth ſinne is of the Deuill*, and that *Whoſoeuer is borne of God doth not commit ſinne* (willingly yeelding vnto it as a ſlaue with full conſent of will, and liuing in it with pleaſure and delight) *becauſe his ſeed remayneth in him, and he cannot ſin, becauſe he is borne of God.*

1.Iohn 3.8.9.

Q. Sect.6. That enemies proouе moſt dangerous when they are moſt deſpiſed.

Sixtly, Let vs not neglect the leaſt luſts of our ſinfull fleſh, nor willingly giue place vnto any ſinne, becauſe we eſteeme it ſmall, becauſe nothing more increaſeth the danger of our Conflict, nor maketh the iſſue more doubtfull and hazardous, than when wee deſpiſe theſe Enemies, becauſe of their ſuppoſed weakneſſe. For hereby we are brought to neglect our watch, to lay aſide our Armour and Weapons, and to fal into the dead ſlumber of carnall ſecurity; and what enemy is ſo weak and contemptible, that is not able to ouercome, and to cut the throat of the ſtrongeſt, when he findeth him in a deep ſleepe, diſarmed, vnguarded, and ſuſpecting no danger? And therefore (as *Chryſoſtome* exhorteth vs) *When wee haue ſinned a little, or haue beene benummed with ſloth in the performance of ſome good duties, let vs not deſpiſe theſe ſinnes as being but ſmall, becauſe being neglected they will ſpeedily become great; like a garment that is a little rent, which if it be neglected will bee torne to the bottome; and the roofe vntyled, which if it bee not amended, cauſeth the whole building to rot and the houſe to fall. And therefore reuoluing this in our minds, let vs not countenance any ſinne as being ſmall, leſt it be vnto vs an occaſion of falling into greater.*

Chryſoſt. in 1. Iohn 3. Hom.8. Tom.4.c.387.

Nullum peccatum tam paruum eſt quod contemptum non fiat magnum, Auguſt.

Finally, Let vs conſider that if wee doe not hate all ſins, ſmall and great, wee doe not hate any with Chriſtian hatred, for they that abhorre ſin truly and ſpiritually, doe it on theſe grounds. Firſt, becauſe it hath the Deuils ſtampe and ſuperſcription vpon it, who is Gods and our greateſt Enemy, and his image and title is on all his Coine, vpon his Peny as well as his Shilling, his ſmalleſt ſinnes as well as on thoſe which are of a larger ſize: and therefore with them that hate ſinne as ſinne, and the Deuils preſſemoney which hee giueth to his Seruants and Souldiers, his leaſt Coines are no more currant than the greateſt, but all are cried down and rejected as baſe and of no value, both for the mettall and alſo the Maſters ſake. Secondly, they who purſue ſinne with a Chriſtian hatred doe therefore hate it, becauſe they loue and feare God, and would not doe any thing which might diſpleaſe him; therefore they abhorre and deteſt it becauſe it is ſo odious and abhominable in his ſight, and ſo oppoſite to his Law and contrary to his nature. Now they who truely hate any ſin vpon theſe grounds, they will hate euery ſin, and in all degrees according to this meaſure and portion as it is more or leſſe odious in the ſight of God; and though they doe not equally hate all, becauſe there is an inequality amongſt them, yet are they not in loue with any, nor can find in their hearts to giue the leaſt ſinnes willing entertainment. And therefore thoſe who abſtaine from haynous crimes, and make no conſcience of liuing in ſuch ſins as they eſteeme but ſmall, they doe it not out of their loue and filiall feare of God, which would make ſinnes of all ſorts odious vnto them, but either for feare of worldly ſhame or puniſhment, or out of a ſeruile feare of Gods judgements, hell and condemnation, or that they may more quietly ſleepe in their carnall ſecurity without any trouble of minde or torment of conſcience, which they could not doe, if they were awakened and terrified with the guilt of haynous ſinnes and outragious crimes.

Q. Sect.7. That if we doe not hate ſmall ſins as well as great, we hate none with Chriſtian hatred.

Q. Sect.8. The ſixt rule

The ſixth rule to be obſerued for the reſiſting and ſubduing of the fleſh, is that as we

is that wee must neglect no sinne, as though wee were in no danger of falling into it.

Phil. 2. 12.

1. *Cor.* 10. 12.

we are not securely to neglect any sinnes, though we seeme neuer so farre off from falling into them (because wee haue in vs the seedes of all sinne, and neede nothing to the committing of them, but that God should giue vs ouer to our owne strength and to be tryed with Sathans temptations; In which regard we are to *worke out our saluation with feare and trembling, and when we thinke wee stand to take heede of falling*) so that we bend our chiefe study for the mortifying of those fleshly lusts which are strongest in vs, and endeauour most earnestly to withstand and ouercome those enemies which haue most preuailed against vs; and that wee keepe the narrowest watch, and place the strongest guard vpon that part of the Citie of our soules, where the wall hath beene most battred, and the enemy hath giuen the strongest assaults. For when they haue preuailed, there they are most likely to attempt againe, and when these vnruly beasts haue broken downe the hedge and made a gap, there they will againe seeke to enter and come ouer euen after the passage is stopped; and those sinnes which haue formerly ouercome vs, will be ready in confidence of their victory to make new assaults, and are likely againe to giue vs the foyle, vnlesse we keepe a more diligent watch, stand stoutly vpon our guard, and be well armed and furnished with spiritual weapons and munition. Euen nature teacheth vs to be more wise and prouident in auoyding those euils which in our owne feeling and experience haue beene most harmefull, and (as we say) the burnt child will euer after dread the fire. He that hath beene bitten with suerty ship and hath had his goods attached and his person arrested, and laide vp in prison, will if he haue any wit afterwards take heed how he striketh the hand and becommeth suertie for a stranger. He that hath beene notably cousened to his great losse and hindrance, will keepe a vigilant eye, vpon the cousener for the time to come, that he be not againe deceiued especially by the same wiles; and he that hath gotten sore fals by going in slippery places, will afterwards looke better to his footing, when he is to come backe in the same way. And therefore let grace teach vs the same vigilancy and wise prouidence in spirituall things, and cause vs to double our care in withstanding those sinnes wherewith wee haue beene most often surprized, and bend our whole strength and endeauour for the subduing and mortifying those carnall corruptions and fleshly lusts which are most strong and raging in vs.

9. Sect. 9. The seuenth rule is that we set no stint to our mortification,

The last rule is that we set vnto our selues no stint in mortifying & subduing our fleshly lusts, but that wee labour from one degree to aspire vnto another, vntill we attaine vnto perfection. Wee must not deale with these spirituall enemies as *Ioash* with the *Aramites*, contenting our selues with two or three victories ouer them, for then they will againe gather head and renewing their forces afresh assault vs, but we must continually make warre against them, vntill we haue giuen them a finall ouerthrow. We must not deale with them, as the Israelites with the cursed Nations, suffering them quietly to dwell with vs, on condition that they will contribute something to our pleasure or profit, but wee must make warre against them according to Gods Commandement, and neuer make any peace or truce, vntill wee haue vtterly rooted them out; or at the best let vs deale with them as *Ioshuah* with the *Gibeonits*, if they must needs dwell with vs, let vs hold them vnder as our slaues, and make them to become droyles and drudges ready to yeeld obedience to euery spirituall motion. Let vs not deale with our carnall lusts as *Ahab* and *Saul* with *Benhadad* and *Agag*, get the victory ouer them and suffer them to liue, least in Gods just judgement our life be exchanged for theirs, and they kill vs, because we killed not them. Neither let vs with *Saul* destroy the loweſt of the people, and the vileſt of these carnall cattell, reseruing aliue the chiefe of our corruptions, and the fattest of our fleshly lusts, whereby wee haue most gaine and aduantage, most pleasure and delight. Let vs not bee like vnto *Herod*, who refrained from many sinnes, but would not leaue his incestuous darling, or like vnto *Iudas* and *Demas* who hauing outwardly reformed themselues of many sinnes, did still nourish their couetousnesse and loue of the World. For if when we cast out Sathan and the Flesh, wee suffer any of their spawne or sinfull corruptions to remaine in vs, they will bee pledges and pawnes vnto vs of their returning, and when they come backe and bring many other wicked spirits and sinfull corruptions with them, these retained and nourished sinnefull lusts, will like secret traytours open the doore of our hearts, and let them in, and then taking more strong possession of vs, our latter end will be worse than our beginning.

1. *King.* 13. 18.

Mat. 12. 44. 45.

9. Sect. 10. Our mortification must extend it selfe to all sinfull corruptions and to all times.

But our mortification must bee without stint or restraint, extending it selfe in respect of the obiect vnto all our lusts and not vnto some onely; in respect of the time also it must bee continuall euen to the very end of our liues, because (as with *Sampson*) our enemies will liue with vs euen vnto our death, and then with it wee shall destroy more of them than we haue done in the whole course of our liues; yea in truth then, and not before, shall wee destroy them all, so as for euer after they shall neuer bee able to assault vs or disturbe our peace. And therefore in the meane time wee must neuer thinke that

wee haue long enough fought againſt our fleſhly luſts, and that now wee may make a truce and take our eaſe, but we muſt continue fighting till we haue by death gotten a full and finall victory, and then ouercomming and continuing *faithfull vnto death we ſhall receiue the crowne of life.* Apoc. 2.10. Finally in reſpect of the degree wee muſt not content our ſelues to haue ouercome and mortified all our ſinnefull luſts in ſome ſmall meaſure, but wee muſt labour and ſtriue after perfection, driuing our enemies not onely out of the heart of our Citie but out of our ſuburbs alſo, and the vtmoſt borders and confines of our countrey. Wee muſt not ſuffer it to haue any footing either in the ſecret corners of our hearts by entertaining fleſhly luſts, or in our tongues, by vttering vaine, prophane and filthy ſpeaches, or in our hands by acting wicked, vnjuſt & diſhoneſt workes; but (as the Apoſtle exhorteth vs,) we muſt *cleanſe our ſelues from all filthineſſe of the fleſh and Spirit, and perfect our holineſſe in the feare of God*; 2. Cor. 7.1. and if we would approue our ſelues to be Gods children, wee muſt ſtriue after perfection, *as our heauenly Father is perfect*, Mat. 5.48. and becauſe we cannot effect this great worke of our ſelues, we muſt deſire with the Apoſtle, *that the God of peace will ſanctifie vs throughout, and that our whole Spirit, and ſoule, and body, may bee preſerued blameleſſe vnto the comming of our Lord Ieſus Chriſt.* 1. Theſ. 5.23. Yea wee are to deſire our Sauiour who hath giuen himſelfe for vs; *That hee will ſanctifie and cleanſe vs with the waſhing of water by the word, that he may preſent vs vnto himſelfe a glorious people, not hauing ſpot or wrinkle or any ſuch thing, but that wee may bee holy and without blemiſh.* Eph. 5.25. In the meane time we muſt with Gods worke joyne our owne earneſt deſires and hartie endeauours to abound more and more, and to increaſe in the meaſure of our mortification, getting daily new victories ouer all our ſinnefull luſts. For hee that thinketh in this kind that he hath done enough, hath as yet done nothing at all as hee ought to doe, hee that is come to his ſtint, and meaneth there to take vp his ſtanding, is ready to turne backe and to relapſe into all his former wickedneſſe; and he that continueth not ſtill fighting, is neare vnto foyling, and being ouercome, to bee made a ſlaue to his ſinfull luſts. True grace is growing grace, and that which groweth not is falſe and counterfait; and they who euer made any progreſſe in the wayes of godlineſſe with vpright hearts and good conſciences, they will neuer ceaſe trauelling till they come to their journeyes end; neither, is it poſſible that wee ſhould in this way ſtand at a ſtay, but if wee goe not forward wee ſhall goe backward, if we doe not row continually againſt the tide of our corruptions, they will carry vs downe the ſtreame into the dead Sea and gulfe of perdition.

CHAP. XXIIII.

Of the firſt meanes to ſtrengthen the Spirit, which is to auoide the meanes whereby it is weakned.

WEE haue ſhewed how neceſſary it is, if we would get the victory againſt our ſpirituall enemies and fleſhly luſts, that we ſhould firſt vſe our beſt endeauour to weaken them, and then ſet vpon them with all our forces: But this is not enough, but as we are to weaken and diſarme our enemy the fleſh; ſo on the other ſide we muſt with like earneſtneſſe and diligence, ſtrengthen and arme the Spirit, it being no leſſe neceſſary for the obtaining of victory, to nouriſh our friends, than to famiſh our enemies; and to furniſh them with all prouiſion, armour and munition, than to withdraw and keepe backe from the other all theſe warlike helpes. Although in truth in this ſpirituall warre both theſe concurre and meete in the ſame actions, for the famiſhing of the fleſh, is the nouriſhing of the Spirit, the weakning of the one, is the ſtrengthening of the other, and vvhileſt we diſarme and diſfurniſh our ſpirituall enemies of their prouiſion and munition, vvee furniſh our regenerate part with all neceſſaries. So *Baſill* ſaith: *Looke how much thou detracteſt from the fleſh, and ſo much thou makeſt thy ſpirituall part to proſper and flouriſh in good health and liking.* And therefore I ſhall bee the more briefe in this argument, howſoeuer I thinke it fit that ſomething ſhould bee added. And firſt we will conſider this point negatiuely, ſhewing that all meanes are to bee ſhunned whereby the Spirit is weakened and quenched; and then affirmatiuely, ſhewing that weare to vſe all the meanes whereby it may be cheared and ſtrengthened. Concerning the former. The cheife meanes whereby the Spirit is weakened and quenched are our ſinnes, which doe vexe and grieue the good Spirit of God dwelling in vs, and make him weary of his lodging and habitation. For no ſtinking filth can bee ſo noyſome vnto vs, as ſinne is vnto this holy gueſt, and therefore hee cannot indure to continue in our bodies and ſoules as his temples, if they be profaned and defiled with it. But aboue other ſinnes wee weaken the Spirit with ſinnes committed againſt knowledge and conſcience, wilfully, and preſumptuouſly: for ſuch ſinnes doe moſt oppoſitly croſſe and thwart the good motions of it, and doe as plainely contradict it, as if they ſhould ſay in plaine termes, though we

9. Sect. 1. That our ſins are the cheife meanes where by the Spirit is weakened,

Quantum carni detrahes, tantum facies animam ſpirituali bona habitudine relucere. Baſil. de ieiunio, Con. 2.

we take notice of thy vvill, we will not doe it but the cleane contrary. With which kinde of obſtinate rebellion the Spirit is ſo wearied and tyred, that it will no longer contend with vs to bring vs vnto goodneſſe, but will leaue vs to our owne vile luſts, and a reprobate minde to goe on in ſinne with greedineſſe to our perdition. So the Lord profeſſeth that when the old World reſiſted the motions of his Spirit in the preaching of
Gen.6.3. juſt *Noah*, it ſhould no longer contend with them, but ſeeing this pure Water of his Spirit, would not quench their fiery luſts, hee would quench them by other meanes, euen the vniuerſall flood which drowned the whole Earth. Thus hee complaineth, that
Amos 2.13. *hee was preſſed vnder their ſinnes as a cart is preſſed that is full of sheaues*; and therefore threatneth that he vvill preſſe them downe with his heauy judgements. And thus becauſe the Gentiles ſinned againſt the common gifts and illumination of the ſpirit, and ſo againſt knowledge and conſcience, therefore
Rom.1. *the Lord gaue them vp to their owne vile affections and to a reprobate mind, to commit with greedineſſe all manner of abhominable wickednesse.* And therefore if we woud not haue the Spirit to beſo weakened and wearied, that it will leaue, and forſake vs; wee
1.Theſ.5.19. muſt not (as the Apoſtle exhorteth vs) quench it, and the good motions thereof by continuing in thoſe ſinnes from which it diſſwadeth vs; nor by making his lodging loathſome with the noyſome filth of ſinne;
Eph.4.30. *grieue the good Spirit of God, whereby wee are ſealed vnto the day of redemption.* To which end let vs conſider, that if we giue good entertainment to this holy gueſt, hee will ſup with vs and with his company make all our cheare comfortable, yea rather he will feaſt vs, and make vs a moſt pleaſant banquet of all ſpirituall delicacies; he will beare part with vs in all our griefes; and as the Prophet ſpeaketh, he will by ſympathy
Eſa.63.9. and compaſſion *be afflicted in our afflictions.* Yea hee will comfort vs in all our ſorrowes; and therefore let vs take heede of vexing him, for if grieuing our comforter we make him to leaue vs, who ſhall cheare and refreſh vs in all our miſeries?

9. Sect.2. Of ſome ſpeciall ſins wherby the ſpirit is moſt weakened.

But howſoeuer all ſins generally wound and weaken the Spirit, yet there are ſome ſpeciall ſinnes aboue the reſt which doe infeeble it, and quench all the good motions of it; the firſt whereof is ignorance and blindneſſe of minde, the which pulleth (as it were) out of the hand of the Spirit his chiefe weapon, the two edged ſword of Gods Word, whereby it defendeth it ſelfe, and and offendeth his ſpirituall enemies, and like a blacke foggie miſt dazeleth and blindeth the eyes of the vnderſtanding, ſo as it cannot diſcerne the ſleights and ſubtilties, the wiles and ſtrong delu ſions of our ſpirituall enemies, nor on which ſide they ſtrike vs, nor how to ward off their blowes, nor withſtand the malice and fury of their tentations. The ſecond is infidelitie which diſableth the Spirit, whileſt it depriueth it of the chiefe comforts and encouragements whereby it is ſtrengthened againſt the aſſaults of the fleſh, namely Gods ſweet promiſes of grace in this life and glory in the life to come, to all thoſe who walke in the Spirit, and mortifie the fleſh with the luſts thereof. Yea it weakeneth and looſeneth the ſpirituall bond of our vnion with Chriſt, which is our faith, by which alone he is applyed, and ſo ſtoppeth and hindreth the influences of his graces, and the vertue and vigour, the iuice and ſap which from this roote of *Ieſſe* is deriued vnto vs, by which wee are ſtrengthened againſt the fleſh and enabled to withſtand all the aſſaults of our ſpirituall enemies. The third is impenitencie the which is moſt pernicious to the health and vigour of the Spirit, for beſides that it hindereth all the operations of our faith, the application of Chriſt and all the promiſes made in him, our communion and ſweet fellowſhip with God, hiding from our ſight his fatherly face and the bright beames of his fauourable countenance, in the apprehenſion wherof the life of our life conſiſteth, and depriueth vs of the peace of conſcience and joy in the holy Ghoſt, by which wee are in the ſpirituall man made ſtrong and couragious in the day of tentation; after that we haue receiued wounds of the fleſh in the ſpirituall fight, it hindreth their cure, and cauſeth them to feſter and ranckle, and to grow euery day more dangerous and incurable than other. And after wee haue beene allured to drinke the ſweet poyſons of the fleſhes bewitching cup, this impenitencie doth cauſe vs to retayne them in the ſtomacke, vntill working they doe make vs ſicke vnto death, where as they would not bee hurtfull and pernicious, if as ſoone as they were ſwallowed, they were caſt vp againe by vnfained repentance. The fourth ſinne that weakeneth the Spirit is carnall ſecurity and hardneſſe of heart, whereby wee bleſſe our ſelues when our eſtate is dangerous, and haue no ſenſe and feeling, neither of Gods mercy and loue, nor of his anger and diſpleaſure, by the one whereof the Spirit is ſtrengthened vnto Gods ſeruice, and by the other preſerued from ſinning againſt him. So alſo the ſtrength of the ſpirit is by this carnall ſecuritie much impayred, becauſe it maketh vs to put the euill day farre from vs, and vtterly to neglect our ſpirituall enemies as though we had a ſecure peace and all cauſe of danger were farre remoued; it cauſeth vs to neglect our Chriſtian watch, and ſo to lye open to the malicious and ſecret aſſaults of our ſpiritual enemies,

and

and to neglect the meanes of our ſafety and defence, our ſpirituall food and prouiſion, our weapons and munition, our fortifications and all other preparations which ſhould be any meanes of defence in the day of battell; whereby the ſpirituall part is betrayed and ſuddenly ſurprized before it expecteth any danger. The laſt ſpeciall ſinne whereby the ſpirit is weakened and all the good motions thereof quenched, is the loue of the World, which like birdlime ſo beſmeareth the ſpirituall part and the wings of the ſoule, that it cannot flee aloft, but is intangled and catched, fixed and faſtened to the Earth and worldly vanities. More eſpecially the loue of honours and the glory of the world, doth make the ſpirituall man ſlacke and ſluggiſh in the purſuite of eternal glory and heauenly happineſſe. The loue of riches hindreth him from ſeeking with all earneſtneſſe, ſpirituall graces, and thoſe incomparable treaſures which are laide vp for vs in Gods Kingdome; it choaketh the ſeed of the Word, ſo as it cannot take roote and beare fruit, and fruſtrateth all the good motions of the Spirit, ſo as they cannot take effect; it expoſeth vs to many tentations and ſnares, and cauſeth vs to fall into many
1. Tim. 6. 9. 10. fooliſh and hurtfull luſts, which drowne men in deſtruction and perdition. And ſo alſo the loue of earthly pleaſures doth much enfeeble the ſpirituall part in the purſuit of thoſe eternall pleaſures, and fulneſſe of ioy which are at Gods right hand for euermore; and as they weaken the body and effeminate the minde, ſo as they are made vnfit, euen for any warlike imployments in the World, ſo much more doe they diſable the ſoule and Spirit for this warfare againſt the enemies of our ſaluation. For when the fleſh is pampered with theſe carnall delights, the ſoule is ſtarued and pined: when it is diſtended and growne fat and groſſe with gluttony and belly-cheare, the Spirit is made leane and infeebled; when it reuelleth in fleſhly ioy, the regenerate part droopeth and mourneth, being ſpoyled and robbed of the joyes of the holy Ghoſt. When it is filled and euen glutted with exceſſe, the ſpirit is ſtraitened of roome, and hath no place where it may reſide: and therefore the Apoſtle requireth
Eph. 5. 18. firſt emptineſſe of wine, and then that wee ſhould be filled with the Spirit, to note vnto vs, that fulneſſe of both will not ſtand together.

9. Sect. 3. We muſt not prouide for the Spirit poyſon inſtead of wholeſome food nor carnall weapons inſtead of ſpirituall.

A ſecond meanes of weakening and diſabling the Spirit, which is to be auoided, reſpecteth our prouiſion which we are to make for the armie of Gods graces, as firſt that we doe not prouide for their nouriſhment poyſon in ſtead of wholeſome food: as for example in ſtead of the pure Word of God, the ſpirituall Manna, the ſincere milke of the Goſpell and Sacraments inſtituted by our Sauiour Chriſt; humane traditions and inuentions, will-worſhip and our owne ſuperſtitions deuotions, which haue no ground or warrant out of the Scriptures, nor ſcarce any reſemblance of that holy and wholeſome food which is by God appointed for our nouriſhment. Of which meate the more liberally wee feede, the more leane and lanke wee waxe in our ſpirituall ſtrength and ſtature, the more feeble and faint wee grow in all ſauing graces: becauſe howſoeuer it bee ſweet to our naturall and carnall appetite, yet it is of a quite contrarie qualitie to the Spirit and the graces and gifts thereof, and it is no better than the Diuels moſt artificiall poyſons, which cauſe them that taſt and feed on them to waſt and weare away in a continuall conſumption of all pietie and true godlineſſe. Secondly, we muſt beware that we doe not prouide for this ſpiritual Warfare carnall weapons and munition: For as the Apoſtle ſaith, *the weapons of our warfare are not carnall*, but ſutable 2. Cor. 10. 4. vnto the Spirit it ſelfe, and mighty *through God to the pulling downe of ſtrong holds.* As for example wee muſt not fight againſt the fleſh with fleſhly anger and carnall reuenge; for here eſpecially the ſaying of the Apoſtle is verified, *The wrath of man worketh not the* Iam. 1. 20. *righteouſneſſe of God*; wee muſt not fight againſt and indeauour to ſubdue it with ſpiritual watchings as reſting in the deed done, and not deſtinating it to a ſuperiour end, namely in the imploying of our time in prayer with it; *Watch and pray*; and the watching ouer our hearts, that wee doe not ſinne, rather than ouer our eyes, that wee doe not ſleepe. Wee muſt not ſeeke to ſubdue it by popiſh faſting which is nothing elſe (but like all other their deuotions) a bodily exerciſe, conſiſting in their ſuperſtitious abſtinence from certaine meanes, (contrary to the Word of God, which calleth it *a doctrine* 1. Tim. 4. 1. 3. 4. *of Diuels*, and teacheth vs that all the creatures of God are cleane if they be ſanctified by the Word and Prayer;) and allowing the vſe of all the daintieſt fiſh, and delicateſt wines and fruits which pamper the fleſh more than the moderate vſe of ordinarie dyet. But as occaſion ſerueth, wee muſt vſe totall abſtinence, when we would tame the fleſh and humble our ſelues before God, yet not like them reſting in the deed done, much leſſe eſteeming it ſatisfactorie and meritorious, but onely vſing it as an exerciſe of mortification, and as an helpe for the increaſing of our repentance, and for our better fitting and inabling to call vpon God more earneſtly by feruent prayers, whereof it is that theſe are vſually joyned together in the Scriptures, *Faſt and pray*, the one being the end, the other the meanes inabling vs thereunto. Much leſſe muſt wee vſe thoſe carnall weapons of whippes, to torment our bodies, which

which onely offend in yeelding themselues as instruments to our sinnefull soules; or of popish pennances and pilgrimages which are the meere inuentions of men and haue no warrant out of the Word of God, and being carnall weapons, doe as ill fit the Spirit as the armour of *Saul* did fit *Dauid*, and therefore doe but cumber and hinder it in the spiritual warfare: Yea (like *Achilles* launce) doe cure the flesh in stead of killing it, and make it more strong and full of courage, by filling it with spirituall pride, and a glorious opinion of our own merits and well deseruing.

§. Sect.4. We must not remit any thing of our first zeale in holy duties.

The third meanes of weakening the spirit which wee are to auoid is, to remit any thing of our former zeale in the duties of Gods seruice, and to giue way vnto any declination in grace and Christian duties. For wee may much more firmely stand in the highest pitch of our sinceritie (as it were) on the top of the mountaine, than in our declinations and discent, from that measure of perfection vnto which wee had attained (as it were) on the side of the hill; we may more easily preserue the health and strength of the Spirit, whilest it is in the best plight, than recouer it when it is impeached and in some degrees of declination. Wee may liue much more comfortably and plentifully when our stocke is whole and daily increasing, than when it decayeth, and is in some part spent and wasted; wee may better defend our selues against our spiritual enemies, when as wee are in our compleate armour, than when we haue put off some pieces of it. And wee shall much more easily discourage them and weaken their fury, by taking away all hope of victory, when wee haue remitted nothing of our Christian valour and fortitude, but stand couragiously vpon hostile termes, and at open defiance with them, and when we keepe them out from entring into our borders, than when wegrow to a parley, and yeeld a little to their conditions; or when wee haue suffered them to inuade some part of our country, and haue receiued some foyles in the spiritual conflict. Againe the more resolutely we stand in the strength of grace receiued, the more willing the Lord is to assist vs in fighting his battailes; the more carefull we are to increase his spiritual talents, the more ready hee is to re-double them, whereas it is just with our great Commander to leaue vs to our selues, and to deliuer vs into the hands of our enemies, when we begin cowardly to leaue his standard, and somewhat to incline to the enemies part by our remisnesse in fighting or faintnesse in yeelding; it is a righteous thing with our Lord and Master, when we wast his rich talents and spend ryotously some part of the stocke, to take that which remaineth from vs, and giue it to another, who will bee more carefull and faithfull in imploying of it. Finally, that wee may not decline, no not in the least degrees, let vs consider that it is most dangerous; for who can bee assured, if he begin once to slip that hee can preserue himselfe from catching a fall, or that hauing begun to runne downe the hill, he can stay himselfe before he come to the bottome? And therefore if we would stand surely, let vs stand in our sinceritie; if wee would not weaken the Spirit, nor haue the gifts thereof to perish in vs, let vs preserue them, euen in respect of their least degrees, from wasting and consuming.

§. Sect.5. That we must auoid fleshly sloth and negligence.

The last meanes of weakening the Spirit which we are to take heed of, is fleshly sloth and negligence, when as hauing Gods graces and gifts of the Spirit, wee doe not imploy and exercise them in holy and Christian duties to the glory of him that gaue them, and the edification of our neighbours, for whose sake also wee haue receiued them. For as the strength of the body is much weakened and impayred, when as we liue in sloth and idlenesse, and neuer imploy it in any good exercise; so is it also with our spiritual strength. Our knowledge must be then exercised in the holy practice of that we know, our faith in good workes, our loue towards God and our neighbours, in performing all duties which wee owe vnto them; our zeale in aduancing all meanes of Gods glory, and in removing all impediments whereby it is hindred and impeached. And if wee thus imploy Gods spirituall graces, which are his talents committed vnto vs, then will our Lord and Master increase and multiply them, and wee shall haue abundance; but if with the slothful and vnprofitable seruant, we hide them in a napkin, neuer imploying our graces receiued to the glory of our Master, nor the good of our fellowes in the same family, he wil take these talents from vs, and cast vs into outer darknesse. Finally though it were possible, that we could abound in the graces of the Spirit, yet if we did not vse them for our owne defence, and discomforting and indamaging of our enemies, we should be neuer the neerer the obtaining victory. If wee haue the sword of the Spirit and neuer smite with it, nor draw it out, but suffer it to rust in the scabberd; if we haue all the seuerall parts of the Christian Armour, and neuer put it on, nor girt it to vs, but suffer it (as it were) to hang rusting vpon the wals without vse; if wee haue powder and good peeces of Ordnance, but neuer charge nor discharge them against the enemy; wee shall neuer ouercome and put them to flight, but notwithstanding our furniture and munition wee shall bee vanquished in the first assault, and become an easie prey vnto them; but if hauing these warlike preparations, we doe imploy them

in

in the spirituall Warfare with all care and diligence, wee shall bee sure to obtaine the victory.

CHAP. XXV.

Of the meanes for the comforting, chearing and strengthening of the spirit vnto the Conflict.

§. *Sect.* 1. Earnest and longing desires after spirituall strength.

THE second thing required is, that we vse all meanes for the comforting & cheering, the strengthening and inabling of the Spirit vnto this spirituall Conflict. And first we must earnestly desire to haue the Spirit more strengthened, and the gifts and graces thereof inlarged and multiplyed in vs: For as wee haue Gods promise, that if wanting the Spirit, we doe desire and pray for it, he will giue him vnto vs; so also when hauing it, we desire to haue it and the graces thereof increased in vs, the Lord will satisfie our desires, and bring this worke of grace begun to accomplishment and perfection. For therefore doth the Lord inlarge our hearts with these longing desires, that he may satisfie them, therefore doth he make vs to hunger after grace, and to find and feele our own emptinesse, that he may fill and replenish vs with them. Wee must not therefore rest contented and satisfied with that measure of grace which wee haue receiued, or that portion of the Spirit wherewith we are already indued, but we must hunger after more perfection, and grow from grace to grace, from strength to strength, and from one degree of spirituall stature vnto another, vntill we come vnto a perfect age in Christ. And this is an inseparable and infallible signe and property of the faithfull and regenerate, who are said to *bee trees of righteousnesse* of Gods owne planting, which bring forth more plenty of *fruit in their old age*, and are not doted and rotten with yeeres, but when they are at the eldest, they are *most fat and flourishing*. They are like vnto the *morning light, which shineth more and more vnto the perfect day*. They are *Gods building*, which is still in framing and setting vp vntill it be fully finished. They are Gods children who grow from strength to strength, vntill they come to perfect stature, neither haue they any time of old age, but are in a continuall spring of youth. They are branches ingrafted into the true Vine Iesus Christ, which bearing fruit in him, he purgeth and pruneth them, that they may bring forth more fruit. That therefore wee may approue our selues to bee in this number, let vs not content our selues that wee haue receiued some measure of the Spirit, but (as the Apostle exhorteth vs) *let vs desire to grow in grace, and in the knowledge of our Lord Iesus Christ*: For they who haue once tasted of these spirituall excellencies, are not satisfied with a small pittance, but rather thereby their desire is inlarged, their appetite sharpened, and their hunger increased after a more full and perfect allowance.

Luk. 11. 13.

Psal. 145. 19. *Phil.* 1. 6.

Psal. 92. 14.

Pro. 4. 18.

Eph. 2. 20.

Eph. 4. 13. 33.

Ioh. 15. 2. 2. *Pet.* 3. 18.

§. *Sect.* 2. The second meanes, a carefull indeauour in the vse of al good means for the strengthening of it,

Now as wee are thus to desire more and more an accesse of all spirituall grace vnto perfection; so in the second place, wee are to endeauour in the vse of all good meanes appointed by God for the strengthening and increasing of them. And first we must bee carefull and diligent in hearing, reading and meditating in the word of God, which is the ministery of grace and saluation, and not onely the seed whereby wee are regenerate and made new borne babes in Christ, but also the food whereby we are nourished and increased in grace and spirituall strength, vntill we come vnto a full age in Christ; Milke for our tender infancy, and more strong and perfect nourishment for our riper age. Now because there may come a deare yeare, when as this spirituall food will be very scarce, so as we *may wander from Sea to Sea, and run to and fro, from the Northeuen vnto the East, to seeke the word of the Lord, and shall not find it*, as hee threatneth by the Prophet; therefore we must with *Ioseph* foreseeing this danger in our yeeres of plenty lay vp store against the time of scarcity and penury, that our Spirit doe not loose its strength, nor our soules be famished with this spirituall famine; and not like the foolish *Egyptians*, for want of prouidence, be driuen to seeke our food with much inconueniency, when as we should feed vpon it. Yea we are not onely to lay vp sufficient store for our owne prouision, but as *Ioseph* did, for the relieue and comfort of all that sue and seeke vnto vs, that their soules may blesse vs when as they finde themselues refreshed and comforted with this spirituall nourishment. And this meanes of comforting and strengthening the Spirit, *Cyrill* commendeth vnto vs. *If* (saith hee) *comming often vnto the Church thou giuest eare to the holy Scriptures, and conceiuest the meaning of these diuine precepts; then as the flesh is pampered with excesse of meates and daintie dishes, so the Spirit will grow strong, by feeding on this heauenly Manna, and becomming more powerfull than our sensuall desires and carnall lusts, it will bring the flesh into subiection, and make it to submit it selfe to be ruled by its lawes.* Whereas contrariwise if wee withdraw this food from the Spirit, it will grow so faint and languish in strength, that it will not bee able to stand against the assaults of the flesh in the day of battell. And vnto the Ministery of the Word we must adioyne the frequent vse of the Lords Supper, which is a spirituall feast, purposely ordained by our Sauiour

Amos. 8. 12.

Cyril in Leuit. lib. 9. *Col.* 129.

Sauiour Christ, for the confirming and strengthening of our communion with him by his Spirit; and for the filling and repleniſhing of all thoſe with his ſanctifying and ſauing graces who come with a good ſtomacke and an hungring appetite to this holy Table; for the ſtrengthening of thoſe that are weake and faint, the reſtoring of them who are entred into a ſpirituall conſumption, and for the confirming of ſuch in their vigour and ſtrength, who already enjoy deſired health. Finally, we muſt vſe the helpe of holy conferences, inſtructing, exhorting, admoniſhing, counſelling and comforting one another, that we may be further edified in our holy faith. For as ſticks ſcattered aſunder will hardly keepe fire, but if they be laid together will quickly grow to a great flame; ſo if we ſingle our ſelues from one another, and admit no communion by religious conferences, wee ſhall quickly coole and quench the fire of the ſpirit: but if we meete together and exerciſe our ſelues in holy conferences, wee ſhall hereby ſtirre vp Gods graces in vs; we ſhall like vnto Kniues whetted one vpon another, ſharpen our gifts, and ſet an edge on our deſires to the performance of all good duties; wee ſhall pile vp our graces one on another, and with theſe bellowes of conference, blow vpon them vntill they grow to a great flame.

Ibid. verſe 20.

Sect. 3. The third meanes is to nouriſh the good motions of the ſpirit.

The third meanes of cheriſhing & ſtrengthening the ſpirit is to nouriſh the good motions thereof, neither vtterly quenching them, nor delaying to put them in practice, but preſently harkening vnto them and labouring after the firſt and beſt opportunity of performing thoſe duties which it requireth. For it is a great comfort and encouragement to this ſpirituall Vice-roy, whom God hath ſet vp in his ſtead to raigne and rule in vs, when as we yeeld obedience vnto him, and ſuffer our ſelues willingly to be gouerned by his direction. It much cheareth and delighteth this heauenly Counſellour, when as we hearken to his counſels, and be aduiſed by him in all our courſes: whereas there can be no comfort to any Prince in his gouernment, when as his ſubjects vpon euery occaſion ſtand out in open rebellion, and continually reſiſt him in all his lawful Commandements; and who would not refuſe it, as an irkſome office to be ſtil aduiſing a man of ſuch a refractory ſpirit, as will either neuer follow his counſaile, or make it vnſeaſonable and vnprofitable by vnneceſſary delayes? If therefore we would comfort and cheriſh the ſpirit, let vs willingly entertaine the good motions which it putteth into our minds, and ſpeedily put them in practice and execution. As for example, when as fit opportunity being offered, it moueth vs to call vpon God by Prayer, either to begge the graces which wee want, or to giue him thankes for benefits receiued, wee are not to tread this motion vnder foot by vtter neglect, nor yet to coole or quench it by caſting vpon it the cold water of delayes, but wee muſt preſently nouriſh the motion and not deferre to put it in execution. When it moueth vs to attend vnto the hearing of the Word, either on the Lords Day, when as wee are bound to meet in the holy Aſſemblies; or on the weeke day, when as our neceſſary imployments in the workes of our callings will giue vs reaſonable opportunity, wee are to take hold of the occaſion offered, and not deferre it by cauſleſſe delayes. And when God preſenteth vs with an object of miſery, and his Spirit moueth vs to take the preſent occaſion of doing a worke of mercy; as by giuing an almes to the needy, viſiting the ſicke and ſuch as are in priſon, helping the impotent, and comforting the comfortleſſe and afflicted, we muſt not neglect theſe works of Charity, nor put them off to another time, but as willingly and chearefully apprehend the preſent opportunity, as the Husbandman doth the Seaſon of Sowing, the Merchant of Trading, and the Mariner of hoyſing vp ſayles, when as he hath gotten a good gale of wind; ſeeing otherwiſe God may juſtly puniſh our negligence by neuer granting vs againe ſuch ſeaſonable occaſions.

Sect. 4. The fourth meanes is ſerious care to maintaine our peace with God and the peace of conſcience.

The fourth meanes of cheriſhing and ſtrengthening of the ſpirit is to be carefull of maintayning our peace with God, and our aſſurance of his loue and fauour; the which is beſt done by preſeruing peace in our owne conſciences, and by keeping them cleare of knowne and voluntary ſinnes, whereby the anger of our heauenly Father is prouoked againſt vs, and wee expoſed to his heauy judgements. For if God be offended how ſhall his Spirit be well pleaſed with vs? How ſhall he be willing to renew our ſtrength, and to ſend vnto vs freſh ſupplyes of his graces, to aide and aſſiſt vs againſt our ſpirituall Enemies? Or how ſhall the created Spirit dwelling in vs with courage and comfort fight againſt the Deuill, the World, and the Fleſh, when as it is deprived of the Light of Gods countenance, and hath its peace interrupted with him; yea, when it apprehendeth his wrathfull diſpleaſure, and (as it was with *Iob* and *Dauid*) conceiueth that God hath not onely forſaken him, but is alſo become his Enemy? How ſhall the ſtreames of Gods graces continue running, when as they are ſtopped and cut off from the ſpring and fountaine? Or how ſhould our ſtrength hold out, when the God of our ſtrength doth with-draw himſelfe from vs? If therefore we would haue the Spirit in vs ſtrong and vigorous, let vs preſerue, as much as in vs lyeth, our intercourſe with God, and vſe all good meanes to ſtrengthen our faith in the aſſu-

rance

rance of his loue, and our reconciliation and peace with him; for if God be with it, the Spirit will be so couragious and magnanimous, that it will not care who oppoſeth against it. Yea, our care must be not onely to strengthen our faith in this assurance, that God who hath chosen vs will neuer leaue vs, and that hauing begun the good worke of regeneration, hee will neuer giue it ouer, till he hath fully finished it, because he is vnchangeable in his loue, and his gifts and calling are without repentance; but if we would haue the Spirit strong and vigorous, wee must not neglect the feelings of faith, nor the sensible comforts of Gods loue, warming and comforting our hearts, but wee must labour to find the vertue and efficacie of his grace working in vs, and haue the experimentall apprehension of the comforts of his Spirit. Wee must endeuour to haue not onely Gods graces habitually, but to feele their seuerall actions and operations working our hearts to all good duties. For though the Sun-shine of Gods fauour once shining vpon vs, can neuer vtterly faile, yet the beames thereof may by the interposition of our sinnes be eclypsed from vs for a time; though the Fountaine of his grace towards vs can neuer be dried vp, yet the streames thereof may be so stopped that wee can by present apprehension feele little comfort by it. And though our faith which is the life of our spirit, cannot be lost of those who euer had it, yet when the life of our life, the comfortable feelings of faith, our communion with God, peace of conscience and joy in the Holy Ghost, are taken away, or for a time suspended and hid from vs, wee are exceedingly weakened in the spirituall part, and haue little comfort or courage in maintayning the fight against our spirituall Enemies. Now these feelings of faith and comforts of the spirit are best obtained and kept, when as wee preserue our communion, fellowship & familiar acquaintance with God in the conscionable and frequent vse of his holy Ordinances, the hearing of his Word, Prayer, the vse of the Sacraments, keeping company with him in his holy Assemblies, where hee is present by his Spirit; when as with the Spouse in the *Canticles* we reioyce in his company, & with *Dauid* be rauished with joy and delight, when as we meet him in his holy Temple; and when as with them we mourne and grieue for his absence, and when hee withdraweth himselfe doe seeke his face and fauour, and aboue all things desire and long after his comfortable presence. When as we labour daily in the mortification of our sins, which doe make a separation betweene our God and vs, and doe exercise our selues in all holy duties of his seruice, thereby glorifying his holy Name, and edifying our neighbours by our good example.

Psal.84.1.
Psal.42.1,2.

Which if we do, then shal the beams of Gods fauour, and the streames of his graces, haue a cleare passage vnto vs, with which our spirituall part shall be so cheared, cherished and increased in strength, that wee shall easily withstand all the malice and fury of our spirituall enemies, and obtaine an happy victory in our Christian Warfare.

The fifth meanes to nourish and cherish the Spirit in vs, is to preserue our bodies and soules, which are his temples, in their cleanesse and puritie from all pollution of sinne and wickednesse; for as a good ayre and sweete habitation doth much refresh and strengthen our naturall and vitall Spirits, and preserue our bodies in health; so no lesse doth it comfort our Comforter, and cheare and cherish the Spirit of God in vs, if wee prouide for him a wholesome and pleasant lodging, cleansed and purged from all noysome filth of sinfull impuritie, and sweetned and adorned with the incense and odours of our prayers, and the flowers and fruits of our good workes and holy obedience.

9. Sect.5. The fift means is to preserue our selues pure and cleane from all pollution.

The sixth meanes to preserue and strengthen the Spirit, and to increase in vs the graces and gifts thereof, is to keepe them in continuall exercise; and to cause these habits to shew themselues in their functions and operations. For no more necessary is breathing and mouing for the preseruing the life of our bodies, than fruitfull working and holy walking in all Christian duties, is for the preseruing and cherishing the life of the spirit; according to that of the Apostle; *If we liue in the spirit, let vs also walke in the spirit.* And as in naturall things, the causes are preserued by producing their effects, and habits and qualities confirmed and strengthened by their functions and operations; so is it also in the spirit and spirituall graces. We find by experience that the sight is bettred by seeing, and much weakened when it is depriued of fit obiects. The habituall memory is much strengthened by the practical; and made feeble and vnfaithfull, when as it hath no exercise or imployment; the vnderstanding becommeth more intelligent by minding and conceiuing, and is much impaired when it is not vsed; the strength of the Arme, Hand, Legge, and the whole Body is much strengthened and increased by action and exercise, and decayeth and is greatly enfeebled by sloth and idlenesse. And thus it is also with the spirit and spirituall graces; let vs vse them and we shal haue them; let these rootes of holinesse bring forth their boughes and branches, their leaues of profession and their fruits of practice, and they will liue and prosper, spread inwardly and spring and sprout outwardly, but if we hinder them from bearing their leaues and rootes, and be still cutting and lopping of their boughes and branches, they will in a while

9. Sect.6. The sixt means is to keepe the spirit and the graces thereof in continuall exercise.

Gal.5.25.

dye and perish. Let this fire of the Spirit haue fit vent to send out its flames of holy and righteous actions, & it will still liue, burne & blaze; but if once we beginne to stop this vent, it will presently dye and turne to cold embers. Let faith exercise it selfe in apprehending the promises, in waiting for the performance, in fighting against doubting, and in bearing the fruits of good workes, and from a graine of mustard seed it will grow to a great tree, from smoking flaxe to a burning flame, and from a feeble assent to a firme and full perswasion. So let loue bee exercised in doing and suffering for Gods sake, in performing vnto him all holy seruice and Christian duties; and in the works of mercy and charitie towards our neighbours, and of a little sparke it will increase to a great fire. Let the shoulders of patience bee inured to bearing of the Crosse, and suffering afflictions, in putting vp wrongs and ouercomming euill with good, though they bee weake and tender at the first, they will in a little while become hard and strong, and so it is in all other graces; by exercise they are increased, by sloth and ease they are weakned and wasted. And therefore *Dauid* no sooner thinketh of receiuing grace and strength from God, than hee resolueth to exercise them to the vttermost; *I will runne* (saith he) *the way of thy Commandements when thou shalt inlarge my heart.* And againe; *teach me O Lord the way of thy Statutes and I will keepe them vnto the end. Giue me vnderstanding and I shall keepe thy law, yea I shall obserue it with my whole heart.*

Psal. 119. 32. 33. 34.

§. *Sect.* 7. The last meanes is frequent and feruent prayer.

The last and principall meanes of strengthening and cherishing the spirit, is earnest and effectuall prayer vnto God, that he will strengthen our weakenesse, and quicken our dulnesse, and support our faintenesse, by continuall renewing his spirit in vs and sending fresh supplies of his sauing graces, to re-enforce and refresh our decayed bands, that by these new aides wee may be enabled to stand in the day of battell, and to get the victory ouer all our spirituall enemies; for it is this holy fire descended from Heauen, which kindleth this spirituall fire in vs, whereby we offer incense, sacrifices and oblations acceptable vnto God, the smoake whereof driueth away the enemies of our saluation. His eternall spirit is the liuing fountaine of these cleare and Cristaline waters, whereby our thirsty soules are refreshed in the spirituall conflict, and our hands, and eyes, and all other parts when they are wearied and tyred doe recieue renewed strength. It is he that teacheth our *hands to warre, and our fingers to fight*, and giueth vnto vs full and finall victory ouer all our enemies, and the crowne of victory euerlasting glory. And therefore when we see the battell hot against vs, and our selues weary and weake to make resistance, let vs imitate the good King *Iehoshaphat*, and cry aloud vnto the Lord to succour and strengthen vs; when we see our graces spent and our spirituall strength wasted and weakened in making resistance, let vs call vnto him for fresh aides and renewed strength, whereby wee may be enabled to hold out and ouercome.

Psal. 144. 1.

1. *Kings* 22.

§. *Sect.* 8. The conclusion of the Booke.

And thus haue I, through Gods mighty and most mercifull assistance, finished also this *last* part of the Christian Warfare, a worke so much the more difficult, because the flesh which is the enemy against whom I intend it, holdeth a strong party in my selfe, darkening my vnderstanding, that I might not discouer its slights and subtilties, malice and might, nor discerne the best meanes for the defeating of its pollicies & subduing of its power. The Lord make me euer truely thankefull vnto his holy Majesty for this mercie, and giue me grace alwayes to esteeme it as one of his chiefest benefits in this life, that he hath vsed mee the weakest and vnworthiest of many hundreds of my brethren, as his poore instrument in so good an imployment, and stirre vp in his good time some other of his choysest and chiefest Worthies, for the further perfecting of that which I in my mediocrity haue begun, hitting the marke at which I haue but aymed, and training exactly the Christian Souldiour in the feates of spirituall armes whom I (as I was able) haue but in some little measure acquainted with the knowledge of the Christian Warfare. And the Lord giue his grace vnto vs all, both strongest and weakest, that we may not onely instruct others in this spirituall Art of fighting against the enemies of our saluation, but that wee our selues may put on the spirituall armour, and fight continually with courage and resolution vnder the standard of the Lord of Hoasts; and because wee are vnskilfull and know not how to fight, and exceeding weake and feeble in our strength, and vnable to stand in the incounter and beare the brunt of the battell, that he will teach our hands, or rather our hearts, to warre, and our fingers, or rather our affections, to fight; and that he will continually renew our strength, and send vs daily fresh supplies of his spirituall and sauing graces, whereby wee may be enabled with constancy & perseuerance to maintaine the fight, vntil hauing gotten a full and finall victory, we be like conquerours crowned with glory and immortality; the which hee vouchsafe vnto vs euen for his Christs sake, the Son of his loue, and the author, continuer, and finisher of our saluation, to whom with the blessed Father, and holy Spirit, be ascribed of vs, and his whole Church, all prayse and glory, power and dominion, from this time forth and for euermore. *Amen.*

FINIS.

The Printer to the Reader.

CHriſtian Reader, it hath beene the Authors ſcope and deſire, to fit and furniſh thee in all eſtates and conditions. For whereas wee are in this life a Church Militant, that is, not onely a people called, and called out of the World, that being gathered into one body or ſocietie, wee ſhould call vpon God and doe him ſeruice; and like fellow-citizens of the new *Hieruſalem* ſhould liue vnder the ſame gouernment; and as loyall Subjects ſubmit our ſelues to be ruled by the Lawes of our Soueraigne: But alſo Souldiers, fighting the Lords battailes againſt our ſpirituall enemies who labour to diſhonour him, by hindring vs in the courſe of our obedience, and in the enioying of our ſpirituall priuiledges: Hee hath endeuoured to accommodate and helpe, both all other his fellow-citizens and Souldiers, and himſelfe alſo, in both theſe reſpects.

And as in this worke of the *Chriſtian Warfare*, he hath endeuoured to inſtruct thee in military Diſcipline for thy better enabling to ſtand in the day of battaile as a valiant Souldier:

So in another worke of his called *A Guide to Godlineſſe*, or a *Treatiſe of a Chriſtian Life*, he hath giuen vnto thee *Inſtructions* and *Directions*, how to carry thy ſelfe as a good *Citizen* and *Subject* to our great *Lord* and *Soueraigne*: Which Worke the Authour hath diuided into ſix Bookes, the generall contents whereof are theſe following.

The firſt Booke ſheweth the excellencie, profit and neceſſitie of a holy Life, with the definition thereof, and wherein it doth conſiſt. Where alſo is ſhewed how Chriſtian duties ought to be performed, together with the maine grounds of a godly Life, *viz.* Saning Knowledge, a Liuely and Iuſtifying Faith, a pure Heart, and a good Conſcience; and all handled reſpectiuely in ſeuenteene Chapters.

The ſecond Booke containeth the maine parts and principall duties of a godly Life, which we ought to performe at all times, and vpon all good occaſions, containing thirteene Chapters.

The third Booke containeth thoſe duties which are required in our daily exerciſe, both generally at all times of the day, and vpon all occaſions, and ſpecially in the ſeuerall parts of it, containing forty two Chapters.

The fourth Booke containeth the properties of a godly Life, and all the duties required vnto it, in ten Chapters.

The fifth Booke containeth the helpes and meanes which inable vs vnto a godly Life, in forty fiue Chapters.

The ſixt and laſt Booke intreateth of the impediments which vſually hinder and diſcourage men from entring into, and proceeding in the Chriſtian duties, which are required vnto a godly Life; and of the helps and meanes whereby they may be remoued, in twentie Chapters.

Whereunto is alſo added a *Treatiſe of Securitie* in two Bookes, the former intreating of Carnall Securitie and Hardneſſe of Heart, the latter of Spirituall and Chriſtian Security, and are publiſhed as an Antidote againſt the dangerous Securitie of theſe laſt times.

Vſe them, both in the time of warre and peace, as thy occaſions ſhall require, but chiefly reſt vpon the power of Gods might, and the good guidance of his holy Spirit, giuing him the whole glorie both of the Authours labours and thine owne endeuours, without whom of our ſelues we can doe nothing.

A PARTICVLAR ACCOVNT OF ALL those *Texts* of Scripture, whether in the *Old* or *New Testament*, that *are in this elaborate* Worke, *either wholy expounded, or in part explained*, as followeth.

Genesis.

*Gen.*4.7.Part.1. Lib.2.Cap.31.p.191.Col.2.Num.40.

Exodus.

*Exod.*19.10.part.1.lib.2. cap.28. p.181.§ 2.

*Exod.*32.32.lib.3.c.16.p.323. col. 2.num.20.& p.324.col.1.§ 3.

1. *Samuel.*

1.*Sam.*2.2.part.2. lib.3.c.9.p.727 col.1. *ad finem.*

1.*Sam.*7.6 part.3.lib.1.c.23.p.939. col.1.num.30.

1.*Sam.*9.2.part.1.lib.3.c.20.p.338 col.1.num.30. *& inde.*

1.*Sam.*10.24. idem,ibidem.col.1. *ad finem.*

1.*Sam.*12.21.part.2.lib.2.c.21.pag. 561.col.1.num. 20. *& inde.*

1.*Sam.*16.14.part.1.lib.1.c.5.p.12 col.1.num.50.

1.*Sam.*24.1.part.3.lib.1.c.1.col.1. *ad initium.*

1. *Chronicles.*

1.*Chron.*21.1.part.3. li.1. c.1.p. 756.col.1. *ad initium.*

The Booke of Iob.

Iob 9.21. part.1. lib.2. c.13. p.130 col.2.§ 6.

Iob 14.17.part.3 lib.2.cap.9.p.855 col.2.num.50.

Iob 19.27.part.2. lib.3.c.10.p.730. col.1.num.10.

Iob 20.11.part.1.lib.2.c.30.p.188 col.1.num.30.

The Booke of Psalmes.

*Psal.*19.13.part.1.li.3.c.10.p.305 col.1.num.20.

*Psal.*41.1. part.1. lib.1.c.9.p.20. col.1.*ad initium.*

*Psal.*49.12. part.2. lib.2.c.29.p. 624.col.1.num.10.

*Psal.*51.10. part.1. lib.2.c.41. p. 289.num.50.col.2.*& inde* & lib.3 c.16.p.324.col.1.§ 5.

*Psal.*62.10.part.2. lib.2.c.4. p.45 col.1. *ad initium.*

*Psal.*69.28. part.1.li.3.c.16.p.323 num.30. *& inde.*

*Psal.*82.1,6.part.2.li.2.c.2.p.438 col.1. *ad finem, & inde.*

*Psal.*91.11,12. part.3. lib.2.c.28. p.969.col.1.num.10. *& inde.*

The Booke of Prouerbs.

*Pron.*1.32.part.2.lib.1.c.5.p.370 col.1.num.40.

*Pron.*1.30.part.2.li.2.c.33.p.664 col.1.num.20. *& inde.*

*Pron.*15.6.part.2.lib.2.c.25.p.586 col.2.num.50.

*Pron.*28.14. part.1.c.13.p.128. col.2.num.60. *& inde.*

The Booke of Ecclesiastes.

*Eccles.*2.24.& *Eccle.*3.12,13.part 2.l.2.c.20.p.554. c.2.*ad initiū.*

*Eccles.*3.19.part.1.lib.2.c.5.p.97 col.1.num.10.

*Eccles.*5.1.part.1.lib.2.c.28.p.181 col.1.§ 2.

*Eccles.*7.3.part.2.lib.2.c.2.p.435 col.1.num.40.

*Eccles.*9.1. part.1. lib.2.c.5.p.96 § 10.& 11.

*Eccles.*11.3.part.1.lib.2.c.31.p. 191.col.2.num.50.

The Prophecie of Isaiah.

Isaiah 1.21.part.1.lib.3.cap.16.p. 225.col.1.num.50.

*Isa.*28.19.part.3.lib.2.c.20.p.921 col.1.num.40.

*Isa.*30.21.p.4. lib.2.c.4. p.1091. col.1. *ad finem.*

*Isa.*40.2. part.3. lib.2.c.9. p.854 col.1. *ad finem, & inde.*

*Isa.*54.13.part.1.lib.2.c.16.p.145 col.1. *ad initium.*

*Isa.*64.12.part.3.lib.2.c.10.p.863 col.2.num.10.

*Isa.*66.3. part.2. lib.1.c.7. p.380 col.1.num.40.

The Prophecie of Ieremiah.

*Ier.*10.24.part.3.lib.2.c.11.p.867 col.2.num.30.

*Ier.*17.1. part.3. lib.2.c.9. p.855 col.2.num.50.

*Ier.*17.7.part.3.lib.2.c.35.p.1007 col.1.num.50. *& inde.*

*Ier.*30.11.part.3.lib.2. cap.11. p. 867.col.2.num.30.

*Ier.*31.34.part.1.lib.2.c.16.p.145 col.1. *ad initium.*

The Lamentations of Ieremiah.

*Lament.*2.18,19. part.3. lib.2.c. 5.p.820.col.2 *ad finem, & inde*

The Prophecie of Ezechiel.

*Ezech.*17.19. part.4. lib.1.c.3.p. 1022.col.1.num.40.

Ezech. 18.26. part.1. lib.3. c.16. p.325.col.2.§ 7.

Ezech. 33.11.part.1. lib. 2. c.32. p.195.col.2.num.50.

*Ezech.*36.26.& c.37.vers.14.part. 4.lib.1.c.3.p.1022.col.1.num.40.

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*Rom.*4.20.part.1. lib.2.c.9.pag. 107.col.2. ad initium.

*Rom.*5.2. idem ibidem, pag.108 col.2.num.10.

*Rom.*5.12. part.2. lib.1.c.1.pag. 358.col.1.num.60.

*Rom.*6.6. part.4.lib.1.c.2.p.1018 col. 2.num.40.

*Rom.*6.12.part.4.lib.2.cap.7.pag. 1038. & inde, col.2. § 5.

*Rom.*7,8,11.23. part.4. lib.1.c.2 p.1019.col.1. ad finem capitis.

*Rom.*7.22. part.4. lib.2.c.3.pag. 1020.col.1.num.40.

*Rom.*7.23. part.4. lib.1.c.3. pag. 1020.col.1.num.50. & inde.

*Rom.*7.24.part.1.li.1.c.2.p.1019 col.1.num.10.

*Rom.*7.18.part.1.lib.2.c.14.pag. 135.col.1.num.50.& part.4.li.1.c.5 p.1030. § 6.

*Rom.*8.1.part.1.lib.2.c.11.p.119 col.1.num.20.25.

*Rom.*8.1,2.part.1.lib.3.c.7.p.296 col.1. num.20. & c.9.p.301. col.2 § 4. & part.4.lib.1.c.3.p.1020.col.1 num.50. & inde.

*Rom.*8.5.part.4.lib.2.c.5.p.1093 col.2. ad initium.

*Rom.*8.8.part.4. lib.1.c.5.p.1028 col.1.num.30.& inde.

*Rom.*8.10. part.4. lib.1.c.2.pag. 1019.col.1. ad initium.

*Rom.*8.38. part.1. lib.2.c.8.pag. 104.col.1.

*Rom.*8.6. part.2. lib.1.c.9.p.394 col.1.num.60.

*Rom.*9.3,20.part.1. lib.3.c.18.p. 328. § 1. & 2. a place excellently opened.

*Rom.*11.29. part.1. lib.3.c.13.p. 318.col.1. § 8.

*Rom.*11.20. part. 1. lib.2.c.13.p. 129.col.1.num. 20.

*Rom.*11.32. part.1. lib.2.c.34.p. 205.col.1.num.40.

*Rom.*14.13.part.1.lib.1.c.18.p.34 col.1.num.40. & inde.

*Rom.*14.15. part.1. lib.2.c.16.p. 145.§ 6.col.1.& lib.3.c.18.pag.329 col.2. § 3.

The firſt Epiſtle to the Corinthians.

1 *Cor.*2.12.part.1.lib.2.c.44.p. 247.col.1.num.40.

1 *Cor.*2.14.part.4.li.1.c.2.p.1018 col.2.num.40. & inde.

1 *Cor.*2.16.part.1.lib.2.c.14.pag. 136.col.2.§ 7.

1 *Cor.*4.3,4. part.1.lib 2.c.13.p. 131.col.2. § 7.

1 *Cor.*5.5.part.4.lib.1.c.2.p.1018 col.2.num.10.

1 *Cor.*7.31.part.2. lib.1.c.3.pag. 364. col.2. num.50. & lib.2 cap.35 p.682.col.2. ad finem, & inde.

1 *Cor.*9.17. part.4. lib.1.c.2.pag. 1019.col.1.ad initium.

1 *Cor.*9.27,part,1.lib.3.c.18.pag. 330.col.1. & 2. § 4.

1 *Cor.*10.2,3,4.part, 1.lib,3.c.20 p.341.col.2. ad finem, & inde.

1 *Cor.*10.11, part,1. lib,2.c.13.p. 128,col:2.num.40.

1 *Cor.*10.13. part,3. lib,2.c.33.p. 995.col.2.num.30. & inde.

1 *Cor.*10.31.part,2.lib,2.c.2.pag. 439.col.2.num.50.

1 *Cor.*11.25, part,1. lib.2.c.36.p. 209.col.2. ad initium.

1 *Cor.*8.11.part,1.lib,3.c.18.pag. 229.col.2. § 3.

1 *Cor.*13.3, part,1.lib,2.c.2.p.75 num.10.

1 *Cor.*13.11, part,2.lib,3.c.10.p. 729.col:1.num:40. & inde.

1 *Cor.*15.22. part,1.lib,2.c.16.p. 145,col:1. & inde, § 7.

1 *Cor.*2.14,part,4,lib,2.c.5.pag: 1093,num:10,col:2.

1 *Cor.*3.16, & 1 *Cor.*6.19,p.1021 col:1,num:40.

1 *Cor.*9.27, p.1024, col:1, ad finem & inde, & p.1038, col:2, § 4

The ſecond Epiſtle to the Corinthians.

2 *Cor:*1.8,part,3. lib:2. cap.11 pag.875. col:2, § 9,& p.876

2 *Cor:*1.12, part,2,li:1.c.9.p.389 col:2,num:30.

2 *Cor:*3.6, part,4, lib:2.c.11.pag. 1113,col:2.num:40.

2 *Cor:*4.4, part:1, lib:1.c.5.p.11 col:1.num:50. & part:2. lib:2.c.34 p.668.col:2.num:20. & inde.

2 *Cor:*5.15,part:2.lib:3.c.8.pag. 724.col:1. ad initium.

2 *Cor:*5.17. part:4.lib:1.c.3.pag. 1020.col:1.num:40, & inde.

2 *Cor:*5.19,part:2.lib:1.c.1.p.358 ad initium.

2 *Cor:*5.21.part:1.lib:2,c.52.pag. 276.col:2.num:30.

2 *Cor:*6.9, part:3.lib:2.c.10.pag. 865.col:1.num:30.& inde.

2 *Cor:*13.5,part:1.lib:2.c.8.p.105 col:1. ad finem.

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*Gal:*3.3.part:1, lib:3.c.18. pag. 330, & p.331, §5.

*Gal.*4.6, part:4,lib:1.c.3.p.1021 col:2, ad finem.

*Gal:*5.4,part:1, lib:3,c.18,p.331 § 6, col:2.

*Gal:*6.14. part:2,lib:1.c.1.p.359 col:1.num:20.

*Gal:*6.15,part:4.lib:1.c.3.p.1020 col:1.num:40, & inde.

The Epiſtle to the Epheſians.

*Ephes.*1.2.part.2.lib.1.cap.2.pag 359. col.2.ad finem, & pag.360 ad initium.

*Epheſ.*3.16. part.4. lib.1.ca.3.p. 1030.col.1.num.40.

*Epheſ.*4.22. part.4. lib.1. ca.2.p. 1018.col.2.num.40.

*Epheſ.*4.23. part.4. l.b. 1. ca.5.p. 1028.col.2.num.40.

*Epheſ.*5.5.part.2.lib.2.c.6.p.469 col.2.num.20,

*Epheſ.*5.18. part.4. lib.2. c.24.p. 1162.col.2.num.20.

*Epheſ.*5.26.part.1.lib.2. ca.18.p. 151.col.1.§ 4. & lib.3.c.1. pag.283 col.1.num.20.

*Epheſ.*6.11.part.1.lib.1.c.9.pag. 19.col.2.num.30.

*Epheſ.*6.13.idem, ibidem. num. 60. & inde.

*Epheſ.*6.14.part.1.lib.1.c.9.pag. 20.col.1.ad finem, & col.2. & pag. 21.c.20.col.1.per totum.

Epheſ.

*Ephes.*6.15.part.1.lib.1.c.12.p.23 col.pri.& 2.
*Ephes.*6.16. part.1. lib.1.c.13.p. 23.& 24.
*Ephes.*6.17.part.1.lib.1.cap.14 & 15.p.24,25.per totum.
*Ephes.*6.18. part.1.lib.1.c.16.p. 26,27,28. & inde.
*Ephes.*6. 12. part.2. lib.1. c.2.p. 359.ad finem,& p.360.ad initium.

The Epistle to the Philippians.

*Philip.*2.12. part.1.lib.2.c.13.p. 129.col.1. § 4.
*Philip.*2.21. part.1.lib.2.c.16.p. 145.col.1.ad initium.

The Epistle to the Colossians.

*Colos.*1.24.part.3.lib.2. c.14.p. 890.col.2.num.30.& inde.
*Colos.*3.5. part.1. lib.3.c.3. p.286 col.2.num.10.& part.2.lib.2.c.6.p. 460.col.2.num.20.
*Colos.*3.9. part.4. lib.1.c.2. pag. 1018.col.2.num.40.

The former Epistle to the Thessalonians.

1. *Thes.*4.13. part.3. lib.2. c.1. p.796.col.1.ad initium.
1.*Thes.*5.17. part.1.lib 1.c.16.p. 27.§ 3.
1.*Thess.*5.23. part.1.lib.3.cap.2. col.2.p.284.num.10. & inde.

The former Epistle to Timothy.

1. *Tim.*1.17. part.2.lib.3.c.9 p. 727.col.1.ad finem.
1.*Tim.*2.4. part.1.lib.2.c.32 pag. 196. col 1.ad initium.
1.*Tim.*2.6. part.1. lib.2. c.16. p. 143.col.2.§ 4.
1.*Tim.*29.part.2.lib.2.c.15.p 511 col.1. num.20. & inde.
1.*Tim.*3.7.part 2.lib.2.c.2.p.437 col.1.num.20.& inde.
1.*Tim.*3.15. part.1.lib.1.c.10.p. 21.col.2.num.20.
1.*Tim.* 4.4. part. 2. lib.2. c.1.p. 434.col.1.num.60.
1.*Tim.*4.8. part.2. lib.2. c.21.p. 565.col.2.num.40.
1.*Tim.*6.6. part.2. lib.2. c.21.p. 565.col.2.num.40.
1.*Tim.*6.9.part.2.lib.2.c.3.p.445 col.1.num.60.
1.*Tim.*6.10.part.2. lib.2.c.30.p. 630.col.1. ad finem.
1.*Tim.*1.19.
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1.*Tim.*6.10.part.1. lib.3.c.18.p. 332.col.1.§ 7.

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*Heb.*2.9.part.1. lib.2.c.16.p. 143.§ 4.col.2.
*Heb.*3.13.part.4.lib.2.c.22.p.1153 col.1.num.30.
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*Heb.*10.26. part.1. lib.3. c.10. p. 304.col.2.num.40.& inde.
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Heb. 11.1. part.1.lib.2.c.9. p.108 col.1.num.40. & inde.
*Heb.*11.6.part.1 lib.1.c.18.p.34 col.1.num.40. & inde & part.2.lib. 1.c.7.p.381.col.1.num.50.
*Heb.*12.1.part.4.lib.1.c.2.p.1019 col.1.num.30.
*Heb.*6.17,18. part.1. lib.2. c.8.p. 103.col.2.num.30.& inde.

The Epistle of Saint Iames.

*Iam.*1.5.part.3.li.2.c.1.p.801.col. 2.num.10.
*Iam.*1.12. part. 1.lib.1. c.3. p.6. col.2.num.40.
*Iam.*1.13,14. part.4. lib.1.c.2.p. 1019.col.1.num.20.
*Iam.*3.15.part.2.lib.1.c.9.p.388 col.1.num.20.& inde.
*Iam.*4.4. part.2. lib.2.c.6.p.460 col.2.num.20.

The first Epistle of Saint Peter.

1. *Pet.*1.17.part.1.lib.2.cap.13. p.130.col.2.ad initium.
1.*Pet.*1.23. part.4. lib.1.cap.3. p.1020.col.1.num.30.
1.*Pet.*3.3,4.part.2. lib.2.c.15.p. 511.col.1.num.20. & inde.
1.*Pet.*3.4. part.4. lib.1.c.3. num. 1020.col.1.num.40.
1.*Pet.*3.18. part.4. lib.1.cap.2.p. 1017.col.1.num.50.

The second Epistle of S. Peter.

2. *Peter* 1.9. part.1.lib.2.c.16.p. 145.§ 6. col.1. & part.1. lib. 3.c.19 p.335.§ 1.
2.*Pet.*2.1.part.1.lib.2.c.16.p.145 § 6.col.1.
2.*Pet.*2.20. part.1.lib.3. c.19.p. 335,§ 2.

The first Epistle of Saint Iohn.

1. *Ioh.*2.1.part.1.lib.2 c.36.p.211 col 1.num.20.
1.*Iohn* 2.2. part.1. lib.2. c.16. p. 143. col.2. § 4. & pag. 144. col. 1. num.60. & inde.
1.*Iohn* 2.16.part 2. lib.2. c.1. p. 429.col 1.num.40.
1.*Iohn* 2.2.part.2.lib.1.c.1.p.358 col.2.ad initium.
1.*Iohn* 3.2.part.2.lib.3.c.10.p.729 col.1.num.20. & inde.
1.*Iohn* 3.6,8,9.part.1.lib.1. c.11 p.22.col.1.ad finem & col.2.
1.*Iohn* 3.8.part.1.lib.2.c.16.col.1 ad finem, p.142.
1.*Ioh.*3.8,9. part.4. lib.2.c.23. p. 1156.col.1.num.40.
1.*Ioh.*4.18. part.1. c.13. lib.2. p. 130.col.1.§ 5.
1.*Ioh.*4.19. part.1. lib.2.c.11. p. 118.col.2.num.20.
1.*Ioh.*5.19 part.2.lib.1.c.1.p.358. col.1.num.40.

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